

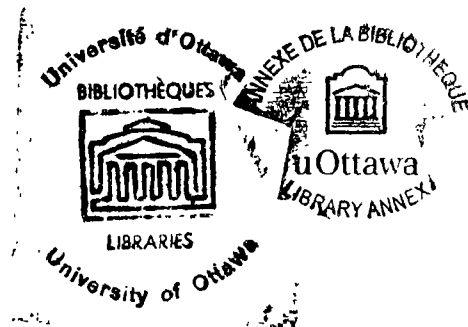
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FRANCES ANNE JOSEPHINE SIEDLISKA:  
AN EDUCATOR

by Sister Mary Theophane, C.S.F.N.

Thesis presented to the School of  
Psychology and Education of the  
University of Ottawa as partial  
fulfillment of the requirements  
for the degree of Doctor of  
Philosophy.



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## CURRICULUM STUDIORUM

The author, Sister Mary Theophane, C.S.F.N., a member of the Congregation of Holy Family of Nazareth, took her Bachelor of Arts degree in 1927 from Duquesne University, Pittsburgh, Pennsylvania; her Master of Arts degree in 1932, with the thesis entitled Advice Addressed to Young Ladies in the Eighteenth Century England, Department of English, from De Paul University, Chicago.

For the past many years, the author had been teaching and for the past eight years was a high school principal in various Chicago schools.

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## INTRODUCTION

The purpose of this dissertation is to present a clear picture of a definite phase of Mother Mary's life--that of her position as an Educator. In planning this project, in gathering and organizing data, in interpreting the findings and in endeavoring to present a logical synthesis, there was no attempt at writing the Life of a Foundress by any measure. Details of the life of Mother Mary of the Good Shepherd, Frances Anne Josephine Siedliska, Foundress of the Congregation of Sisters of the Holy Family of Nazareth, are given only in so far as they are necessary to enable the author to form a clear idea of the circumstances which led Mother Mary to undertake her life's work in the field of Catholic education.

The process of deepening the acquaintanceship with the roots of this educational problem has brought about an awareness that Mother Mary's career fills the closing epoch of the nineteenth century, in which the developments of the eighteenth century Age of Enlightenment and the Polish Educational Reform of 1775 were outstandingly prominent. This is not to claim that historical knowledge alone will provide a solution to the problem, but that it does lay the foundation for a much better understanding of the question under consideration.

It may be curious and almost astonishing to read that, while Mother Mary is not known to most experts as an "educator",

this research attempts to treat her from that very aspect by using the evidence available on this point. Generally, investigation on closely related problems seldom consider Mother Mary. Accounts of Catholic education in the United States, where her daughters are numerous engaged in educational work, pay only a passing notice to her work, and this often entirely misleading. However, in Poland and in the Polish centers of the United States and that of other countries, Mother Mary's work is well known and its greatness appreciated. It is hoped that this investigation will further, be it ever so slightly, the claim that Mother Mary of the Good Shepherd can justly claim as her due: that of being an educator in her own right.

That her religious community, the Congregation of the Holy Family of Nazareth, is in the eighty-seventh years of its continuous development and that no publication has yet been issued concerning the Foundress' educational heritage and its impact upon her religious family makes it almost compulsory that this account be prepared. It is hoped that this completed research will help answer a real need for the Sisters themselves as well as for others interested in obtaining an objective account of this organization's contribution to education.

The chief source of knowledge concerning Mother Mary are her Letters, which are numerous. These may be classified into three categories. The first includes a collection of

documents pertinent to the affairs of the Congregation; the second, small treatises on spirituality; and the third, her pedagogical exhortations.

There are some letters preserved in her own hand, a large proportion of them complete with date and signature. There are letters of advice and encouragement to her daughters. Her spiritual writings center around the Constitutions and the Book of Rules which she drew up for her Congregation. Then there are many Conferences which she so frequently gave her daughters in a pedagogical effort to train and prepare them for what the Constitutions demand of them.

For proper investigation of the topic, Mother Mary's complete Diary, complete Letters, and complete Conferences in the original should have been consulted. The full collection of these primary sources is being preserved in the General Motherhouse at Rome, Italy. Repeated efforts to obtain a photostat or a microfilm copy of the entire collection of writings of Mother Mary have met with decided refusals. The photostat copies of these refusals can be seen in the Appendix attached to this writing.

The author had on hand some transcribed copies of Mother Mary's letters and also those which are quoted either fully or in part in her official biography by Sardi-Sica. Many Conferences transcribed for the Sisters' use and given

to each member's personal use had to be considered as primary sources in this futile attempt to secure the originals.

The frequent references to Mother Mary's Diary and the quotations therefrom, in the absence of the original, are taken directly from her authorized biography by the two Italian archbishops, Sardi and Sica. Their work is not only rich in direct quotations from the Letters and the Diary, but it also relies heavily on these primary sources. On the testimony of one who saw and handled Mother Mary's manuscripts,<sup>1</sup> the Diary is written on unnumbered notebook pages, the notebooks themselves being of various sizes. The entries present a reading difficulty in this that, probably from the motive of poverty, Mother Mary wrote vertically directly over her horizontal lines which makes deciphering a rather laborious procedure.

Even though Mother Mary's educational principles are not centralized in any one or more sources, they may, nonetheless, be gleaned from the writings which are available, the original writings having been now deposited with the Roman Curia for study preparatory to the cause of her beatification without a photostat or a microfilm copy having been made of these. With so limited an amount of historical ink, the

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<sup>1</sup> Sister Mary Bonosa, CSFN, presently a librarian at Holy Family Academy, Chicago, Illinois, during her 1939-1947 stay at the Roman Motherhouse, Italy.

portrait of Mother Mary as an educator has been limned with an aim at honest objectivity, offering criticism favorable or adverse as the merits of her work demand.

The earliest authorized published biography of Mother Mary is that by two Italian archbishops, Vincent Sardi and Carl Sica,<sup>2</sup> which appeared in 1924. Writing in Italian, the authors had at their disposal the written memoirs and a full access to the archives of the Roman Generalate. This biography was later translated into Polish and French. Unfortunately, however, it was not the intention of these authors to produce a scholarly work but rather a book of edification. The style is diffuse and burdened with many quotations from her memoirs. What makes it unsatisfactory from the point of view of this study is that there is an inadequate presentation of the historical background, so essential for a modern English reader if he is to obtain a clear understanding of Mother Mary's achievement. Another weakness of the Sardi-Sica work is that the authors write this biography in Italian from original letters and memoirs which were written chiefly in Polish and in French, with very little inclusion of Italian. There could have been a loss in originality due to this translation.

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<sup>2</sup> Sardi-Sica, Zywot Skugi Bozej Marji Franciszki Siedliskiej, (Life of the Servant of God Mary, Frances Siedliska), Krakow, 1924, 512 p.

Since this standard biography takes, for the most part, the form of a tribute to Mother Mary's piety rather than any assessment of her as an educational figure, there appears, seemingly, negligibly little that would contribute a light on the problem under consideration. Yet, after minute sifting of the data contained in this biography, after an effort at making thorough and precise inferences, and after a careful analysis of the results, the process yielded the sought for information and supporting evidence. Hence, the Sardi-Sica work furnished the copy of some of the documents needed in this research.

How accurate and how reliable is the Sardi-Sica work which, for the sake of accuracy, must be called a "derived" source? Its value is directly proportional to the extent to which it has made use of primary sources. This, since it incorporates accurate quotations from primary sources, to that extent it assumes primary characteristics. On the basis that the Generalate of the Congregation of Holy Family of Nazareth had engineered the work, had subsidized and approved it as the official authoritative biography of Mother Mary, it is safe to conclude that this work is a genuine document.

Furthermore, it borders almost on the ridiculous to maintain that there have been major changes in the meaning of the original texts as a result of their translation into Italian. The Generalate had adequate means and facilities to examine the

competency of the translations, if not in detail, then at least in the major issues. There exists a strong probability that, in the translation, truth was approached.

From the letter of Archbishop Sardi,<sup>3</sup> the reader learns that Sardi met Mother Mary in August of 1901 when, having come to the Vatican to settle a transaction with Cardinal Rampelli and finding him absent, Mother Mary was directed instead to Archbishop Sardi. Greatly impressed by her personal qualities, Sardi remained in close friendship with her religious family. Having been requested in 1902 or in 1903 by the Sisters to write Mother Mary's biography, Sica protracted the task until he assembled the necessary documentary material. When he died on August 11, 1920, the biography was only one-third complete. From there on, Archbishop Sica brought the work to its completion.

With Sardi-Sica's biography as the indispensable source of data for this study, the bibliographical area was widened by the availability of some pertinent matter found in the Generalate as well as those of the individual houses. Here were found official letters of the Mothers General, the Proceedings of the General Chapters, copies of the Constitutions, Annals, school registers and reports, the memoirs of the Sisters, and newspaper clippings.

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<sup>3</sup> Ibid., p. 5-8.

To recapitulate, the true perspective of Mother Mary's contribution to education having never been collected, it becomes apparent that this study is an entrance into a hitherto unexplored territory where scientific objectivity presents its own additional difficulties. The majority of tools used are written in Polish language and the translations are those of the writer.

The research begins by establishing the criteria for an educator--hence, with definitions and illustrations of these from various sources. Education and its relevant terminology is understood in its concept of totality in man, emotional, spiritual, intellectual and moral, domestic and social, in accordance with the teachings of Pope Pius XI.<sup>4</sup>

After an examination of the educational literature, which involves a scrutiny into terminology, there was an effort made at establishing an educational scale and at determining the position which Mother Mary would hold at a given place on this scale.

Thereupon, Mother Mary was looked upon as an educator from the historical background of her family and of her own. Because of the scantiness of primary sources, a related avenue of approach was followed: a multifaceted probing into the

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<sup>4</sup> Pius XI, "Christian Education of Youth", in Five Great Encyclicals, New York, Paulist Press, 1939, p. 65.

closing decades of the nineteenth century, in which the developments of the previous century were so manifestly evident.

In order to look into the depths of an individual who lives at the turn of an era, an individual whose activity, outlook on the world and whose ideas will play a role of a directive for a given group of people--three basic problems must be taken under consideration. These are (1) the past epoch, (2) the general ideals of the new era, and (3) the present and the future of the center in which the given individual lives.

This individual is tied to the past with the indispensable manner of upbringing which was one in accordance with the outlooks and the traditions of the past era. The individual assumes the part of a receptive material which eventually accepts the customary and traditional form which is imposed by the social trends.

It is the interior development and the tying of one's personal life with these outlooks and those ideals of the present which will eventually circumscribe the alignment of the individual to that of the new era.

The active participation or role of the individual begins when this individual counter proposes her own general outlook against that of the tradition in which she grew, and when she begins her task in the direction which will materialize the newly self-created ideals.

The above three problems are important for the full understanding of outlooks, the direction of actions and characteristics of the individual. These phases will be, as it were, a clipping of her own cultural history.

The above triple consideration was the motivating idea and pattern underlying the material incorporated into chapter three of this writing. The works of Brückner,<sup>5</sup> of Dobraczyński,<sup>6</sup> of Professor Kot,<sup>7</sup> of Burton,<sup>8</sup> and The Polish Encyclopaedia<sup>9</sup> helped in focusing the kaleidoscopic fragments into a historical perspective.

In turn, an effort was made at establishing the influences which prepared Mother Mary for the educational leadership she was to assume in her role as foundress. To ascertain this, there was a study made of the then-current pedagogical principles, and of the contemporary political, social, economic and

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<sup>5</sup> Aleksander Brückner, Dzieje kultury polskiej (History of Polish Culture), Krakow, 1931, 3 volumes.

<sup>6</sup> Jan Dobraczyński, Lepsza część (The Better Part), (no publisher), 1949, 111 p.

<sup>7</sup> Stanisław Kot, Historja wychowania (History of Education), Lwow, 1934, 2 volumes.

<sup>8</sup> Katherine Burton, where There Is Love, The Life of Mother Mary, Frances Siedliska of Jesus the Good Shepherd, New York, Kenedy, 1951, 200 p.

<sup>9</sup> The Polish Encyclopaedia, Geneva, Committee for the Polish Encyclopaedic Publications at Fribourg and Geneva, 1926, 3 volumes.

historical movements which--directly or indirectly-- were instrumental in shaping, retarding, or impelling the embodiment of those principles into a concrete form. The environmental cyclorama of her background having been established, the plan of her life and work was extended to include the circumstances leading to the establishment of her religious family. Against this setting Mother Mary's contributions to education were evaluated.

Finally, there follows a presentation of the current blossoming of the Congregation of the Holy Family of Nazareth in its educational accomplishments as the definite heritage of Mother Mary's educational inspiration and guidance. This portrayal is done within the framework of the total picture of Catholic education in the United States.

The problem of this dissertation is considered worthy of study inasmuch as Mother Mary designed her institute and constructed it expressly to be adapted to the changes brought by time and circumstances. In discovering why she acted as she did, what influences directed and shaped her action, the reader is bound to see what constitutes the concrete embodiment of her teaching and educational idea as it is continued by her pedagogical heirs, her spiritual daughters.

## CHAPTER I

### CRITERIA OF AN EDUCATOR

It seems mandatory at the very outset to make a serious attempt at drawing a distinction between the basic philosophical issues on which the term "educator" depends. A careful analysis of the supporting evidence of contrasting opinions is being here considered the rational way of arriving at one's own conclusions.

The definition of and the difference between the terms "education" and "teaching", "education" and "training", make up the first section of this chapter. Section two deals with the characteristics of the "teacher" and that of the "educator". The third section gives the deduced criteria for an "educator" and establishes Mother Mary's position on an "Educator's Personality Scale" in a rather general way.

#### 1. Definition of Terms.

Even a cursory perusal of educational literature will provide ample evidence that the terms "education" and "teaching", "education" and "training", "teacher" and "educator" are being used generally synonymously and interchangeably. Even though it be true that these ideas are germane, yet in the effort to achieve distinction, a pertinent refinement of differences will here be hopefully established. In order to maintain a

difference between these terms, relationships must be discerned and a tentative explanation to account for these interconnections must be advanced. Hence, in subjecting the said terms to analysis, intellectual honesty must be the measure of objective and factual application in the conclusion reached.

There is tangible evidence in everyday living to demonstrate the fact that education is a much broader term than formal schooling. Moreover, in order to define education adequately, one must first define human life. And, here, a false appraisal of human life and a truncated interpretation of man's true nature, his immortal soul, his eternal destiny, his relation to God and to his fellowmen -- necessarily forces one to formulate an erroneous characterization of education, and hence also of an educator.

In its usual meaning, education is a moral and a social activity. And education presupposes knowledge in many fields, but stresses the individual's ability to apply this knowledge to his life's problems. In accordance with Catholic philosophy of education, the educative process is concerned with the person and the development of that person, and Catholic philosophy itself is a determinant of that process. Because the target of this process is man, he must be educated to what he is, why he is, and where he is supposed to be going.

Furthermore, in line with the precepts of Catholic philosophy, it is incumbent upon education to accept as its

and the formation of man according to the image of God. This formation "is the very heart of true education"<sup>1</sup>, maintains Dr. Weller, S.J., Prefect of Studies, Jesuit Province of Oregon. The educand, in turn, should be considered a person whose entire being is receptive to education, whose being is an "open face" to God and to his fellowmen, in keeping with the highest command of Christianity, "Thou shalt love thy God and thy neighbor".

Brübacher makes an interesting observation on education in the earlier centuries when he says:

Philosophers like Aristotle, St. Thomas, Kant, and Hegel gave passing attention to education, but in no case did one of them give it rounded treatment. Herbart took education much more seriously, but even he limited himself to its moral and psychological aspects. Only Plato of pre-twentieth-century philosophers produced a notable philosophy of education in his Republic.<sup>2</sup>

Even a superficial reading in the educational literature brings about an awareness that a considerable confusion exists about the meaning attributed to the term "education". There is not one definition of education; there are many definitions. What does it mean to be educated in the light

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1 Rev. William M. Weller, S.J., Ph.D., "The Importance of the Mind", in Catholic High School Quarterly Bulletin, Vol. 14, issue of January 1957, p. 16.

2 John S. Brübacher, "The Challenge to Philosophize about Education", in Modern Philosophies and Education, The Fifty-fourth Yearbook of the National Society for the Study of Education, Part I, Chicago, 1955, p. 4.

of the various interpretations of the term? It may be elementary and perhaps trite, but still educational, to remember that the word "educate" is derived from the Latin verb "educare" which Redden and Ryan<sup>3</sup> define as "to rear, to nourish, to bring up" a something which is already placed there by the Creator.

In her masterly pedagogical treatise which is prefaced by Dr. Oscar Halecki, Sister Barbara Zulińska, of the Resurrectionist Sisters, writes that:

The Latin word "educare" and the Italian, French, and English derivatives have the same connotation as the German term "erziehen", that is "leading out from weakness, elevating to heights, to something nobler" (elevation). In Slavic languages we meet the word "hodowla" (i.e., "rearing"). . . . Education, therefore, is the help extended to the educand during the period of his development, his growth. . . . Education, therefore, should bring out the image of God in the soul of the educand, should guide his spiritual talents towards a definite goal guided by a conscious outlook and plan.<sup>4</sup>

To continue on the same topic of definitions for "education" from Sister Barbara's work, which she wrote with the Polish Catholic reader in mind, it is interesting to note the observation of Poland's great poet, Adam Mickiewicz, on

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<sup>3</sup> John Redden and Francis A. Ryan, A Catholic Philosophy of Education, Milwaukee, Bruce, 1942, p. 22.

<sup>4</sup> S. Barbara Zulińska, C.R., Ku zmartwychwstaniu (Towards the Resurrection), Trenton, N.J., White Eagle, 1950, p. 1-2.

the meaning of this concept, as the creative act.

What does it mean to create man, to develop his talents, his genius? It means to aid him in breaking organizational ties. The individual possesses innate powers of development, but oftentimes this butterfly-in-pupa-stage lacks the needed strength to break his way through the shell which confines him. It is then that another, a more mature mind comes to his aid: with his influence, with his personal warmth this mature individual supplies the power to the imprisoned spirit, helping him to emerge from the confining shell, and thus performing the creative act.<sup>5</sup>

Vincent Edward Smith, Professor of Philosophy at the University of Notre Dame, Indiana, defines education as a moral and social activity:

. . . a social reality confided to three societies-- the family, the state, and the Church. As in every moral process, where the goal must be known first and the means then mustered to attain it, the approach to education must begin with the end of life itself.<sup>6</sup>

Smith continues his elaboration by quoting the words of Pope Pius XI, from which emerges the whole pattern for human education.

. . . since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education, . . . no ideally perfect education which is not Christian education.<sup>7</sup>

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<sup>5</sup> Ibid., p. 2, quoting Mickiewicz from his Literatura słowiańska (Slavic Literature), his Parisian Lectures, Poznan, 1863, Vol. 11, p. 351.

<sup>6</sup> Vincent Edward Smith, "The Catholic School: A Re-examination", in the N.C.E.A. Bulletin, issue of August 1955, p. 37.

<sup>7</sup> Ibid., p. 38.

Jacques Maritain, one of the most eminent Catholic philosophers of our time, in exploring the American system of education in one of his books<sup>8</sup>, dissents from the view that has been widely held in various disguised forms that education is in some way like animal training. Maritain believes that education must be based on the Christian idea of man as being "more a whole than a part, and more independent than servile".

Writing in today's Greece, under the tense agitation of political unrest, Dr. A. N. Tsirintanes, Professor at the Faculty of Law, University of Athens, also stresses Christian values in his concept of education.

Education, as a systematic influence on a person and especially on a young one, formative of his personality, i.e., education in its narrowest sense, must in any event be combined with the demand of liberty. . . The education even of a little child must respect human conscience, in the sense that its purpose is not to impose Christian faith or Christian life on the individual, but to create such a spiritual environment that the child will know the Christian values and will be free to follow them.<sup>9</sup>

In his endeavor to give a precise definition for "education", Dr. Ramunas, writing in the official organ of the

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<sup>8</sup> Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 8.

<sup>9</sup> Dr. A. N. Tsirintanes, Towards a Christian Civilization, Lectures given before the members of the Christian Union of Professional Men of Greece, Athens, the Damascus Publications, 1950, p. 130-131.

Ontario Catholic Teachers' Association, asserts that

"to educate" means to suscite and to dispense life in its fullness and abundance. It means to initiate the immature person into wisdom and mysteriousness of life, to lead him to the inexhaustible well-springs of complete living.<sup>10</sup>

Out of the reflections thus far, there emerges this observation that it seems much easier to speak of the aims of education than to arrive at an agreement in its definition. Each educational reformer formulates this definition differently and colors its interpretation in accordance with the philosophy of life which he himself professes. For instance, Ralph Bradford, writing in The Freeman, maintains that

the word "educate" derives from the Latin, "e" and "ducere" meaning literally to lead out or away from . . . one's self. The practical measure of education is not how many things a man knows, but what use he makes of the knowledge he has acquired.<sup>11</sup>

Besides distinguishing the differences in this interpretation of education, Ernest Carroll Moore cautions that

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<sup>10</sup> Dr. Antanas Paplauskas-Ramunas, "Woman as Educator", in OECTA Review, issue of March 1955, p. 11-13.

<sup>11</sup> Ralph Bradford, "Scholarship and Intelligence", in The Freeman, New York, The Foundation for Economic Education, issue of February 1957, p. 26.

in defining education one must recognize the fact that

we use a figure of speech, and a very misleading one, when we speak of education as the process of molding, sharpening, forming, or perfecting minds. . . The thing is inconceivable. We have no such power. . . We FEED the mind, GOD MAKES it.<sup>12</sup>

In this refining procedure, it is now feasible to point out that the notion of education is not exactly the same as the notion of training, which term also is loosely used in delineating teaching. Without asserting the fact unduly, it is to be noted that education presupposes an organic work; training, a rather mechanical one. Maritain's comment on this point of distinction is noteworthy.

I should like to observe now that a kind of animal training, which deals with psychophysical habits, conditioned reflexes, sense-memorization, etc., undoubtedly plays its part in education; it refers to material individuality, or to what is not specifically human in man. But education is not animal training. The education of man is a human awakening.<sup>13</sup>

The term "training" does not presuppose the internal rich endowments placed in each individual by the Creator, but takes only the force of man for adjustment through the mechanical act of repetition. Training, unlike education, fails to take for granted a true metaphysics, a theology of infused

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<sup>12</sup> Ernest Carroll Moore, What is Education? pp. 16-17, quoted in Mary Helen Mayer, The Philosophy of Teaching of St. Thomas Aquinas, Milwaukee, Bruce, 1929, p. 6.

<sup>13</sup> Jacques Maritain, Op. cit., p. 9.

grace, the faculties, the abilities, the energies and also the gifts of the natural order which God placed in the human being. It is generally recognized that the educational pragmatists, up to the present day Dewey's protagonists, do not subscribe to metaphysics in teaching theory and in practice. These basic philosophical differences should underscore the Catholic preference for using the term "education" rather than "training" of human beings.

The term "teaching", in its narrow meaning is "the art of instructing pupils or students in any educational institution"<sup>14</sup>. In its broader definition, "teaching" becomes an "act of providing situations, conditions, or activities designed to facilitate learning on the part of those formally engaged in attending school or informally in the learning activities"<sup>15</sup>.

In the words of St. Thomas Aquinas<sup>16</sup>, teaching is not "a transfusion nor transfer of knowledge. It is not the presentation of symbols or signs. It is not listening to the assertions of another". These are his specific denials. On positive side he asserts that there can be "no teaching without learning. Learning is self-activity. The teacher is

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<sup>14</sup> Carter V. Good, Dictionary of Education, New York, McGraw-Hill, 1945, p. 411.

<sup>15</sup> Ibid., p. 411.

<sup>16</sup> Mary Helen Mayer, Op. cit., p. 4-5.

merely an extrinsic proximate agent. . . the teacher's function is exactly like the doctor's. The doctor may dress the wound, but nature must heal it".

Pursuant to this same line of thought, Maritain makes a similar observation:

Teaching is an art; the teacher is an artist. . . It is rather with the art of medicine that the art of education (teaching) must be compared. . . In other words, medicine is "ars cooperativa naturae", an art of ministering, an art subservient to nature. And so is education (teaching).<sup>17</sup>

In searching for light upon the question of what precisely is teaching, a conclusive definition is best found in St. Thomas Aquinas. Now, "since teaching, as an art, must imitate the nature of learning through discovery by cooperating with it"<sup>18</sup>, to be consistent, it must be admitted that teaching must also proceed from what the learner knows to what he does not know, bringing what is implicit or potential into an explicit or actual focus. Thus teaching can be viewed as the communication of order in knowledge.

Newman<sup>19</sup> looks at teaching as consisting of the "presentation of the best conditions for the exercise of judgment". Yet, in subjecting the terms "education" and "teaching"

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17 Jacques Maritain, Op. cit., p. 30.

18 Aquinas, Summa Theologica, Question 117, Article 1.

19 Robert G. Newman, "The Educator's Function in a Democracy", in Education, issue of January 1952, p. 337.

to analysis, it seems to be obvious that teaching does not enter as deeply into the human nature as does education. Teaching or instruction constructs; it gives an abundance of knowledge but not the life of love, and so it is unable to transform a person. Teaching can be done without any conviction for the subject even though the person teaching possesses its knowledge technically. Only love can transform, and education presupposes love for the subject and for the educand.

## 2. Characteristics of Teacher and Educator.

Failing to discriminate between "teaching" and "education", necessarily results in confused viewpoints on these related but not identical functions. Thus far in this effort at clarification of notions, it can be asserted with much certitude that "education" lends itself more readily to description than to definition. In popular usage it has several meanings, none of them clear.

Pursuant to the above reflections, the next phase to be examined must be the relationship of and the differentiation between the derived terms "teacher" and "educator", as can be legitimately deduced from the responsibilities and characteristics of each.

From the analysis of the educational literature used in this research, the term "educator" is being used to designate

that person whose object is the development of his students in strength, in skill, and in self control, whereas "teacher" is used in reference to that individual who imparts knowledge or trains in skills. Due to a lack of precision in usage of terms a clash is evident in using the terms "teach" and "train" as synonyms although they are not.

Hence, to substantiate the claim that nuances in the meaning of the two terms, "educator" and "teacher", do exist, it again becomes necessary to sift the basic definition of these terms as can be gleaned from various authorities. With Good<sup>20</sup> to open this search, it is seen that he defines an "educator" as "one who teaches, instructs, or otherwise contributes to the educational development of others". His definition for "teacher", clearly overlapping the former, is "a person, who because of rich or unusual experience or education, or both, in a given field, is able to contribute to the growth and development of others persons who come in contact with him"<sup>21</sup>.

Chancellor<sup>22</sup> maintains that "to educate is to educe or to develop; . . . to teach is to show, to guide, to impart

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20 Carter V. Good, Op. cit., p. 145.

21 Ibid., p. 409.

22 William Estabrook Chancellor, A Theory of Motives, Ideals, and Values in Education, Houghton-Mifflin, 1907, p. 52.

anything whatever for any purpose whatsoever". In his opinion, specifically, the term educate denotes the most; teach, the least. He asserts that "educate" seems to have the most intensity; teach, the most extension. He concludes that educate is a word more difficult of definition than teach. And, therefore, he concludes categorically that, despite popular notions and practices, while a child may teach, only an expert can educate.

Quintillian's characterizations of an ideal teacher are treated by Rusk<sup>23</sup>. He should be a person with "benevolent disposition of a parent towards his pupils. . . be severe but not harsh . . . in short (he must possess a high standard in moral attainment and in the intellectual qualifications". The same source cites Francis Thompson's opinion of the great educator, St. Ignatius of Loyola: "the secret of great teachers is the communication of themselves".

Continuing from the same source, Rusk implies that educators are people who are characterized by their giving to the world educational doctrines which are related to the intellectual and social tendencies of the time in which they originated. Their doctrines affect the educational practices

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<sup>23</sup> Robert R. Rusk, The Doctrines of the Great Educators, New York Macmillan, 1954, p. 49, 86, v.

which, so Rusk maintains, is the immediate field of the teacher, the practitioner in the field of education.

Professor Kot views the terms "education" and "educator" as an influence exerted

by the mature person on the immature for the purpose of awakening within the latter and unfolding within him the condition--physical, moral, intellectual--desirable by the society as a whole on the one hand, and by the more intimate society where the individual will live, on the other hand.<sup>24</sup>

Redden and Ryan<sup>25</sup> characterize a teacher as "one who is seriously responsible for transmitting to the pupil a definite cultural and spiritual heritage". Another great Catholic mind, Otto Willman,<sup>26</sup> seems to be misled by failing to discriminate in the meaning of the terms. He merges the two concepts of an educator and a teacher when he says that "an educator must have positive knowledge and methodological ability".

And, perhaps the concepts have a right to be merged in one and the same individual as they were in the case of Socrates, of Plato, of Aristotle, of Christ. Monroe cites the following examples, among others, where outstanding educators

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<sup>24</sup> Stanisław Kot, Historja wychowania (History of Education), Lwow, 1934, Vol. 1, p. 2.

<sup>25</sup> Redden and Ryan, Op. cit., p. 23.

<sup>26</sup> Otto Willman, The Science of Education, 2nd ed., Latrobe, Pa., The Archabbey Press, Vol. 2, p. 437.

were also teachers. Yet, until educational usage agrees upon the criteria and techniques for evaluating what constitutes one and the other, attempts at final evaluation must remain incomplete, and the examples given by Monroe must be viewed as exceptions rather than the rule.

Erasmus (1467-1536), the most effective educator of all these centuries, was a teacher of private pupils during his sojourn at Paris and at Oxford and became the first teacher of the new learning at Cambridge. . . In England, the great educator of national influence, Roger Ascham (1515-1568), was also a schoolmaster in the form of a tutor to the Princess, later Queen Elisabeth.<sup>27</sup>

To continue from this veritable galaxy of definitions, Chancellor<sup>28</sup> considers teaching to be artistic; education, architectural, architectonic. "The results of the work of an educator are permanent. The educator regenerates his disciples; and they develop a new life in themselves, often a better life than he himself could live". Horne<sup>29</sup> considers teaching "the occasion or condition of learning . . . and the teacher (is) like the gardener who digs about and nourishes the plant which grows of its own impulse". Parker<sup>30</sup> views

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<sup>27</sup> Paul Monroe, A Text-book in the History of Education, New York, Macmillan, 1921, p. 378, 382.

<sup>28</sup> Wm. E. Chancellor, Op. cit., p. vi, 453 footnote.

<sup>29</sup> Herman Harrell Horne, The Philosophy of Education, New York, Macmillan, 1922, p. 273.

<sup>30</sup> Francis W. Parker, Talks on Pedagogics, New York, E. L. Kellogg, 1894, p. 409.

education as consisting of its "presenting the right conditions for personal choice. . . True education is the presentation of the conditions necessary for the evolution of personality into freedom".

In this general survey of definitions on pertinent terms which makes no claim on thoroughness, it is desirable now to focus the light on the characteristics and responsibilities which usage ascribes to the teaching profession, and more particularly to the teacher. One of the first steps in teacher definition and evaluation would be to classify objectives which then would become the criteria of effective conclusions. But selecting these criteria, in the confusion of the characteristics regarding them, presents a most difficult task.

Stoops and Marks, in their recent article on this topic, are fully aware of this difficulty as can be vividly seen in their writing:

These are various types of teacher appraisals. Some of these are based on: the supervisor's and administrator's expectations, which list, for the most part, desirable qualities; rating scales and observational techniques; predictive appraisal of training institutions; studies of pupil opinion and reactions, and diagnostic and anecdotal methods. Let us remember that even the most reliable tests provide measurement of no more than sample portion of the total picture.<sup>31</sup>

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<sup>31</sup> Emery Stoops and James R. Marks, "What About Teacher Evaluation"? in The School Executive, Vol. 77, No. 1, issue of September 1957, p. 97.

Parker<sup>32</sup> would have a teacher be "educated, cultured, and trained into the most important of all professions". And Matthews<sup>33</sup> stresses general competency in a teacher with exceptional skill in making the presentation of the subject interesting. Compayré elaborates at length on the conditions of character for a teacher which, in an abridged form, read as follows:

. . . an even temper, the gift of patience, a bearing . . . of gravity and cheerfulness. . . much indulgence, and no trace of weakness; . . . an inflexible firmness and a paternal gentleness; . . . finally, a constant effort . . . to come down to his pupil's) plane, to understand him, to sustain him, to love him. . . The best teacher is he who has to the highest degree the disposal of intellectual and moral qualities; he who on the one hand has the most knowledge, method, clearness, and vivacity of exposition, and on the other is the most energetic, the most devoted to his task, the most attached to his duties, and at the same time has most affection for his pupils.<sup>34</sup>

This qualitative appraisal in teacher evaluation is weighted down with human values in education on which a completely objective consensus of agreement would be next to impossible of attainment. And the definitions thus far have the common fault of not throwing into sharper relief the essential character of an "educator" and of a "teacher".

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32 Francis W. Parker, Op. cit., p. 435.

33 F. H. Matthews, The Principles of Intellectual Education, Cambridge University Press, 1907, p. 50.

34 Gabriel Compayré, Lectures on Pedagogy, trans. by W. H. Payne, New York, Heath, 1887, pp. 21-22, 471.

Doubtless then, these definitions are incomplete. What should be the conclusion from this review of so many different authorities? Catholic philosophy must yield the elements of the true conception.

In this creed which is not a plea for either educator or teacher, Dr. Weller voices the Catholic thinking:

To be good teachers and administrators . . . we need not only virtuous wills but also great minds. True, knowledge is no substitute for virtue but, as Cardinal Newman says, neither is "virtue a substitute for knowledge". Teachers must know because, as Maritain in his Education at the Crossroads says, "teaching's domain is the domain of truth".<sup>35</sup>

Catholic philosophy of education defines an educator more specifically as a mature person, one who exerts

deliberate and systematic influence . . . upon the immature through instruction, discipline, and the harmonious development of all the powers of the human being, physical, social, intellectual, aesthetic, and spiritual according to their hierarchy, by and for their individual and social uses, and directed toward the union of the educand with his Creator as the final end.<sup>36</sup>

St. Thomas Aquinas does not speak of an "educator" using that very term. His Third Article of the De Magistro<sup>37</sup> deals with the "teacher" as representing a colleague on the faculty with God and the angels. It brings out the

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<sup>35</sup> Dr. William M. Weller, Op. cit., p. 7-8.

<sup>36</sup> Redden and Ryan, Op. cit., p. 23.

<sup>37</sup> Mary Helen Mayer, Op. cit., p. 57, 143.

inspirational value of a teacher's personality with two apparent main characteristics of the teacher: scholarship and a capacity to induce or stimulate the process of self-activity or self-development. St. Thomas maintains that a true teacher teaches truth and enlightens the mind, not as though infusing the light of reason, but aiding the light of reason to the perfection of knowledge through those things which he proposes exteriorly.

Pope Pius XII uses the term "schoolmaster" instead of "educator" when he differentiates between the characteristics of the former and that of a "teacher". He puts it in the following words:

"Schoolmaster" is the highest title that can be given to a teacher. The schoolmaster's function demands something higher and more profound than the function of the person who merely communicates a knowledge of things.

The "schoolmaster" is a person who knows how to create a close relationship between his own soul and the soul of a child. It is he who personally devotes himself to guiding the inexperienced pupil towards truth and virtue. It is he, in a word, who molds the pupil's intellect and will so as to fashion as best he can a being of human and Christian perfection.<sup>38</sup>

From this same source, His Holiness' characterization of a true educator can be viewed. "True schoolmasters must be complete persons and integral Christians. That is, they must be imitators of the only Divine Master, Jesus Christ".

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<sup>38</sup> "Message to the Italian Educational Association" in the "Education of Children", a reprint from The Pope Speaks, Washington, D.C., Nov. 4, 1955, p. 3.

Brother E. Stanislaus feels that if, as Pope Pius XI points out:

Christian education is to form the true and perfect Christian, then we, who are charged with the mission of the teacher, must not fail to strive unceasingly toward that ideal of true and perfect Christianity. The double ideal of sanctity and scholarship, to which should be added the facility to communicate wisdom and inspire goodness, is an ideal which must be living with us. This spells the true educator.<sup>39</sup>

Underlying the basic orientation in the above analysis, a finer and more precise difference can be pointed out. Not every teacher is an educator, but every educator is a teacher; moreover, not everyone can be an educator but only he who himself is educated. An educator transforms man; teacher shapes the external man. For an educator, abstractions do not exist; he recognizes only reality, personality, life. Conversely, a teacher knows his subject as an abstract subject, not as a subject of life.

The example of Christ can best illustrate the combination of an educator and a teacher in one Person. Christ was both teaching and educating, but especially educating. He taught the Pharisees without success because they did not "open" themselves, because they were not receptive to the work of education. This was not the case with Christ's disciples.

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<sup>39</sup> Brother E. Stanislaus, F.S.C., "How Can Our Educational Philosophy Influence Our Educational Practices?" in the N.C.E.A. Bulletin for August 1955, p. 133.

At first lacking trust and confidence in their Divine Master, they eventually opened themselves to Him -- seeing, in their own primitive way of thinking and reasoning, that He is a Way and a Life.

In attempting thus far to differentiate between related terms, it becomes now necessary to formulate some definite criteria for an educator, since this is the very crux of the problem of this dissertation.

### 3. The "Educator Personality Scale".

In searching for manifest light upon the question under analysis, one is painfully made aware that to call another an educator rather than a teacher one is possibly playing fast and loose with terminology. Yet this anomaly will have to lend itself to a single abstracted answer by some criteria. Once these criteria are established, the formulating of an "Educator Personality Scale" can be effected and the point on this scale where Mother Mary belongs established.

Assuming that a criterion represents only "a condensation and a generalization of the opinion of persons who are presumably competent to act as judges of these particular qualities"<sup>40</sup>, somewhere within the confines of the various extant definitions, the concept "educator" and "teacher" must

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<sup>40</sup> Charles W. Knudsen, Evaluation and Improvement of Teaching in Secondary Schools, New York, Doubleday, 1932, p. 167.

take on a precise meaning. What then, precisely, is an educator and a teacher? The following convictions have been arrived at in result of the above search.

Any person who influences others in spiritual, intellectual, aesthetic, social, physical, or moral ways, he may truly be called an educator. An educator is specifically an educator because he is in some way an instrumental cause, concerned with the imparting of knowledge. When the influence of an educator is positive, the person exercising this influence is a good educator. Conversely, when this influence is negative or evil, the person exercising that influence is a bad educator as were, for example, Hitler, Stalin. Moreover, if an educator exerts his influence systematically and is motivated by his love for ideals and his love for the educand, he is an educator by vocation, a "born teacher" whose specific talent is in the "donum didacticum". Should the educator exert his influence for other selfish reason, he is not a true educator.

It is further contended that educators, that is, good educators, educators by vocation or by nature, may be divided into five main categories: (a) Educational Theorists, that is scientists: creators of educational ideas, of trends, of schools, etc., not necessarily teachers in the classroom.

Kane has a very good elaboration of these theorists.

Occasionally some theorist takes up a program of studies, or a method, of tried use by a skilled teacher, and urges its widespread adoption and development, as Erasmus, Budé, and Vives tried to have the schools of their day follow the sound practices of the earlier humanists. . . the theorist . . . is generally a fount of hope for the future; . . . The theorist holds out the perennial hope that a new method, a new program, a new approach to the problems of education, may do what humanity has failed to do in the past; and in the power of that hope he stimulates renewed efforts.<sup>41</sup>

(b) Nonteaching Theorists, that is, those who are concerned with schools and draw much of their theories from actual school experience. Here Kane<sup>42</sup> lists, among others, Erasmus (1466-1536) to whom his teaching work was "scarcely anything more than a distasteful necessity, part of his struggle to freedom for the literary career he ambitioned and achieved". Kane includes in this listing of nonteaching theorists François Rabelais (1494-1553), Michel Eyquem de Montaigne (1533-1592), Francis Bacon (1561-1626), whom he calls "not a teacher, nor . . . a discoverer of truth, scientific or of other sort; he was a theorist"<sup>43</sup>. Other names from educational history are to be found in Kane's grouping:

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<sup>41</sup> William T. Kane, S.J., History of Education, Chicago, Loyola University Press, 1954, p. 174-175.

<sup>42</sup> Ibid., p. 178 ff.

<sup>43</sup> Ibid., p. 188.

René Descartes (1596-1650), John Locke (1632-1704), Jean Jacques Rousseau (1712-1778).

(c) Teaching Theorists, that is, those who deal with education in a broader view than that of the schools. This group has a wider influence and a longer influence than the nonteaching theorists. The teaching theorist is more likely than the nonteaching theorist to avoid speculations based on opinion or theory rather than on actual observation or experience. Juan Luis Vives (1492-1540) may be considered the first of the modern teaching theorists. Histories of education usually consider the following names in this category: Roger Ascham (1515-1568), Richard Mulcaster (c. 1531-1611), Wolfgang Ratke (1571-1635), John Amos Comenius (1592-1670), and others.

(d) Theorists-Realists, that is, creators of educational ideals, principles, methods, organizations. Here, the name of Sir Baden-Powell (1857-1942) stands out as a classic example of the theorist-realist. This British military figure who never taught school yet, without a challenge, is numbered among the great educators of the present day. His great educational and revolutionizing contribution to the twentieth century is the theory of and the organization of the Scouting Movement on a global scale. He may be rightly called an "inaugurator of the world-wide modern Christian Chivalry Movement"<sup>44</sup>.

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<sup>44</sup> Dr. Ramunas, Op. cit., p. 12.

(e) Practitioners, or those engaged in the exercise of their profession as educators, that is, in putting into practice the educational concepts or ideas, and trends. Here we have the professional educators, the teachers, the fellow technicians in the living process of education.

The above five categories of educators underscore characteristics which reveal considerable or lesser overlapping. This fact is especially evident in the case of the world's greatest educators like, for example, Socrates, Aristotle, Plato, Christ, St. Augustine, St. Thomas Aquinas, St. John Baptist de la Salle, St. Ignatius Loyola, da Feltre, Vives, Pestalozzi, Froebel, Herbart, Comenius, St. John Bosco, and others. But basically, the rule holds that one of the above five categories evinces characteristic features which most strongly dominates the personality and work of the educator in question.

Now, in order to establish the fact that the given educator falls best into the specified category as enumerated above, the following procedure seems the most logical. First, the person in question must be placed against the objective traits of the categories discussed above which, for the sake of convenience and for a lack of a more appropriate term, will here be called the "Educator's Personality Scale". Measured against this scale, Mother Mary, the subject of this study, necessarily falls into the category of Theorists-Realists.

It is a recognized fact that education is far too complex for any formula to explain it, however embracing. Every principle enunciated must be content to stand criticism: it must be viewed objectively and in the light of common sense. It is also recognizable that security of procedure under all circumstances is not always attainable. In the light of this postulate, the "Educator's Personality Scale" is also opened to challenge. Yet no single treatise could hope to cover the ground.

Following this procedure along empirical lines, the evaluation of Mother Mary's achievements will be gathered with the aid of a comparable scale of recognized educational standards, and against objective opinions of reliable educational authorities whose opinions will serve as criteria in this process. The following chapter proposes to study the person of Mother Mary in the light of the plan designated above.

## CHAPTER II

### MOTHER MARY IN THE LIGHT OF ESTABLISHED CRITERIA

Having made the assumption that Mother Mary must fall into the category of Theorists-Realists on the "Educator's Personality Scale", an attempt to demonstrate her claim to this status shall be made by (1) presenting her educational ideals, principles, methods, organizations, and by (2) presenting her achievements in the light of comparable recognized educational values. Working with these two arguments, it should be possible to arrive at a conclusion whether Mother Mary has the characteristics of a real educator.

#### 1. Educational Ideals of Mother Mary.

Principles are always less exciting than matters of their application. Yet it is with principles that truth can be tested in the details of mundane affairs. Only by principles thinking can be projected so as to solve problems. And, finally, proof of principles lies outside human experience, which merely confirms the proof. Or, according to the legal maxim "Principia probant, non probantur" (principles are not proved; they prove).

From this basic commentary as a springboard, Mother Mary's life shows her to be an educator of religious life, especially in two of its most essential principles: love and

reparation. Consideration will be focused on the first of these: love. Love can be the principle or the foundation of education, as it was unquestionably in the case of Don Bosco, especially when education is viewed from the standpoint of the one who educates. Love was for Mother Mary everything in education: it was the goal, the point of departure and the means.

In the life of each saint love is a very deeply developed virtue. A saint must be a man or a woman of love, otherwise he does not merit being considered as such. But Mother Mary recognized that love needs clear principles, and perhaps no other saint of the nineteenth century saw as clearly as she the necessity of having living channels for the work of education for love. Her Letters, Conferences, and the Constitutions are replete with her admonition to educate with and for love. Let this one citation from the Constitutions serve as an example.

The Sisters engaged in teaching will regard the children confided to them as a chosen portion of the flock of Christ, and will devote themselves to their education with diligence, with patience and with charity.<sup>1</sup>

Being herself a soul full of tender, motherly and sacrificial love, Mother Mary realized fully well the fact

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<sup>1</sup> Constitutions of the Congregation of the Sisters of the Holy Family of Nazareth, (English translation), Rome, 1941, p. 215, section 406.

that love can be enkindled and fostered only by a living love, through persons and not by principles alone. Her basic maxim, her guiding idea was that fire comes from fire, life from life, and love from love. So, she insistently admonished, as can be read in her writings, that the Superiors must be truly loving mothers for their subjects in order that the latter develop, in turn, this same love for their fellow-Sisters and for God Himself.

. . . be most watchful that love, unity and mutual courtesy reign in your home . . . that is vital, for otherwise God will not reign among you. You yourself strive to be the model of that love, that kindness, that very courtesy, that understanding for your charges.<sup>2</sup>

In her last conference with the Sisters at Rome on November 14, 1902 -- one week prior to her death -- Mother Mary devoted her thoughts and her last will and testament to her favorite virtue, love. These are her closing words:

Love, my Sisters, love! Nazareth and lack of love have nothing in common. The Divine Word and Love Incarnate came to this world from Nazareth; hence, it is in us as the faithful children of Nazareth, children of the Holy Family, that love must blossom fully, must rule totally. Otherwise, we shall not be true children of the Holy Family. . . and only then our Congregation will have a reason for its existence, only then it will answer the Divine plan for our being.<sup>3</sup>

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<sup>2</sup> Letter to a Superior (written in Polish), dated September 3, 1902, Rome, Italy.

<sup>3</sup> Sardi-Sica, Op. cit., p. 404-405.

In this respect, Mother Mary had something of the characteristic trait of the Beloved Apostle as it is seen in his own admonition, "For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?"<sup>4</sup>

If, however, education is viewed from the standpoint of the one who is to be educated, that is the educand, it is probably safe to say that love can be only in a limited sense a suitable foundation for education. The child is not yet sufficiently developed to be impressed by the idealism of altruistic principles and to be guided by them in his actions. There is need, therefore, for other and more selfish motives. These are given by the assurance of reward and punishment. As in every other educational system, these two points play an important part in Mother Mary's educational principles. It is interesting to note her attitude in regard to them.

The Sisters will never show partiality to their students, nor will they manifest any preference for one rather than the other. They will shower equal solicitude on the children of the poor as well as on the children of the wealthy. They will encourage one and the other by giving small rewards or good marks. They will praise those who are well mannered and studious, but especially they will be solicitous for the welfare of the shy and retiring pupil. They will patiently bear all rudeness and bad manners of their students, correcting these faults with all kindness and love.

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<sup>4</sup> I John, 4. 20.

They will punish idleness and thoughtlessness by giving low marks, by withholding some small privilege or pleasure, by some slightly humiliating rebuke. They will always prefer a gentle and positive word of encouragement which ennobles the heart to any exterior punishment which should be used only in exceptional cases and very infrequently. Moreover, the latter should never be meted out under great emotion and always in due moderation.<sup>5</sup>

Reparation is the second domain in which Mother Mary looms large both as an educator and a teacher. She had chosen for the outstanding religious practice in her Congregation the principle of the mysticism of reparation, "whose proven masters are St. Paul of the Cross and St. Veronica Giuliani"<sup>6</sup>. In her voluminous writings she had left clear directives on this score, stressing reparation as a particular aim of the religious life for her spiritual daughters. The Constitutions clearly voice her desire and will on this vital point:

Although all religious, even those who devote themselves to an active life of charitable works, are by their state and the will of the Church called to repair the injuries of which the Divine Majesty is the Object throughout the world, the Sisters of the Holy Family of Nazareth propose to give themselves to the reparatory task in a very specialized manner.<sup>7</sup>

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5 C. S. F. N., Zwyczajnik Zgromadzenia Sióstr Najśw. Rodziny z Nazaretu (Book of Customs for the Congregation of Holy Family of Nazareth), Rome 1928, p. 388-389.

6 The Rev. Francis A. Cegielska, Reparatory Mysticism of Nazareth, (English Translation by C.S.F.N.), Philadelphia, Star Printers, 1951, p. xvi.

7 Constitutions, p. 198. (English edition).

In teaching her daughters this "their principal duty of reparation"<sup>8</sup>, Mother Mary shows herself to be a rare teacher of that branch of theology. Again the Constitutions yield a passage in proof of this statement.

They will take as their model the agonizing Heart of Jesus in the Garden of Olives, where although the sight of the sins of the world and the bitterness of His Passion excited such fear, weariness, sadness, and repugnance as to cause a bloody sweat to cover His Sacred Body, Our Savior nevertheless, out of His love for us and in conformity to the Will of His Father, willed to drink the chalice to its very dregs.<sup>9</sup>

In the nineteenth century, other congregations arose which, founded "on dogmatic principles, desired through their work of reparation to help in the salvation of souls"<sup>10</sup>. Yet it seems a justifiable claim that no foundress of that century wrote so clearly of reparation as Mother Mary did. She had lived that mystery first herself, and thus she could so beautifully and theologically speak of Gethsemani and of reparation.

Thus far, Mother Mary has been observed as a Theorist-Realist in her educational ideals of moral nature and in her underlying principles of general educational approach to the problem. She has been seen as an educator of the theology, psychology and pedagogy of love and of the mysticism of

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8 Ibid., p. 199.

9 Ibid., p. 199.

10 Rev. Francis Cegiełka, Op. cit., p. 8.

reparation, as was pointed out above. In these characteristics, without making a too categorical statement, Mother Mary may be classified into the same class of educators as the great St. Therese of Avila who, if she could be declared a Doctor of the Church, should be that because of her profound teachings on moral life. But Mother Mary's achievements as an educator outside of the moral sphere call for further elaboration.

## 2. Achievements of Mother Mary as an Educator.

As has been demonstrated thus far, a real educator unites within himself a goodly number of factors which determine his status as an educator. This study now proceeds (a) to look upon Mother Mary's personal idea of education and (b) upon her specific "Nazareth Way" of education. From these considerations an attempt shall be made to arrive at a conclusion that Mother Mary had sufficient earmarks of a real educator.

Her idea of education can be most succinctly formulated thusly: education for happiness through knowing, loving and serving God; or objectively, for the glory of God. This basic aim can be broken down into three phases. First, she held the tenet that the position of a teacher-educator is most noble, considering a call to that profession the greatest grace of God, second only to the call to religious life itself.

Secondly, she strongly believed that the goal of education and instruction must be supernatural, that is, the soul of the educand must be formed into a child of God who will live in active union with God and in accordance to His Divine law.

On this last phase, the Constitutions are very explicit.

The ultimate end of the Congregation in undertaking the direction of schools is to give the children a thorough Catholic education. Therefore, the Sisters, while teaching the natural sciences, shall never lose sight of their chief aim, which is to give the children a better knowledge of God, to acquaint them with the principles of a Christian life, with their duties towards God, their neighbor and themselves, and thus prepare them to become true children of God and heirs of heaven.<sup>11</sup>

Thirdly, Mother Mary demands of her spiritual daughters-teachers an intensive inner life, a life of grace which alone can bring fruitful outcomes in their classroom toil.

The Sisters will remember this that all their studies and various abilities will avail them little or nothing without an arduous practice in inner life of virtue and of ardent love of God.

In their application to studies and all exterior tasks, Sisters should intensify their efforts in the interior life, in the practice of Christian and religious virtues, especially in humble obedience which will lead them along the shortest and safest path to the true love of our Divine Lord who is the sole Goal of our lives.<sup>12</sup>

Of primary importance in her ideals of Christian education, Mother Mary placed the apostolate of the Catechism and preparation for the reception of the Sacraments. Herself

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<sup>11</sup> Constitutions (English edition), p. 214-215.

<sup>12</sup> Zwyczajnik (Book of Customs), p. 382.

gifted with a talent for the teaching of catechism, she is quite eloquent in giving her directives for the best and most efficient method. As an evidence of how much importance she attributed to this task, she saw it fit to incorporate her idea into the Constitutions.

They will use the Diocesan Catechisms as text-books. After having read a paragraph to the children, they will explain it briefly, clearly, in a manner both simple and attractive, so that the children may understand the lesson, retain it, and put it into practice in the future. They will even have them memorize those parts which ought to be known by every good Catholic.

To assure precision in their explanations, the Sisters will prepare themselves by reading the Catechism of the Council of Trent, as well as other works approved by ecclesiastical authority.

The Superiors will also appoint Sisters who will prepare children for the reception of First Holy Communion. These will give the children all possible attention for a long time in advance so as to impress their young souls with the greatness of the act for which they are preparing and upon which their lives and eternity partly depend.<sup>13</sup>

In pursuing further Mother Mary's claim to having the necessary characteristics of a real educator, it must be remembered that she was ardently attached to the Catholic Church and to her native Poland. Historically, the Roman Catholic Church is identified with nationalism in Poland as it is in few other countries.

The renaissance of Catholic education in the nineteenth century Poland "was conceived in exile within the great heart

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<sup>13</sup> Constitutions (English edition), p. 220-221.

of Adam Mickiewicz and in the equally great soul of Bogdan Janski", so says Sister Barbara<sup>14</sup> in her study on Polish pedagogical problems. She quotes Professor Posadzy<sup>15</sup>, who gathered the full wealth of Mickiewicz's pedagogical thinking into one volume, as underscoring the poet's predilection for supernatural paths and his efforts at imbuing his emigrant compatriots with the principle that Poland's strength depends upon the character of its citizenry. Sister Barbara further asserts that the poet fully realized a need for a closely knit organization under the aegis of Christ and His teachings, that is, a religious organisation which would devote itself to the interior resuscitation of Poland's spirit. This germinal idea of Mickiewicz was championed by Bogdan Janski, under whose inspiration and guidance the Congregation of the Resurrectionist Fathers came to be in 1842.

This Congregation performed a giant task during the subsequent years of trial for the emigrant and disillusioned Poles, especially in the fields of morals, religion, social economics, and education. Within a comparatively short time, the Resurrectionist Fathers engendered three distinctly Polish congregations of Sisters of the Immaculate, of Sisters of the Holy Family of Nazareth, and of the Sisters of the Resurrection.

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14 Sister Barbara Zulińska, Op. cit., p. 121-122.

15 Ludwik Posadzy, Poglady pedagogiczne Adama Mickiewicza (Pedagogical Views of Adam Mickiewicz), Poznań, Albertinum, 1938.

Mother Mary's religious family was directed for many years by Father Anthony Lechert, C.R., hence it was deeply impregnated with the ideas and ideals of the Resurrectionist Congregation which led in the education of Polish youth since its incipience. Hence the chief characteristic of the theoretical and practical Nazareth pedagogy is the same as that of the Resurrectionist Fathers -- a synthesis of close alliance of Catholic and Polish educational ideas. It draws heavily on the pedagogy of Poland's great educators -- the creators of the Resurrectionist's pedagogy -- Fathers Semenenko and Smolikowski<sup>16</sup>.

Apart from the basic principles which Mother Mary's educational scheme embodied, as was discussed above, the point that most concerned her was, that whatever system they might fix upon, it should embody the "education of girls in a family atmosphere and for the family, so that through the regeneration of the family the entire society will be regenerated"<sup>17</sup>. Leaving to posterity no special theory, no unique method of education, Mother Mary's beacon light was the "family" idea which she also incorporated into the title which she gave to her religious foundation.

Yet Nazareth pedagogy can be said to have a distinct feature. What Mother Mary did give as her "method" can be

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<sup>16</sup> Sister Barbara Zulińska, Op. cit., p. xii.

<sup>17</sup> Ibid., p. 124

truthfully termed as the "Nazareth Way", based on emulation of the life of the Holy Family of Nazareth. Some of the outstanding facets of this "Nazareth Way", in which her writings abound and which here serve as the source for the generalization, are the following. First, she believed that the concept of the family, properly understood, is the basis of the Kingdom of God. Secondly, she stressed that the dignity of the child should never be lost sight of in the exercise of authority. Thirdly, religious training is of primacy importance for the strengthening of the will and for character training. Fourthly, she taught that kindness is always preferable to severity, and that her daughters first should win the confidence and love of their charges for better results in the work of educating. Fifthly, she advocated that impartial treatment be meted justly to all pupils. Lastly, she felt deeply that "Nazareth's" particular mission is to care specially for young girls who, as potential future mothers, will stand on the vanguard of their firesides in promulgating the spiritual and moral values of the nation.

Mother Mary felt deeply for this profound mission of the woman in her own family circle and in the nation as a whole. In the paper delivered by the representative of Warsaw Circle at the Convention, Mme. Sokołowska publicly voiced

Mother Mary's ideal for the education of the woman.

This alliance was formed for the purpose of spreading and of seeding new terrains with the true values gathered from and derived from the ideals of the Foundress of the Congregation. . . who postulated a twofold aim for her religious family: growth in personal sanctity and the special care of girls who, as potential future mothers, will stand guard at their own firesides, promulgating the spiritual and moral values of our nation. . . The woman should be in her own circle what Mary was in her Nazareth home. . . In planning this path for the woman, the Congregation wants to give to the society, as the fruit of its sacrificial labor, a valiant woman, an intrepid woman with living faith and charity in her heart who could truthfully epitomize the Catholicity of our Faith; one for whom religion would not only be a transitory habit, a form acquired mechanically during her sojourn in a convent-school, but a woman reared on the aims laid by the revered Foundress, a woman who can harness the very heavens and earth to shed light on earth's mundane heaviness. . . A woman reared at Nazareth must be worthy of her training. . . a product strongly enhanced by Nazareth formidable idealogies. . . they should stand out from among other women of their day. For, since the seedling was healthy, the fruit should be bountiful. . . Since Providence places Nazareth girls in an atmosphere of truth and harmony, we must draw from this environment a charter for our future. . . we must give evidence that the spirit of Mother Siedliska lives in and through us.<sup>18</sup>

Mother Mary's "Nazareth way" calls for a simplicity of form, an air of informality, that everyday atmosphere of

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<sup>18</sup> Mne. W. Sokolowska, "Nazaret w zyciu kobiety" ("Nazareth in the Life of a Woman") paper delivered at the Convention of the Foundresses of Alliance of the Congregation of Sisters of the Holy Family of Nazareth, Lwów, May 3 and 4, 1930. Printed in Nazareth, Vol. 5, No. 7, issue of June 1931, p. 423-425.

the family living -- "suaviter et fortiter."<sup>19</sup> That spirit of family life is to be based on mutual confidence and love as characteristic of the Family at Nazareth under whose aegis the Congregation is placed. Her writings are pregnant with this concept and the following generalizations are gleaned from the total of her ideas and ideals which are interspersed throughout her Letters and her Conferences.

School, in Mother Mary's interpretation, is to be a home not barracks; the students, not a group, but individuals -- suggestive very much of Da Feltre's and Don Bosco's position. In her concept of the "Nazareth Way", Mother Mary subscribed to the philosophical principle that the primary aim of education, in the broadest sense of the word, is to form a man or rather to help a child attain his full formation, his completeness as a man. This principle, having little to do with the particular facts or skills at the educator's disposal, suggests a comparison with the great Erasmus who can still be regarded as a model of an educated man and an educator. What established his position was his ability to take such knowledge as his time offered and make from it a new picture of the world.

In like manner, the work and influence of Mother Mary in the educational terrain may best be appreciated when the

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<sup>19</sup> Proceedings from the First General Chapter, France, Sevres, July 16, 1896, p. 14.

character and circumstances of the period in which she lived are known and understood. Even though she did not reach the heights of a Socrates, of a Loyola, or of the other greats -- she spread her "Nazareth Way" contributions horizontally, and the sum total of these aspects is truly a gauge of her claim as an educator.

As a conclusive proof of the hypothesis that Mother Mary was an educator, it shall be assumed that each saint is an educator though not necessarily a teacher. In proof of the latter statement, there is a general acceptance of the truth that there are many saints who, without any or much theoretical knowledge or science, became an inspiration for many individuals of all times or for different Congregations of men and women even though the saints themselves had not found them.

For example, we know of Saint Felix Cantalice, a poor Italian sixteenth century Capuchin brother (1515-1587) who, himself without any science or knowledge, and far from claiming for himself or being considered by others as an educator, became an inspiration and a patron for a nineteenth century Congregation of Sisters whose three-thousand seven hundred members are engaged primarily as teachers in the schools of the United States, from the lowest to the college level<sup>20</sup>.

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<sup>20</sup> Congregation of the Sisters of St. Felix, Third Order of St. Francis, popularly known as Felician Sisters, were founded in Poland on November 21, 1855.

Or, to take another example of a kindred sort, the case of the noble French officer in the Foreign Legion who fought in the Sahara for many years. Later, he became a priest and returned to work as a missionary in the Sahara Desert region. After his tragic death in 1916, he became an inspiration for the Little Brothers and Sisters communities who, following his noble example, live and work among the Moslem Arabic lowest classes in the French Northern Africa<sup>21</sup>.

Wherein lies this educational power of God's saints? For this answer one must look to their mastery of life and the mysteries of life. Thus, in mastering life, they left to the Church militant a pattern of life as it should be lived. By an assiduous probing into the very depths of a saint's soul, one can experience and study the full area of human nature. For a saint is not a superficial man, but a "human sea" in which other souls can swim, using in this way the given saint as a veritable stepping-stone to God. That the educator-saints play such a great role in human life because they are vehicles to God and to man cannot be denied.

Since all this can be applied to each saint, it can also be applied to Mother Mary who is on the Church's list of candidates for sainthood. She is an educator although not

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<sup>21</sup> Vicomte of France, Charles Eugene de Foucault, 1858-1916. Father Robert Kothan, "Problems in French North Africa", in Integrity, Vol. 8, issue of August 1954, p. 33-37.

a giant of the educational world. She will not rank with those who made an impact on the educational thought of yesterday, like Socrates, nor of our own day educators like Judd, or Cubberley, or Dewey, or Kilpatrick, or Spaulding, or Thorndike. Why should it be so? It may be that in the days when such men as have been mentioned were making their names, the field of modern education was just being opened up and a vigorous pioneer had boundless scope for exercising his abilities.

But Mother Mary's contribution is her unique "Nazareth Way", "which is synonymous with quiet, conscientious, persevering toil which is based upon charity and whose fruit should be happiness"<sup>22</sup>. There is nothing strikingly different, excepting

conscientious and complete work on one side and kind delicacy in the total contact with our fellowmen. This should be the outstandingly unique characteristic of "Nazareth" education. . . Conscientious work in the school in the smallest detail, conscientious observance of religious obligations, kindness and delicacy with their peers, deep respect for their authority -- these are the traits which should be developed by our "Nazareth" training of characters which should radiate godliness and be the leaven of growth of good.<sup>23</sup>

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22 C.S.F.N., "Specyficzne cechy kultury wychowawczej w naszych szkołach i pensjonatach" ("Specific Characteristics of Educational Culture in our Schools and Pensions"), in Nazaret, Vol. 8, issue of December 1934, p. 299-366.

23 Ibid., p. 342.

Like all living movements, pedagogical trends evince a tendency to live out their day and thence to transform into or merge with other newer drives in the field. Before long, they become a definite part of the new trend with their identity completely obscured or with some of their characteristic traits still discernible, but definitely incorporated into this new and different school of pedagogical thinking which evolves. In this manner educational movements gain renown and prominence only to be in time supplanted by other innovations in this cycle of continuous growth and evolutionary change.

However, Mother Mary's "Nazareth" educational contribution is far from outliving its day. She never mothered a "methods" idea as such. Hers was that contribution to the realm of didactics where love constitutes the bedrock of pedagogical creative power which, in turn, gives its resultant impetus to ever better methods of teaching. This predominantly gives her the right to claim the title of an educator. It will remain identically different, a small but helpful offshoot of the great trends that overran Europe before her day.

The following chapter shall study Mother Mary as an educator from the environmental background of her country, her family and her own. Under this intensified light, her claim to the title of educator will receive a clarity of delineation, incapable of arriving at without this background.

## CHAPTER III

### HIGHLIGHTING THE DEEP ROOTS

Having thus far established the criteria and the supporting evidence that Mother Mary may rightfully claim the position of an educator, our procedure will assume the following steps: first, the influences which affected her childhood shall be examined; and second, the influences which affected her adolescence. This course will be chartered along a historical line.

It would be helpful, before examining in detail the historical data and the accuracy of statements made about the events which did or did not influence Mother Mary, to realize that the writer is not in position to describe direct observations of her own. Hence the selection and delimitation of topics which will consequently determine the facts are these data of the history of the nation from which she stemmed as they had affected her immediate family socially, economically, culturally and religiously. These historical findings should supply the needed foundation for a clearer understanding of the problem under consideration in this dissertation.

### 1. Childhood Influences.

Research brings to light a number of things which undoubtedly influenced the childhood of Mother Mary. In probing, analyzing, and coordinating the life's work of Mother Mary of the Good Shepherd, one is invariably led to note the marked disproportion between the means which she employed and the results which she obtained.

How did she, a cultured, privately-tutored woman of noble birth, whose health was ever precariously poor, conceive and carry into execution the arduous and back-breaking task of founding a teaching and a socially-serving religious Congregation? From what source did this lady in her early thirties draw strength of spirit and indomitable physical courage to muster a family of religious women who proved so vitally important in helping bolster the immigrant American Poles of the last century for the Catholic Church and for their native Poland in the days of their country's political non-existence? To these questions there is always one reply, the finger of God was there; yet God uses men and women for His purposes. How was this woman prepared?

It is axiomatic that a person cannot give off that which he has not taken on. One cannot give without first receiving. And probably it is impossible for one to receive without giving, without influencing one's environment.

Biographers, historians, and scholars in general are fully aware that no great person can be fully understood or appreciated except in the perspective of preceding generations, nationality, religious affiliations, and environment. Without emphasizing the obvious, it must be conceded to that a person's nationality may be a powerful instrument in the hands of Providence, as was the case with Mother Mary. For these reasons, the personality and the educational contributions of Mother Mary take on a fuller meaning as they are viewed in the light of the history of her country, her inherited national traits, the religious, educational and socio-political trends of her age.

The Foundress of the Congregation of the Sisters of Holy Family of Nazareth,--Frances Anne Josephine Siedliska-- was the first born of the two children of Adolph and Cecilia née Morawska Siedliski. The other child, Adam, was five years younger than Frances.

In referring to the General Directory of National Archives<sup>1</sup> for primary source on the Siedliski-Morawski families, only tenuous and incomplete information is found due to the utter devastation which Poland sustained throughout World Wars I and II. This same reason is responsible for the

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<sup>1</sup> Letter from the General Directory of National Archives, Warsaw, Poland, dated October 2, 1956.

incomplete parish registry series of baptismal, wedding and death records of Poland. Books on Polish genealogy and heraldry, the one by Uruski and the other by Boniecki have never been completed, having stopped on the letter "S". Only Niesiecki's book<sup>2</sup> yielded the pertinent family-tree information. Sardi-Sica's work<sup>3</sup> proved invaluable in supplying the bulk of information on the two families.

The Siedliski family, whose genealogical tree has the "Ostoja"<sup>4</sup> in its coat-of-arms, dates back to the fifteenth century Poland. Adelph Siedliski was a wealthy landowner and a Polish noble. It was at his ancestral manor, the Roszkowa Wola -- an estate of 6,000 acres with vast forests and great meadows sloping to the wide Pilica River, some forty miles distant from Warsaw -- in Masovia, Central Poland, that Frances was born on the twelfth of November, 1842. She was born to the luxury and the splendor of a magnate family, all of which she was later to leave in total self-abnegation and devotion to Christ's poor and His little ones.

Cecilia, née Morawska, of another ancient Polish family whose coat-of-arms is the "Dąbrowa"<sup>5</sup>, mother of Frances,

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<sup>2</sup> Kasper Niesiecki, S.J., Herbarz Polski (Book of Polish Heraldry), Poland, Lipsk, 1839-1846.

<sup>3</sup> Sardi-Sica, Op. cit.

<sup>4</sup> Kasper Niesiecki, S.J., Op. cit., Vol. 7, p. 171-173.

<sup>5</sup> Ibid., Vol. 3, p. 282-285.

was the daughter of Joseph-Aleksy Morawski, the general director and the president of the National Commission of Income and Finance -- one of the most active co-workers of Prince Xavier Drucki-Lubecki, Finance Minister of the Kingdom of Poland from 1821 to 1830<sup>6</sup>. As her wedding dowry, Cecilia brought to her husband the large manor Zdziary, a wide estate of fertile lands, of villages and forests. This property was in the central part of Poland, about thirty miles distant from Warsaw.

Frances' birth did not augur or give any promise whatever of what she was one day to be. This fragile infant, whose first three years saw her flutter between life and death, was destined to become a contributory agent to the social welfare and education of the immigrant Poles in the United States of America.

Various histories on Europe of the nineteenth century will bear out the factual data and insights here presented. In 1842, the year of Frances' birth, Poland was politically prostrate, raped shamelessly by her neighbors to the East and to the West -- Russia, Prussia, and Austria. In the very period when the United States was waging its successful war for independence from Great Britain, Poland died a triple

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<sup>6</sup> Aleksander Brückner, Dzieje kultury polskiej, (History of Polish Culture), Krakow, 1931, Vol. 3, p. 521-524.

political death at the hands of its usurping neighbors in the years 1772, 1793, and 1795.

During the next hundred years of oppression, the Polish people suffered much under the triple alien regime, which had for its common purpose the extermination of Polish nationalism. The spirit of the Poles was humbled and suffering but never vanquished, true to the dictum of Poland's great Staszic, "Even a great nation may fall, but only a worthless one can perish"<sup>7</sup>. Consolidated nationalism, especially under the Russian domination wherein the Siedliski family found itself after the partitions, flared up in the abortive and unsuccessful first Polish revolt in 1830-1831. The second armed uprising against the czarist government in 1863 when Frances was already twenty-one years old -- one in which the Adolph Siedliski's manor became a focal meeting point of the partisans<sup>8</sup>, also ended in a defeat which brought severe reprisals in the aftermath.

The authoritative biography of Frances by Sardi-Sica gives her Diary notation for this episode. She was much concerned and perturbed, not for her personal safety, for she was then spending her third winter abroad, this time in

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<sup>7</sup> Warnings to Poland, 1790. Stanisław Staszic (1755-1826), by origin a townsman, educated in German universities, was one of the most learned and most eminent as a political writer of his day.

<sup>8</sup> Sardi-Sica, Op. cit., p. 91 ff.

Comes, France. She realized fully the precariousness of her father's activity, the failure of which would inevitably result in exile to Siberia and the total confiscation of the family property. The father circumvented this peril, however, by political connections and heavy monetary bribery.

But national patriotism grew only more firmly knit and unconquered in the years following. The prophetic poetry of Mickiewicz, of Słowacki, of Krasiński and of others; the inspired music of Chopin, of Wieniawski -- all these fashioned the national ideal and tempered the long-suffering Polish spirit to bear all the trials of destiny with the hope for a brighter future.

The Siedliski manor house lying so close to Warsaw, the heart of Poland -- with its culture, social graces and fiery patriotism -- profoundly reflected the nation's tragedy and the hopes of Poland. In this supercharged environment, the subtle soul of young Frances was being indelibly impressed and steeped in influences which later were to be so persuasive in her life's work as Foundress of a religious community so closely bound to Poland's cause.

The city of Warsaw was once renowned for its culture and intellectual vigor. Now, under the pressure of forced Russification of the nation's schools, its young men were being sent away to colleges in other lands -- not openly because that was forbidden, but under various subterfuges

or evasive and politically manoeuvred pretexts. The universities of Vienna and of Berlin were popular centers with the scions of the wealthy nobles, but definitely the most popular was the University of Paris<sup>9</sup> where M. Siedliski presumably also studied. At the time of Frances' birth, her father was one of the directors of an Agronomical Credit Society.<sup>10</sup>

Dobraaszyński,<sup>11</sup> among the scarce sources on the Siedliski family, gives the impression that Adolph Siedliski inherited much of the romanticism, the mercurial temperament, and the love of pleasure of his forebears. He mirrored these social traits to perfection. In true tradition of the nobility, he was sentimental, proceeding from the heights of volatile anger to sentimental tears. He could not live but under excitement, fervor and emotion, and this exuberant nature of his was only too often irked by the solemnly dour home atmosphere created by the praying wife and daughter. Had he a different type of a wife, he would go madly to balls and other social affairs, as did the mass of Polish nobility; he would have lost himself in hunting; he would have drunk and squandered away all his villages in drinking bouts; he

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9 Aleksander Brückner, Op. cit., p. 435.

10 Sardi-Sica, Op. cit., p. 61.

11 Jan Dobraaszyński, Lepsza Czastka (The Better Part), (No publisher), 1949, 111 p.

would have gambled and lost his estates; for this was exactly what the majority of Polish nobles did. However, with all his fiery, angry, and proud nature, he lacked that spirit of daring and adventure to forget himself and leave home with his ever ailing wife and his bigoted, fanatically Puritanical but devoted daughter. His nature, nevertheless, found the necessary release in political conspiracy. His manor became the rallying point of meetings of the political partisans. During these receptions and dinners, drinking, immorally loose and anticlerical free conversations reigned supreme. Frances' delicately subtle soul suffered in this rowdy company. Then, strangely, M. Siedliski enjoyed observing his daughter's reaction to all this atmosphere so foreign to her nature. Whenever it was possible for her to do so, Frances quietly slipped from the room to hide her visible embarrassment and suffering.

Again from Dobraczyński, it is seen that M. Siedliski had a rare capacity for evoking an atmosphere of warmth, of mutual interest, of bonhomie, and of surface spontaneity. On the other hand, he was inclined to be headstrong, impetuous, and obstinately independent. He could be violently intemperate in the expression of his feelings. He held the members of his family in his buoyant and tender affection, but also in that inexpressible fear of ever crossing his decisions.

Sardi-Sica give many instances of the violent argument which ensued between father and daughter, the latter

stubbornly resisting being forced into the social whirl that the doting father was repeatedly planning for her. Records show that M. Siedliski could use harsh words against his daughter, deriding the religious principles to which both, mother and daughter, subscribed, describing these principles as an affected dilettantism which only served to hide fundamental lack of common sense and of clear grasp of the worldly affairs. Puritan, devotee, eccentric -- such was the father's description of Frances -- and he went on to accuse her of being rebellious and lacking in dutiful respect for his authority as a father. Trembling with pent-up emotion, but making little or no attempt to come back with a retort, Frances listened to her father's scathing oratory without submitting to his wishes. So it was that her devoted filial attachment to her volatile father did not preclude Frances from keeping herself at a respectable distance away from him. Obviously, it was from this loved and feared father that Frances inherited that stubborn determination which, although less pronounced in her, carried her through life's many difficult trials.

Sardi-Sica's work and that of Dobraczyński agree on this new characteristic in M. Siedliski's disposition. Yielding to the prevalent trends among Polish nobility, he lacked a definite program of life, professing the religious indifference then socially in vogue. This religious

indifference could be definitely termed a legacy from the French Revolution, from Rousseau and Voltaire, from the Age of Enlightenment and the Encyclopaedists, and from the French Free Masonry which was making its inroads and wielding its evil influence within the Polish aristocratic circles primarily. M. Siedliski was by no means immune to these French influences, and his personal outlook on religion, in consequence, strongly colored the home life of young Frances.

The rationalism of the eighteenth century Europe, the so-called "Enlightened Age", considered religion at best a sentimental embellishment of life; at worst, a harmful superstition, as something very private and rather embarrassing, as a topic about which one does not talk. This century had tried to formulate philosophically its own tendencies. The dominating idea with regard to religion held that "the individual was granted full liberty to decide for himself what he would believe. . . . faith was declared a matter of choice and man was held responsible for his moral conduct only."<sup>12</sup>

Again Sardi-Sica relate that, in line with this mode of thought and with a goodly admixture of anticlericalism, the Siedliski family kept appearances by attending faithfully the Sunday Mass. On these occasions, they occupied

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<sup>12</sup> Otto Willman, The Science of Education in its Sociological and Historical Aspects, Latrobe, 1930, Vol. 1, p. 283-284.

ostentatiously the reserved front pew in the country church which Amilkar Siedliski, Frances' paternal grandfather, had proudly founded. This was the external limit of M. Siedliski's profession of religion. The observant Frances was impressed sufficiently enough to recall this fact vividly when she later recorded an additional comment in her Diary, "he never attended the holy Sacraments."<sup>13</sup> This cold indifference of the father, whom Frances loved only too much, remained a source of great concern, of prayer, and of pain to her for many long years.

Such neglect of religious duties, so characteristic of the Polish aristocracy, was the prevailing tendency in all of the Western Catholic countries of Europe as well. Coming from France to Poland, as can be seen in Ewa Rzadkowska's critical study of this period,<sup>14</sup> it was Diderot's Encyclopaedia which directly affected Polish religious thought. This prominent work, the "sum total of ideas of the century" as Rzadkowska calls it, found its echo in the first issues of the Monitor. Published by the Mitzlerowski Press in Warsaw, this first Polish weekly and the precursor of long and tedious "noble way" towards the Enlightenment, proved very potential in affecting Polish thinking. But along with this good influence,

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<sup>13</sup> Sardi-Sica, Op. cit., p. 56.

<sup>14</sup> Ewa Rzadkowska, Encyklopedia i Diderot w Polskim Oświeceniu (Encyclopaedia and Diderot in the Polish Enlightenment), Wrocław, 1955, p. 7, 12, 17, 20.

there was also the undesirable harm done. As the promulgator of materialism under the guise of false naivette, of harmless anecdote, and of the equivocal metaphor or of an analogy, Diderot undermined the existing beliefs, suggesting at the same time the acceptance of all which is in conformity with nature and reason -- the two highest criteria of the philosophy of the Age of Enlightenment. If to this movement is added the aftermath of the French Revolution, the result is the two great forces influencing the upper strata of Polish society to which the Siedliski family belonged.

Poland was always culturally and politically united with the West, and especially with France. In fact, Polish relations with France "date back to a very early period. In the Middle Ages, the benches of Paris University were already crowded with Polish scholars."<sup>15</sup> By 1750 the French language was common among the graduates of Teatine, Piarist and Jesuit colleges of Poland, whose student body was recruited from the families of magnates and wealthy nobles. A French book was frequent and valued regardless of its literary or educational worth.<sup>16</sup> Even many forbidden French books found their way to Poland, and -- it may be safe to conjecture -- into the

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<sup>15</sup> The Polish Encyclopaedia, Geneva, Atar, Vol. I, 1926, p. 263.

<sup>16</sup> Ewa Rządowska, Op. cit., p. 20.

Siedliski manor. Since her earliest days, Frances was exposed to French conversation, French teachers and French books. This assertion is verified by plentiful references in her official biography by Sardi-Sica.

There is another reason which greatly abetted the weakening of religion in Poland of M. Siedliski's day. It ties up directly with the tragic loss of the nation's independence and the political perfidy of its usurpers. History of that era records that methods used by these powers were similar to those used by the Communist aggressors of the twentieth century. After dismembering the Polish state, the arrogators set about, through brutal force and insidious intrigue, to "the destruction of its cultural life, its literature, its language, and even of the consciousness and the name of the Polish nation."<sup>17</sup>

But it was in the area of religious life that these aggrandizing powers played havoc now that Poland lay prostrate at their feet, a prey to the supremacy of their joint treason and strength of force. With subtle and cunning intrigue, or sometimes with brutal force, the three despotic neighbors collaborated slyly to sever Poland's unity with the Roman Catholic Church, to intimidate the Polish bishops, to disparage the intellectual and spiritual competency of the Polish

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<sup>17</sup> Stanisław Kot, Five Centuries of Polish Learning, Oxford, 1941, p. 18.

clergy, to liquidate monasteries and other Church property, to proscribe the religious orders of women, to secularize education, and to demoralize the family. The full impact of all these connivances produced infinitely painful repercussions on the generation of M. Siedliski's day.

Furthermore, the dismal failure of the two abortive revolutions plunged the major part of Polish nobility into doubt and gloomy despair. Additional irritations came from certain ill-advised official pronouncements of the Holy See, which had been based upon interpretations maliciously made and proffered by Poland's aggrandizers. These political falsehoods were hopelessly impossible to be clarified or corrected because the Polish bishops were barred from any communication with Rome.

However, the acme of religious aggravations was reached when, after the failure of the November, 1831, Polish insurrection against Russia, Pope Gregory XVI issued his Encyclical of 1832 to the Polish bishops.<sup>18</sup> Being wrongly informed about the true situation in partitioned Poland and acting upon the insistence of Nicholas I of Orthodox Russia, Pope Gregory XVI pronounced his official condemnation of the insurrection and ordered the Poles to be obediently submissive to the Russian Tsar, now their lawful authority. This unprecedented action

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<sup>18</sup> This Encyclical was excluded from the official collection of papal encyclicals by order of Gregory's successor, Pope Pius IX.

of the Roman Pontiff at first stunned the loyally Catholic Poland and then gradually filled the Polish consciousness and soul with bitter resentment and distrust towards the Church which joined hands with the bandit nation against its helpless victim nation. This highly volatile and tense condition bred many irritations among the Poles, and for many decades almost precipitated a break with Rome and the traditional loyalty of Poles to the Holy See.<sup>19</sup>

Even to this day that historical pronouncement of Pope Gregory XVI is being used as a tool of discontent and dissension by the atheistic propaganda current in Poland under Communist domination. "Gregory believed in autocracy and neither his inclination nor his experience was such as to make him favorable of increased political freedom. He was not fully able to cope with the complicated problems of his time."<sup>20</sup>

The second half of the nineteenth century saw the healing of the rift between Poland and the Roman Pontiff. It was then that the newly founded Polish Congregation of the

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19 Ks. Władysław Kwiatkowski, C.R., Historja Zgromadzenia Zmartwychwstania Pańskiego (History of the Congregation of the Resurrectionist Fathers), Albano, p. 19. Also: Dr. Maria Czapska, "Stosunek Mickiewicza do religii i Kościoła w świetle jego listów i przemówień" ("Relations of Mickiewicz to Religion and to the Church in the Light of His Letters and His Addresses"), in Sacrum Poloniae Millenium, Rome, 1955, Vol. 2, p. 86.

20 Leslie Alexander St. Lawrence Toke, "Gregory XVI", in Catholic Encyclopaedia, Vol. 7, New York, Appleton, 1910, p. 6-9.

Resurrectionist Fathers<sup>21</sup> took upon itself the duty to inform the Apostolic See of the true state of Polish affairs. By virtue of this avowed patriotic pursuance by the Resurrectionist Fathers, many Polish situations were clarified, many a Russian, a Prussian, or an Austrian intrigue stymied. Eventually, the kindly diplomatic policy of Pope Pius IX helped to assuage the harm perpetrated and to mend the dissension between Poland and Rome.<sup>22</sup>

With Poland's historical thread, so vital in understanding the Siedliski family, presented in the above overall sketch, it is hoped that a consistent picture of influences bearing upon Frances in her childhood days because of her nationality emerges. It becomes now relevant to pursue these additional forces which shaped her most formative years, the adolescence.

## 2. Adolescent Influences.

It has been noted that the Siedliski family lived in the era of greatest political, economic, religious and social tensions. Hence, it cannot be surprising that the family mirrored these tensions so well, as Sardi-Sica's work points

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21 Inspirational idea came from Mickiewicz. The Order was founded by Janiski, Kajsiewicz, and Semenenko, Rue Notre Dame, 11, Paris, France, in 1835. The Congregation claims 1842 as its date of permanent establishment as a religious order.

22 Kwiatkowski, Op. cit., p. 154.

time and again. The society of M. Siedliski's day produced not decided atheists but the non-practicing Catholic -- a person who is discouraged and indifferent to all exterior practices of religion, one who avoids contacts with the Church on the premise that the representatives of the Church are ignorant or not sufficiently intellectual individuals. This attitude was characteristic of the society to which the Siedliskis belonged. Such was the milieu of the home life in which Frances' most impressionable years were spent. Reminiscent of these impressions, her Diary records in adult retrospect the profound depth of discord which tugged at her youthful heart and soul, "God was not Master in our home."<sup>23</sup>

But justice demands that some absolving defense be presented for the immediate cause in the family's religious discord, usually attributed to M. Siedliski. Sardi-Sica's work<sup>24</sup> gives evidence to a certain lack of proper balance in the religious department of both Mme. Siedliska and her daughter. Dobraczyński confirms the same impression.<sup>25</sup>

They irritated M. Siedliski quite frequently with their excesses. Frances' conduct in this regard can be understood as caused by her youthful zeal, by her literal interpretation of her confessor's advise in his exhortation relative

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23 Sardi-Sica, Op. cit., p. 17.

24 Ibid., p. 66.

25 Dobraczyński, Op. cit., p. 30.

to the plucking out of the eye and the cutting away of the arm.<sup>26</sup> Often she acted too severely, too stubbornly, too offensively in carrying out some religious practices and mortifications. That this conduct of hers was surely motivated by good will and the best of intentions can hardly be questioned; yet, after the lapse of many years, she records regretfully in her Diary, "poor Papa, we failed in our dealings with him."<sup>27</sup> This is a mature reflection of Mother Mary, one which the young Frances was incapable of making.

Dobraczyński<sup>28</sup> points out another justification of M. Siedliski's attitude towards Mrs. Siedliska and Frances, this as attributable to the person of Father Leander, the confessor to both, his wife and daughter. This child of the Napoleonic era, born Leopold Lendzian in 1816 of small Polish gentry, lost his mother early. The lack of a woman's delicate hand in his early upbringing could have been the psychological reason for his mature severity and suspicious nature. After seven years of political imprisonment by the Russians, he became a Capuchin priest in 1851. Later, he was to become the famed golden-tongued orator in the pulpit of the Warsaw Capuchin church, and especially powerfully influential in the

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26 Matt., 18, 8.

27 Dobraczyński, Op. cit., p. 25.

28 Ibid., p. 39 ff.

confessional. Dobraczyński maintains categorically that the lion's share of Capuchin popularity in Poland during the first half of the nineteenth century is Father Leander's personal contribution.

While Mme. Siedliska made her stay at her paternal home, the Warsaw palace of the officiating Minister of Finance, she requested Father Leander to attend personally to the preparation of the twelve-year old Frances for her First Holy Communion. Because of her social position, she was thus able to call on this personal service of the otherwise extremely occupied priest. The immediate superiors of Father Leander saw it unbecoming to their characteristic religious poverty that one of their members should be seen at so elegant and wealthy palace. However, since Minister Morawski was a personal friend of Bishop Szymański, the Provincial Superior of the Capuchins, this difficulty was easily removed.<sup>29</sup>

Father Leander assumed the duty of instructing Frances and from then on was a frequent visitor at the Minister's palatial residence. The initial and the subsequent visits occurred during one of those lengthy absences from home of M. Siedliski, whom business engagements oftentimes kept away for weeks and even months. In her Diary, Frances had recorded her first encounter with the priest who was to be God's

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<sup>29</sup> Sardi-Sica, Op. cit., p. 30.

instrument in shaping her life as "a critically momentous event."<sup>30</sup> Dobraczyński adds a similar comment in this vein in saying that Father Leander, though usually gentle, often-times exhibited such hardness and severity in dealing with Frances that, as she later confided to her Diary, he plunged her into a "chaotic upset of inner peace."<sup>31</sup>

This same authority points out another striking characteristic of Father Leander: that of an all-consuming, stubborn struggle for the conquest of the penitent's soul. It is that author's contention that whoever stepped into Father Leander's confessional once was bound to remain in the periphery of his magnetic control. This priest of God could be a despot, a tyrant, a dictator of souls. With the zeal of a neophyte, who not long ago had found for himself that peace and balance as a member of a religious order, he urged his penitents to the convent doors. In a total seeming unconcern, he plowed the terrain of human souls with that same philosophy of life as did Thomas a Kempis -- so Dobraczyński critically observes.

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<sup>30</sup> The Diary uses the Polish expression "przełomowym przeżyciem" for which this writer uses the closest English translation.

<sup>31</sup> Dobraczyński, Op. cit., p. 40, uses the Polish form "potrafi swymi słowami nie tylko uspokoić i pocieszyć młodą penitentkę, ale także pchnąć ją w odmet niepokoju." The English translation used in this paper is the closest literally possible.

Lessons in religion, geared to preparing Frances for her first Confession and Communion, began in November, 1854, with Father Leander as the masterful guide. Her Diary reports these meetings as "something supremely cherished and most interesting." Father Leander completely captivated this moody and constantly apprehensive child. The Sardi-Sica work has many undertones relative to her home upbringing, especially that of correctness and propriety, so characteristic to the Victorian era. It reflects an era of typical Victorian morality which popularly implies straight-lacedness, straight-faced prudishness or rigidly decorous behavior. The latter of the two applies to the upbringing of Frances, who also appears to have been starved for affection. Her mother, being in poor health and frequently bedridden, was unable to give her daughter the motherly love for which a child so hungers. Her father loved Frances in his own masculine way, but which had kept the daughter at a respectful distance from him. Placed now in close contact with Father Leander, Frances seemed to have found some one to whom she could cling with all the ardor of starved affection, and this in spite of the hard and difficult school of humility which was her diet under his direction. But, the closer she neared him, the further he withdrew from her, observes Dobraczynski.<sup>32</sup>

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<sup>32</sup> Dobraczynski, Op. cit., p. 42.

On March 9, 1855--the feast of her patron saint, St. Frances of Rome, and after three months of intensive preparation--Frances made her first confession before Father Leander, and on May 1 of the same year she received her first Holy Communion from his hand at the Warsaw Capuchin church. He also prepared her for the reception of the Sacrament of Confirmation, which she received on Trinity Sunday, June 8, 1855, from the hands of the Warsaw Archbishop Anthony Fijałkowski, a personal friend of the Siedliski family.

For the next year or two, Frances lived with her family either at Minister Morawski's ministerial palace at Warsaw and thus in the immediate orbit of Father Leander's guidance, or at the family's country estate at Zdziary, away from his influence. When Minister Morawski died suddenly late in the year 1855 or early in 1856--Sardi-Sica are not clear on this date--the Siedliski family left the palace permanently. On occasions when the family decided to return to the capital city for a season, they rented a residence for the duration. Frances appears to have been grieved at this deprivation of worldly ostentation, of the liveried servants, of curtsying maids, of the world of pomp and circumstance which had suddenly vanished from the eyes of the romantically idealistic Frances who, at this age, was far removed from the total detachment which was to be characteristic of her life as Mother Mary.

In tracing this great influence which Father Leander exerted upon Frances, one is made aware that evidently she was in need of a strong and firm hand to guide her in spiritual matters, and Providence provided her with that guidance. And Father Leander led her mercilessly through a rigidly difficult school of humility, along which all the Saints of God have also trodden.

Mme Siedliska was unable to bring her husband to share her views on the value of Father Leander's direction of herself and of her daughter. Angry at having his wife and his daughter devote so much time to external practices of religion, and wincing under the cutting jibes of his friends,<sup>33</sup> M. Siedliski--always at sword's end with the Capuchin friar--finally barred him from entering the Siedliski home by referring the matter to Father Leander's Provincial Superior. From there on Frances, without her father's knowledge, communicated with her spiritual director by means of correspondence.

In spite of M. Siedliski's efforts to sever all contact with Father Leander, Frances never really broke away from her spiritual director. Sardi-Sica's work gives her Diary entrances<sup>34</sup> to prove that he was an instrument in the hand of

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<sup>33</sup> X. H. J-ńczyk, Sluga Boża, Marja-Franciszka Siedliska, (The Servant of God, Mary-Frances Siedliska), Łomża, 1926, p. 17.

<sup>34</sup> Sardi-Sica, Op. cit., p. 126-132.

Providence in founding the Congregation of the Sisters of the Holy Family of Nazareth. Father Leander saw Frances through to the day when the new Congregation took form and definite shape on July, 1875. He remained with the sapling Community in Rome in the capacity of spiritual director of Mother Mary and her daughters till 1879. Then he returned to his Capuchin friary in Cracow, where he died, August 20, 1890.<sup>35</sup>

Mother Mary's deep spirituality, her great and tender devotion to Mary Immaculate, her true solicitude and zeal for the welfare of the poor and the children of these poor, her great love for the virtue of poverty--all of which she had incorporated so avidly into the Constitutions for her Congregation--can be directly ascribed to Father Leander's powerful influence upon the young Frances to her days as Mother Mary, the Foundress of a new religious family.

What of the second great influence in Frances' most impressionistic days--her father? Frances was the closest approximation of her father, who saw in her his own image. He openly demonstrated his predilection for Frances who resembled him, not only from exterior features, but also in her character traits. Her Diary is replete with contrite admissions to urges similar to those which her father demonstrated openly.<sup>36</sup>

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<sup>35</sup> Sardi-Sica, Op. cit., p. 279.

<sup>36</sup> Ibid., p. 62 ff.

In all humility, she confesses to her enjoying frivolous company, to relishing praise, to loving ostentatious pomp of social living, to the lures of worldliness in the theatre, concerts, dancing and other kindred enticements. Under the rigidly firm guidance of Father Leander, however, the young girl held all these natural drives and attractions in abeyance.

Daughter resembled the father in being stubborn, in being ready to cross swords with him rather than yield, and in a spontaneity to flare up in anger. Both, Sardi-Sica's work<sup>37</sup> and Dobraczynski's<sup>38</sup> agree on this score. Frances was her father's special pride in the society to which the family belonged. He arranged for her attendance at afternoon parties, at soirées, at theatre performances, at concerts, and for her piano recitals before his frequent many guests. Dutifully Frances went along to carry out his wishes. But, when he arranged for her social debut, she fought him off with tears and with cold determination not to yield to his plans.

Hoping to see Frances happily settled in the future, and since happiness in the father's interpretation meant a wealthy marriage for Frances, M. Siedliski set about the business of chartering her course to happiness. In Mother Mary's Diary there are three definite entries<sup>39</sup> of his plans

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37 Sardi-Sica, Op. cit., p. 67.

38 Dobraczynski, Op. cit., p. 25, 32.

39 Sardi-Sica, Op. cit., p. 66, 80, 91.

for three different marriage possibilities for Frances. In each of these attempts, M. Siedliski selected a practicing Catholic young noble man as his prospective son-in-law, hoping that by conforming to his daughter's own religious inclination he would sooner gain her acceptance of the candidate of his choice. Frances, however, remained staunchly adamant in her refusal to abide by his wish. M. Siedliski had to acquiesce to his daughter's firm stand in her decision not to marry, and this in spite of his loss of social prestige because of her decision. He did, however, exact from Frances one final promise: that she does not leave him for life in the convent before his death.<sup>40</sup> She agreed and kept the promise made.

Despite the firm and stubborn stand with her father, Frances admits in a few entries in her Diary<sup>41</sup> that, though she feared him greatly she loved him more dearly than her mother. Daughter and mother were both attracted to the spiritual life, and yet they never arrived at perfect mutual understanding and harmony. No outsider could detect this subtle deficiency were it not for Mother Mary's mature admission in her Diary, "I loved my mother and my brother Adam much but, in spite of their kindness to me, they remained foreign to my inner self. I did not feel free in their presence."

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<sup>40</sup> X. H. J-ńczyk, Op. cit., p. 25.

<sup>41</sup> Sardi-Sica, Op. cit., p. 53, 65, 69, 51, 118.

It is safe to assume that Adam Siedliski, younger brother of Frances, had very little, if any, influence on the formation of the adolescent Frances, unless one cares to assume that he brought his male friends within the orbit of Frances' life and that she may have benefitted from Adam's private tutors.

M. Siedliski, whose religious indifference was a source of many tears for Frances, returned to the Sacraments and remained a practical Catholic until his death on Easter Monday, April 18, 1870.<sup>42</sup> He was for Frances a "spiritual" victory as Augustine was for Monica.

After the death of her husband, M<sup>rs</sup>. Siedliska led a life devoted to works of charity, to prayer and to church embroidery. She made a few attempts at living the religious life in the newly founded Congregation with Mother Mary as her superior, but in every attempt poor health compelled her to return to life in the world. As Sister Mary Rosalia, an extern member of the Congregation of Holy Family of Nazareth, she died in Poland on September 5, 1899.<sup>43</sup>

By way of recapitulation, this chapter has endeavored to bring to light the youth and adolescence of Mother Mary, pitted against the century of Polish history and traditions

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<sup>42</sup> Ibid., p. 113.

<sup>43</sup> X. H. J-ńczyk, Op. cit., p. 63.

against which she matured. The research undertaken in this chapter yielded the information that Frances' youth and adolescence was dominated by the personal influences of Father Leander and M. Siedliski more directly than by the historical occurrences themselves.

Having thus far followed the elaboration of the problem at hand, it is hoped that the reader is made definitely aware of the framework of the dissertation which studies Mother Mary as an educator. The consequent procedure will attempt to evaluate Mother Mary's own education which prepared her for the role of an educator.

## CHAPTER IV

### EDUCATION OF MOTHER MARY

It is undeniably true that every generation of men receives through the process of education the culture of its forefathers. It is equally true that the parents of all nations have always been rightly concerned about their solemn duty to form their children to take their parts capably in the social and cultural environment of their era. It is precisely because of this admitted fact that it may be safely assumed that the parents of Frances recognized their responsibility in regard to Frances' education.

Having thus far asked ourselves whether or not Mother Mary can rightfully be called an educator, even at the risk of appearing pretentious, it is imperative that her education be analyzed and evaluated. To evaluate fully the circumstances and the quality of her education, it is vitally important that this study be made with basic reference to history of her country's education as a comparative standard.

In the light of the question at hand, it further seems mandatory, and this for the sake of thoroughness of investigation, to take the viewpoint of a perspective: from the century prior to Frances' birth down to her own day.

This chapter, therefore, proposes to do the following: (1) to present the general educational status in Poland during

the eighteenth century, stressing particularly the contribution of the great Educational Reform within this century; (2) to study the provisions for the education of girls in Poland; and (3) to arrive at the education which Frances herself received as deduced from her times and from the existing conditions as seen in the education of her contemporary women. Primary sources on the topic of Frances' education not being adequately sufficient nor fully, if existing, available--this deduction was the only avenue possible in arriving at comparable data for necessary details in Frances' education.

#### 1. Education in Poland.

On the authority of Professor Kot,<sup>1</sup> school in older Poland was not popular. In fact, even the upper classes as a whole remained indifferent both to learning and to its pursuit. Schools, including the Universities of Cracow and Vilno, were under the control of the Catholic Church for centuries. Thus, the Church exerted a powerful influence and held almost a monopoly on the existing educational facilities, with the Jesuits and the Piarists leading in the education of Polish youth.

It is a matter of historical record that from 1648 Poland was threatened with national catastrophe and disorder.

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<sup>1</sup> Kot, Five Centuries of Polish Learning, Oxford, 1941, p. 10.

It is significant also that, between 1600 and 1700 Poland had only fifteen years without a war, with crippling and dislocation of normal life and schooling as the aftermath. Neither study nor travel was possible. Then came the two generations of the Saxon kings in the first half of the eighteenth century, which was in effect a period of intellectual emptiness and stagnation of learning. But the darkest hours precede the dawn. Before 1750, the restless age of the Encyclopaedists resulted in the rays of the French Enlightenment penetrating into Poland. Slowly but surely the response came, so Kot<sup>2</sup> observes.

From Bruce Boswell,<sup>3</sup> a Research Fellow in Polish at the University of Liverpool, and his unbiased observations on the history of Poland, there emerges a clear-cut portrait of Poland's great Educational Reform and that of the precursor of the famed Educational Commission of 1775. The latter, a Piarist Father, Stanisław Konarski (1700-1773), devoted his life to the educational reform in his country. It was he who introduced into the nation's schools (1) Polish language and literature, and the history of Poland; (2) the study of modern languages and the sciences of physics, chemistry, and

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2 Ibid., p. 14.

3 Bruce Boswell, Poland and the Poles, London, 1919, p. 19 ff.

geography; (3) ideals of morality and citizenship, which had long since been neglected in the country. His program was geared according to the modern pedagogy of Comenius, Basedow, and Pestalozzi.

Already in 1740, with a few capable co-workers, Konarski founded his model school in Warsaw, the so-called "Collegia Nobilia", devoted exclusively to the training of Polish noble youth. This educational innovation soon extended to other Piarist schools, so much so that as Rose<sup>4</sup> observes, "a cry of alarm went up from orthodox churchmen at the innovation . . . and Konarski had to defend himself at the feet of the Holy Father against charges of secularization." The official accuser of Konarski before Pope Benedict XIV was Durini, the Papal Legate to Poland, whose motives in this action were partly religious and partly political, Rose remarks.

When the total picture of Konarski's reform was examined, the accusations proved contravariant with facts. The full draft of the Piarist Father's educational reform was formally accepted by the Holy See in August, 1753.<sup>5</sup> Thus the

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<sup>4</sup> William J. Rose, Stanislas Konarski, Reformer of Education in Eighteenth Century Poland, London, 1929, p. 141.

<sup>5</sup> Ordinationes Visitationis Apostolicae pro Provincia Polona, Warsaw, a volume of five parts, circa 300 pages of closely printed Latin text. Part I deals with the general administration of the province; Part II, with the by-laws relating to discipline of the institutions; Part III, on the constitutions of the novitiate; Part IV, on the common schools; and Part V, on the College for the Gentlemen's sons.

Piarist Order of Konarski's day actually became "the first Polish pedagogical society"<sup>6</sup> and the reform opened the way for the secularization of the schools achieved completely by the Educational Commission of 1773.<sup>7</sup>

Konarski (1700-1773) studied under Carl Rollin (1661-1741) in France. This famous French pedagogue and leader of rebirth of classicism in France, cared not so much about a thorough knowledge of classical languages and its history, but rather for inculcating into the youth the basic elements of education which are contained in classical languages. This is the opinion of Dr. Majchrowicz.<sup>8</sup> Rollin's pedagogical teaching, as seen in his Traité d'étude, on the basis of Majchrowicz's authority, reached Poland where it definitely influenced the methods and the program of teaching classical subjects in Konarski's Collegia Nobilia.

Nowak-Dłużewski<sup>9</sup> does not hesitate to call Konarski an educator, a theorist in education, an educational reformer, a rationalist and utilitarianist, a creator of mild revolution in education in Poland. His Collegium Nobilium with its

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6 Rose, Op. cit., p. 185.

7 Ibid., p. 134.

8 Franciszek Majchrowicz, Historja pedagogji (History of Pedagogy), Warsaw, 1924, p. 157.

9 Juliusz Nowak-Dłużewski, Stanisław Konarski, Warsaw, 1951, p. 6, 7.

summer residence on the banks of Vistula called the "Jolibord"<sup>10</sup> or "The Fair Strand" where "even the servants had to speak either French or German, a condition of their being received therein"<sup>11</sup> for service, can be called in justice "the first modern school building of Poland."<sup>12</sup>

The First Partition of Poland in 1772 witnessed the lopping off of parts of the Commonwealth in the east, in the south, and in the north-west. This national tragedy, as Kot<sup>13</sup> remarks, "stirred the slumbering nation to action. Attention was aroused both to material and to spiritual regeneration." Shortly, another event shook Poland's educational system. Acting under pressure from the courts of Spain, Portugal, Naples, and France--Pope Clement XIV issued his pronouncement on July 21, 1773, the "Dominus ac Redemptor Noster", by which he suppressed the Jesuit Order. The latter were the leaders in Polish education since the sixteenth century. In consequence, the vast holdings and wealth of the Jesuits in Poland, together with their many schools, became state property. This occurrence, coming so closely upon Konarski's great educational reform, presented Poland with an

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10 Rose, Op. cit., p. 118.

11 Ibid., p. 166.

12 Ibid., p. 164.

13 Kot, Op. cit., p. 16.

opportunity for realizing full secularization and complete modernization of the entire educational fabric of the nation. Kot<sup>14</sup> speaks extensively on the "admirable performance" in the huge task of educational reconstruction accomplished by the Commission of National Education of 1775--the first Ministry of Public Instruction in the history of civilized world. It was, in fact, as Rose<sup>15</sup> points out, "the first attempt at organizing a state school system in Slavonic Europe."

To pursue this topic further on Kot's<sup>16</sup> authority, prominent Poles and Lithuanians--all products of the French Enlightenment, especially men like the learned ex-Jesuit Gregory Piramowicz and the famous Piarist Anthony Popkawski--composed the body of this Commission which electrified the dejected spirit of Poland. The authority of this Commission extended only to the curriculum of the schools and to their internal administration and organization--all in accordance with the views expressed earlier by Konarski. Universities of Cracow and Vilno, more than ninety secondary schools, and all the elementary or parish schools were now controlled by the Commission--as is shown in Drobka's<sup>17</sup> study on the topic.

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<sup>14</sup> Kot, Dzieje Wychowania (A History of Education), Warszawa, 1926, p. 274.

<sup>15</sup> W. J. Rose, "Social Life Before the Partitions", in The Cambridge History of Poland, 1951, Vol. 2, p. 87.

<sup>16</sup> Kot, Op. cit., p. 194.

<sup>17</sup> Frank J. Drobka, Education in Poland, Past and Present, Doctoral Dissertation, Washington, 1927, p. 38.

To continue this historical account of education in Poland on the basis of Kot's authority--the classical trend of the former education was now linked with the new realistic, practical, living education based on scientific and nature studies. It operated under Konarski's pithy slogan, "the first thing is education, and then comes instruction!"<sup>18</sup> Lempicki<sup>19</sup> observes the same findings on this period.

In the assertions of Willman<sup>20</sup> the Commission engaged the services of the best educators of the day in its wide-spread tasks. It incorporated much of the progressive educational ideas of Rousseau. The French sense-realistic philosopher Condillac wrote a textbook in logic for its schools. The Geneva mathematician Lhuillier wrote a schemata in arithmetic, geometry, and algebra; Popławski, an alumnus of Konarski's Collegium Nobilium, a textbook on moral ethics; and there were others, too.<sup>21</sup>

But this revitalizing educational work of the Commission came to an end when Poland lost her complete independence in 1795 after the third and last partition of the

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18 Rose, Op. cit., p. 173.

19 Stanisław Lempicki, Polskie tradycje wychowawcze (Polish Educational Traditions), Warsaw, 1936, p. 19.

20 Otto Willman, The Science of Education, 2nd ed., Latrobe, Pa., 1930, Vol. 2, p. 305.

21 Kot, Op. cit., p. 212.

state among its usurpers, although there were revivals under Napoleon in the 1812 Directory of Public Instruction.

## 2. Education of Women.

In trying to arrive at Frances' education for its proper appraisal and evaluation, it is vitally essential that one grasps the provisions for the education of girls in Poland. A rather sketchy study of the most important moments of the polemics in this sphere is given here with the intention of supplying the backgrounds of the kind of education to which Frances was exposed as a result of these controversies of which she was too young to be aware but which had direct bearing upon her education.

Historically and traditionally the education of women in many parts of the world has been regarded as of less importance than the education of men. On the continent of Europe education of women has had to meet entrenched conservatism, religious, social, and political. "Ladies acquired their learning from private tutors like the thirteenth century ladies of romance."<sup>22</sup> Tradition, chivalry, Christianity, and humanism were skillfully blended by the various forces of Renaissance education. And, to follow Brubacher<sup>23</sup> on this

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<sup>22</sup> Elizabeth Adams, "Higher Education of Women", in A Cyclopedia of Education, Macmillan, 1913, Vol. 5, p. 799.

<sup>23</sup> John S. Brubacher, A History of the Problems of Education, McGraw-Hill, 1947, p. 472.

particular topic, it was the curriculum of the Renaissance that "dominated the education for over four hundred years, and it was not until the eighteenth century that serious inroads were made into the popular prejudice against the education of women."

Woman's education in Poland, like that of all Europe, was also a matter of much controversy. Majchrowicz,<sup>24</sup> in his formidable scholarly presentation on this subject, credits Bishop Fénelon (1651-1715) with being the first and the best in his thinking on the importance of education for girls. In his treatise, Education for Girls, Fénelon presents and stresses the basis of systematic education for girls.

The little treatise, De l'Education des Filles (1687) has been called the point of departure for modern French pedagogy. Fénelon points out how feminine education (in the widest sense) has not been commensurate with the importance of woman in family and social life. Her dignity must be maintained, her faults, such as vanity and ignorance, must be corrected in girlhood, and especially must she be strengthened by reason and self-government, rather than by imposed authority. Then there are sensible precepts, suggesting Rousseau, . . . Returning to young girls, Fénelon seems to restrict their cultural education, in that music, art and poetry are considered dangerous. . . None of these principles seem very startling now, but they represented some distinct novelties for that time.<sup>25</sup>

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<sup>24</sup> Majchrowicz, Op. cit., p. 191-192, et seq.

<sup>25</sup> William A. Nitze and E. Preston Dargan, A History of French Literature, 3rd ed., Holt, 1938, p. 358-359.

However, Majchrowicz attests to the greater contributory importance in the field of education for women to Claude Fleury (1640-1723), the representative of the new pedagogical trend in seventeenth century France. A contemporary and a friend of both Fénelon and Rollin--the latter a teacher of Konarski--Fleury was greatly interested in education for women, basing his thinking in this matter on Descartes' theory that both male and female have equal right to education and educational growth. Fleury's work, Majchrowicz contends, was known in Poland and considered in the era of Polish Enlightenment.

Prior to the eighteenth century, Majchrowicz points out, daughters of the Polish rich were educated at convent boarding schools; of the poor, at the manors of rich ladies, where their education was limited to reading in Polish, sewing and handicrafts. Even the great reformer of the University of Cracow, Father Hugo Kozłataj, would have no writing taught to the girls until their marriage. The picture is all too typical. This precept was carried out even in the convent schools for the daughters of the wealthy.

Continuing from Majchrowicz, it is seen that education for women in Poland in the eighteenth century was neglected even though the Educational Commission planned reforms therein. These, however, were never put into effect chiefly due to the time element. Of necessity, in any such

radical reforms as this one undertook to put into practice, time had to be prolonged. However, due to the chaotic political upheavals in Poland which followed shortly upon this legislation, all efforts of reform were stymied.

Lempicki<sup>26</sup> maintains that home education was much more highly valued as more befitting than schools themselves. He points to Anthony Popławski (1730-1783), who was very progressive for his time, as speaking laudably in favor of home education. The institution of home-teachers, directors, student-tutors was very popular in Poland according to Lempicki. The convent, not in the sense of a school, but as an institution of educational atmosphere, took the place of mother and home.

Polish women received French education either by going to France or by engaging French private teachers for home tutoring of the girls. It was Klementyna née Tańska-Hoffmanowa (1798-1845) who brought on, through her writings, the initial change in the education of women: from French to Polish. Majchrowicz and Kot<sup>27</sup> both give their assent to this pioneer achievement of Tańska-Hoffmanowa. Simultaneously with her literary efforts on the contentious topic of education for Polish women, she was promoting this cause practically. In her "Myśli o wychowaniu kobiet" published in

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26 Lempicki, Op. cit., p. 240-241.

27 Kot, Dzieje wychowania, Podręcznik dla seminarjów nauczycielskich (Annals of Education, a Textbook for Teachers' Seminaries), Warsaw, 1926, p. 279.

Pamiętnik Warszawski for 1822, she daringly demanded higher studies for women in the field of physics, chemistry, mathematics, education in the law of the country, attributing the inferiority of woman's intellectual capacity chiefly to her faulty education.<sup>28</sup>

In 1824, Tańska-Hoffmanowa was appointed a government inspector of the girls' boarding schools in the metropolitan and suburban Warsaw. Since 1825, she was the first lecturer in the Warsaw Institute of Governesses on the "morality of women." To continue these observations on the same authority of Dr. Romankówna,<sup>29</sup> one sees Tańska-Hoffmanowa's attempt in utilizing her own French education to benefit the cause of Polish education for women which she undertook to uphold. In her most ambitious educational treatise, Pamiętka po dobrej matce,<sup>30</sup> where she outlines the pattern of educating the Polish girl to be a good wife and mother, Romankówna conjectures that

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28 Kot, Historia wychowania (History of Education), Warsaw, 1924, p. 557, quotes her "Thoughts on Education for Women" as published in the Warsaw Literary Review for 1822.

29 Dr. Mieczysława Romankówna, editor of the "Commentary" in Stanisław Pigoń's edition of Narcyssa Zmichowska: Listy (Narcissa Zmichowska: Letters), Wrocław, 1957, Vol. 1, p. 666. The "Commentary" is extremely important and valuable in its erudition and in the historical-literary explanations of the contents of the Letters themselves.

30 Souvenir of a Good Mother, 1819, written in imitation of the German Rosalie's Vermächtniss an ihre Tochter of Jacob Glatz, 1819.

Társka-Hoffmanowa was undoubtedly influenced by the French pedagogues, Aimé Martin and Necker de Saussure.

So it would seem on the basis of the above evidences that, even though Társka-Hoffmanowa pursued the task of championing the cause of education for women in Poland, she assigned her a secondary place in society by reemphasizing the long standing tradition that woman's place was in the family and the home. However, her educational merit lies in her combating the French training for Polish women at the complete expense of the Polish.

Dr. Bobkowska<sup>31</sup> throws an interesting light at efforts being made in Poland to give equal educational opportunities to both boys and girls. She speaks of Dominik Moniuszko, a wealthy Polish landowner, who, following in the footsteps of Pestalozzi, organized in 1824 on his vast property in the county of Minsk, a boarding school for boys and girls at his own expense and only for a nominal fee from the parents. The following subjects were taught: Religion, Polish reading and writing, Slovenian, Russian, arithmetic, drawing; and, from practical studies: gardening, bee-keeping, veterinary, health study, and technology. The older students studied geography

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<sup>31</sup> Dr. Wanda Bobkowska, Nowe prądy w polskim szkolnictwie ludowym w początku XIX wieku (New Currents in Polish Education for the People in the Beginning of XIX Century), Krakow, 1928, p. 181.

and surveying. This school existed from 1824 to 1848, the year of the founder's death.

Pursuing the same line of thought and again relying upon the authority of Majchrowicz,<sup>32</sup> it becomes shockingly evident that the only Polish philosopher who formulated his own pedagogical system, Bronisław Ferdynand Trentowski (1808-1869), treats the problem of education for women as a bagatelle. According to him, as Kot<sup>33</sup> explains, woman is a perpetual child who needs upbringing but not higher intellectual education. For her, sewing and spinning is much more becoming. Thus lightly treating woman's intellectual capacity and limiting her role to the narrow confines of being a source of comfort and pleasure to men, Trentowski is not concerned with her education beyond the basic lowest level.

It is in this light that, in this same source, Kot shows that Trentowski stresses primarily the importance of a thorough knowledge of the woman's native tongue, but otherwise his treatment of education for women is aggressively belittling. Hulewicz<sup>34</sup> echoes the same impression which he admittedly gleaned from Trentowski's theoretically pedagogical

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<sup>32</sup> Majchrowicz, Op. cit., p. 345.

<sup>33</sup> Kot, Op. cit., p. 582.

<sup>34</sup> Jan Hulewicz, Sprawa wyższego wykształcenia kobiet w Polsce (The Status of Higher Education for Women in Poland), Krakow, 1939, p. 122.

work, the monumental Chowanna.<sup>35</sup> He indicts German influences for Trentowski's anti-feminist views asserting that Germany, in contrast to other European countries, opposed higher education for women.

Further insight into this Hegelian-idealist Polish philosopher's views on the question of education for women is highlighted by Romankówna<sup>36</sup> in her realistically lucid commentary: "This philosopher denies woman the right to be educated, considering her a perpetual child."<sup>37</sup> Trentowski's inimical attitude towards women is evident, again according to the last authority, in this that he willingly compares them to French women whom he esteems lightly. In his opinion, she observes, "a woman personifies an adornment in the home similar to that of a costly piece of furniture, a mahogany piece, or a mirror in a golden frame."<sup>38</sup>

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<sup>35</sup> Chowanna, czyli system pedagogiki narodowej, jako umiejętności wychowania, nauki i oświaty, słowem wykształcenia naszej młodzieży (Chowanna, or a System of National Pedagogy as a Science of Rearing, Instruction and Advancement in Knowledge, in a Word in Educating our Youth), Poznan, 1842.

A Wundtian voluntarist, Trentowski studied under Herbart in Universities of Heidelberg and Friburg. In 1838, he became a Docent in the University of Friburg where he lectured on pedagogy. His Chowanna, etymologically, is a name of a Serbian goddess of child-care.

<sup>36</sup> Dr. Mieczysława Romankówna, Na nowych drogach, Studia o Elizie Orzeszkowej (On the New Trails, Studies on Eliza Orzeszkowa), Krakow, 1948.

<sup>37</sup> Trentowski, Chowanna, Vol. 1, p. 261, 612. Quoted by Romankówna, Op. cit., p. 72.

<sup>38</sup> Trentowski, Chowanna, Vol. 1, p. 349, quoted by Romankówna, Op. cit., p. 72.

By Romankówna's admission,<sup>39</sup> Trentowski created no program of studies in his Chowanna. According to him, a girl's education should take place in her home under a tutor, a governess or a teacher. The curriculum of subjects taught to her is much the same as that prescribed by Tanska-Hoffmanowa:

Grammar, French, arithmetic, natural history, physics and astronomy (only during field trips). Geography is not needed; history, only in so far as it would teach women how Providence rules the nations, joining to it the teaching of religion and ethics.

An enemy of emancipation of women, Trentowski criticized bitterly the romantic heroine which he considered to be a product of conditions and current education.

Another Polish philosopher, Karol Libelt (1807-1875), in his writings on education for women,<sup>40</sup> considers women and education an anomaly. In his opinion, the goal of woman's education is marriage and rearing of children.

It is significant that Ewaryst Estkowski (1820-1856), an exemplar of a Pole and a teacher, a writer in the field of pedagogy, and founder of Polish Pedagogical Society, would have the same elementary basic curriculum for girls as that advocated by Trentowski--Majchrowicz<sup>41</sup> observes. It is a

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<sup>39</sup> Ibid., p. 72, 76.

<sup>40</sup> Libelt, "Kobiety i uczoność" i "Kobieta i rozsądek" ("Women and Education" and "Woman and Reason") in Humor i Prawda (in Humor and Truth), Petersburg, 1852.

<sup>41</sup> Majchrowicz, Op. cit., p. 134.

comfort to know, as Remańkówna<sup>42</sup> says, that the position of Trentowski and Libelt are not without a foundation. These two Polish learned men represent the trend which was binding the general European thought in the Romantic era.

### 3. Education of Frances.

The childhood of Frances reaches the traditional education for girls in the first half of the nineteenth century. It is exactly in this particular era that Hulewicz<sup>43</sup> worked, reaching into the archives for primary material on schools for girls of that time, no exhaustive study on this topic having been done prior to his research. His analysis reveals that girls' schools in the Kingdom of Poland from 1830 to 1864 suffered from two formidable pressures: (1) a decided drive towards Russification, and (2) a concentrated effort to curtail the scope of woman's education. Since this period coincides with Frances' formal education, it must reveal data of primary importance for this study.

Kucharzewski,<sup>44</sup> another authority on Polish education in the period under consideration, finds Russification strongly entrenched as a result of legal standards enforced by the

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<sup>42</sup> Remańkówna, Op. cit., p. 80

<sup>43</sup> Hulewicz, Op. cit., p. 53.

<sup>44</sup> Jan Kucharzewski, Epoka Paskiewiczowska, Losy Oświaty (Era of Paskiewicz, The Fate of Education), Warsaw, 1914, p. 9 et seq.

Institute of Governesses in Warsaw, the central teacher-training school of the day. Tańska-Hoffmanowa, the director of this important center, was succeeded by the Russian born "visitatrix" of schools, Mathilda née Meyran Abramowiczowa of Tiflis who was a zealous leader in promoting Russification in the Institute.

The Commanding General of the Russian Army of Occupation stationed in Poland during the years 1830-1855, General Paskiewicz, also served as Poland's Educational Administrator. He openly supported the efforts of Abramowiczowa. During his incumbency, Hulewicz reveals, there existed an open warfare between a return to obscurantism and Russification in education on his part, and the Polish progressive efforts of the Educational Commission of 1802 which operated on an earlier approval from Tsar Alexander of Russia, received on January 24, 1803.

Commenting from this same authority, it is seen that by 1826 the Russian Ministry received orders to thwart education, by dropping philosophy from the curriculum of higher education, by giving terminal education towards preparing students for their particular state of life, and by exercising severe supervision of the teaching personnel and the curriculum-content of the existing Polish pensionats. Kucharszewski's findings show that Warsaw alone had ten higher pensionats and nineteen other higher schools for girls during the years under

consideration. Totally, in the Kingdom of Poland, there were sixty-seven higher institutes for girls.<sup>45</sup>

In her doctoral dissertation on Eliza née Pawłowska Orzeszkowa (1841-1910), Romańkówna<sup>46</sup> has made many pertinent observations on this contemporary of Frances (1842-1902). Ideally, in order to understand and properly to evaluate the type of education which Frances received from her home and from her schooling, one would have to listen to all the details recorded in her own memoirs and then orientate oneself as to what education, characteristic of her times and country, Frances was exposed. In the absence of this ideal setup and of sufficiently accurate data on this subject, a goodly amount of interpolation needs to be done from the education which her contemporary, Orzeszkowa, had received. This comparative deduction would seem legitimately warranted in view of the fact that Orzeszkowa lived at the same time her childhood days in Poland as Frances did, and that the socio-economic background in both cases was similar enough to permit the same educational opportunities. Thus, inferences and deductions from Orzeszkowa's education must necessarily supply the comparative norms in establishing the facts of Frances' education.

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<sup>45</sup> Ibid., p. 42.

<sup>46</sup> Dr. Mieczysława Romańkówna, Na nowych drogach, Studia o Elizie Orzeszkowej (On New Trails, Studies on Eliza Orzeszkowa), Krakow, 1948.

It seems to be an uncontested fact that accessible letters, with faithful observance of their contents, are the one best source of data in the author's life, his correspondents, and all the people connected with him. Such letters are generally the wellsprings of customs, traditions, and occurrences of the history of the generation. The second such complete picture of the era in which Frances lived can be obtained, not from her own letters, but from the Letters of another of her contemporaries, Narcyza Zmichowska (1819-1876), whose literary nom de plume was "Gabryela." A one time pupil of Tańska-Hoffmanowa, whose works she read avidly, Zmichowska is the "most accepted champion of education for women in the first half of the nineteenth century" Poland.<sup>47</sup>

A thoroughly educated woman of her day, Zmichowska filled many a position as an educator in varied capacities. She was a teacher in the higher schools for girls and in the pensionats of Warsaw; she was a private tutor, among others, to the daughter of Count Zamoycki while he lived with his family in Paris. From 1837 and for the next two years, Zmichowska remained in France benefiting from this opportunity to round out her own education by frequenting the libraries, attending lectures, museums of art, etc. Furthermore, besides being a writer of literary fame, she also lectured in Poland

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<sup>47</sup> Stanisław Pigoń, ed., Narcyza Zmichowska: Listy (Narcissa Zmichowska: Letters), Wrocław, 1957, Vol. I, p. 513.

and wrote the needed textbooks for Polish teachers of her day. Her Letters, therefore, should serve this writer as another indispensably rich source from which can be woven the pattern of education which Frances received.

Remańkówna's dissertation brings into focus an anonymous writing which appeared in print in Poland under the title Szczegółowa instrukcja względem sposobu dawania nauk po pensjach i szkołach wyższych płci żeńskiej.<sup>48</sup> Written in the spirit of Tanska-Hoffmanowa, this work prescribed a curriculum for women's education which, along with that of Tanska-Hoffmanowa's own works on this subject, remained practically unchanged for over thirty years. The following subjects composed the contents of the said curriculum.

(a) Religion, (b) Church history, (c) study of morality or ethics, (d) natural sciences, mathematics, general history, geography, history of Poland, one or two foreign languages. (. . .) Natural sciences should include information about animals, birds, fish, insects; some practical botany: collecting of herbs according to the general classification of the French school of Jussieu; technological husbandry; applied chemistry: like whitening, coloring and distilling of liquors, making of sugar; from meteorology: information about thunder and thunderbolts; first aid; etc. (. . .) Study of arithmetic covered the four basic processes, measurements and weights, home accounts and bookkeeping, three cases of percentage, and foreign money exchanges. (. . .) Geography: division of countries, location of larger cities, a touch of geographical astronomy in the most popular form.

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<sup>48</sup> Particular Instruction Concerning the Method of Teaching in the Pensionats and in the Higher Female Schools, Warsaw, 1826.

. . . History: portraits of heroes of humanity and lovers of virtue, lawgivers, honest and zealous for the common good. (. . .) Lessons in Polish: besides stressing the purity of the language, grammar and composition. . . . Foreign languages: oratory, grammar, reading of classical excerpts, facility in personal correspondence. (. . .) The most important part of woman's training are the "talents", which have their own utilitarian purpose and goal, as they can render agreeable one's leisure or one's time spent in social gatherings. . . . Hence, the subjects which are included . . . are calligraphy, drawing, embroidery, music and singing.<sup>49</sup>

To the above curriculum, Tańska-Hoffmanowa would add belles-lettres and, finally, a talent at arriving at the position of becoming an author. This, according to Roman'kówna's findings, was the schedule of studies to which Polish girls were exposed for about a half-century, i.e., from 1826 to about 1876. Much of this curriculum content must have been included in the education which Frances received. This would have to be a logical corollary easily inferred from the author's proved findings as seen in Roman'kówna's work.

In one of her letters, Zmichowska<sup>50</sup> is prescribing a fully detailed weekly schedule of studies to be utilized by a private home tutor in her first assignment with a twelve-year old pupil. This same schedule Zmichowska devised and used herself earlier, now she offers it as a master-tutor to a novice in the profession. She exhorts the would-be tutor

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49 Roman'kówna, Op. cit., p. 23-26.

50 Pigoń, Op. cit., p. 264. Letter to Mary Rostworowska, dated December 6, 1866.

to do the following: "Aim in educating a girl to produce a woman of clear concepts and firm conviction; one who is pleasant and pleasing in society and one who knows how to attain self-satisfaction with nobler means than flirtation, velvets, and ribbons." A revealing insight of the prevailing conditions, indeed!

As is demonstrated in this letter, Zmichowska insists that education for a woman should be thorough, unbroken, and systematic. It should be composed of the following subjects, viewed here in a weekly arrangement.

Catechism, rudimentaire; arithmetic, three hours per week; history, four hours for general, two hours for Polish; geography: three hours for general, one hour for Polish geography; nature study: three hours; French, four hours; German, four hours; Polish language and composition, six hours.

The daily horarium of this twelve-year old pupil demands that she rises at seven o'clock, spends eight hours in study, two hours in play, and two for preparation of her studies. Time needed for sewing and pleasurable reading is suggested to be taken from hours prescribed for play or from those to be devoted to preparation of studies.

Under the twofold pressures--that of the spirit of Russification of schools and of the lowering of standards in education of girls--the effect on the entire Polish society would have been frightening were it not for the fact that this Polish society stubbornly held its own--Romankówna's

thesis emphasizes.<sup>51</sup> Townspeople and the wealthy families refused to send their daughters to the government schools. Instead, they had their daughters tutored privately at home or at the private pennsionat, before the government began its interference with the latter. Undoubtedly, this was one of the reasons why M. Siedliski had Frances privately tutored at his home.

To continue this study of conditions influencing the education of girls in Poland, it is advisable to turn again to Hulewicz.<sup>52</sup> In his scholarly thesis on education of women in the nineteenth century Poland, he notes that the government was not in favor of girls being educated at home, but rather in the private schools which were under the government's immediate supervision and control. The more there were of those who were educated at home, the less assurance the government felt it had in directing the spirit in which this youth was being educated. Idiotic fear of the patriotic atmosphere of the Polish home gave rise to many trifling or greater police orders which put a damper upon home tutoring. However, since government boarding schools were numerically insufficient to take care of all the youth to be educated, private boarding schools, home tutoring and the pennsionats

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51 Romankówna, Op. cit., p. 26-27.

52 Hulewicz, Op. cit., p. 61, footnote quotation from Archives of Public Education in Warsaw, MSS 1706 B 111.

were tolerated as a necessary evil. In the latter two, however, the loyalty of the teaching personnel and of the directresses was under constant surveillance from the government. Under these existing irritations, the attitude of Polish society towards schools became more and more cool.

Hulewicz speaks of these irritating regulations binding on private institutions by referring to official pronouncement in the Ustawy dla instytutów naukowych, prywatnych guwernerów i nauczycieli domowych w Królestwie Polskiem.<sup>53</sup> These restrictions were aimed at greater control of thought to prohibit any radical ideas to be harbored in these institutes. Ladies who contemplated on embracing the profession of private tutoring were asked to produce a license which certified them to undertake that employment. They were exposed to the same strict academic examination as were the men. To teach without this official permit was to court severe penalties, monetary or deportation from Poland. This law was decidedly a fatal blow to the patriotic education so forcefully propagated by the Commission of Education of 1775. In addition, it left no possibility for the graduates of the Czartoryski Institute of Teachers, operating in Paris, to be employed.

Following this subject of private home education from Hulewicz, one observes that from the 1840 list of governesses

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<sup>53</sup> Hulewicz, Op. cit., p. 62. The English closest translation is Regulations For Educational Institutes, Private Teachers and Home Tutors in the Kingdom of Poland.

employed in the Mazowsze province where the Siedliski family resided, there were twenty ladies teaching in the homes of the nobility within this province. Their ages ranged from seventeen to sixty-three, with the majority in their thirties. Polish ladies were in the lead, the majority of whom were graduates of the Warsaw Institute of Governesses, having come there from the pennsionat of the Ladies of the Blessed Sacrament in Warsaw. The evidence from Hulewicz accounts for only four foreign-born teachers in this area: two from France, one from Switzerland, and one from Germany.<sup>54</sup>

In order to establish more data in the pattern of the education which Frances received, it is worth to look again at one concrete example from the life of Orzeszkowa. Hulewicz<sup>55</sup> cites her memoirs in which she speaks of her stay at the Warsaw pennsionat of the Ladies of the Blessed Sacrament which was considered "the best in Poland." She admits that more was being taught in the government schools for girls, but that Polish society did not patronize these in view of their obvious Russification policies. She further comments that at this said pennsionat she studied no natural or biological sciences. Instead, she had teachers who did not fail to widen the curriculum by dealing with "touchy" problems and focusing them to national patriotic needs.

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<sup>54</sup> Hulewicz, Op. cit., p. 62.

<sup>55</sup> Ibid., p. 68.

In attempting to arrive at a verification which would clarify the genesis of the influences and sources of education to which Frances was exposed, a pertinent question arises. Why did not M. Siedliski commit his daughter to the care of the famed Warsaw pensionnat of the Blessed Sacrament where she would benefit from the socializing factor in the companionship of her peers? Secondly, there was the equally exclusive and famous pensionnat of the Visitandines which catered to girls of noble families where M. Siedliski could have entrusted Frances. Lastly, there was the exclusive girls' school at the Warsaw Institute of Madame Guerin<sup>56</sup> where not only candidates for teaching profession were admitted, but also other girls who came there to obtain a well-rounded education.

It would seem that the major reason for M. Siedliski's decision not to send Frances away to any school was decidedly her precariously poor health. It was not until Frances was ten years old, the Sardi-Sica work<sup>57</sup> now reveals, that M. Siedliski provided formal education for her in the person of a very capable and much loved French governess whose name the records do not disclose. This young and devout Catholic Mademoiselle exerted the best influence upon her young charge. Although

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<sup>56</sup> Magnificat, a Centennial Record of the Congregation of the Sisters of Saint Felix, The Felician Sisters, Buffalo, 1955, p. 21.

<sup>57</sup> Sardi-Sica, Op. cit., p. 19.

French was commonly spoken at the Siedliski household, it may be conjectured with safety, that Mother Mary's great facility in this language must be credited to this unnamed governess.

Herself a frequent communicant, as the work of Sardi-Sica and that of Burton<sup>58</sup> record, this first teacher planted the germinal seed of love of God and of neighbor in the heart of young Frances, the virtue which later was to characterize her adult life as Mother Mary. In the early death of this tutor, presumably in 1853, Frances suffered a great loss, her Diary<sup>59</sup> indicates. Divine Providence, seeing Frances as Mother Mary, the educator of His children, willed this painful experience that she be thus tempered to better understand the needs and dangers to which young people are so prone of themselves or are being exposed to by circumstances.

Frances' parents sought conscientiously for a new governess and found her in a young Protestant Fraulein from Dresden, whose name is also not recorded in the Diary. They failed, however, to check her religious affiliation and this made a great difference in the life of Frances. This new teacher, highly intelligent and well educated, was not loved by Frances. She continued the lessons taught to Frances by

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<sup>58</sup> Katherine Burton, Where There Is Love, Kenedy, 1951, p. 6.

<sup>59</sup> Sardi-Sica, Op. cit., p. 19-20.

the first teacher, i.e., the three languages, French, German, and Polish; arithmetic, geography, and history. Yet, she proved to be the direct opposite of the first Mademoiselle.

Whatever were the real motives for her judgment of this second teacher, must remain unanswered. Yet, Frances confesses that this Fraulein exerted evil influence upon her. Although this teacher never really voiced her great hatred for the Catholic Church and its ritual, both Sardi-Sica's work and that of Burton tell the reader that Frances often smarted under the unspoken but obvious ridicule.<sup>60</sup> It must be remembered that the first governess implanted high principles in her young charge which Frances continued to practice. Things got to the point when Frances openly revolted and M. Siedliski was forced to dismiss the Fraulein, however regretfully, somewhere between the end of 1853 and the beginning of 1854, as can be deduced from the work of Sardi-Sica.

After a brief interim, there appeared a third teacher in the Siedliski home. The name of this very young, educated, and exceptionally attractive Swiss lady is also not preserved in the records. Having been engaged to marry, this new teacher took the liberty to read her personal letters to and from her fiancé aloud before the wide-eyed and impressive teenager, who confesses later in her Diary of having drunk avidly of

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<sup>60</sup> Sardi-Sica, Op. cit., p. 20; Burton, Op. cit., p. 7.

this "poisonous"<sup>61</sup> draught. In 1855, this Swiss teacher left the Siedliski manor to marry in her native land, and thus the unwholesome influence was removed from Frances.

By the end of 1855, a Miss Gabriela Bielawska became Frances' fourth teacher, according to Sardi-Sica's work. The Diary of Mother Mary calls this young lady "an intelligent and very domineering person" who had won complete acceptance from M<sup>rs</sup>. Siedliska, but from whom Frances kept aloof. The Diary fails to disclose the reason for this lack of psychological rapport between teacher and pupil other than that "she disliked me [Frances]." However, Miss Bielawska remained in the capacity of private tutor to Frances till 1859 when she left the Siedliski home to enter the Congregation of the Felician Sisters.

Frances was under the tutorship of the fourth teacher from her thirteenth to her seventeenth year. The question now arises: What did she study during these years? Without having full information available, this answer must be found from that of her contemporaries' evidences and from the testimony of recorded history of her era.

During the said years Frances must have been engaged in pursuing her secondary school work and probably some college

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<sup>61</sup> Sardi-Sica Polish expression "trucizna" means "poison" in the literal translation and also in the textual usage.

subjects. At about this time her Diary records a "conflict" arising about literature between her and Miss Bielawska. Her cultural horizon was widened by her readings. Although the Diary is mute on the exact titles, these could well have been any of those popular in her day: Dumas' Count of Monte Cristo, the novels of George Sand, of Kraszewski.<sup>62</sup> She could have recited from Niemcewicz's Śpiewy Historyczne,<sup>63</sup> or from Mickiewicz's masterpieces, Konrad Wallenrod and Pan Tadeusz.<sup>64</sup>

Pigoń<sup>65</sup> produces evidence from Zmichowska's Letters which must be also used for comparative data on Frances' education at this time. From this source, it is seen that the popular books of the day which could engage the interest of a privately tutored teenager were: Pascal's Pensées sur la religion, Abbadie's La vérité de la religion, tragedies of Corneille,

62 Brückner, Literatura Polska (Polish Literature), Dr. Stanisław Lam, ed., Paris Księgarnia Polska, 1947, p. 159, 197, et seq. Romankowna makes the same observation in her doctoral thesis on Orzeszkowa, a contemporary of Frances, p. 17.

63 Ursyn Niemcewicz (1757-1841). His volume of Historical Songs served as a text for teaching the history of Poland to generations of Poles after the nation's loss of political freedom.

64 Manfred Kridl, Adam Mickiewicz, Poet of Poland, Columbia Slavic Studies, New York, Columbia University Press, 1951, p. 15. This epic, Konrad Wallenrod (1828), is a Byronic tale in verse taken from the history of the struggle of Poles and Lithuanians with the Knights of Teutonic Order in the 14th century. Pan Tadeusz, or The Last Foray in Lithuania, a Story of Life Among Polish Gentlefolk in the Years 1811 and 1812 in Twelve Books in Verse (1834) is an epic in the genuine and noblest sense, according to Prof. Kridl.

65 Pigoń, Op. cit., p. 264.

some comedies of Molière like Le Misanthrope, les Fâcheux, Le bourgeois gentilhomme.

Late in 1859, when Frances had completed her seventeenth year, Sardi-Sica tell the reader that Mlle. Laurent, a charming and devout Swiss woman, became Frances' last tutor and more of a dame à accompagner. Between 1860 and 1865, Frances rounded out her formal education, as was customary among Polish nobility, through foreign travel. She travelled in Switzerland, France, and Bavaria with her mother, younger brother, and Mlle. Laurent. M. Siedliski occasionally joined his family in these foreign tours.

Mother Mary's Diary<sup>66</sup> records that her relationship with Mlle. Laurent was sincere and yet without a perfect harmony in understanding an outlook. This last teacher became very attached to the Siedliski family which she considered almost as her very own. Mlle. Laurent worked to support her old mother who lived in Switzerland. When this last teacher died in 1869 in the Siedliski manor, she left sorrow and the best of memories in her wake.

During her stay abroad, Frances studied art in Dresden which she pursued upon her return to Warsaw. She participated in the private lectures which her brother, Adam, had at home

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66 Excerpts from Diary, typewritten copy, p. 3.

where she learned more about Polish literature and philosophy. Her Diary<sup>67</sup> speaks of her as being "naturally attracted to study."

But before the account of Frances' education be terminated, it would seem advisable to look into the Siedliski home proper for evidences of other sort which could have been conducive to her education. In delineating the cultural aspects of mid-nineteenth century Poland, the historian and littérateur, Tarnowski<sup>68</sup> says that it was typical to find a library of books in the homes of Polish nobility where, among others to mention but a few, one could find the following: works of Corneille, of Racine; Virgil, Cicero, Livius, and probably Homer--from the French translations; comedies of the great Polish Fredro, of Molière; historical novels of Kraszewski; poetry of Mickiewicz, of Słowacki, of Syrokonia, of Goethe; writings of the prominent women, like Tańska-Hoffmanowa, Zmichowska.

It is highly probable that M. Siedliski subscribed to the periodicals of his day which Kucharszewski<sup>69</sup> studies in his masterly work on this topic. There could have been in

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67 Ibid., p. 4.

68 Stanisław Tarnowski, Historja literatury polskiej (History of Polish Literature), 2nd ed., Warsaw, 1904, Vol. 3, p. 35.

69 Jan Kucharszewski, Czasopiśmiennictwo polskie wieku XIX w Królestwie, na Litwie i Rusi oraz na emigracji (Nineteenth Century Newspapers and Periodicals in the Kingdom of Poland, in Lithuania and White Russia, as well as in the Emigration), Warsaw, 1911, p. 121 et seq.

his home the literary-educational periodical Biblioteka Warszawska,<sup>70</sup> a widely tolerant and moderately progressive monthly which made its appearance in 1841. As a Director of the Agronomical Society, he would have been interested in subscribing to the Gazeta rolniczo-przemysłowa i handlowa,<sup>71</sup> during the years of its publication, 1850-1856; to Gazeta warszawska,<sup>72</sup> to Przeгляд Naukowy,<sup>73</sup> to Zabawy przyjemne i pożyteczne<sup>74</sup> and probably others. Undoubtedly Frances had many a non-discriminating lecture from reading these.

Having thus in her own home an opportunity to grow naturally into literature, Frances must have become acquainted extensively with religious and profane literature, with most of the great poets, and with the current problems of her day. Frances' official biography by Sardi-Sica is replete with references to the members of the family participating in music, in dance recitals, in ballets, concerts, balls, operas and operettas--a rich diet in Frances' education in aesthetics.

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70 English translation: Warsaw Library.

71 English translation: Industrial Farming and Commerce Gazette.

72 Warsaw Gazette, a conservative paper with no political coloring but with landowner's appeal.

73 Educational Review with Zmichowska as a contributing editor. It was editorially against frivolity in women, against conventional forms and social deceit; interested in philosophy, etc.

74 Pastimes: Pleasant and Useful, a monthly, whose purpose was to present light and popular contents, like fragments from French literature, stories, anecdotes, poetry. It did not reflect contemporary life.

To ask an ancillary question: What kind of pattern in education does all this reconstruction of parts present? It would seem that it was one of full realization of self in all the fields of human endeavor; intellectual, spiritual, physical and social. And, measured against the prescribed curriculum of her day, it definitely was one of the best kind of education that a woman of her century could receive in Poland. In trying to synchronize further this emerging pattern, to recapture the very core or the key which unlocked the door to her education, it would seem that the answer is to be found in personal contacts or influences of (1) her father, (2) her father-confessor, and (3) her tutors.

Without further endeavor to evaluate the merits and the adequacy of Frances' education, this writing now proposes to address itself to Mother Mary's life's work in the hope of finding out, in part at least, what she had from others, and what grew out of her own rich consciousness and education--if one can venture to tell where this or that came--which became a part of her living, moving organism, and responded to her call when the need for educational service came. This phase of research shall be the scope of the coming chapter.

## CHAPTER V

### REALIZATION OF MOTHER MARY'S IDEA

Thus far this research had plowed the terrain of historical backgrounds of the nation and of the family of Mother Mary with the definite aim to establishing her qualifications on which to formulate the solution of the problem in focus: that she is an educator. Presently, an effort will be made to evaluate the testimony deduced from the practical application of the aspirations and ideas to which Mother Mary subscribed, as witnessed in realistic situations.

The magnitude of the activities of the Congregation of Holy Family of Nazareth would strain one's credulity were it not for the great advantage of gazing in retrospect upon the quiet dynamism of its origin. Like every founder of a religious community, Mother Mary was a woman with a practical vision and with a definite assignment in meeting the demands of the times which she recognized for what they really were.

Directing itself with that detached and impartial objectivity in presentation, which the lapse of over a quarter century, and consequently a better perspective permits, this chapter attempts to place Mother Mary in the position of the educator which she attained in the execution of her life's plan. Faced with the bold conception of Mother Mary and with the force of will with which she carried out her ideas,

one is tempted to forget how great an opposition she had to overcome. In spite of the fact that she subordinated everything, every consideration, every desire, every personal feeling to the Will of God as she saw it, the greatest initial stumbling block in her early life and throughout her entire life was her poor health. Indeed, she was "a dying woman"<sup>1</sup> when she embarked upon the task of mothering a new religious family.

The many difficulties which Mother Mary encountered especially at the outset, the misunderstanding and the lack of sympathy which she met at first, much in the tradition of other foundresses, all this brought to the knowledge of those who were close to her, and those who now study her activity in the apostolate, the indefatigable zeal and the indomitable and stubborn trust in God which supported her to the eventual success of her venture.

Her great life's work was accomplished within the brief space of three decades (1873-1902), that is, from the foundation of her congregation to the year of her death.

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<sup>1</sup> Sardi-Sica, Op. cit., p. 131-132. During the course of the year prior to Father Leander's announcement that it is God's Will for Frances that she found a new congregation, she was confined to a sick bed. It was a serious spine ailment which did not permit her to rise from bed by herself. She was pronounced hopelessly incurable by attending physicians. This fact is also attested by Dobraczyński, Op. cit., p. 49.

Yet, as will be recognized from the evidence presented, Mother Mary affected a definite segment of Catholic education within the United States.

It is, therefore, in the following direction that chapter five proposes to address itself: (1) founding of the Congregation of the Holy Family of Nazareth; (2) extending into the active field; and (3) accepting Mary's and Martha's roles.

#### 1. Founding of the Congregation.

On three different occasions Frances almost took the decisive step to enter upon life in religion. Each time, however, sickness or the counsel of her spiritual director<sup>2</sup> admonished her to refrain from so doing. The final step to dedicate herself to God in religious life was made by Frances on

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<sup>2</sup> *Ibid.*, p. 108, 109, 113. In the not too lengthy interim when Father Leander was unable to guide her as confessor, Frances chose the services of Father Lasocki. The latter urged her, in about 1869, to enter the Franciscan Sisters. However, Father Leander returned in time to prevent her from so doing. In her second attempt, Frances pleaded with Father Leander not to procrastinate any longer now that her father was dead and she was free to become a nun. As before, Father Leander advised her to bide her time. He asked the twenty-eight year old Frances to console her bereaved mother and to help manage the family estate and finances. On her third serious attempt, Father Leander again dissuaded her from taking the step.

the expressed word of her spiritual director.<sup>3</sup> In his letter to her, Father Leander disclosed what he considered to be a message from heaven, an unmistakable sign that God wished Frances not to enter any of the existing congregations but to found a new one, one which should be dedicated to the honor of Mary at Nazareth.<sup>4</sup> For a long time Father Leander was thus most cautious and determined to wait upon Providence's signal to begin. A person more impetuous than he would have proceeded earlier to bring his penitent's plans to complete fruition.

In his dealing with Frances, Father Leander now proceeded gradually to make known to her the nature of the signal made known to him: a vision. In relating the details of this vision upon which Father Leander took action, the three sources: Sardi-Sica,<sup>5</sup> Dobraczyński,<sup>6</sup> and Burton<sup>7</sup> resemble each other with observations unlike in minor details, such as phrasing, but which agree in all essential respects. Hence, they can be considered to reflect independence.

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<sup>3</sup> Dobraczyński, Op. cit., p. 51. This event took place on March 9, 1873, feast of St. Frances of Rome, her patron Saint. Father Leander's words, "I want you to become a nun!" was for Frances almost a command, so the author observes.

<sup>4</sup> Burton, Op. cit., p. 72.

<sup>5</sup> Sardi-Sica, Op. cit., p. 123-125.

<sup>6</sup> Dobraczyński, Op. cit., p. 50-53.

<sup>7</sup> Burton, Op. cit., p. 71-72.

A simple but pious Capuchin lay brother, Stefan Rembiszewski, while at prayer, saw and heard speak a recently deceased Mlle. Kobylańska, a one time penitent of Father Leander. This wealthy lady resided and died in Lublin, a city located in the south-eastern part of Poland and a great distance by rail from where Frances lived. It can be uncontestedly asserted that there was no possibility whatever for the deceased to have known or heard of either Brother Stefan or of Frances. This very assurance can be vouched for in that Brother Stefan and Frances did not know or hear of each other. It is also highly improbable that Father Leander would discuss his penitents, Mlle. Kobylańska and Frances, with a lay brother of his order.

In this vision, the Brother received an explicit message which he dutifully relayed to Father Leander with an assurance unusual to him and even in an authoritative manner heretofore totally alien to his bearing. The text of this vision is related here from Burton's English work, the other two sources being written in Polish.

The fortune I have left is to be used for the founding of a new congregation which is to be dedicated to Our Lady. Let Father Leander know it the fortune is to be used for this purpose. And tell him that it is the will of God that Frances Siedliska head this undertaking. If she will agree to do it, she will regain her health and she will receive the necessary enlightenment to fulfill God's designs. And, she added, that as a sign that this was God's will, Frances would receive the blessing of the Holy Father on her work, if she only agreed to accept it.<sup>8</sup>

The lay Brother further elaborated on some specific directives which should govern the new congregation which Frances was commissioned to found. These additional points, which follow immediately in the report, could have been a part of the same vision or the Brother's own interpretation resulting from the vision. The sources are not clearly definite on this point. To continue from Burton, this institute was to be adapted

to the exigencies of modern life. Old monastic rules and austerities will have no part in it. The Sisters will offer to God their services, prayers, adorations, their whole life as a reparation for all the offenses committed against Him, and will implore the blessings of Heaven upon the Church and on the Pontiff of Rome.

With that early concept of adaptation to modern times as the keyword, Mother Mary's institute was launched. True to the prophetic utterance of Brother Stefan, in a matter of some few weeks after the message was communicated to her,

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<sup>8</sup> Ibid., p. 72.

Frances rose from her prolonged illness--itself almost a miracle. She pronounced the three vows of religion in the Church of the Canonesses Regular in Warsaw before Father Leander on July 2, 1873, taking on the name of "Mary of Jesus the Good Shepherd."

The second aspect of the prophetic vision was also soon to come to pass. On the first of October of the same year, Mother Mary stood before Pope Pius IX with the one member of her infant community and with Father Laurençot, S.J., her confessor in Rome at this time.<sup>9</sup>

Upon being presented with Mother Mary's written request for confirmation of her community, His Holiness spoke with her, blessed her, and without any hesitation attached the following words in his own handwriting to the document which the young foundress was presenting him: "Benedicat vos Deus et illuminat semper intelligentes vestras ut possitis ambulare in viis Domini. Die 1 Octobris, 1873, Pius P. P. IX."<sup>10</sup>

Brother Stefan's prophetic vision was now fully realized. What is to be marveled at is the ease with which the

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<sup>9</sup> Father Laurençot, an assistant general of the French province of the Jesuits with residence at the Roman Al Gesù church, arranged the details of this papal audience for Mother Mary.

<sup>10</sup> Sardi-Sica, *Op. cit.*, p. 139. "May God bless and enlighten your thoughts so that you may ever walk in His path."

Holy Father gave his confirmation to the newly organized community. It is an uncontested fact that the Church does not encourage any useless multiplication of distinct religious congregations. And, undisputedly, it is never an easy matter in a city like Rome to persuade the Church authorities that yet another religious community is necessary. The Church, however, recognizes that special needs call for new foundations and, if the necessity is real, she will not withhold her approbation. In line with this thinking, Mother Mary's foundation had been considered a real necessity.

Moreover, there was a certain sense of urgency in the ease with which Mother Mary's request for approval was received. It is striking that even though a number of communities of women devoted to the work very similar to that of Mother Mary's already existed in the Church, yet she received the necessary confirmation and this on her first attempt. As the matter stood, within the brief span of three months from the day of her religious profession, she had successfully arrived at the sought authorization. Now her Institute had the Church's official declaration that the work of her community was useful and for public advantage. This achievement speaks much for Mother Mary's ability and enterprise which relied heavily upon her submission to Providence.

Anchering thus her establishment upon the firm basis of Church's approval, Mother Mary was now faced with the

important decision as to where to locate her first home. Having rejected Lyons, France,<sup>11</sup> the proposed Paris,<sup>12</sup> and the much suggested and loved Lourdes,<sup>13</sup> Mother Mary's decision favored Rome as the headquarters for her organization. By this deliberate preference for Rome, she wished to impart to her institute a Catholic rather than a national character-- a trait which she often and seriously accented and underscored.<sup>14</sup>

In the spring of 1875, the small "Society of Loreto",<sup>15</sup> the name which was originally chosen for her little band, arrived at Rome. In their search for suitable lodging, they were compelled to change their quarters at different times, much to their discomfort. Finally, with the friendly help of

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<sup>11</sup> Ibid., p. 140-141. Also Burton, Op. cit., p. 81-82. Father Laurent directed her to Father Gautrelet, S.J., Provincial of the Jesuits at Lyons, hoping that Mother Mary's monetary resources would bolster up the financially struggling small community of Fourvières Sisters.

<sup>12</sup> Sardi-Sica, Op. cit., p. 143. Also Burton, Op. cit., p. 83. Mother Mary came to Paris at the bidding of Father Leander at the end of 1874. He wanted her to care for the emigrant Poles living there, among whom the Resurrectionist Fathers were already working. However, the Archbishop of Paris did not favor her opening a home in his diocese.

<sup>13</sup> Sardi-Sica, Op. cit., p. 144. Also Burton, Op. cit., p. 83.

<sup>14</sup> Sardi-Sica, Op. cit., p. 144, 174. Also Burton, Op. cit., p. 92, 93, 98.

<sup>15</sup> Sardi-Sica, Op. cit., p. 144. Also Burton, Op. cit., p. 81. The latter calls them "Congregation of Mary of Nazareth."

Father Peter Semenenko, C.R.,<sup>16</sup> they established themselves at Via Merulana, close to the Basilica of St. John Lateran. However, this last site was also to prove far from satisfactory.

In common with other such religious beginnings, Mother Mary's also proved to be very difficult. Candidates came and left only too rapidly. Refusing to be disturbed, she accepted these trials with her characteristic resignation to the Will of God. In early December of 1877, when her family numbered eight members, she presented the little group to Pope Pius IX with a petition to change the official name to that of "Congregation of Sisters of the Holy Family of Nazareth."<sup>17</sup> The Pope willingly acquiesced. In answer to her remark that the congregation is pledged to honoring and imitating the life of the Holy Family at Nazareth and to prayer for the Church and its Pontiff, the Holy Father adroitly voiced the noticed analogy in his reply, "And Nazareth was the nucleus of the Church."<sup>18</sup> It is obviously not too difficult to interpret this kindly paternal solicitude of His Holiness as a special God-given protective grace for Mother Mary's undertaking.

The following are the successive landmarks in the development of the new congregation. After its first legal

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<sup>16</sup> One of the co-founders of the Resurrectionist Fathers (1814-1886).

<sup>17</sup> Burton, Op. cit., p. 89.

<sup>18</sup> Ibid., p. 90.

recognition in 1873 which authorized Mother Mary's foundation, this privilege was later extended and reconfirmed on July 9, 1881, by Pope Leo XIII,<sup>19</sup> who graciously granted the same right of approval. Of still greater moment was the issue of the laudatory decree on September 1, 1896, by the Congregation of Religious Rites,<sup>20</sup> by virtue of which the Apostolic See recognized the legal status of the Institute and approved its works. In any event, Mother Mary's Congregation was now established and included among the officially recognized religious congregations of the Church. This same decree gave sanction to the Rule and protection to its members.

Mother Mary did not live to see the final approval<sup>21</sup> which her Congregation received by the decree of July 30, 1909, from Pope Pius X. Neither did she have the joy of witnessing the Constitutions approved on June 4, 1925,<sup>22</sup> by Pope Pius XI.<sup>23</sup> During the twenty-nine years (1873-1902) in which she toiled zealously and tirelessly to establish her beloved

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<sup>19</sup> J-nazyk, Op. cit., p. 43-44. Also Sardi-Sica, Op. cit., p. 180. "Ex audientia SS. die 9 iuli, 1881. SS. mis apostolicam benedictionem sicut petitur benigne est impertitus. R. Card. Vicarius."

<sup>20</sup> Ibid., p. 62.

<sup>21</sup> Sardi-Sica, Op. cit., p. 321.

<sup>22</sup> Revised in conformance with the New Code of the Canon Law.

<sup>23</sup> C.S.F.N., The Congregation of the Holy Family of Nazareth in the first half century of its existence, 1875-1925, Rome, Vatican Press, 1925, p. 74.

"Nazareth" on a firm footing, Mother Mary opened eight homes in Europe and sixteen in the United States. At the time of her death on November 21, 1902, her Community numbered 278 members in Europe and 288 in the United States.

It is completely pointless to say that thus far only the skeletal framework of the development of Mother Mary's institute was set forth. This declaration brings into sharp focus the need of further examination of the policies and tenets of this foundation. It is necessary to approach more closely for an impartial examination of all available testimony and evidence in order to study the inner workings of the religious machinery which she initiated, engineered and kept in motion within her institute. What was its composition by virtue of which Mother Mary could contribute her definite share as an educator? The answer to this posed question calls for a reappraisal which needs eventually evolve as this writing progresses.

There is existing evidence pervading Mother Mary's writings to demonstrate her insistence on careful deliberation of the four main problems which called for attention and a solution: (a) What sort of a Rule existing in the Church should her Congregation follow? (b) What specific regulations should be drawn up? (c) What religious vows should be taken? and (d) What was the specific work to which her family should subscribe?

The first question was quickly settled and this in spite of her being bereft of Father Leander's deft guidance since 1879. She was receiving conflicting advice from her confessors: Jesuits, Resurrectionists, and Franciscans.<sup>24</sup> True to her characteristic cool determination, she adamantly refused to countenance these proposals and stubbornly maintained the decision that her Congregation remain independent of any existing ones. Her Community would follow the Rule of Saint Augustine, the basic Rule of many active Congregations.

Anent the second point, it was judiciously decided that the question of drawing up a written book of specific regulations be deferred to such a time as would allow for further experiences in the matter. The third point of vows was serious.<sup>25</sup> Some of the early members, in their pristine enthusiasm, were for binding themselves immediately by perpetual vows. Mother Mary restrained them. She prudently advised that they content themselves with the simple annual vows for the duration of six years, after which they would pronounce the perpetual vows.

The last point, relative to the specific type of work to which her Institute would commit itself, was modest in its

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<sup>24</sup> Burton, Op. cit., p. 95-96.

<sup>25</sup> Ibid., p. 96.

prescribed scope. "Our aim," she wrote in her Diary reminiscences

is to procure the greatest glory of God by contemplating and imitating the hidden life of the Holy Family at Nazareth . . . by living in a spirit of prayer and sacrifice for the Church . . . by following the example of our Holy Mother at Nazareth.<sup>26</sup>

Running like a golden gossamer thread throughout Mother Mary's writings is her great attraction to Our Lady's common way of life as a secret to Her sanctity. The following points can be gleaned because they stand out prominently by their frequent repetition. They are presented here in paraphrased form with no direct source given for this summary of Mother Mary's convictions.

(a) Mary's was a life out of public eye; so should ours be. (b) Her life was free from singularity; nobody suspected her to be what she actually was. We, too, must be convinced that God loves the ordinary. External show and splendor in themselves are worthless. (c) Since Mary's occupations were simple and often humdrum, the kind of occupation is not a determinant factor in sanctity; rather, it is who the person is that does the work, and why and how the work is done. (d) Interior life at "Nazareth" for us must be based on personally intimate contact with God through the medium of the ordinary daily common living. Nothing extraordinary or spectacular is needed for being a true "Nazareth" nun. Fidelity in the performance of trivially small tasks will make us truly great. (e) In the hush of the reverent Nazareth quiescence, souls burn with sacrificing love and mature for God.

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26 J-ńczyk, Op. cit., p. 42.

And it was very true, as Burton points out, "the little Community lived a life that was chiefly one of work and prayer in their home."<sup>27</sup> Indeed, the first years were spent in solitude, study, and manual work; community life was informal. Mother Mary refused to determine any single means that should be the exclusive work in the Institute's program of action. She took steps toward arranging for community life and waited for Providence to indicate the path to be followed. By what steps then did Mother Mary commit her family to active apostolate, thereby demonstrating herself to be an educator?

Imbued with strong national ties since her childhood, and this in spite of and without contradicting her sincere assertion that her Community should be Catholic rather than Polish, Mother Mary turned her eye by September of 1880 toward establishing her "Nazareth" on her native soil. Strangely, it must be observed, this first mission was a school. She accomplished this difficult task in spite of the cold reception accorded her by His Eminence Albin, Cardinal Dunajewski, then

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<sup>27</sup> Burton, Op. cit., p. 90.

Bishop of the Cracow See.<sup>28</sup> In opening this boarding school for young girls in Cracow, the metropolis and heart of the devastated Kingdom of Poland, Mother Mary yielded to the promptings of the educator within her. The swift growth of this school was a testimony of the great needs of Polish society which Mother Mary, as an educator, was quick to perceive intuitively.<sup>29</sup>

Another pertinent inference is in order here as it highlights related facts. With Father Leander's departure in 1879 from active direction of her "Nazareth", Mother Mary stood alone at the helm of her young community,<sup>30</sup> prayerfully searching for a suitable substitute to fill the void and

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<sup>28</sup> Sardi-Sica, *Op. cit.*, p. 174, 181. Because women's religious orders were numerous in Cracow, His Eminence would not stop her from opening a home. However, he wished her to undertake the care of the servant girls. Since this task was alien to the objectives of Mother Mary's Institute, she refused the proposal and declared herself prepared to leave his diocese rather than yield. It proved, in time, that this reluctance of His Eminence was due to the feeling that he could not rely much on the permanency of Mother Mary's Institute on account of her personal poor health. However, time worked a change in his heart, and for the remainder of his long life he proved the best of friends to Mother Mary's Community.

<sup>29</sup> *Ibid.*, p. 174.

<sup>30</sup> *Ibid.*, p. 164-165, 206. Father Leander left her with the lay brother, Stephen Rembiszewski, as an aide. It must have been a great trial to her humility, for an accomplished and educated woman that she was, to take advice (and sometimes conflicting orders) from a simple lay-brother. He left for Poland on March 18, 1884. Was Father Lechert instrumental in his leave-taking, coming as it did shortly upon Father Lechert's taking over the direction of the community?

necessity. By autumn of 1884, she found this help in Father Anthony Lechert, C.R., Rector of the Polish College in Rome.<sup>31</sup> His entrance into Mother Mary's life was to be the hallmark of growth for her "Nazareth." As director to her Congregation, he contributed much to the spiritual and material advancement of the community.<sup>32</sup>

In November, 1884, Father Lechert directed Mother Mary and her community to a new residence on Via Machiavelli, their eighth attempt at finding suitable site for quarters. This one proved to be the last in her search, the one which remains to this day the Generalate of the Congregation. From this center, an army of over twenty-five hundred dedicated women receive direction for the various fields of present day service on the three continents: Europe, North America, and Australia.

The semi-cloistered life of the Community at Via Machiavelli was soon subjected to modification as Mother Mary yielded readily to the requests of the local clergy that the Sisters teach the Italian poor children the rudiments of the

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<sup>31</sup> Ks. Władysław Kwiatkowski, C.R., Historja Zgromadzenia Zmartwychwstania Pańskiego na stuletnią rocznicę jego założenia, 1842-1942 (History of the Congregation of Resurrection of Our Lord on the Centenary of Its Foundation, 1842-1942), Albano, 1942, p. 345, footnote 2.

<sup>32</sup> His devoted guidance was of inestimable value to the inner vitality of the Congregation. For over twenty years he was father, director, guide--sharing the joys and the sorrows of those formative years and extending his solicitude to all the needs of the Sisters and their charges.

Faith. It is tempting to think that Mother Mary's subsequent decision to devote her Community to education of the poor is traceable to this early experience. Yet, as shall be shown later, there was a more powerful set of circumstances which led her to subscribe to teaching as one of her life's tasks.

## 2. Extending Into the Active Horizon.

The educational legacy inherited from Father Lechert, himself a very learned man, was quite considerable. Under his direction,<sup>33</sup> Mother Mary assumed the responsibility for an educational enterprise of which she had not dreamed before. For the twelve initial years, the scope of her community's active work was limited to Rome and to Poland. Gradually, because of the need for a new type of education for girls, the Institute's active apostolate began to crystallize and the first children came for instruction. The Sisters centered their attention on boarding schools, on catechizing, on preparing children for the reception of the Sacraments, on sponsoring retreats for women and girls.

As was indicated above, it was through Father Lechert that she was to be committed to a teaching apostolate. It was he who channeled her considerable talents into the service of education. In 1885, a fellow confrère of Father Lechert,

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33 J-nczyk, Op. cit., p. 49-50.

Father Vincent Barzyński, C.R., with the permission of Chicago's Archbishop Patrick A. Pechan, secured the necessary permission from the Roman propaganda to obtain a Congregation of ethnically Polish religious women to work among the immigrant Poles in Chicago. In consequence, he was urgently pressing Father Leehert to influence Mother Mary to come to his aid with her Sisters. Resulting from this peculiar combination of circumstances, Mother Mary was led to take up the difficult task of providing education for the children of poor emigrant Poles who found themselves lost in their newly found Chicago haven.

It can be safely deduced from the above indices that Mother Mary's active apostolate in education was aligned and correlated with Poland's period of greatest political depression: the mass emigration of Poles. Retinger<sup>34</sup> finds that the 1840 first emigration tide was composed of about thirty thousand Poles; the second, in the 1880's, was a wave of about two-and-a-half million. He further observes that nothing demonstrated the tenacity of spirit and the healthy Polish race than the activities of these emigrant groups. They flocked to the cities of United States because American industrialism gave them that vision of prosperity which was tantalizing indeed in their

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<sup>34</sup> J. H. Retinger, Polacy w cywilizacjach świata do końca wieku XIX-go (Poles in the Civilizations of the World to the End of XIX Century), Warszawa, 1937, p. 201-202.

search of those nobler freedoms denied them in their mother country. This same source presents a realistic picture of these émigrés.

One must be aware that these emigrants were the working class coming to the United States in the worst conditions; they were forced to leave their homeland because of the greatest economic need or because of political or religious persecutions. In addition to and in contradistinction from other emigrants, the Poles found no organized center to aid and direct them; . . . they spoke no English and, in comparison with other immigrants, many Poles were illiterate. The Polish laborer, therefore, was totally unprepared to live in the American city and, in addition, he was the victim of immigration agents and various other charlatans who exploited him mercilessly.

In his comments on this period, Lednicki<sup>35</sup> calls these Polish émigrés "the first great uprooted people of modern times", a historical phenomenon unique in its kind. It was a whole world in exile, almost an entire nation which was not willing to give itself up, which did not accept defeat, and which hoped to be able to continue the struggle and resistance with Europe's help. At the beginning, these émigrés considered their stay abroad a temporary one; they counted on a rising of all the peoples; and the manifestation of sympathy, which they met everywhere, fortified this faith. Lednicki concludes this portraiture with a note of disillusioned realism, "today we know that they were in error."

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<sup>35</sup> Wacław Lednicki, Life and Culture of Poland: As Reflected in Polish Literature, New York, Roy, 1944, p. 231.

Appraising this phenomenon in perspective from another source,<sup>36</sup> further insight is provided on these émigrés. The author calls it a long range program and a tedious road with many a heartbreak along the way. They came into a highly competitive society, heavily influenced by the Calvinistic faith that the good succeed and, in the joy of its new-found independence, somewhat set against the Catholic newcomers. The émigrés remained in a ghetto, in deplorable housing conditions, at least long enough to adjust to the new way of life. The social inadequacies of these Poles, determined mostly by the prevailing Protestant and secular mores, were added irritations which were to pass away only eventually with assimilation.

It would be helpful, before examining in detail the historical data and the accuracy of the statements made that the stereotype of any minority group is never complimentary or hopeful. The Anglo-Saxon culture especially, with its emphasis on efficiency, social isolation, material prosperity, and small families, did not easily accept the Catholic Poles with their strange customs and different language. The natural tendency of these Poles to live and play, if not to work, among their own was called clannishness. Any negative

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<sup>36</sup> Sister Lucille, C.R., "The Causes of Polish Immigration to the United States" in the Polish American Studies, Vol. 8, Nos. 3-4, issue of July-Dec., 1951, p. 85-91.

reaction they may have had against the hostile environment in which they had come to live was labelled aggressiveness and ingratitude. If these émigrés got ahead, they were called "pushy"; if they were indifferent to social climbing, they were called lazy. The sins of the few brought popular indictment on the whole mass.

But, as Targosz<sup>37</sup> observes, this paradoxical context was redeemed by the fact that these migrants brought their priests with them, who were pastors of a migrating flock rather than missionaries to a civilization in need. They were more concerned to conserve the faith of their people than to convert a nation. Since the priest was usually the most intelligent person accompanying the group, this priest, in lieu of his status and education, became the center of not only the newly organized parish and school, but also of the new American Catholic Polonia which centralized itself in the vicinity of the parish. The parish thus became the hub of the émigrés religious and political life around which they could rally to defend what they had: "nasze."<sup>38</sup> The poor immigrant could now worship in Polish, hear the word of God in Polish, be absolved from his sins and exhorted to repentance by a minister who spoke his own language. He shared

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<sup>37</sup> X. Stanisław Targosz, Polonia katolicka w Stanach Zjednoczonych w przekroju (Catholic Polonia in the United States in Cross-section), Detroit, 1943, p. 93.

<sup>38</sup> English translation, "our own."

in the parish Polish circles, belonged to religious societies and in self-helping financial groupings. The Church stood guard to satisfy his religious needs and the school to guard the nationality and faith of his children.

A similar delineation of this phenomenon is given prominence in another impartial source, corroborating the above.

To Polish immigrant people, their priest was always the visible representative, not only of religious but of civil authority as well; he was the master of all administrative affairs in the parish. Therefore, many problems were brought to him, because his learning and impartial judgment best qualified him to guide, admonish, and advise. In those days, the pastor of a Polish parish exercised leadership in the civic, social and political life of the community.<sup>39</sup>

In summing up the facts on the Polish émigrés problem, it was shown above that these people brought from Poland their loyalty to the Church and to her representative, the priest. History records the latter to be the leader and the teacher of this American Polonia. Ultimately, in an aggregate appraisal: the history of the American Polonia is basically the history of the Polish parish and of the Polish priest. Never before in the annals of history had the Church to perform this task, or at least never before had it succeeded so

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<sup>39</sup> Francis J. Brown and Joseph S. Roucek, Our Racial Minorities, New York, Prentice-Hall, 1942, p. 227.

well. Never before had so numerous a group of immigrants changed their national allegiance and remained faithful to the Church.

A dispassionate examination of these illuminating analyses reveals the scope of the framework within which Mother Mary was to find herself committed in the early Chicago Polish center. The implication in this statement is obvious: it was a milieu totally alien to her, one which she must face in fulfilling her call. An additional factor in this configuration of circumstances is this that her work in Chicago was directly connected with that of the Resurrectionist Fathers. These leaders of the American Polonia were a sublime expression of the spiritual awakening of Poles in exile. The Order was the first male religious organization of purely Polish origin.

It needs to be restated that the double duty of the Resurrectionist Fathers was that "of preserving the Polish nationality as well as the Catholic faith."<sup>40</sup> Recognizing this obligation, Dr. Walery Jasiński<sup>41</sup> in his tribute to the ideology of the founders of the Resurrectionists calls these

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<sup>40</sup> Helen Busyn', "Peter Kielbasa: Maker of Polish America", in the Polish American Studies, Vol. 8, Nos. 3-4, issue of July-Dec., 1951, p. 75.

<sup>41</sup> Rev. Dr. Valerian Jasiński, in a discussion which followed the paper of Sister Beatrice, C.R., "System wychowania Zgromadzenia Sióstr Zmartwychwstanków" ("System of Education of the Resurrectionist Sisters") in Polish American Studies, Vol. 10, Nos. 1-2, issue of Jan.-June, 1953, p. 43.

founders "spiritual giants." And the foremost chronicler of Polish American Catholicism, Father Kruszka,<sup>42</sup> asserts categorically that the Resurrectionists played the most important part in the history of the Poles in the Archdiocese of Chicago. Mother Mary's work ties up involvedly with that of the Resurrectionists in the momentous period of their gigantic effort to organize the Polish American Chicago center. This involvement had its light and dark aspects for Mother Mary's Institute in its initial stages.<sup>43</sup>

History indicates that Poles came to Chicago in 1850,<sup>44</sup> but they date their organized effort from 1864 with the formation of St. Stanislaus Kostka Society, the germ of the first largest American Polish parish in North America bearing the same name.<sup>45</sup> The Resurrectionist Fathers, vitally interested in the fast growing Polish Chicago community, came to this city in 1866 from their labors in the earlier Polish Texas

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<sup>42</sup> Ks. Wacław Kruszka, Historja polska w Ameryce (Polish American History), Milwaukee, 1907, Vol. 8, p. 119.

<sup>43</sup> There were considerable misunderstandings in regards to finances which the Sisters confided into the keeping of Father Vincent Barzyński, C.R. The fact that Father Lechert, C.R., shortly upon his arrival in Chicago with Mother Mary and her Sisters, left the Resurrectionist Order to be more free to care for the CSFN's, added more unpleasantness to the existing consummate misrepresentations. Mother Mary suffered much in this ordeal.

<sup>44</sup> Kruszka, Op. cit., Vol. 10, p. 135.

<sup>45</sup> Ibid., Vol. 1, p. 72.

settlements.<sup>46</sup> In 1870, they took over the St. Stanislaus Kostka parish and from this center they radiated their activity into forming other Polish parishes and schools within Chicago.<sup>47</sup>

Father Kruszk<sup>48</sup> notes that the number of schools where the children of the Polish émigrés could be taught the mother tongue effectively just about equalled the number of parishes. It was a humble school, he observes, but school it was, and the teachers were ethnically Polish or those who could speak and teach Polish. These teachers, he says, were not necessarily professionally qualified with academic accreditation, but they filled in the bill of teachers as well as any of such very people in other American early schools. True, there were some professionally qualified, but these were in the minority, Kruszk<sup>48</sup> chronologizes.

With the shortage of lay teachers, these early American Polish schools began using the early religious sisterhoods: first of the Polish teaching order in the United States, the Felician Sisters, and then those of the School Sisters of

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<sup>46</sup> Ks. Tomasz Reginek, M.I.C., Potega katolickiej polonii amerykańskiej (The Might of Polish American Catholicism), Stockbridge, Mass., Marian Fathers, 1950, p. 40.

<sup>47</sup> Presently the Resurrectionists have six of the largest Polish parishes in Chicago: St. Stanislaus Kostka, St. Hedwig, St. Mary of the Angels, St. John Cantius, St. Hyacinth, and St. Stanislaus B. and M.

<sup>48</sup> Kruszk<sup>48</sup>, Op. cit., Vol. 2, p. 84, 87, 88.

Notre Dame who happened to be of Polish extraction. The Sisters of Holy Family of Nazareth entered this field in Chicago in 1885, Father Kruska indicates.<sup>49</sup> It would not exaggerate the situation to assert authoritatively that the raison d'être of Polish-American sisterhoods was, and still is, the cultivation of the Polish language and culture in America among their countrymen.

This was the warp and the woof of the historical canvas upon which must be traced Mother Mary's greatest contribution as an active educator: her work among the Polish émigrés in the United States. The Felician Sisters were already engaged in this very terrain in the states of Wisconsin and Michigan since 1874. Mother Mary's field of endeavor was to begin in 1885 in Chicago and move eastward to Pittsburgh, to Brooklyn, and to Scranton.

### 3. Concatenation of Mary's and Martha's Parts.

The account of Mother Mary's life bears out the fact that her youthful aspirations were strongly keyed towards a life of contemplation. In time, however, God had given her to understand that continuation in and completion of the life of contemplation is to be found in the active apostolate. Before she became aware of the Resurrectionist Fathers' mission

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<sup>49</sup> Ibid., Vol. 2, p. 110.

work in Chicago, she had no suspicion whatever that she would be asked to contribute her share to the mission work in that city. Yet, in spite of this lack in orientation to the Chicago situation, her Diary<sup>50</sup> bears an explicit entry relative to the promptings of the Holy Spirit in His plan for her. There is no evidence that she realized the geographical location nor the exact type of work meted out for her in the Divine plan.

After Holy Communion, I felt that Jesus is not sufficiently content to establish His kingdom in my soul only, that this is not the limit of His activity in me; but that He wants to erect His kingdom in other souls also . . . and for the completion of this task He desires the cooperation of His humble servant.

This was the intimate persuasion of God's grace subtly conditioning her great soul for the work in the apostolate. The existing sources do not reveal the exact date of the first and that of the subsequent requests coming from Chicago, but the Diary recording quoted above definitely antedates the letter from Father Barzynski in which he requests help from her Sisters. The titanic responsibility which the Resurrectionist Fathers undertook with the Polish émigrés in Chicago would bear more rewarding fruit with the help from Mother Mary's ethnically Polish nuns, Burton<sup>51</sup> stresses the recognized fact.

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<sup>50</sup> Diary, entry for July 14, 1884, quoted in the type-written transcription, p. 7.

<sup>51</sup> Burton, Op. cit., p. 113.

In view of this pressing urgency in the situation, Father Vincent Barzynski, the Resurrectionist Provincial in Chicago, saw fit to act as he did. Yet Father Lechert received these Chicago summons for aid from the Community which he was directing with logical apprehension. With his harassed confrère's repeated summons for help, Father Lechert argued the unfeasibility of the proposition: Mother Mary's community lacked the adequate numbers to be able to expand into the United States. He was convinced that the consummation of the proposed project must bide its time. But, when he finally approached Mother Mary with the proposition, he found her astonishingly receptive and willing to accept the challenge to foreign missions. This announcement was for her the answer to the promptings of the Holy Spirit which she had been experiencing.

However, rather than unfold her complete design, she refrained from definite commitments. She felt her plans must remain in abeyance until intense prayer would bring her the necessary light from above. This illumination came to her as she prayed in the Basilica of St. Mary Major during the octave of the Epiphany. Her Diary<sup>52</sup> reveals the following generous reaction in face of the hardships of the mission call which she fully envisioned.

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<sup>52</sup> Diary, entry for January 11, 1885, quoted from the typewritten transcription, p. 7-8.

. . . at the spêche exposed for public veneration, I visualized America and our Nazareth which is to be founded there by striking its roots in the land across the sea; [I saw] that spirit of the Holy Family, the spirit of love for immortal souls reaching into other souls there [ . . . ] Now I understood clearly what Jesus wants from us . . . It is our dutiful concern to help spread His Kingdom within the souls awaiting our coming . . . and I have offered myself and my Sisters for that toil, for everything that He wills us to do.

No one discerned better than she the difficulties that must need be encountered when she would take her Sisters from the shelter of the convent to engage them in an external duty for the salvation of souls in a distant and foreign surroundings of another continent. In spite of the secrecy as to the definite phases of this undertaking, she saw fit to "feel out" the sentiment of the resident Roman Sisters as to this venture. This step can be readily understood. There was no official General Council in the Congregation at this early date where she could have consulted. She wanted to act prudently and not rashly. The more others would help her pray, the sooner the necessary fullness of light would come.

Some inklings of the forthcoming new mission can be found in her Letters, as for instance in the following:

In confidence I am sharing with you a secret which up till this writing was unknown to you and which must remain unapprehended to others for a time: we are opening a third mission . . . very far from here . . . The task is great and it is definitely work for the glory of God. All plans are formulated with the conviction that we are

acting in accordance with the Will of God because two cardinals<sup>53</sup> expressed their approval and already one of them communicated with the archbishop [of Chicago]. With the help of God, we shall be leaving in July. Please, do not ask me where . . . Let it suffice you to know that it will be an ocean trip.<sup>54</sup>

From the above communication, it is evident that Mother Mary searched her heart for a tangible assurance other than just interior inspiration for the course of action opening its vista before her. In addition, she sought advice from competent people, especially from representatives of the Church: of Cardinal Vicar of Rome, M. L. Parocchi, of Cardinal Prefect of the Office of Propaganda, and finally of Cardinal Ledóchowski.<sup>55</sup> The first two dignitaries approved of the cause which she contemplated to espouse. After arranging for the final transactions with the Chicago priest through the mediation of Father Lechert, she made the last arrangement for departure into the mission field.

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<sup>53</sup> She is deliberately omitting the name of Cardinal Ledóchowski, whom she also consulted but who, for reasons undisclosed, refrained from giving his opinion in the matter. Mother Mary reacted very keenly to his stand, yet she felt she could act without his agreement since he had no immediate jurisdiction over her community.

<sup>54</sup> Letter to Mother Michael, dated April 8, 1885.

<sup>55</sup> Sardi-Sica, Op. cit., p. 216.

Her Diary records the minute orientation in her travelogue.

Up to this time it was agreed upon that only three Sisters would be sent. But on March 10, our Father [Lechert] showed me a letter which calls for ten or twelve Sisters to be on the spot by July, 1885. It was then that I saw more vividly than before all the vicissitudes of the situation and, for the first time (since I had not heretofore given the thought serious deliberation), I announced to Our Lord in the person of Father Lechert that I am ready to accompany them [the Sisters]. And Our Lord deigned to accept my holocaust. Today, because of His blessing, our Institute is growing and our Sisters are continuing to spread His Kingdom.<sup>56</sup>

Mother Mary looked upon the call to active apostolate as an evidence of God's special grace. She frequently underlined this conviction in her correspondence with the Sisters whom she left in the American outposts as is demonstrated in the following letter:

I am convinced that Chicago provides you not only with thorns but also with roses of consolation at the realization that you are toiling for souls which can be won over for Him . . . Anyone called to that task should bless the Lord, should be extremely happy to have been chosen to labor in His assignment [ . . . ] When I reflect upon this miracle of God's grace of which I am a partaker, at the thought that God had selected His small and insignificant "Nazareth" for this important task . . . when He could have easily chosen other better able and more deserving souls to whom He could have committed this mission . . . my profound gratitude for this grace knows no bounds. . .<sup>57</sup>

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<sup>56</sup> Diary, dated March 10, 1886.

<sup>57</sup> Letter to Mother Raphael, dated June 30, 1886.

Few months later, writing to another Sister, she emphasizes again this mission work as being the "best part" in the service of the Master.<sup>58</sup> In a letter to another of the pioneer Sisters<sup>59</sup> working in Chicago area, she exhorts her to be humbly grateful for this "extremely great grace" of her being a part of Nazareth active apostolate. After completing their first year of work in the teeming Chicago missionary activities, Mother Mary sent her daughters her first circular letter.<sup>60</sup> In addition to other admonitions, again she underlines strongly the injunction that her Sisters appreciate in all humility God's graceful call for service in His missions.

This was the attitude in which all ordeals and trials were accepted by Mother Mary. She found in the field at hand the scope for her work which she approached in her characteristic humble way of being unworthy to toil in His cause. And it was her will and desire that her Congregation's spiritual edifice rest on this bedrock of humility. Indeed, it took genuine humility, especially since she and the first members of the order were recruited mainly from Polish aristocracy, to minister to the simple Polish immigrant and the neglected child.

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58 Letter to Mother Michael, dated October 20, 1885.

59 Letter to Sister Mary Paul, dated June 15, 1886.

60 Circular letter, dated August 18, 1886.

Mother Mary committed her Sisters to teaching, to nursing, to the care of the orphans, and other activities. The forthcoming last chapter intends to study her as an educator in these commitments, with the hope of reaching conclusive proofs for the claim that she is an educator.

## CHAPTER VI

### PLUNGING INTO UNLIMITED HORIZONS

The history of Mother Mary's idea shows the various vicissitudes of her original plan which she had conceived in establishing her congregation. Did the Foundress herself, so open in her legislation for circumstances that should arise foresee the tides that would sway with and against her great idea? The answer to this question obviously depends on one's discerning the meaning in the direction which she always found in total dependence on God's provident will. And, she drew heavily on this Divine reservoir, her guidepost throughout life.

Looking at the facts, it has been shown that Mother Mary had committed her daughters to the apostolate in teaching, in caring for the sick, in mothering the orphans, and other activities. She had stamped her work with that special characteristic of the hidden life of the first Nazareth family from the first moment as her institute was about to take its important step towards active apostolate in the United States.

In the light of what has been shown before, this analysis plans to conclude the demonstration of evidence in her educational undertaking by showing how her idea revealed itself in (1) her facing the realities of the apostolate;

(2) the "Nazareth" educational leaven; and (3) the present status of her institute as stamped with that special characteristic with which she managed to inspire her first daughters.

#### 1. Facing Realities in the Apostolate.

Before embarking upon her transoceanic mission, like the Teresa of her time and of the new world, Mother Mary presented the group of twelve Sisters,<sup>1</sup> which she had chosen for the American foundation, to His Holiness Pope Leo XIII for his blessing in the undertaking.<sup>2</sup> Six members of this group were after the first profession; the other six were novices. In the light of the fact that this Chicago mission was to have been an educational undertaking, a pertinent question must necessarily arise: how were these pioneer Sisters academically prepared to enter the teaching field?

In justice, it would not do to evaluate these pioneer teachers of the last century by present-day standards which

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<sup>1</sup> This number constituted almost half of the total membership in the new community. Thus this is a strikingly revealing token of Mother Mary's generosity in answering the call to the missions.

<sup>2</sup> J-ńczyk, *Op. cit.*, p. 57. The group which Mother Mary chose to lead in person consisted of: Mother Raphael Lubowidzka, Sister Laureta Lubowidzka, cousin of the former; Sister Agnes Czoppe, Sister Evangelista Kijeńska, Sister Frances Murray, Sister Stanislaus Sierpińska. The novices in the group were Sister Paula Czarnowska, Sister Cecilia Sadowska, Sister Agnes Łukaszewicz, Sister Theresa Czerwińska, and Sister Philomena Parzyk, a lay-sister.

qualify the person for the teaching profession. It is necessary for this judgment to apply the conditions and criteria of the previous century in order to appraise adequately the educational preparation of these Sisters. However, there is proof positive in the sources<sup>3</sup> to warrant the inference that Mother Raphael, the Superior of the group, Sister Laurota and Sister Paula had adequate educational preparation, one very much similar to that which Mother Mary herself had received. Sister Frances, Sister Theresa and Sister Stanislaus received an education not as fully complete as the former three but sufficiently adequate. Sister Philomena, the lay-sister, was sent to take care of the domestic work for the missionary band. As to the educational preparation of the other five, the sources reveal nothing definite.

This was the mustard seed, the extent of Mother Mary's educational initial input of teaching personnel into the educational venture, an unostentatious one, indeed. Yet, her position as an educator and administrator in this educational project was not uniquely inadequate. As an administrator she was a teacher of adults. She was in a position not only to shape what her daughters thought, but also how they thought. The value concepts which guided her own life influenced the value concepts of her daughters. Thus, her role was important, undeniably.

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<sup>3</sup> Diary, typewritten copy, p. 9.

In attempting to point out the relationship among the factual data, it must be countenanced that Mother Mary was motivated by the missionary spirit when she undertook to answer the challenge of Chicago's needs. In the light of educational experience, her position and motivation was not unique. For many years the missionary element in Catholic education was a strong formative factor, shaping and directing its activities. Annals of various religious communities who entered the teaching field in the United States amply corroborate this assertion. Their predominant motive was the desire to spread the faith. Commenting on this very phase, Woody observes that

this is typical of the spirit which animated the European Communities of women pioneering in the American educational field. While the majority were women of highly cultivated minds, it is evident that zeal, not scholarship, was regarded as the prime prerequisite for work in the New World.<sup>4</sup>

In his observation on this very problem of teacher professional adequacy, another Catholic promulgator of education of Sisters, Msgr. Cronin has an additional pertinent comment to offer.

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<sup>4</sup> Thomas Woody, A History of Women's Education in the United States, New York, The Science Press, Vol. 1, p. 124-128.

Prior to the twentieth century . . . with some few exceptions . . . religious teachers followed for the most part a system of in-bred education, conditioned largely by tutorial methods which seldom took them beyond their convent walls. Since the First World War, nuns first entered Catholic and secular universities to work for collegiate degrees, their interest in higher studies being dictated primarily by professional needs rather than for any desire for personal intellectual improvement. [ . . . ] State influences and the various accrediting agencies were the two factors . . . exerting pressure . . . largely responsible for bringing educational legislation to bear on the Catholic school system.<sup>5</sup>

The small band of pioneer Nazareth nuns from Italy arrived in New York on July 4, 1885; in Chicago, two days later. Mother Mary and her Sisters now were faced with the task which Father Vincent Radziejewski, C.R., had envisioned for them. The poor neighborhood of St. Josephat parish, on Belden and Southport Avenues in the northwest part of Chicago, did not have much to offer them save extremely inadequate living quarters and the guidance of the priest whose call they answered. At the sight of the disheartening poverty, Mother Mary did not lose courage. Accustomed to the affluence of life, her gallant spirit upheld the weaker ones of her Sisters. The warmth, joy, and sincere hospitality with which the Polish people greeted their own "Polish" Sisters amply compensated for the glaring physical inadequacies of the situation which faced the newly arrived band.

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<sup>5</sup> The Very Rev. John J. Cronin, "Foreword" in Sister Bertrande Meyers, The Education of Sisters, Sheed and Ward, 1941, p. xxv-xxvi.

In her level-headed and disinterested zeal for souls, Mother Mary lost no time.<sup>6</sup> She carried a heavy load of responsibilities. All the activities were closely correlated in her mind but each must have made inroads on her time and on her limited physical strength. Yet, she was like a juggler, keeping balls of many colors in constant movement. Not one could be neglected. She tried to acquaint herself with the new conditions which she encountered and the manifold needs of the Chicago Poles. This orientation, she felt, was necessary for her to be better able to extend the scope of her work.

Thus, during her three-month residence in Chicago, she opened a child-caring home and an elementary school both at St. Josaphat parish and at St. Adalbert parish on West Seventeenth Street. But her work as an educator and organizer was not confined to elementary schools only. She erected a provincial house and the first American Nazareth novitiate at 130 West Division Street,<sup>7</sup> in the environs of St. Stanislaus Kostka parish known as "Little Poland." She met a request to open an elementary school in the last mentioned locale and a child-caring home in the adjacent building on 1456 West Division

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<sup>6</sup> C.S.F.N., The Congregation of Holy Family of Nazareth, the first fifty years of its existence, Rome, Vatican Press, 1925, p. 28.

<sup>7</sup> Present day address is 1444 West Division Street.

Street.<sup>8</sup> In her subsequent visits to Chicago, she opened an Evening School for working girls,<sup>9</sup> and finally an academy boarding school for girls seeking secondary education.<sup>10</sup> All these additions were housed in the Division Street center, a congested situation meeting the urgency of the moment.<sup>11</sup> These activities, unquestionably mark Mother Mary out as a far-sighted educator and administrator.

The woman who never enjoyed good health, took to the inconveniences of journeying, necessarily entailed in the new foundations which she personally supervised, like a seasoned traveler. Her second trip across the Atlantic on June 18, 1888, kept her in Chicago until August 2, 1890.<sup>12</sup> During that prolonged stay, Mother Mary opened a mission in Scranton, Pennsylvania, in Brooklyn, New York, and in Philadelphia, Pa.,

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<sup>8</sup> Kruszk, Op. cit., Vol. 9, p. 200. The building originally claimed as the property of the Congregation of Mother Mary, was pronounced the possession of the Resurrectionist Order.

<sup>9</sup> -----, Souvenir of the Silver Jubilee in the Episcopacy of His Grace the Most Rev. Patrick Augustine Feehan, Archbishop of Chicago, 1865-1890, (no publisher), Nov. 1, 1890, p. 250. The entry reveals Sister M. Laureta as superior, 4 Sisters, and 80 children.

<sup>10</sup> Ibid., p. 249.

<sup>11</sup> His Excellency Archbishop James E. Quigley (1902-1915), during one of his pastoral visits, was moved with the congestion which he witnessed at 130 West Division Street so much that he was gracious to grant the community a 133-acre site in suburban Des Plaines, Illinois, whereby the congestion could be alleviated. In 1908 the Community moved into the new building with the novitiate and provincial council.

<sup>12</sup> Sardi-Sica, Op. cit., p. 279.

where she installed her Sisters in teaching in the elementary parish schools which she founded.

She was deeply moved to see so many Poles hospitalized among foreign conditions,<sup>13</sup> where they could neither understand nor be understood in relating their physical ailments to those who could and were willing to bring them relief; where, because of a great language difficulty, they could not receive the available relief of their physical ailments, no spiritual and moral uplift so vitally needed in their time of sickness. Mother Mary set herself to resolving this pressing Polish émigrés problem. She purchased a private residence at 258 West Division Street, Chicago, for a twenty-four-bed hospital. Thus, on May 6, 1894,<sup>14</sup> the first "Polish" hospital in the United States was opened for use.<sup>15</sup> Among the most generous contributors towards the latter project were Jean and Edouard de Reszke,<sup>16</sup> the Polish brother-singers of opera fame.

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<sup>13</sup> Kruska, Op. cit., Vol. 2, p. 119.

<sup>14</sup> -----, Diamond Jubilee of the Archdiocese of Chicago, Des Plaines, Illinois, St. Mary's Training School Press, 1920, p. 731.

<sup>15</sup> The present St. Mary of Nazareth Hospital, opened for use on March 19, 1902, is a block-square property bounded by Hoynes-Leavitt-Oakley, Thomas Streets. It rates among the top ranking hospitals in the United States and the accrediting agencies. It has the largest number of American-Polish doctors on its staff than any other hospital in the country. Its capacity, as of November, 1957, is 383 beds and 60 bassinets. The newly constructed Nurses Home and School of Nursing is considered one of the best.

<sup>16</sup> Burton, Op. cit., p. 140.

Requests poured in to Mother Mary for her Sisters to come to St. Petersburg, to Paris, to London.<sup>17</sup> The first of these she refused because of the political difficulties which she could envision in Orthodox Russia. The other two she took to heart and acted upon the petitions of the large sections of Polish émigrés. The possibility of latent vocations from these two metropolitan areas spurred her doubly to action. The Paris request coming to her from Father Ladislaus Witkowski, C.R.,<sup>18</sup> which she accepted with unprecedented fervor, was to prove fraught with many cruel disillusionments.<sup>19</sup> Hardships, lack of finances, religious liquidation existing then in France militated against all Paris foundations. Of the four established therein, one did weather all those prevailing adversities. Today it exists under the official name of "Association Familiale pour la protection des étudiantes étrangères" at rue Vaugirard.

The London mission was undertaken at the direct wish of His Excellency Herbert, Cardinal Vaughn,<sup>20</sup> Archbishop of

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17 Sardi-Sica, Op. cit., p. 285-290.

18 Burton, Op. cit., p. 141.

19 Ibid., p. 141. His Excellency François-Marie-Benjamin, Cardinal Richard de la Vergne (1819-1908), Archbishop of Paris, seemed little inclined to sanction a new religious house in the city, since there were already a considerable number there.

20 His Excellency Herbert, Cardinal Vaughn (1832-1903), the third Archbishop of Westminster, built the Westminster Cathedral.

Westminster, who came to Rome in person to plead this cause with Mother Mary. Complying with his wish, she undertook the care of the large London center of émigrés from Poland and Lithuania. There, too, her course proved to be rough. However, she surmounted many a formidable obstacle and brought priceless solace to the tragically needy London Poles and Lithuanians.<sup>21</sup> English soil, however, was to prove itself not too fruitful for the growth of her Nazareth. Today, the community maintains only three English missions. Today, and chiefly the United States, proved to be Mother Mary's most successful sphere of operation in the active apostolate of her community.

## 2. The Nazareth Educational Leaven.

Dealing with a condition and not a theory, Mother Mary faced anxiously and with uncertainty as to procedure the complex problem of educational demands in the United States. This declaration must bring into sharp focus and become a challenge to her claim of being an educator. Yet, as one looks beneath the surface of the previously made assumptions and accepts the earlier definition of Theorists-Realists<sup>22</sup> under which category Mother Mary was unqualifiedly placed, one must

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21 J-ńczyk, Op. cit., p. 58-59.

22 See p. 34 of this thesis.

accede to the fact that this challenge can be properly met. This can be done logically by examining the modicum of results that Mother Mary achieved in the orb of the active apostolate which she initiated and administered.

In assessing the supporting data, not as a matter of opinion but as a matter of fact, there exists sufficient evidence that, in her educational input, she had met conclusively the criteria for that special point on the "Educator's Personality Scale" where she was placed earlier in this writing. Since in the economy of education, the school is only one of the formal educational agencies, it is the schools which she established which now must be studied in order to obtain additional evidence as to her educational contribution rendered.

In the fast moving and complex American society, many things that Mother Mary but dimly anticipated became realities. The schools which she founded of necessity had to fit into an already existing system in the Archdiocese of Chicago, which was established by the Mercy Sisters who began these schools in 1846 under the direction of Chicago's first bishop, the Most Reverend William Quarter. These schools had to comply also with the city's public school system. This Mother Mary did, yet her schools had to serve a Polish-American element also. Particulars of this type of school will be given later in this chapter.

Mother Mary quickly alerted herself that her Sisters must overcome the language barrier themselves before their work in the school would prosper. To that effect, she readily found local American lay-teachers who tutored the Sisters in English and also acted as teachers of English in the schools which the Nazareth Sisters administered. She recognized the need of revision in the Constitutions of the congregation in order to meet the urgency which the apostolate in America presented. Accordingly, with varying circumstances, in the course of time Mother Mary changed in more than one point the original sketch of the Rules for her congregation.<sup>23</sup>

In this connection, Mother Mary also realized the necessity of making concessions for the American way of life and, consequently, she made the pertinent modifications in her Constitutions. She laid out a program for her American Sisters which, in paraphrase, would be the following.

The total education of a teaching Nazareth Sister involves a dual problem: (1) her development according to the ideals and Constitutions peculiar to her institute, designed to facilitate her religious perfection, and (2) her formation as a teacher equipped to discharge her teaching functions with professional efficiency.

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<sup>23</sup> C.S.F.N., The Congregation of Sisters of Holy Family of Nazareth, the first half-century of its existence, 1875-1925, Rome, Vatican Press, 1925, p. 16.

There should be no artificial dichotomy which separates the Sister as a religious from the Sister as a teacher. On the contrary, a realistic approach to this problem demands that there should be no error of disassociating the spiritual formation of Sisters from the professional education of teachers.<sup>24</sup>

Prudently, the Constitutions and Rules of Mother Mary's institute remain in their spirit uniquely attuned to the character and temperament of women. Although her ideas on education were definite, Mother Mary maintained vigorously that allowance be made for growth in accordance with the vicissitudes of time and circumstances. In her repeated exhortations she emphasized that Marylike charity was to take the first place in Nazareth homes. Undoubtedly, she recognized the urges and drives of a woman's temperament and she legislated accordingly.

Mother Mary regarded the duties of a teacher as fundamentally a real vocation in spite of the fact that the Sister is a school teacher not by professional choice but rather as a result of her religious profession. She subscribed to the conviction that love of the work of teaching and love for the children are the most important factors in successful teaching. She had zealously and diligently maintained that it was a highly distinguished honor to work for the Christian education of the needy, and the only motives which could

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<sup>24</sup> Conferences, November 17, 1880, and October 3, 1883.

possibly be accepted, she thought, were religious: the love of God and the salvation of souls.

She was not deluded in the belief that merely putting a woman into a religious habit and placing her in front of the classroom automatically makes her a competent professional teacher. Parallel to the deep realization of the close connection between personal sanctification as a part of religious vocation, she understood that the means which she had chosen for her daughters to bring souls to God must be used with the greatest possible professional competence. Here she exemplified the much later radio message of Pope Pius XII:

Good teachers need professional competency, which should be at least above average, and better yet, outstanding on all levels of instruction and in each of the specialized fields, if it is not to be unworthy of a mission which serves not merely the people and the State, but also God, the Church, and souls.<sup>25</sup>

In line with this conviction, in the first general chapter of her institute, the question of education, of teaching, of professional preparation of the teachers received Mother Mary's due attention and consideration. The following

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<sup>25</sup> Pope Pius XII in radio address to the Fifth Inter-American Congress on Catholic Education at Havana, on January 12, 1954, quoted in The Pope Speaks, Vol. 1, First Quarter, 1954, p. 20.

is the direct quotation from the Proceedings of this Chapter.

To prepare the Sisters efficiently for the teaching profession, a normal school for teachers should be set up in the provincial house of the Community with a three year course planned and designated to meet the scholastic requirements of the country. The Sisters should endeavor to obtain government teaching diplomas as much as lies within their power. If a Sister does not pass the examination satisfactorily, she should take the course over.

Sisters advanced in years, by special permission, may be exempted from pursuing higher studies if they are obtuse; while those who have diplomas may yet advance themselves by studying foreign languages, etc.

Sisters who did not receive the necessary certification and, at present, are engaged in school work, should continue their studies privately under the jurisdiction of their Superior in order to make up their deficiencies. As a matter of fact, Sisters should not be permitted to make their perpetual vows unless they<sup>26</sup> had passed the required scholastic examination.

Multiplication of schools was for Mother Mary only of secondary importance. Her first concern, as was shown in the above excerpt, was the teachers themselves. Her avowed aim was to make the duty of teaching a work of piety and of life's vocation. "Teaching is a very important task, and the responsibility extremely grave",<sup>27</sup> was her often repeated injunction. In envisioning teaching as the predominant part

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<sup>26</sup> C.S.F.N., The First General Chapter held in Sèvres, France, from August 25 to September 5, 1895, under the direction of Father Anthony Lechert, p. 21, Nos. 2, 3, 4.

<sup>27</sup> Conference, Rome, October 3, 1883.

of her Sisters' endeavors, she forcefully views it in a revealing perspective.

External work, according to my judgment, is the result and the fruit of internal life . . . Working for others is not as easy as it would seem . . . It is much more than teaching by the book . . . we should do more, we should work in cooperation with Christ, loving the souls of our charges in and for Him . . . Some of you are assigned to teaching, to guiding others, hence you should seriously endeavor to prepare yourself for this lofty position . . . Your book of Rules underscores this obligation and duty to prepare for the task of teaching . . . Christ prepared Himself for thirty years before He left His Nazareth home to undertake the role of Master-Teacher.<sup>28</sup>

For the sake of emphasis, it needs to be stressed again that the keynote of Mother Mary's in her educational undertaking was the religious teacher--a dual role working simultaneously without one sacrificing for the other. The training of her teachers on these profoundly religious principles animated Mother Mary in all her work as an educator. True to the spirit of its Foundress, the congregation faithfully adheres to this legislation. In recruiting young women for work as teachers in the community, immediate care is being provided for their training, preparatory to sending them as teachers in the schools. This vital concern is seen

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<sup>28</sup> Conference, Rome, November 17, 1880.

in repeated legislations of later date as, for instance, in the following.

In the name of prudence, we should not open new schools until we have sufficiently trained and certified personnel . . . Sisters should be qualified for their position in the educational capacities with equipment which will permit to function adequately . . . In conformance with the wish of the Church . . . Sisters can study at the University of Lublin [Poland], in London, and at the Catholic University at Washington, D.C. The degrees for which the Sisters are working should be gauged by the type of work they will be expected to engage in.<sup>29</sup>

Facts are uncontestedly obvious to substantiate the claim that Mother Mary possessed crystal clear understanding of the needs of the times in which she functioned as an administrator of her community and a clear vision of future demands in education. She met these needs with her new institution, with new ways of doing things in the face of great physical and financial obstacles. Training of the community's teachers along these very ideals which the Foundress heralded continues to remain a salient feature of the institute. Each province of the order trains its members carefully in Juniorates, Novitiates, and Houses of Study. At the present writing, the American provinces operate two training colleges,<sup>30</sup> and

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<sup>29</sup> Fifth General Chapter Proceedings of meeting held in Albano, Italy, from June 5 to 18, 1920, p. 48, 49.

<sup>30</sup> The first of these is the Holy Family College, Torresdale, Philadelphia, Pa.; the second, the DeLourdes College, Des Plaines, Illinois.

thus the injunction so close to the heart of Mother Mary continues to develop and to prosper.

At this point it would be feasible to take into perspective some tangible facts of the schools which Mother Mary established. These were primarily those on the elementary level. But before a serious attempt be made to delineate the calibre of these elementary schools, a definite though sketchy retrospect into the history of elementary education in the United States must first be made. Only then it will be possible to demonstrate the tenor of her part in this field of education.

One of the outstanding facts in private education in America is the extent of the Catholic school system. Its notable feature is the reality that besides being taxed for the nation's public school system, Catholics are able and willing to maintain a system of their own. Writing on the backgrounds of the Catholic elementary school system in the United States as being uniquely an anomaly in the world, Msgr. Hagan offers some pertinently striking data in the details presented.

Only in Europe of the Middle Ages can we find anything quite comparable. After the storm of the barbarian invasion had subsided, every parish church, by force of both canon and civil law, was obliged to maintain an elementary school . . . but there was no such thing as universal education in the modern meaning. Every parish may have had to provide a school, but every child was not obliged to attend. [ . . . ] But in America, the conditions have been determined by agencies external to the individual parish. The civil law had decreed universal elementary education. Since the provisions

offered by the State are such that they involve danger to the faith, the Church in America has been forced to create the means for compliance with the compulsory attendance laws of the State. The result has been that the parish is forced to embark upon an educational program far more elaborate than its resources reasonably warrant.<sup>31</sup>

With the onrushing tide of secularization in American schools of which Msgr. Hagan writes, the three provincial councils of the period<sup>32</sup> took on a national policy in this regard. Thus the Catholic school system was born. The First Plenary Council of Baltimore (1846) emphasized strongly the need of parish schools; the Second (1866) reiterated the policy, and the Third (1884) elaborately developed the plan which constitutes the educational code of all Catholics in America to the present day. The Catholic school has matured with the Church--a joint product of the foresight of the American Bishops and the enlightened generosity of her faithful. It is not a foreign importation nor an alien growth, but a sturdy native plant, a conspicuous example of a common religious impulse working under the favorable conditions of our Republic.

To provide further historical understanding and the perspective necessary to evaluate properly the pioneer

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<sup>31</sup> The Rt. Rev. John R. Hagan, "Catholic Education and the Elementary School" in Roy J. Deferrari, ed., Vital Problems in Catholic Education in the United States, Catholic University of America Press, 1939, p. 59-60.

<sup>32</sup> Burns, Kohlbrenner and Peterson, A History of Catholic Education in the United States, Benziger, 1937, p. 139, 141, 146.

educational work of Mother Mary, light must now be focused on Chicago where she initiated her schools. Under the first Archbishop of Chicago, Patrick Augustine Feehan (1880-1902), "Chicago entered into a golden era of building and education."<sup>33</sup> Truly, Archbishop Feehan can lay claim to the title of "Father of Learning and Sponsor of Education", so the quoted source maintains. This brochure of Chicago's centenary asserts further that in no archdiocese or diocese of the country was more work done in the field of Catholic education, particularly in sponsoring of parochial schools than in Chicago.

As observed earlier, it was during Archbishop Feehan's day that Mother Mary plunged into founding schools for the Polish émigrés in Chicago. The curriculum in her schools approximated that of the secular or public schools of the city as well as that of the already existing parochial schools. The difference lay in this that her schools were bilingual. The roster of subjects taught in her schools included: English reading, grammar, composition, spelling; geography and American history. These subjects were taught with English as the language of instruction. Polish was the language of instruction in the following subjects: Catechism and Bible history; Polish reading, grammar, composition, history, literature, declamation; in preparation for the reception of the Sacraments of Penance,

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<sup>33</sup> The New World, Centennial Gravure Supplement, 1843-1943, Vol. 51, No. 56, Chicago, 1943, p. 17.

Eucharist, and Confirmation. Calligraphy, handicraft, fine embroidery, drawing and painting were also a part of the curriculum. This is the composite picture of the elementary school in these early days, particular not only to those which Mother Mary sponsored but also of those conducted by other Polish Sisterhoods in the United States.

The following objective portrait<sup>34</sup> presents an interesting account of one of these early schools in which the Nazareth Sisters worked.

The centers,<sup>35</sup> socially religiously, and one might say almost industriously, of these two extensive communities, are the two churches and parochial schools of St. Joseph<sup>36</sup> and St. Stanislaus. The Polish city in the sixteenth ward is much more powerful and populous than in the twentieth. Perhaps the community aggregated around St. Stanislaus has three or four times the numerical strength of that of St. Joseph.

After the church interest, the Poles, socially considered, seem to be mostly concerned about their schools. I visited the school in the twentieth ward in the heart of Poland, and found it well ordered, well attended, and progressive; but there were only a few Polish children in attendance.<sup>37</sup> Nearly all had gone to the parochial school of St. Joseph, one or two squares away. This, though

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<sup>34</sup> J. C. Ridpath, "Mixed Populations of Chicago", in the Chautauquan, Vol. 12, issue of January, 1891, p. 490.

<sup>35</sup> These centers refer to the Polish quarters on Clybourn Avenue, the twentieth ward, and Ingraham Street, the sixteenth ward. The city has been re-zoned since.

<sup>36</sup> St. Joseph is apparently mistaken for St. Josaphat.

<sup>37</sup> Here the author is definitely alluding to the public school in that same vicinity.

it was under the charge of the Sisters of Mercy,<sup>38</sup> I made free to enter; and, knocking at the door of Klasa IV,<sup>39</sup> was met by the intelligent and modest lady in charge. She spoke English very well. She told me that in the different departments the three languages English, German,<sup>40</sup> and Polish were consistently taught together. She showed me the adjacent house of Father Lange,<sup>41</sup> who is priest of the parish and principal of the school. As soon as his fears of my mission were disarmed, he talked to me freely about his people in Chicago. He claimed that there are even more than fifty-two thousand Poles in the city, setting the number as high as seventy thousand or more. It was he who called my attention to the fact that large numbers of the Austrian and Prussian Poles are classified as Germans; and this I believe to be true.

Utopia in educational attainment has never been reached. Indeed, it never will be. Progress always opens avenues for additional progress. Hence, neither did Mother Mary's utopian theories on teacher preparation always measure up to the standards which she had set for herself. She was

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<sup>38</sup> The Sisters of Mercy are here obviously mistaken for the Sisters of the Holy Family of Nazareth. The mention of Father Lange's name, who was the pastor at St. Josaphat at that time, clarifies the above doubt.

<sup>39</sup> English translation: "Grade IV."

<sup>40</sup> German could have been taught then at St. Josaphat School. The Poles settled within the boundaries of that parish were of Cashubian stock (Kassuby) from the northern part of Poland. Living close to the German border, they were "germanized" so far that they spoke a different Polish dialect with much addition of German.

<sup>41</sup> -----, Poles of Chicago, 1837-1937, A History of One Century of Polish Contribution to the City of Chicago, Chicago, American Catalogue Printing Co., 1937, p. 99. Father Francis Lange was the third pastor of St. Josaphat Parish, from 1889 to 1914, the year of his death.

forced by circumstances to yield to the demands and pressures of the existing conditions similar to those which Kruska depicts so realistically.

In the United States, Polish schools were primarily under the tutelage of religious communities of Sisters. These were often severely criticized by the progressive groups of the ultra-liberals who claim that these religious teachers are not adequately prepared for the teaching profession . . . It is true that our Sisters hold no university degrees, but the knowledge they possess makes them sufficiently adequate to train our elementary youth [ . . . ] Then one must consider that Polish parishes sprang only too rapidly, with very little time allowed in which these religious teachers could complement their professional training. . . Some pastors waited from two to three years for the religious teachers to staff their schools only to find that the demands were greater than the supply of these teachers from Poland. . . This unceasing clamor for more teachers surely could hardly be conducive to giving university training to the minimum numbers of Sisters that were mustered for the manifold needs. . . The early monthly salary for these religious teachers was as low as \$15.00 and, even at that, there were cases where the Sisters were forced to wait for full twelve months before they could collect the arrears.<sup>42</sup>

Mother Mary endeavored sincerely to meet the needs of the schools but, as was depicted above, she too found herself in the same predicament: The demands were far greater than what she could supply. But the dearth of teacher personnel was to her probably not as great a problem as that of securing and providing for their proper and adequate

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<sup>42</sup> Kruska, Op. cit., Vol. 2, p. 99-100.

professional training. In most cases, she was quick to obtain help by engaging the services of some good American-Catholic public school teacher. The latter would come regularly on designated afterschool hours, on days free from school and on Saturdays, and the convent parlor or the community room was turned into a classroom. There she would tutor the Sisters, individually or in groups according to the circumstances, in English language and in the subjects where they were deficient.

Sardonically enough, with the expansion of schools, Mother Mary had to concede to the necessity and clamor for more teachers. The implications were disappointing and anything but pleasant. The novitiate normal, which was intended to provide for the spiritual and pedagogical preparation of the novices, was harassed by the demand for teachers and itself handicapped by insufficient teaching personnel. The novices destined to teach, after the first Canonical year,<sup>43</sup> were sent to the classroom where, if it was their good fortune, they taught under the direction of an experienced teacher of the Order. More often, they took complete charge of the class, using the afterschool and evening hours for advice and preparation in such techniques as would make for smoother work in the classroom. Paradoxically, even some newly entered

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<sup>43</sup> According to Canon #565.

candidates had to be sent into the classroom, completely unprepared for teaching. This disheartening condition was not peculiar to Mother Mary's schools only. It was a general trend in the early American parochial school system as it can be seen mirrored in Macelwaine's delineation of existing conditions.

The Pastors were frantic to secure Sisters. Each September overcrowded classrooms called for more construction and more Sisters. Mother Superior tried to meet the needs of the hour to the best of her ability, and often regretfully sent out young girls just received as postulants, to take charge of classrooms, hoping that the aid of their experienced Sisters and God's grace could bring success to the workers. Adequate training was impossible.<sup>44</sup>

The situation of ill prepared teachers persisted until the Catholic University of America, Washington, D.C., organized the first summer session for teachers in 1911 in its newly established Sisters College.<sup>45</sup> De Paul University

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<sup>44</sup> Msgr. Francis J. Macelwaine, "The Superintendent's Responsibility for the Professional Advancement of His Teachers", in the NCEA Proceedings, Vol. 28, issue of November, 1931, p. 573.

<sup>45</sup> Justine Ward, Thomas Shields, Biologist, Psychologist, Educator, New York, Charles Scribner's Sons, 1947, p. xii. The Sisters College represented Doctor Shields' great achievement in the field of teacher training.

of Chicago<sup>46</sup> quickly followed suit by instituting late afternoon and Saturday morning classes, and summer sessions to take care of these real needs of the religious-teacher in-service training. Other Catholic colleges throughout the country took up the challenge, permitting thus the rounding off the professional deficiencies of the Catholic Sisters. Members of Mother Mary's congregation were one of the first to take full advantage of these educational opportunities in the spirit of their Foundress' ideal for professional teaching adequacy and competency.

As was indicated above, besides its central work of educating girls to become intelligent and dedicated members of their communities, the Congregation under Mother Mary's direction branched out into hospital work as well as into the social and charitable fields. In the stress and urgent needs of the time, even with no professional preparation, a Sister was expected to fulfill any duty given her with equal good will, if not with equal facility and success. Training for service in these fields consisted largely in apprenticeship. The young novice learned theory and practice simultaneously under the direction of an older member of the institute.

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<sup>46</sup> -----, De Paul in Chicago, the First Fifty Years, Chicago, Donnelly and Sons, 1948, p. 24-25. This first Catholic university in the State of Illinois began in 1898 in the day of Archbishop Feehan. De Paul's efforts in behalf of Catholic co-education go back to the summer of 1911, when women were invited to register for the twelve courses offered. In this case, De Paul has led the Catholic colleges of the country.

Here, too, these conditions were not particular to the Nazareth family; it was common to all religious in the United States, as Sister Bertrande observes in her dissertation.

Thus a novice destined for the care of the sick was sent after a short novitiate to the hospital where she worked under the supervision of an older Sister or a lay nurse, learning the theory and art of bedside nursing by first-hand contact with the patients. Study was a side issue to which she devoted uncertain and often infrequent hours. She resorted to a book only after a necessity compelled her to seek aid in the written word. Not until 1910, when the various States began to demand certification by State Board of Examiners did religious engaged in hospital work submit to the rigorous system of three years' specific training, leading to the R. N. now required of all graduate nurses.<sup>47</sup>

Beginning very informally in 1885 in Chicago, Mother Mary's community soon found itself engaged in the work of secondary education. The teaching personnel for this field was mustered from those early Sisters who gave evidence of special aptitude in music, in art, or other abilities. These promising future academy or secondary school teachers were given special time and additional tutoring in advanced studies. Thus in 1887 Mother Mary founded the Holy Family Academy where the curriculum of instruction was modeled after the plan established in the Chicago Public High Schools,

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<sup>47</sup> Sister Bertrande Meyers, The Education of Sisters, Sheed and Ward, 1941, p. 5-6.

including the teaching of Religion and special classes for the Polish language and history.

[ . . . ] Both departments, the preparatory and academic, were accredited by the Board of Education in the year 1903, enabling thereby the grammar graduates to enter any high school without examination, and the academic graduates to compete for admission to normal schools.<sup>48</sup>

The variety of tasks undertaken by the Congregation during the lifetime of the Foundress aroused no little opposition on the part of the early members, but Mother Mary remained firm in her refusal to restrict the means to be used in achieving her objective. She would not limit her community to a single area of the educational field, nor would she champion a particular program of work. She foresaw great possibilities in her Congregation and therefore preferred to endow it with a flexibility that would enable it to adapt itself to the exigencies of time, place, and circumstances. This flexibility in the work undertaken by the Congregation is still maintained. The Constitutions, in speaking of "The Works of Charity Undertaken by the Congregation" bear out this assertion of flexibility.

All that tends to the glory of God and to the salvation of souls should be highly esteemed by the Sisters and should be the constant object of their prayers, sacrifices and solicitude. They will devote themselves more particularly, however, in virtue of their vocation and in keeping with

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<sup>48</sup> -----, Diamond Jubilee of the Archdiocese of Chicago, Des Plaines, Illinois, St. Mary's Training School Press, 1920, p. 712-713.

the intentions of the Church, to the education of children, to the nursing of the sick, to the fostering of piety among persons of the world by means of retreats.<sup>49</sup>

In subjecting the works of Mother Mary to analysis in order to present more clearly her message, an attempt was made in this chapter to disclose the fundamental principles which gave to that message its proper character, its depth, and its fruitfulness. Estimated in these terms, Mother Mary's claim to being an educator can hardly be contested.

### 3. The Present Status of Mother Mary's Institute.

In the difficult period of adjustment with the emergence of a distinctive Polish-American community on American soil, Mother Mary's institute was to play a significant role under the leadership of Father Vincent Barzyński, C.R., one of the early master-builders of Chicago's American Polonia. The work which she initiated did not die with her. It still retains its pristine vigor and the ideal which prompted its inception in 1875 in Rome. It has now spread to many quarters of the globe.

If the first, the indispensable requisite for my leader is enthusiasm, then this leader will be of no use whatever unless he is possessed by a genuine, deep-seated fire

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<sup>49</sup> C.S.F.N., The Constitutions, Rome, 1941 (English version), Part Three, ch. I, section 382, p. 205.

and flame for the cause which he champions. A leader-on-fire and a theorist-realist, Mother Mary had created educational ideals, principles, and an organization which survives her. She took upon herself the arduous obligation of making a practical application of her theories; she gave her Sisters both principles and application. She is the spiritual mother, the leader of more than two-thousand five-hundred daughters now alive and of over five hundred who have gone with her to heaven.

In the light of Mother Mary's vision and mission, the Sisters of Holy Family of Nazareth, popularly known as Nazareth Sisters, feel it their task to conform to their Foundress' ideals. It is the pride of her successors today as ever, to lend themselves to all works of the active apostolate which she bequeathed them. Professionally, her institute consistently and continuously champions the cause of any situation affecting the welfare of all phases of education demanded by the times.

At the present time, the establishments of the congregation include: primary and secondary schools of private, parochial or State nature; colleges and teacher training centers; hospitals, schools of nursing, clinics; child-caring homes and homes for the aged.<sup>50</sup> The Sisters are ready to

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<sup>50</sup> Consult Appendix, p. 211 for full statistics.

undertake any work within the scope of their Constitutions. There is in their schools and hospitals a Nazareth-family atmosphere that is the congregation's distinguishing mark. In their schools this mark leaves a positive yet peculiarly indefinable stamp upon their pupils. Their product is eminently a potentially future mother who will promulgate the spiritual and moral values of the nation.

This type of accomplishment is the direct result of Mother Mary's masterful inspiration and leadership; of her total dedication to the work, a distinctive mark of a true educator. In the face of all the impelling force which she exhibited in blazing the trail, it would be surely preposterous to challenge her claim to being an educator. Her impress upon modern education, though limited in geographical areas, is unmistakable.

This dissertation has concerned itself with the problem of demonstrating proof for Mother Mary being an educator. All data, accumulated and arrived at, were geared to this appraisal. This data made the writer aware of the fact that it was not easy to avoid the pitfalls which exist for the research in this field in which it was more than ordinarily difficult to present a comprehensive viewpoint. Some additional yet pertinent observations may serve as evidence of this type of thinking and as a forging link between what was said earlier and what is said in closing.

Stimulated by the enormity of the task facing her, Mother Mary saw in it a challenge to her resourcefulness and ingenuity. Of her many qualities or virtues, which would spell success in any undertaking, but especially in the field of education, there are two which call for special mention because they have a definite bearing on her work; namely, her humility and her determination. At first sight, they might appear to be mutually exclusive. It is not always immediately obvious that a person accustomed to show deference to others and a reluctance to put herself forward, which is what humility is in practice, could also show a stubborn adherence to her views in spite of opposition. Mother Mary, however, managed to combine the two and, fortunately so, for otherwise her work would never have been accomplished.

Had she not been humble, she would not have descended from her rank and dignity to live in self-imposed poverty with women of lower social and educational status. On the other hand, it required a rare degree of determination to carry this out. On several occasions, she condescended to replace a Sister at domestic chores,<sup>51</sup> or at giving herself to the

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<sup>51</sup> Sardi-Sica, Op. cit., p. 147, 171, 178, 186, etc.

personal needs of orphaned children.<sup>52</sup> She was ever ready to listen to remarks or objections with regard to a proposed course of action; invariably, she sought advice on important matters; she prayed long hours for guidance but once her mind was made up, she was absolutely inflexible. High and influential churchmen inflicted severe rebuffs for her stubbornness, but her humility enabled her to accept rough treatment. A prouder woman might well have given way.

Towards the clergy, her aim was one of profound respect and one where she was willing to be as helpful as possible. She would open schools for them, undertake orphanages, provide for help in church's sacristy and choir, guide the parish societies for the younger set. She would accept the lowest possible grant in order to satisfy them. But when the clergy attempted, either in their solicitude for the Sisters' welfare or by making greater demands for Sisters' services, to interfere with her Sisters and alter their way of life, she resisted them with the utmost firmness.

It is, of course, obvious to the Catholic educator that no education on the merely natural level is worthy of the

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<sup>52</sup> Anthony C. Tomczak, ed., Poles in America, their Contribution to a Century of Progress, Chicago, Polish Day Association, 1933, p. 94. The Honorable Peter Schwaba, one time a judge of the Municipal Court and later of the Superior Court, was wont nostalgically to recall the motherly fondling which as an orphaned tot he received from Mother Mary as he sat upon her knees in the orphanage on 142 West Division Street, Chicago. The present building is now occupied by the Gordon Technical High School with its new address of 1456 West Division Street.

name of education. It is precisely because of this conviction that the keynote of Mother Mary's entire structure was the religious-teacher, educated spiritually and intellectually, continually growing in her inner life and in her exterior knowledge particular to the field of work in which she was engaged. She believed in bringing intellectual effort to the work of teaching with the mastery of subject and method, with dedication to the task, and especially in the spirit of selfless dedicated service. She pursued consistently the principle that a system of Catholic education must be built on religious-teachers, and although this meant that she build more slowly, she built on sure foundations.

What has happened to Mother Mary as a result of the work which she initiated and mothered? This question has a pithy point. The answer is: many things, though most of them seem to be intangible. When the aggregate of her life's accomplishment is taken, the sum total reveals her to be a great mind and an educator of the Poles in Poland and in the United States. Estimated in terms of the present status of the Congregation of Holy Family of Nazareth, whose works and accomplishments are the direct heritage of her great educator's ingenuity, Mother Mary's claim to being an educator can hardly be contested.

In reviewing the corporate achievements of the congregation,<sup>53</sup> remarkable in this development is the fact that the community in the United States grew through native vocations. It never recruited teaching members<sup>54</sup> from Europe beyond the original pioneer band of 1885. On the contrary, the American provinces are sending teachers to Europe and to Australia.

The rapid growth in membership and the wide geographical distribution of the schools and institutions led to the division of the American foundation into provinces in 1918. Today the congregation has three provinces in the United States, each of which was formed by receiving an initial number of members and institutions from the already existing and oldest Chicago province. Each provincial motherhouse has its own administration and novitiate yet remains subject to the jurisdiction of the Superior General and her Council who reside in the motherhouse in Rome. The membership and institutions of the American provinces surpass more than five times that of the community in Europe.

Education on all levels--elementary through college--became the major field of the Sisters' activity in America, a monumental tribute to Mother Mary's quick perception, clear

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<sup>53</sup> See Appendix, p. 205 for statistics.

<sup>54</sup> Lay-Sisters excepted, because America never did supply candidates for this category.

insight, courageous determination, and tenacity of purpose. Mother Mary's heart would have been gratified could she have foreseen the multiplicity of educational works which her daughters took up in the course of time. The numbers of children educated, of sick nursed back to health, of aged comforted, of orphaned or destitute children cared for, over the years, must be astronomical.

The community's foundations were firmly laid by its Foundress but it remained for her successor, Mother Laureta, to guide the growth and development of the institute for over four decades (1902-1946). Having been reelected at successive chapters, by the special permission of the Holy See, Mother Laureta remained in the office of Superior General till her death, that is for forty-four years. The present Superior General, Mother Mary Bozena Staczynska, is officiating since 1947.

## CONCLUSIONS AND SUGGESTIONS

It is ever necessary to realize the delayed-action nature of ideas. As evidence of this type of thinking, one might observe that the impact of an idea, even where it penetrates deepest, is seldom noticeable. The work of an idea is done in a dimension the naked eye does not see. Precisely, it can be readily conceded that ideas do much of their work in quiet privacy. From this over-riding reason, the estimate of evidence submitted for Mother Mary's status as an educator may appear insufficiently adequate, not yet truly refined. Time and future doctoral dissertations will result in such refinement, will live up to its potentialities.

With this tacit admission it remains now, in reviewing the work of Mother Mary, to raise some questions which can best be answered at this point of the study. The first of these points is whether or not Mother Mary can be said to have an educational uniqueness of her own in what this dissertation calls her "Nazareth Way." The second query challenges the position of whether or not this "Nazareth Way" is a definitely personal contribution of Mother Mary's to education or whether this approach to education had not been a long known common property of former educators. The third question at issue deals with the placing of Mother Mary on the established "Educator's Personality Scale" at which this writer arrived

within the limits of the procedure and the data-gathering devices used in the present investigation.

Despite all this cross-interrogation, this writer meets the challenges with the maximum possible affirmative. Mother Mary herself, as is clearly pointed out from what little material is available on which to substantiate the final judgment, never claimed herself to having been an educator. Yet, on the basis of the writer's findings in this dissertation, there seem to be sufficiently evident data to substantiate the conclusion that she does meet the necessary criteria for an educator.

This writer is willing to concede that there is hardly one point in Mother Mary's entire educational idea which had not been practiced, in one form or another, long before her day. Her "Nazareth Way" which calls for a simplicity of form, for an air of informality, for that everyday atmosphere of true family living--"suaviter et fortiter"-- based on mutual confidence and love, are indeed the flowers which she had culled from earlier masters. However, it is doubtful that she knew of the pedagogical principles of Vittorino da Feltre, of the educational system of the Jesuits, of the Piarists, of Don Bosco. Yet, her educational ideas are so similar and in such agreement with that of the masters. In all probability, the reason for this agreement is to be found in the fact that she was concerned to a great extent with things, so to speak,

were in the air and had been assimilated unknowingly into the universal consciousness. There is that power in the delayed-action nature of ideas, as was observed at the opening of this writing. Credit must, therefore, be given to Mother Mary for having translated those ideas into action and for having applied them so masterly to the particular needs of her schools and the circumstances of her day.

In meeting the question as to whether there are any other criteria, more vitally qualifying, which the alleged person must satisfy before he can be declared an educator, this writer takes the position that in order to give the word "educator" a certain precision of connotation and a halo of association, any description of criteria must of necessity be abstracted from the prevailing practices. This assertion, in turn, raises a series of related questions for which new evidence would be in order but which the writer feels must be here passed over excepting for the pointed analogy which follows shortly. This analogous conjecture will help to put the portrait of Mother Mary as an educator into its proper focus.

To begin this analogy, it is an accepted fact that not every man of genius is a discoverer of new facts or principles. The great Bach, for example, made no musical discovery. He used the material that was familiar to all his contemporaries but used it in a manner that had never been equalled and that,

conceivably, will never be surpassed. He took what everybody could handle, the musical conventions of his day, and transformed them by his genius. In much the same manner, Mother Mary worked in the educational field with common material and with the accumulated educational ideas of the masters transforming all into an imperishable work, her "Nazareth Way."

In weighing the arguments and assessing the supporting data, it must be conceded that she was not a learned woman in the sense that we speak of today: college degrees and post graduate training. But to imply that she was not an educated woman or that she had no very clear idea of the kind of education she wished her Congregation to impart to the youth of her day, is to indulge in fantasy or worse. It is in this light that this writer maintains the dictum applicable to Mother Mary: that wisdom and educational leadership does not come so much from scholarship as from the application of intelligence to the knowledge obtained, be it little or much, utilitarian or recendite. On the basis of this tenet, the author prefers documented testimony to the effect that Mother Mary was aptly qualified by innate talents and acquired education to undertake the work of an educator.

The following recommendations appear to be justified from the conclusions obtained from the data:

1. A further study of primary sources, which are presently withheld at the Roman Sacred Congregation in line

with the examination of the life of Mother Mary, an aspirant for sainthood, must be definitely made. The procedures used in this new study would contribute an extra increment of validity and reliability to the conclusions arrived at in the present dissertation.

2. A further investigation of the opinions through the medium of interviews of the still living older members at the Roman Generalate, concerning policies and outlooks of Mother Mary on the entire field of education, should be made. Such personal contacts would reveal the differences in attitudes and yield a more fully explained account of the origins of Mother Mary's educational idea. This knowledge of both similarities and differences of opinion of the individual older members who lived with Mother Mary would be invaluable in adding weight to the conclusions.

3. It is sincerely recommended that the subsequent writers on this topic be granted opportunity for travel to Rome and to other foreign places where Mother Mary operated in her foundation of the Community. By careful search of the archives of the Roman Generalate and other pertinent sources, additional evidence could be well mustered on this problem. The present writer was not fortunate to have access to these advantages in her research. Any shortcomings in evidential data in this dissertation are definitely attributable to lack of helps listed in this last recommendation.

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-----, Five Centuries of Polish Learning, London, Oxford, 1941, iii-53 p.

Three lectures delivered in the University of Oxford in May of 1941, with the English version by William J. Rose in 1944. The author's aim is to show how learning has always been a significant and vital element in the history of the Polish state, in times of trouble as well as in days of power and glory. He sketches the history of Poland in the light of the transmission to the east and growth in the east of the learning of Western Europe.

-----, Historja wychowania, podręcznik dla seminarjów nauczycielskich (History of Education, a Textbook for Teachers' Seminaries), in two volumes, first ed., 1928; 2nd ed., 1934.

This work of the author's many years of study has a character of a textbook, one in which he substantiated his arguments on foreign studies. Often he took advantage of the privilege which permits a textbook writer to utilize foreign monographic and synthetic works. He relies most heavily on the work of Compayré, of Barth, of Paulsen.

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The author, Adam Mickiewicz, Professor of Polish Studies at Columbia University, compiled these selected articles about Mickiewicz which proved invaluable to this research.

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Intended for Americans of Polish extraction, for teachers and students of Polish language, literature of Poland is here very interestingly depicted against the wide horizon of history and culture of that country before the ravages of the last world war.

Kruszka, X. Wacław, Historja Polska w Ameryce (Polish American History), in 13 volumes, Drukarni Spółki Wydawniczej Kurjera, Milwaukee, 1905-1907.

This is the first written account of the earliest permanent beginning settlements of Poles in the United States and in Canada, dating to 1850, their growth and development. This work was originally printed in three Polish-American newspapers: Polish Courier, the oldest Polish-American daily; the Wisconsin Gazette and the Weekly Courier from September 1, 1901 to December, 1904, inclusive. The author, Father W. Kruska, pastor and founder of St. Wenceslaus parish, Ripon, Wisconsin, and of St. Joseph in Oshkosh, Wisconsin, is the foremost chronicler of Polish-American Catholicism. Biased in many aspects, this work must be respected for having no earlier counterpart.

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Kucharczyński, Jan, Czasopiśmiennictwo polskie wieku XIX-go w Królestwie, na Litwie i Rusi oraz na emigracji (Nineteenth Century Newspapers and Periodicals in the Kingdom of Poland, in Lithuania and in White Russia, as well as in the Emigration), Warszawa, 1911, 121 p.

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Kwiatkowski, Ks. Władysław, Historia Zgromadzenia Zmartwychwstania Pańskiego na stulecie rocznice jego założenia (History of the Congregation of Resurrection of Our Lord Upon the Centenary of Its Foundation), Albano, 1941, 556 p.

This work is meant to encourage the members of the Order and its friends to renew the spirit of the Founders and to imitate them in earnest toil for souls of Poles in order to encourage them to faithfulness to the Church and to their native Poland. The work yielded many pertinent historical insights for the thesis.

Lednicki, Wacław, Life and Culture of Poland: As Reflected in Polish Literature, New York, Roy, 1944, xi-328 p.

The author of this work is a native Pole, an eminent Slavic scholar, and presently a professor of Slavic languages and literature at the University of California. This book is the result of the author's personal synthesis of the Slavic courses, given originally in the form of public lectures, at Harvard University in the Fall of 1943 at the Lowell Institute.

Lempicki, Stanisław, Polskie tradycje wychowawcze (Polish Traditions in Education), Warszawa, 1936, 256 p.

-----, Polski ideał wychowawczy (Polish Educational Ideal), Warszawa, Atlas, 1937, 40 p.

An abridgement of the larger work by the same author, it stresses the cooperation of home and school in the education of Polish youth.

Letter from the General Directory of National Archives, Warsaw, October 2, 1956.

Libelt, Karel, "Kobiety i uczoneś" i "Kobieta i Różadek", in Humor i Prawda ("Women and Education" and "Woman and Reason", in Humor and Truth), Petersburg, 1852, quoted in Dr. Romankowna's On New Trails.

Lucille, Sister, "The Causes of Polish Immigration to United States", in the Polish American Studies, Vol. 8, Nos. 3-4, issue of July-December, 1951, p. 85-91.

Macelwaine, Francis J., "The Superintendent's Responsibility for Professional Advancement of His Teachers", in N.C.E.A. Bulletin, Vol. 28, issue of November, 1931, pp. 566-588.

Majchrowicz, Franciszek, Historja pedagogji, ze szczególnem uwzględnieniem dziejów wychowania i szkół w Polsce (History of Pedagogy, with Special Concern for the History of Education and Schools in Poland), 5th ed., Warszawa, 1924, 436 p.

Maryejusz, Szymon z Pilzna, O szkołach czyli akademjach (Concerning Schools or Academies), Wrocław, Zakład im. Ossolińskich, Wydawnictwo Polskiej Akademji Nauk, 1955, lxxxi-269 p.

Translated from Latin to Polish by Prof. A. Danysz, this work is the result of the author's two year stay in Italy for advanced studies away from his professorial duty at the University of Cracow, April 7, 1544-46. This is his principal work, the fruit of unusually sad reflections upon the future of the schools and education in Poland.

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McKeough, O. Fraem., Michael J., "Catholic Secondary Education, 1900-1950", in the Catholic School Journal, Vol. 51, No. 3, issue of April, 1951, p. 113-115.

Meyers, Sister Bertrande, The Education of Sisters, a Plan for Integrating the Religious, Social, Cultural and Professional Training of Sisters, Sheed and Ward, 1941, xxxiii-255 p.

The author of this doctoral dissertation emphasizes the importance of a Catholic synthesis of teacher-training. She has made valuable researches and gathered together telling facts, and she has sought to interpret her fact-finding in the light of the principles of Catholic theology of education. The value of her work does not rest so much in her specific conclusions as in the emphasizing of the importance of our making a thoroughly Catholic synthesis of our teacher-training. Chapter 1, on the "Historical Aspects of this Study", p. 1-22, proved very helpful for this thesis.

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Chapter two, p. 56-133, on "Poland", is exceedingly helpful for the question that this thesis is studying.

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Nitze, William A. and E. Preston Dargan, A History of French Literature, 3rd ed., Holt, 1938, xi-852 p.

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Osóg, Julius John, A Study of Polish Home Ownership in Chicago, Chicago University, December, 1942, 149 p.

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Paplauskas-Ramunas, Antanas, "Woman as Educator", in the OECTA Review, Official Organ of the Ontario English Catholic Teachers' Association, issue of March, 1955, p. 11-13.

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Dr. Mieczysława Romankówna edits the most illuminating commentary on the Letters, their historical implications, their correspondents, etc.; this, in the extensive bibliographical section.

Pillsbury, W. L., "Early Education in Illinois", 16th Biennial Report of the Superintendent of Public Instruction, Springfield, Illinois, 1884-1886, xiv-xxiii pp.

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Published twice each year by the Polish American Historical Association of the Polish Institute of Arts and Sciences in America, with the financial aid of the Polish American Congress, Inc., this journal is devoted to Polish-American life and history. Very helpful.

Polish National Committee, Polish Encyclopaedia, Fribourg and Geneva, Switzerland, The Committee for the Polish Encyclopaedic Publication, 1924, in three volumes.

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This history of one century of Polish contribution to the city of Chicago reveals a century of social, economic, educational, and political contribution by the Polish people to the continuous upbuilding of Chicago. There is a general index and an index of biographies.

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This study is the first of its kind in the Polish literature. It stresses the little known phases of activity of Poles outside of Poland. Pertinent bibliographies are not given.

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Remankówna, Mieczysława, Na nowych drogach, Studia o Elizie Orzeszkowej (On New Trails, Studies on Eliza Orzeszkowa), Krakow, 1948, 460 p.

This doctoral dissertation is a study of two worlds: the evolution of the outlook of Eliza Orzeszkowa from Klementyna Tanska-Hoffmanowa to Henry Buckle. Very helpful material was found therein for chapter four of this thesis.

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-----, Stanislas Konarski, Reformer of Education in 18th Century Poland, London, 1929, 288 p.

This study is Rose's doctoral dissertation written for the University of Cracow under the direction of Dr. S. Kot. The bibliography, p. 279-283, was especially valuable.

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This small work treats of Polish schools in U.S. Polish newspapers. Bibliography.

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A very valuable doctoral dissertation on the subject.

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The editor is the Andrew MacLeish, Distinguished Service Professor of Modern History in the University of Chicago. Part of the United Nations Series, under the general editorship of Robert J. Kerner of University of California, this work provides a valuable "case study" for political scientists and for research.

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Stanislaus, Brother E., "How Can Our Educational Philosophy Influence Our Educational Practices", in N.C.E.A. Bulletin, issue of August, 1955, p. 132-136.

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Stec, Casimir, The National Orientation of the Poles in the United States, 1608-1935, unpublished M.A. thesis, Marquette University, 1946, 197 p.

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Super, Paul, The Polish Tradition: An Interpretation of a Nation, special edition published for The Polish Ministry of Information, London, Allen and Unwin, 1939, xv-215 p.

The author examines the nature and functions of the Polish tradition in its personal, social, cultural, political, military, and international aspects, its sources and relation to the culture of other nations.

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Tangney, Marie Catherine, The Development of Catholic Institutions in Chicago During the Incumbencies of Bishop Quarter and Bishop Van de Velde, unpublished M.A. thesis, Loyola University, Chicago, 1935, 96 p.

Targosz, X. Stanisław, Polonia Katolicka w Stanach Zjednoczonych w przekroju (Catholic Polonia in the United States: a Cross-section), Detroit, 1943, p.

Tarnowski, Stanisław, Historja literatury polskiej (History of Polish Literature), 2nd ed., Warszawa, 1903-1904, in 6 volumes.

Thompson, Joseph J., comp. and ed., The Archdiocese of Chicago Diamond Book, Illinois, Des Plaines, St. Mary's Training School Press, 1912, 809 p.

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The author is a professor at the Faculty of Law, University of Athens. The work is a result of his lectures given before the members of the Christian Union of Professional Men Greece. It poses the initial framing of modern man's vital problems rather than giving a solution to these problems. Chapter four treats of "Education as an Act", p. 129-132.

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This doctoral dissertation is very helpful on the topic of this thesis. Unpublished.

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This indispensable scholarly work, by a respected author in Polish American circles, is a real contribution. The eminent author took it upon himself, as a point of honor, to relate the factual story--his bequeathed will and testament for the future generations of American Poles. This uniquely important study of any phase of the history and the accomplishments of the American Poles was desperately needed to augment the less scholarly and less accurate earlier work on the topic by Father W. Kruska.

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Willman, Otto, The Science of Education in its Sociological and Historical Aspects, 2nd ed., Latrobe, Pa., The Archabbey Press, 1930, in 2 volumes.

Father Felix M. Kirsch, O.M. Cap., translated this work from the fifth German edition. This two-volume treatise is probably the best defense extant of what may be called the "ars educandi perennis." It is undoubtedly a worthy product of the mind of this great Catholic scholar. It has supplied many philosophical interpretations underlying Catholic thinking in education for this thesis.

Wojński, Teofil, Historia literatury polskiej (History of Polish Literature), Warszawa, Spółdzielnia wydawnicza "Wiedza", 1948, Vol. 1, 167 p.

In spite of its communistic slant, the interpretation in many phases is fresh and new.

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A reprint of the 1897 edition, this work contains good English translations of the educational treatises by Vergerio, Bruni, Aeneas Silvius, Piccolomini and Battista Guarino. Historical introduction is given.

Woody, Thomas, A History of Women's Education in the United States, New York, The Science Press, 1929, xvi-608 p.

An exhaustively documented study. This work is not likely to be superseded for a long time to come.

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This important historical document, one of the earliest authentic accounts of a Polish group in the United States, throws a revealing light upon the plight of these Polish political exiles.

Zulińska, Sister Barbara, Ku Zmartwychwstaniu (Towards the Resurrection), New Jersey, Trenton, Sisters of the Resurrection, 1950, xiii-655 p.

The historian, Dr. Oscar Halecki, himself a one-time student of the Resurrectionist Fathers, wrote the preface to this extremely scholarly pedagogical study. The work is rich in footnotes and in extensive bibliography. The author treats of the educational ideals of the Resurrectionist Order Against the rich background of the Catholic Church and its educational heritage.

Diamond Jubilee of the Archdiocese of Chicago, Antecedents and Developments, Des Plaines, Illinois, St. Mary's Training School Press, 1920, 809 p.

Excellent statistical and historical data.

**APPENDIX 1**

**LIST OF TABLES**

Table I.-

United States Membership in the Congregation  
of Holy Family of Nazareth<sup>a</sup> (C.S.F.N.)

	Chicago <sup>b</sup>	Philadelphia <sup>c</sup>	Pittsburgh <sup>d</sup>	Total
Homes	41	40	29	110
Sisters	717	602	377	1,696
Professed	670	563	352	1,585
Novices	29	27	13	69
Postulants	18	12	12	42
Aspirants	12	30	12	54

a Statistics of this and subsequent tables are those of January 3, 1958.

b Sacred Heart Province, Provincial Home, 353 North River Road, Des Plaines, Illinois.

c Immaculate Conception Province, Provincial Home, Grant and Frankford Aves., Torresdale, Philadelphia 14, Pa.

d St. Joseph Province, Provincial Home, 285 Bellevue Road, Pittsburgh 29, Pa.

Table II.-

Membership in the C.S.P.N. Outside of the United States.

Countries	Homes N:28	Sisters		
		Professed N:633	Novices N:33	Postulants N:28
Australia <sup>a</sup>	4	17		
England <sup>b</sup>	3	54		5
France <sup>c</sup>	1	13		
Italy <sup>d</sup>	3	90	7	3
Poland <sup>e</sup>	17	459	26	20

a Directly under the jurisdiction of the Generalate.

b Province of Holy Family, Provincial Home, 50 London Road, Enfield, Middlesex, England.

c Directly under the jurisdiction of the Generalate.

d Directly under the jurisdiction of the Generalate.

e Province of the Holy Name of Jesus, Warsaw; and Province of the Name of Mary, Cracow.

Table III

Schools Conducted by the C.S.F.N. Within the United States.

	Chicago Province		Philadelphia P.		Pittsburgh P.	
	Schools N:60	Pupils 17,509	Schools N:66	Pupils 17,917	Schools N:43	Pupils 12,751
Catechetical Inst. Centers	21	2,532	10	789	15	2,439
Kindergartens	4	189	17	968	3	234
Elementary	29	13,452	33	14,638	23	9,458
Secondary	5	1,263	5	1,356	2	620
Colleges	1	73	1	166		

Table IV.-

Schools Conducted by the C.S.F.N. Outside the United States

	<u>Australia</u>		<u>England</u>		<u>France</u>		<u>Italy</u>		<u>Poland</u>	
	Sch.	Pupils	Sch.	Pupils	Sch.	Pu.	Sch.	Pu.	Sch.	Pupils
	N:11	680	N:8	1,010	N:1	150	N:1	150	N:23	4,035
Special Centers	4	210			1	150	1	150	17	2,960
Kinder-gartens	4	100	3	151					5	275
Elementary	3	370	3	434					1	800
Secondary			2	425						

**Table V.-**  
**Schools Conducted by the C.S.F.N. Throughout the World.**

	United States		Europe		Australia	
	Schools N:169	Pupils 48,177	Schools N:33	Pupils 5,345	Schools N:11	Pupils 680
<b>Special Centers</b>	46	5,760	19	3,260	4	210
<b>Kinder- gartens</b>	24	1,391	8	426	4	100
<b>Elementary</b>	85	37,548	4	1,234	3	370
<b>Secondary</b>	12	3,239	2	425		
<b>Colleges</b>	2	239				

Table VI.-  
Engagements in Social Services of the C.S.F.N.

	United States N:26	Europe N:9	Australia N:2
Child-caring Institutions	5	4	1
Clinics and Dispensaries	3	2	1
Homes for the Aged	2	1	
Hospitals	10	1	
Lay Retreat Centers	3		
Nursing Schools	3		
School of Horticulture for Women		1	

Table VII.-

Distribution of the Works of C.S.F.N. Among Dioceses in U.S.A.

Chicago Province	Philadelphia Province	Pittsburgh Province
Bismark, N.D.	Baltimore, Md.	Altoona, Pa.
Chicago, Ill.	Brooklyn, N.Y.	Cleveland, O.
Dallas, Tex.	Hartford, Conn.	Detroit, Mich.
Denver, Colo.	Norwich, Conn.	Erie, Pa.
Gary, Ind.	Paterson, N.J.	Lansing, Mich.
Great Falls, Mont.	Philadelphia, Pa.	Pittsburgh, Pa.
Joliet, Ill.	Rockville, [Conn.]	Steubenville, O.
Mobile, Ala.	San Juan, P.R.	Youngstown, O.
St. Augustine, Fla.	Scranton, Pa.	
Santa Fe, N.Mex.	Springfield, Mass.	
	Syracuse, N.Y.	
	Washington, D.C.	
	Worcester, Mass.	

Table VIII.-

Distribution of the Works of C.S.F.N. Among Archdioceses and  
Dioceses Outside U.S.A.

Australia	England	France	Italy	Poland
Brisbane	Northampton	Paris	Albano	Cracow
Perth	Westminster		Ancona	Częstochowa
Sydney			Loreto	Kielce
			Rome	Poznań
				Przemysł
				Siedlce
				Vilno
				Warsaw
				Włocławek
				Wrocław

APPENDIX 2

ABSTRACT OF

Frances Anne Josephine Siedliska:  
An Educator

## APPENDIX 2

### ABSTRACT OF

#### Frances Anne Josephine Siedliska; An Educator<sup>1</sup>

The present investigation has been an attempt to make some contribution toward the recognition of the educator in Frances Anne Josephine Siedliska, alias Mother Mary of the Good Shepherd. Probably the greatest reason for this concern was the fact that the Congregation which she founded is basically a teaching body and that nothing had been done to establish her position as an educator.

Using her Letters, her Diary, and her Conferences, together with an abundance of other printed materials, an effort was made to bring to light both the educational ideals and the educational achievements of Mother Mary. To give perspective to the subject, a synthesis of the "Nazareth pedagogy" was attempted.

In order to better understand Frances' development both her Polish background and her formal education were examined as closely as the documents would allow. She was a woman of her times, prepared in a special way by private tutors and by unusual spiritual direction.

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<sup>1</sup> Theophane, Sister Mary, doctoral dissertation presented to the School of Psychology and Education, University of Ottawa, Ontario, June 1958, xvi-216 p.

This "dying woman" acting under the spur of the Holy Ghost founded the Congregation of Sisters of the Holy Family of Nazareth, and initiated a tradition of "Nazareth training". She can be considered one of the twentieth century educators of the Poles of Poland as well as of the Poles of America.