

RESURRECTIONIST CHARISM

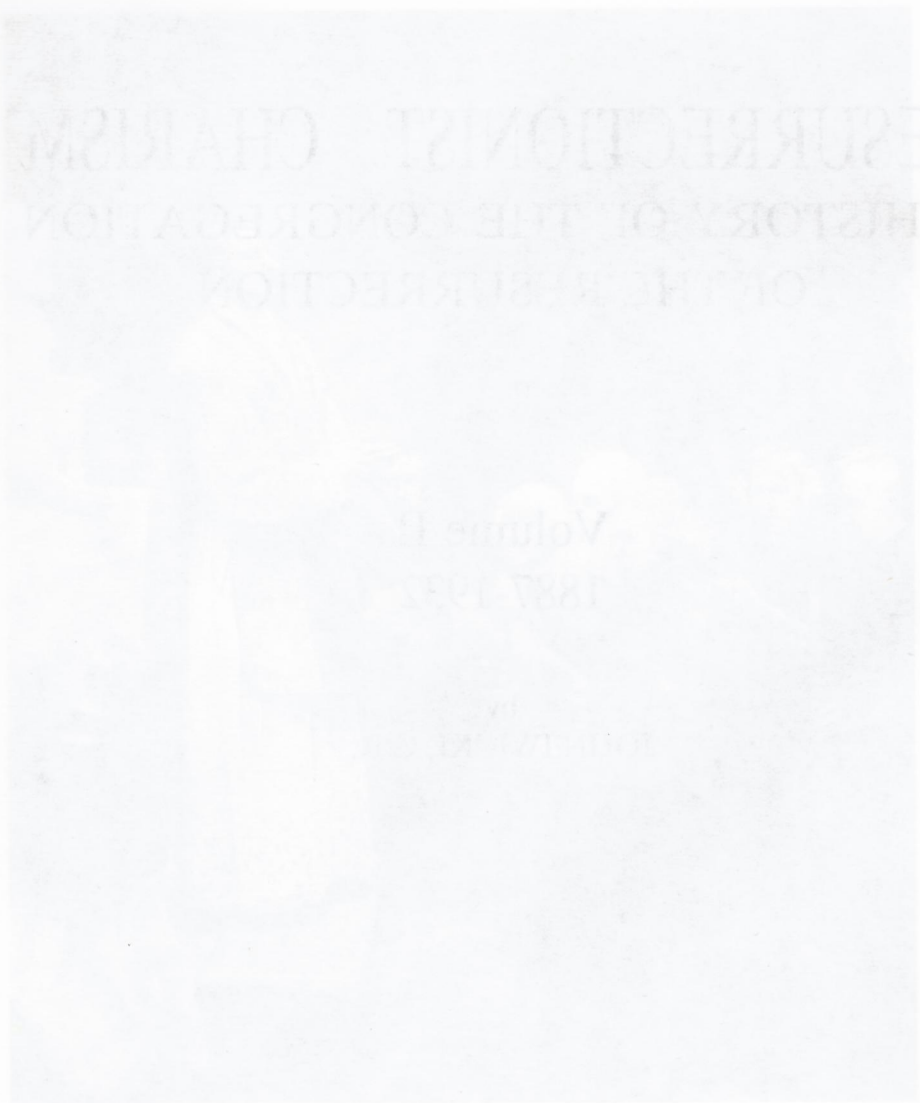
A HISTORY OF THE CONGREGATION OF THE RESURRECTION

DEDICATED
TO ALL RESURRECTIONISTS
PAST, PRESENT AND FUTURE

Volume II
1887-1932

by
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ROME 1992



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VERY REVEREND ROBERT J. KURTZ, C.R.
Superior General
ROME - July 2, 1991
Anniversary of the death of Bogdan Jański

Original painting (1892)
by Joseph Urban
Church of the Resurrection
Rome

V. THE GREAT CONSTITUTIONAL CRISIS, 1902-1905

Final Approbation of the Constitutions

Smolikowski was fifty-two and in delicate health when he resumed the leadership of the Congregation as superior general in 1901. As has been seen, he was a hard-working, dedicated leader, possessing a clearness of vision, seriousness of purpose, and a devotion and love for the Congregation which made for so many positive achievements during his first term of office. If there were elements of rigidity and stubbornness in his character, these were qualities which were acceptable and were judged necessary for the common good. The contrast, however, between the attitude of the membership toward him in the first six years compared with the ensuing years would be the result of an unbelievable controversy which would ultimately lead to his resignation as superior general. There is no denying that Smolikowski's second term of generalship marked a severe crisis in the Congregation and that this was a result of his sincere, though often rigid and uncompromising, position as well as of many painful examples of misinterpretation and misunderstanding in the whole tormented history of relationships among the Resurrectionists of this period.

The internal rejuvenation of the Church during Pope Leo XIII's pontificate, initiated in part by the older religious orders and the newly founded congregations, prompted the Holy Father "to gather these impulses, to eliminate sterile divisions and to make use of these societies."¹ The goal of the Pope's ecclesiastical legislation was the concentration of all orders and congregations in Rome. He employed the principle of centralization, as did his successors to subordinate the religious communities to the needs and service of the universal Church.² On December 8, 1900, the Holy See issued the Apostolic Constitution, *Conditae a Christo*, for all institutes of simple vows. The directives of this document were especially addressed to newly approved congregations.³

Since the general chapter of 1901 decreed to "delegate the task of revising the Constitutions to the superior general and his council and to accept whatever changes or corrections the Sacred Congregation of Bishops

and Regulars would deem necessary to make,”⁴ Father Smolikowski presented a final draft of the Constitutions *speciminis causa* (a sample copy) to the Holy See for final approbation on October 2, 1901.⁵

The official of the Sacred Congregation appointed to review, examine and correct the Resurrectionist Constitutions was Father Thomas Esser, O.P.,⁶ who based himself on the Apostolic Constitution, *Conditae a Christo* and the *Normae*⁷ issued by the Sacred Congregation of Bishops and Regulars on June 28, 1901. Within a few months (July, 1901, to March, 1902) the task was finished, and the Sacred Congregation formally issued the decree of final approval on March 2, 1902.⁸

Smolikowski was elated by the news because he saw the completion of a work begun over fifty years before come to a successful conclusion. He was especially happy that the “tradition of the Founders” was left substantially intact and that the new Constitutions resembled the Rule of 1850 even more than the previous Rule of 1880.⁹ Not all the members agreed with Smolikowski on this point and argued that the new “corrected” Constitutions approved by the Holy See turned out to be a skeleton of the Rule edited by Father Semenenko in 1880. They pointed out that Father Esser had drastically reduced this Rule from 450 paragraphs to 320. Over 130 paragraphs were discarded. The Rule of 1880 (published in 1882) was initially divided into two sections: *The Rule (Regula)* with 22 chapters and 200 paragraphs, and *The Constitutions (Constitutiones)*, having 26 chapters and 250 paragraphs. Entire sections dealing with “Preaching” (*De praedicando verbo Dei*), “Education of Clerics” (*De educandis clericis*), “Propagation of the Word of God Through Writing” (*De veritate divina scriptis propaganda*), “The Liturgy and the Administration of the Sacraments (*De liturgia et Sacramentorum administratione*), and “Discipline” (*De Disciplina*) were entirely deleted.¹⁰

Hence several essential elements which explained the Resurrectionist spirit were obscured. Perhaps one of the most severe directives from the Holy See was the one dealing with parishes. The Sacred Congregation now prohibited the Resurrectionists from accepting any parish without a papal indult.¹¹ This last point touched at the heart of the Resurrectionist apostolic ministry, so important to the Founders, namely, “the care of parishes ... offered by the bishops.”¹² However, the consultors wrestled with the problem of “religious-parish priests,”¹³ they finally resolved it by inserting a paragraph which seemed to safeguard common life but at the same time limited the number of parish houses, namely, “... In every new house there must be at least six priests and one brother.”¹⁴ This was twice the number Father Semenenko had recommended in the Rule of 1880.¹⁵ In addition, the

Sacred Congregation stipulated that no new house could be opened unless all the older missions of the Congregation were staffed according to the prescriptions of the new Constitutions. If the older houses could not be staffed with the requisite number of religious, then these houses would have to be closed.¹⁶

The entire Chapter VI dealing with “The Houses and Missions of the Congregation” (*De Domibus et Missionis Congregationis*), which considered local and provincial government, was abolished. The provinces lost their legal status and became totally dependent on the superior general and his council. This centralization of authority placed each individual house under the direct supervision of the Roman curia rather than a provincial.¹⁷

The superior general no longer was elected for life but was now to be chosen by a general chapter for a six-year term.¹⁸ Local superiors were forbidden to serve as pastors or serve as assistants in the parish ministry. There could no longer be any accumulation of offices.¹⁹ Paragraph 81 of the new Constitutions forbade institutes of religious women to be affiliated with or dependent on the Congregation.²⁰

Despite the Sacred Congregation’s alteration of the Rule of 1880, Smolikowski’s unquestioning loyalty to the Holy See, the deep commitment he felt as superior general, his willingness to bear criticism if he felt the interests of the Church to be at stake and finally his *Romanitá* prevented him from rejecting or renegotiating the new Constitutions, even though the old Rule was the culmination of Father Semeneko’s role as lawgiver in the Congregation. In fact, he became inflexible and uncompromising in his stand, due perhaps to the pressing awareness of his responsibility as Father of the entire Congregation. This may explain, in part, the rather authoritarian stance of this otherwise friendly and meek man. His reply to any criticisms of the Sacred Congregation: “... Any discussions with the Sacred Congregation are out of the question. The era of discussion, debate and uncertainty is over!”²¹

The major task at hand for Smolikowski was the promulgation of the new Constitutions. In March, 1902, he sent copies to the individual houses of the Community with a letter from Cardinal Gotti²², encouraging the members to become acquainted with their new Rule of life, but at the same time suggesting that the superiors elected at the chapter could remain in office until the convocation of the next general chapter.²³

In April, 1902, the Bulgarian and American provincials, Mosser and Kasprzycki, petitioned the general council that the *status quo* might remain in effect for their smaller missions, but the council decided not to petition the Holy See for any dispensations and to adhere rigidly to the new

Constitutions.²⁴ This decision perhaps cost Smolikowski his generalship, since in the long run the Holy See was quite willing to grant dispensations in cases requesting them. Instead, Smolikowski was insistent that the new Constitutions must take effect immediately, and he also insisted that if any small mission would not foresee growth and expansion, it should be closed at once after informing the local ordinary.²⁵ He was determined to promulgate the new Constitutions beginning with the Roman house so as to give an authentic example to the rest of the Congregation of complete compliance with the decisions of the Holy See.²⁶

The promulgation of the new Constitutions caused “an earthquake which split the Community in half.”²⁷ The first stirrings of discord would come from the house in Paris which the superior general was authorized to close by the general chapter in 1901. Smolikowski would face this problem with a rigid intransigence and a decisive resolution, insisting on absolute obedience to the chapter’s mandate and to the new laws governing the Congregation.

Rebellion in Paris

Since the general chapter of 1901 left the details of closing the Paris house to the superior general and his council, Smolikowski initiated the process by nominating the local superior, Ladislaus Orpizewski, C.R., as the new superior of the Roman house. He was to leave Paris as soon as possible.²⁸ Even though the letter of Cardinal Gotti, prefect of the Sacred Congregation of Bishops and Regulars, had suggested that all the superiors appointed at the general chapter of 1901 might remain until the subsequent chapter,²⁹ Smolikowski and his council decided to implement the new legislation immediately.³⁰ The new Constitutions called for each local superior to be appointed by the superior general and his council for a three-year term.³¹

To the great surprise of the curia in Rome, Orpizewski categorically refused the transfer and voiced his strong opposition, disappointment, bitterness and chagrin over terminating the mission in Paris.³² The general council rescinded the nomination to the Roman superiorship on May 27, 1902, but at the same time sent Orpizewski a canonical admonition accusing him of flagrant religious disobedience and of impeding the good government of the Congregation.³³ He subsequently began a letter-writing campaign to the various houses of the Congregation, to the Polish bishops and to several lay people, in which he wrote derogatorily about Smolikowski, demeaning

his policy and motivation regarding the Paris house.³⁴ These letters were accompanied by a typed form letter, composed as a resolution or petition which was to be signed by the individual house and sent to the superior general “to induce him to retain the Polish mission in Paris.”³⁵

Orpiszewski’s assistant at *L’Assomption* since 1900, Father Stephen Ofierzyński, C.R., went so far as to condemn the superior general’s over-all mismanagement of the Congregation and blamed Marszałkiewicz and Smolikowski for their manipulations regarding the drastic changes made in the Constitutions and their ineptitude in dealing with the officials of the Sacred Congregation.³⁶

By the late spring of 1902 both Orpiszewski’s and Ofierzyński’s letter-writing campaigns were beginning to have serious repercussions in several houses of the Congregation. Smolikowski wrote to Bakanowski:

... A terrible storm of protest is brewing. ... There are threats being made by the members to appeal to the Cardinal Protector or to the Sacred Congregation. They are free to follow whatever course they choose. Who knows what results will follow? They will certainly compromise the Congregation. It will be evident that obedience is little understood and that we need an apostolic visitator to bring about order among us.³⁷

The Paris house remained in open defiance of the superior general and his council, despite the canonical warning³⁸ issued to Orpiszewski on May 27. During the following months, he intensified his campaign to include writing letters of protest to several members of the Congregation, the hierarchy and various Polish officials, who, in turn, became antagonistic toward Smolikowski and his policies.³⁹

In October, 1902, Smolikowski informed Orpiszewski that, for all intents and purposes, the Polish mission was considered terminated. Within a period of ten days Father Ofierzyński was to transfer to Vienna, and Brothers Francis Olszewski, C.R., and Anthony Furdzik, C.R., were to return to Rome. No one complied with these directives. Once again the general council sent a second canonical warning to Orpiszewski. This second warning also reproved him for withholding funds which the Congregation had realized from the sale of the property called *Villa Emmaus*, which was to be the site of the novitiate planned during Father Grabowski’s tenure as superior.⁴⁰

When Orpiszewski finally released Brother Olszewski to come to Rome on January 12, 1903, he and Ofierzyński sent letters addressed to the superior general and his council with excuses of having to take care of urgent

business in Paris, which prevented them from leaving the mission of *L'Assomption*. In view of this, Smolikowski sent Father Charles Simon Kobrzyński, C.R., to assume the duties of superior. With the transfer of the two malcontents, the superior general had hopes that the Congregation might still give the Paris mission one last try by serving the workers in the city.⁴¹

However, before any concrete action could be taken, Orpizewski appealed to Cardinal Richard, the archbishop of Paris, petitioning him for a prolongation of his stay so that he might finish all the business connected with the Polish mission and thus assure a peaceful transition. He also informed the chancery that the funds gathered for *Villa Emmaus* belonged to the Polish mission rather than to the Congregation of the Resurrection and accused Smolikowski of trying to appropriate these funds for the Community and of threatening his and Ofierzyński's transfer if they did not comply. In his determination to retain the Paris mission, Orpizewski did not hesitate to lie to the chancery officials, since the funds for the *Emmaus* property were originally collected for a Resurrectionist novitiate in France and were given to the Resurrectionists rather than to the Paris mission.⁴²

When the Paris archdiocesan chancery intervened and advised Orpizewski to refrain from handing over these funds to the superior general,⁴³ the general council recalled Father Kobrzyński to Rome on February 15, 1903, and issued its third canonical admonition to Orpizewski.⁴⁴

Finally, both Orpizewski and Ofierzyński agreed to obey their religious superiors and accepted their new assignments to Kraków and Vienna respectively. Brother Anthony Furdzik did not return to Rome and was dismissed from the Congregation. Orpizewski was permitted to remain in Paris several months longer to arrange for an orderly transfer of the Polish mission of *L'Assomption* to diocesan control. From Vienna Ofierzyński sent Father Marszałkiewicz the official documents of authorization to withdraw the *Villa Emmaus* funds from the bank in Zurich, Switzerland, where they were deposited.⁴⁵

When the Resurrectionists finally pulled out of Paris, the archbishop, Cardinal Richard, appointed Msgr. Leon Postawka as the new rector of *L'Assomption* on December 18, 1903. Within a few weeks Postawka began writing a series of letters to Smolikowski (January to October, 1904), accusing the Resurrectionists of mismanagement and outright thievery. First, he accused Father Bakanowski, who had been in Paris briefly in 1893, after the death of Father Ladislaus Witkowski, C.R., of denuding the church of *L'Assomption* of all its treasures. He charged that Bakanowski had

shipped the most expensive church appointments: rugs, chasubles, chalices, monstrances, etc., to the Resurrectionist house in Kraków. He further claimed that all these articles were the property of the Polish mission and not the property of the Congregation of the Resurrection. Fortunately, Bakanowski had listed the items he either disposed of or sent to the Resurrectionist house in Kraków. All of these articles were, in fact, the personal belongings of Father Witkowski and thereby the property of the Congregation.⁴⁶

In his letter written to Smolikowski dated January 9, 1904, Postawka had also challenged the right of the Resurrectionists to the 22,000 francs (about \$4,400) received from the sale of the *Villa Emmaus* property. Postawka argued that this money rightfully belonged to *L'Assomption* church, basing himself on the report of Orpizewski to the Paris chancery.⁴⁷ Despite Smolikowski's explanation, Postawka took the matter to the Sacred Congregation of Bishops and Regulars for adjudication. The Sacred Congregation ruled for the sake of peace that the Resurrectionists were to refund half of the 22,000 francs, that is, 11,000 francs (\$2,200) to *L'Assomption*, which was promptly done.⁴⁸

However painful, Smolikowski later (1905) had to admit that "no one had done so much harm to the Congregation as did Father Orpizewski."⁴⁹ His propaganda campaign touched and influenced many members throughout the Congregation and was linked to the ill feeling felt by the members toward the superior general. In many ways it served as a precursory exercise, which led to a virtual revolution within the Congregation. Smolikowski was not far off the mark when he wrote: "The Paris mission was certainly an omen of things to come. It brought the entire Congregation to revolt. It ruined our reputation and continued to be a source of unrest."⁵⁰

A Revolt in Chicago

When the news of final approbation of the Constitutions reached Chicago on March 24, 1902, there was a great feeling of joy and thanksgiving among the members. The provincial, Father John Kasprzycki, C.R., wrote: "... Finally we have lived to see the day which our Congregation has been awaiting for the past sixty years. The 5th of March should be enshrined in gold letters as a significant day in our history." The actual decree was received on April 1, 1902.⁵¹

But with this first congratulatory letter there also began a series of questions, which Kasprzycki posed to the superior general. These would

increase when he would receive the printed text on April 8, 1902.⁵² In this first letter he raised the question concerning the superior general's term of office, which was changed from a life term to a term of six years. He commented: "... The general chapter [of 1901] voted for a life term. If there is to be a change, it is up to a general chapter to make the decision."⁵³

As the new Constitutions continued to be promulgated and better known, the Chicago members grew more alarmed. When they read, for example, that each house had to be composed of six priests and one brother, there was complete consternation. It meant that all the parishes would have to be abandoned, save St. Stanislaus Kostka, since it alone was large enough to support six priests. Furthermore, no new parish could be accepted by the Resurrectionists because the Congregation could never afford the large staff required by the Constitutions. Kasprzycki agonized that such a set-up would diminish their pastoral ministry within the Church because of the required number of seven religious in each parish house.⁵⁴

Ironically, a few weeks after the new Constitutions had been approved, requests came from three bishops, inviting the Resurrectionists to staff several parishes. Father Kasprzycki sent Father Joseph Ziemia, C.R., on a temporary basis to Fall River, Massachusetts, in the diocese of Providence, Rhode Island, where Bishop Matthew Harkins invited the Resurrectionists to staff St. Stanislaus church, but he had to refuse the bishop of Kansas City, Kansas!⁵⁵

There was also bitter disappointment regarding the suppression of provinces. With every house under the direct jurisdiction of the superior general, it would now be extremely difficult to settle a pressing problem needing immediate attention or an on-the-spot decision which a local provincial could easily do.⁵⁶

Another paragraph which was difficult to accept was the one concerning superiors, which prohibited them from being assigned to any other ministry. The question posed by Kasprzycki was practical: "Where would the Community find candidates for these various positions?"⁵⁷

These changes in the Constitutions, further exacerbated by the anti-Smolikowski campaign begun by the Paris house, provoked a common reaction throughout the Congregation, namely that, (1) the Sacred Congregation had abrogated one of the key purposes and aims of the Congregation; (2) the fault for this had to be placed on the superior general.⁵⁸ This reaction was aptly depicted in Father Czeka's observations:

... I read the Constitutions from beginning to end. As I paged through and read the various chapters, I found that these Constitutions were entirely

different from the one we had before. I was struck by the fact that our former aim — parish work — was entirely eliminated. Perhaps not directly but because of the impossible conditions we were asked to fulfill: that six [seven] members were to make up a religious house. If this condition cannot be met, then we cannot even think of beginning a new parish. We might have to close down those we have. It seems to me this is what eventually will happen. Our present superior general favors schools but disdains parishes. ... *But where is the will of the Founders?*⁵⁹

There were many letters of protest and complaint which Smolikowski endeavored to answer — always in defense and in favor of the new Constitutions. But he became embittered at the lack of obedience among the members toward Church authorities. For him the time for discussion and debate had passed. Once the Holy See had voiced its judgment, there could be no dissent but only an earnest acceptance and a willingness to obey. Smolikowski and his council continued to refuse to petition the Holy See for any dispensation regarding the new Constitutions.⁶⁰ Such an uncompromising stand turned out to be a fatal miscalculation, since it weakened the superior general's and the council's credibility among the members.⁶¹ Kasprzycki continued to counsel "a slow, easy transition," quoting Cardinal Gotti's instruction to "defer all changes of superiors to the following general chapter."⁶² but Smolikowski became more unyielding in his replies to the objections of the Chicago membership.

By late spring, 1902, seeing that the voices of opposition to the new Constitutions were mounting, Smolikowski and the general council appointed the procurator general, Father Ladislaus Marszałkiewicz, C.R., as a visitor to Chicago and Charles Simon Kobrzyński, C.R., as the new superior at St. Stanislaus Kostka house.⁶³ Once again, by assigning two unsympathetic individuals to represent him, Smolikowski paved the way for a more intense opposition. Had he gone himself, as Father Kasprzycki observed, he would most certainly have been able to smooth over the rough edges of controversy and dissent. But the unfortunate choice of Marszałkiewicz, whom most of the membership did not trust, and Kobrzyński, who was considered incompetent, further exasperated the Americans.⁶⁴ Marszałkiewicz proved to be patronizing, vain and petty. Within a few days he had alienated most of the members in Chicago. His *coup de grace* was his contemptible retort to the Chicago Resurrectionists that they would do better to secede from the Congregation and to form a separate and distinct religious community. This, of course, was the mortal blow, coming from the representative of the superior general because the Chicago Resurrectionists were deeply attached to the Congregation and wholeheartedly believed in

their right to dissent and disagree from what they considered irresponsible legislation not in conformity with the mind of the Founders and the traditions of the Community.⁶⁵

In addition, Marszałkiewicz came armed with the authority to close the Chicago novitiate. For the Chicago Resurrectionists the novitiate was a sign of hope for the future, and its subsequent liquidation by the procurator general was considered an arrogant and unfair act. The American Resurrectionists felt that they had not been given a fair chance. Neither the superior general nor his visitor granted them a plenary hearing where all the members could discuss the problems at hand. Marszałkiewicz failed to announce publicly the appointment of Kobrzyński as superior, which further muddled the definitive lines of authority because the superior general had previously instructed Kasprzycki to retain the office of provincial until a new appointment would be announced.⁶⁶ What made matters worse was the superior general's wholehearted support of Marszałkiewicz's course of action. Smolikowski voiced his approval in a letter to him: "You did well in regard to the novitiate and in every other matter. ... It would be most fortunate for us if they would do what they initially intended to do — to secede from us with their bank and their ideas and form a separate Congregation."⁶⁷ In another letter to Marszałkiewicz he even was more explicit in his determination to sever relations with the Chicago branch of the Congregation:

... I am very happy that you are in America because I wasn't believed when I stated that nothing much can be done in Chicago, even by using harsh methods. It would be better for the Congregation if the members there would either form an independent community or the Congregation itself would formally sever all ties with them as members because of their disobedience. The results of your mission will be much better if you don't come to any kind of agreement — *modus vivendi* with them or they themselves decide not to submit.⁶⁸

Smolikowski was thoroughly disenchanted with the Chicago mission, mainly because of the insurmountable debt, the archdiocesan laxness in permitting this debt, and the lack of strict religious observance among the priests. He felt, in conscience, that he could no longer support a mission, which was totally in disorder both financially and spiritually, with more personnel. He could no longer suffer the impertinence of people like Ładoń and Piechowski, who had little respect for authority. For him the Chicago mission was lost.⁶⁹

On July 31, 1902, the Chicago Resurrectionists addressed a formal petition of dissent to the superior general:

Rectory of St. Stanislaus Church
Cor. Noble and Ingraham Streets
Chicago, August 5, 1902

Very Reverend Father General,

At a formal meeting held on July 31, 1902, we came to a decision, *salva reverentia* to communicate to you, Father General, the following:

We feel that our Polish-American mission from the beginning of Father Semenenko's term as superior general to the present time has been treated as a stepchild by the general council. Due to a lack of proper personnel and capable direction, the Congregation [in Chicago] was unable to develop along strict lines of religious observance and was hampered in its growth in other areas. As we look back, we might have had the opportunity to have been the administrators of all the [Polish] parishes in Chicago. It is against this background that we find ourselves burdened with an unfortunate debt which we ourselves did not create but one which we will pay off according to our abilities. This debt has caused us many bitter experiences.

You, Reverend Father, from the very beginning of your term as superior general, were prejudiced toward the Polish-American mission. Your attitude was quite apparent in your talks with the members and in your public pronouncements.

Nearly every priest sent to us was influenced by your bias, Reverend Father. In your official and private pronouncements, you managed, at one time or another, to register a negative voice against us, for example, in your last circular letter⁷⁰ and other letters.

Your opinion of us is often inconsistent. At one time you praise us and proclaim your satisfaction with us, as for example, at the last retreat in preparation for the general chapter and during your visits here and elsewhere. On the other hand, you reprimand us and accuse us of all the capital sins, namely, gluttony, drunkenness, dissension, mistrust, jealousy, carelessness, etc.

Reverend Father, you show an inconsistency in your evaluation of us and in your method of governing, which at times is illogical. Such a procedure leads to misunderstandings and serves to hamper our external work. For example, you sent your notorious letter⁷¹ to the late archbishop, which provoked dissatisfaction and discouragement among the members. At one time you decline any monetary donations for the Roman house and at another time you publicly denounce us for our lack of generosity. Once you state that Chicago is

the most important mission in the Community — the basis for the Congregation's future — because it will determine our right to administer parishes, *ex jure*. At another time you make statements to the effect that Chicago doesn't interest you and the only thing that matters is to have one or two well-established houses. These are your very words quoted by Mother Borzęcka. In a letter to Father Provincial you write: "What good have the parishes been to us?"

After many efforts, difficulties, and an outlay of large sums of money, we opened the novitiate with great fanfare and the approbation of the bishop, only to have it closed and transferred [to Rome] within two weeks. Often you appoint someone to a post who is thoroughly incompetent and then, despite our recommendations, transfer this same individual to another important position. At one time the office of superior and pastor is given to one individual; at other times these offices are divided between two different persons.

You send unqualified members to Chicago, those whom you either want to get rid of or those who are difficult to place. This is done despite our protests and often redounds to our disadvantage. ... You also have the habit of voicing your uncomplimentary opinions of us before other members, even the seminarians and brothers of the Congregation. Your views are at times aimed at some of our older and deserving members and so this gives rise to ill feeling, hypocrisy, mistrust and suspicion.

Reverend Father, you fail to keep confidential the letters sent to you by your subjects. For example, you published the letter of Father Andrew Spetz, written to Father Gordon, which dealt with your unnecessary yet very expensive trip to America. At times you harm your confreres. For example, you wrote that Father Spetz, who was always held in high esteem, is now fomenting mutiny among the Chicago members, Father Fehrenbach and the Canadians. It seems you have no regard for our good people, whom we know and serve and whose confidence we would never want to lose, while our own bishops are constantly urging us to "care for the poor people in a very special way."

We are all of the opinion that you, Reverend Father, are to be blamed for the disorder in the Congregation. Our accusation is based on the following reasons: you, Reverend Father, are obliged to promulgate the decisions of the general chapter. Otherwise, a general chapter would be a waste of time and money. However, since the Congregation of Regulars presented you, Very Reverend Father, with a new Constitution, completely changed and not in keeping with the resolutions of the chapter, you should have waited until the next chapter for its acceptance and promulgation. In this way you would have time to inform the entire Congregation through discussions and the exchange of points of view. After all, the world is not coming to an end. The superior general does not make up the Congregation but only represents it. Neither is he the law of the Congregation but only the executor of that law.

On the contrary, Father General, you accepted the Constitutions with great joy ... and promulgated these Constitutions with undue haste without any thought of the consequences. You consider any other point of view or difficulty presented as being "ridiculous." How can we accept Constitutions which are foreign to our formation and to the traditions of the Congregation? We consider it highly dangerous, bordering on desparation, to force these new Constitutions on the members hastily. *Non in commotione* ... ("Nothing is accomplished hastily").

We, the Chicago Fathers, cannot accommodate ourselves to the new Constitutions for the following reasons:

- 1) The Constitutions do not take into account our present conditions.
- 2) In the light of the new Constitutions, we would have no purpose for existence.
- 3) The Constitutions do not delineate the relationship between pastors, superiors and subjects. This gives rise to confusion and sad consequences, since the subject is never certain who his lawful authority is.
- 4) The Constitutions cancel the office and authority of the provincial superior, which in our circumstances, is absolutely essential.
- 5) The Constitutions place further burdens on our relationship with the local bishops, who would be forced to communicate with every local superior and the superior general. Americans detest bureaucracy.
- 6) The Constitutions contain a contradiction: we are to form an apostolic, missionary community, having parishes *ex jure*, and at the same time are to staff our religious houses with six priests. How then can we fulfill our apostolic and missionary purpose? Where are such religious houses or missions to be found?

On the basis of the decree we have the right to retain the *status quo* ... *omnium (in everything)* until the following general chapter, where there will be the time and the means to come to some kind of accommodation. We, therefore, boldly petition you for this with the hope of a positive reply. All these sweeping changes are a source of danger to our very existence and have diminished our good reputation with our people and bishops. They, themselves, are saddened by such a turn of events. For us these events have been a source of anxiety and time-consuming deliberations. In case our petition meets with a negative reply, we would apply to the Sacred Congregation of Bishops and Regulars.

With greatest esteem and respect,
Your Brothers in Christ,

Signed: John Kasprzycki, C.R., Francis Gordon, C.R., John Babski, C.R., John Obyrtacz, C.R., Joseph Ziembra, C.R., Joseph Jelinek, C.R., Felix Ladoń, C.R., Stanislaus Rogalski, C.R., John Szczypta, C.R., Vincent Rapacz, C.R., Paul Scheppe, C.R., Seraphin Cosimi, C.R., Andrew Spetz,

C.R., John Kosiński, C.R., Francis Saborosz, C.R., Theophillus Szyrkowski, C.R., Ladislaus Zapala, C.R., John Kruszyński, C.R.⁷²

Marszałkiewicz left Chicago on August 8, 1902, and returned to Rome with a very pessimistic report to the superior general and his council. He accused the Chicago members of a “lack of a religious spirit” and, in a very one-sided report, declared that “it would be rather fruitless to try to convince them to accept the new Constitutions;” that the Fathers were ill-disposed to accept any kind of convincing argument. He further stated that “all the rebels refused to recognize the new superior and in a spirit of open defiance elected Father Kasprzycki as their superior, whom they considered their lawful authority”.⁷³

As a result of Marszałkiewicz’s report, Smolikowski and the general council voted unanimously to exclude the Chicago membership from the Congregation and to petition the Holy See for a formal decree of expulsion.⁷⁴ A few days later, on September 5, 1902, Smolikowski sent Kобрzyński a telegram, recalling him from his post as superior in Chicago.⁷⁵ Father Kasprzycki, the first councillor, was kept as a temporary substitute, who, according to Smolikowski, “would remain in order not to compromise lawful authority and to lessen the sinfulness [of the rebels].” The superior general was likewise convinced that the rebels in Chicago were receiving support and counsel from the Canadian Resurrectionists.⁷⁶ The lay brothers in Chicago, who had accepted the new Constitutions, were encouraged to seek loans of money for their passage to Rome, although they also were given the option to transfer to Kentucky. Thus, all those members who had accepted the new Constitutions would be separated from the dissenters.⁷⁷

Father Kasprzycki was deeply disturbed and visibly hurt by Rome’s decisions and the general council’s inability to understand conditions in North America and wrote a letter of clarification to the superior general. He pointed out that the hard and arduous work of ministering to thousands of parishioners did not seem to impress the Roman authorities. The main criticism leveled against the Chicago priests was their inability to be present at regular spiritual exercises, especially morning meditation. The Roman authorities failed to take into account that often the priests were called to the sick during the time prescribed for common meditation or were hearing confessions of hundreds before morning Mass. How were the priests to rise for early prayers if the night before several of them had been summoned to the sick and dying and had to minister at all hours of the night? Kasprzycki also questioned the advice given to the Brothers to beg money from the parishioners for their trip to Rome, which he considered unethical and

demeaning. Again, he defended the right of the members to protest, basing themselves on Cardinal Gotti's letter, which stated that everything could remain *status quo* until the following general chapter. Above all, he blamed Marszałkiewicz for his inadequate and inept handling of the situation and of misinforming the superior general and the council. He was especially hurt by the general council's decision to expel the Chicago Resurrectionists and recalled paragraph 177 of the Constitutions.⁷⁸ He ended his letter of appeal to the superior general with these words: "... I have faith in God that we will not end up being dismissed from the Congregation. I would not want to give up my vows. I was one of the last to profess my vows before our beloved Father Peter Semenenko, one of the founders of the Congregation. I always remember this solemn moment when three of us professed vows before Father Semenenko's last departure from Rome to Paris."⁷⁹

Once again Kasprzycki begged Smolikowski to come to Chicago and to consider the petition of July 31 as an honest and open exposé of the reality at hand,⁸⁰ but the superior general was thoroughly convinced that such a visit would be a vain and useless effort, especially when he received some rather defamatory letters, which were offensive and demeaning. Father Kasprzycki strongly objected to such behavior and advised immediate suspension of such individuals whom he considered "unworthy to be priests" to have written in such a manner to the superior general.⁸¹

Despite Kasprzycki's efforts to heal the breach, Smolikowski maintained that both Canada and Chicago had to be taught a lesson: "It is of the utmost importance that they humble themselves and admit the wrong they have committed."⁸²

By October, 1902, Smolikowski felt the weight of the conflict as a burden he could no longer carry and submitted his resignation as superior general to the Holy See.⁸³ Earlier, he unburdened himself to his good friend and confidante, Father Vincent Moszyński, C.R.:

... I did not answer your last letter immediately because I have just returned from Mentorella. I was so wearied and discouraged that I fled Rome in order to avoid the correspondence — the reading of demeaning letters — and to take refuge under the care of Our Blessed Mother. At times the thought crosses my mind to resign the generalship and to escape to the Trappists or Camaldolese. So often I am filled with despair as I see the events unfolding in the Congregation and the small number of individuals who understand and want to work for God in the Community.⁸⁴

The Holy See did not accept Smolikowski's resignation nor did it honor his petition for an apostolic visitor.⁸⁵ However, when the Chicago Resur-

rectionists appealed to the Sacred Congregation of Bishops and Regulars in December, 1902, protesting the new Constitutions, the same Congregation replied with a decree addressed to the archbishop of Chicago. The archbishop was ordered to severely reprimand the Chicago Resurrectionists and to communicate to them that they were bound to the changes made in their Constitutions. If they refused to submit, the archbishop was canonically empowered to dismiss them from the Congregation. They, in turn, would have to immediately apply for a dispensation from their vows. If they failed to comply, they would be automatically suspended.⁸⁶

Because Archbishop Feehan had died in July, 1902, the entire problem was placed in the hands of the administrator of the Chicago archdiocese, auxiliary bishop, Peter J. Muldoon. He summoned all the Chicago Resurrectionists to a plenary meeting at St. Stanislaus Kostka rectory on January 8, 1903. At this gathering, after a lengthy discussion, the Chicago Resurrectionists submitted to the decree of the Sacred Congregation. Bishop Muldoon immediately communicated this news to the superior general on January 9, 1903:

The letter from the Congregation of Bishops and Regulars I communicated to the members of your community in Chicago yesterday. I am pleased to state that they obediently and cheerfully accepted the same. On their part there is no disposition to question the new Constitution in itself, but, owing to local circumstances, they justly feel that dispensations should be permitted on some points. They will write you and give you a profession of their obedience, and at the same time will make a request for some necessary dispensations from the Rule.

I take this opportunity to say a very kind word for the members of your Congregation in this city. They are loyal, obedient and laborious men, and the work that they have accomplished under many and trying difficulties is a monument to their zeal. For the good of religion in this Diocese, I hope you will find it possible to grant the dispensations they humbly petition. If they would be obliged to give up the smaller parishes, we could not possibly supply their places for some time, and thereby a great injury to religion would be done.

If, as superior, you see fit to enforce all the points of the Constitution, I hope your love for religion and knowledge of local circumstances will induce you to allow some years in which to make the necessary changes and supply the places of your priests by the regular clergy.

With sentiments of respect and esteem, I am,

Very sincerely,
 † P.J. Muldoon
 Administrator⁸⁷

However, a few days after they had made their submission, some of the Fathers had second thoughts and prepared a list of paragraphs from the Constitutions, which they gave to Bishop Muldoon for reconsideration by the Sacred Congregation. Somewhat irritated, the bishop firmly asserted that they should desist from sending any more petitions to Rome and to submit to the superior general.⁸⁸ As matters stood, Smolikowski did not believe in the sincerity of the Chicago Resurrectionists, since “they really wanted to remain as they had been;” and he could not accept such an act of submission. Even if they were sincere, the superior general was intent on recalling all the rebel priests to Europe and to punish them by revoking their active and passive voice in the Congregation, which meant they could no longer hold any office in the Community nor vote in any capacity.⁸⁹

At the beginning of 1903, the Chicago Resurrectionists stopped all communication with Rome and ceased sending any financial support or Mass stipends. Bakanowski was of the opinion that “the grace of God had abandoned the Chicago Fathers, and the only thing left to do is to expel them from the Congregation.”⁹⁰ Earlier, Smolikowski, himself, had offered this same opinion: “... It would be most fortunate if the [Chicago] priests would leave the Congregation and become diocesan pastors.”⁹¹

There was, however, a final petition addressed by the Chicago Fathers to the Holy See, despite Bishop Muldoon’s advice; but the Sacred Congregation delayed in its reply to the Chicago Resurrectionists. A feeling of despair and malaise pervaded the Chicago members when, on March 10, 1903, Most Rev. James E. Quigley of Buffalo was installed as archbishop of Chicago. The new ordinary gave them new hope and promised to intervene on their behalf with the Sacred Congregation.⁹² At this time, in the spring of 1903, Father August Mosser, C.R., the provincial from Bulgaria, arrived in the United States to settle some family business in Kentucky. The Chicago Resurrectionists also looked to him to present their case to the Sacred Congregation in Rome. Although they all agreed to send a petition to Smolikowski, asking him to resign his office, the Chicago Resurrectionists rejected Mosser’s proposal of backing Father Wilemski as the new candidate for superior general.⁹³

The inevitable tensions between Rome and Chicago provoked a deeper distancing between the Chicago Resurrectionists and their superior general. These tensions, however, were not unique to Chicago alone. As has been stated, the unrest began in Paris, and soon the Resurrectionists in Canada and Bulgaria would experience the same critical phase regarding the new Constitutions. Perhaps there was less bitterness in Canada and Bulgaria, but the situation would, nonetheless, be just as crucial.

Opposition in Canada

The Canadian Resurrectionists were also elated on the occasion of the final approval of the Constitutions by the Holy See in March, 1902. Like all the other provinces in the Community, they too voiced their congratulations and rejoiced with the superior general on this milestone in the Congregation's history.⁹⁴ But with the promulgation of the new Constitutions and a closer scrutiny of them, the Canadian Resurrectionists also became alarmed at the striking changes made in the new Rule and immediately foresaw the loss of all their small parish missions in Ontario. At the end of April, Father William Kloepfer, C.R., the Canadian provincial, informed the superior general that both the Canadian and American Resurrectionists had decided to meet in Chicago in order to formulate a letter of protest to the Sacred Congregation regarding the impractical and damaging restrictions placed on the apostolic work of the Congregation in North America.⁹⁵ This meeting or "congress," as the superior general termed it, was blocked by him, when he sent a telegram to Father Kasprzycki "forbidding the convocation of any such congress."⁹⁶ As a result of this proposed "congress," Smolikowski considered the North American provinces "in open rebellion,"⁹⁷ with the exception of Kentucky, where Father David Fennessy, C.R., accepted the new Constitutions and assured the superior general of his support.⁹⁸

Although the Canadian members agreed with the Chicago Resurrectionists, unlike them, they assured the superior general and his council that, although they viewed the present legislation as ruinous to the Church and to the Congregation, they would, nevertheless, submit to the will of the Sacred Congregation.⁹⁹ However, Marszałkiewicz judged the Canadians severely and, in his visitation report to the general council in September, 1902, stated that the Fathers did not approve of the new Constitutions and that the religious spirit there was at an all-time low, but, unlike Chicago, the superior of the Berlin house was lawfully elected.¹⁰⁰

What softened the blow among the Canadians was their ability to secure dispensations to keep their mission parishes staffed by one or two priests. Kasprzycki, in fact, used this as a corroborating argument to do the same in Chicago: "... If Canada received dispensations for its smaller missions, why could not Chicago be treated in like manner?"¹⁰¹

Despite the low-key attitude of the Canadian Resurrectionists, most of them were in sympathy with those members of the Congregation who looked unfavorably at the new legislation in the Constitutions. Smolikowski actually considered the Canadians too sympathetic to the "rebel" element and mistrusted them. He was sure that "some Canadians were openly

supportive of the Chicago Fathers against Rome but declined to mention those involved.”¹⁰² Again the superior general’s lack of trust, his tendency to refrain from communicating and informing the Canadians about existing conditions and the mounting discontent among members of the other provinces in the Congregation swayed the Berlin house in its sympathies to the so-called rebels.

Protests from Bulgaria

When the news of the final approbation of the Constitutions reached Bulgaria in the spring of 1902, the provincial superior, Father August Mosser, C.R., sent a letter of congratulations to the superior general to “continue in his labors for the Community,”¹⁰³ and to the procurator general “for the important work accomplished for the Congregation.”¹⁰⁴ However, as in the other provinces, once these Constitutions were read and studied, serious questions and doubts led to further discussions and exchange of views, which found most of the Bulgarian Resurrectionists in opposition to the new Rule. At first Smolikowski made plans to visit Bulgaria in order to explain the entire state of affairs but, after a while, decided not to make the trip to Bulgaria. Instead, the general council voted to inaugurate the new Constitutions in Bulgaria by appointing a new superior, Father Francis Xavier Wilemski, C.R., on June 21, 1902.¹⁰⁵

The Bulgarian house, however, was not pleased with the new selection and sent Father Emmanuel Beaudru, C.R., to Rome to convince the superior general to retain the former superior, Father August Mosser, C.R. Arriving in Rome with three Bulgarian candidates for the novitiate, Father Beaudru hardly got to see the superior general before he himself fell ill, contacted pleurisy and died within two days on July 17, 1902.¹⁰⁶

Father Wilemski arrived in Adrianople on September 11, 1902, and shortly thereafter wrote a formal protest to the superior general against the changes found in the new Constitutions. He advised Smolikowski to follow Cardinal Gotti’s counsel and noted that most of the alterations were unrealistic and untenable.¹⁰⁷ A few weeks later, he complained that his petition to the procurator general for a dispensation from the required number of members in the small parish mission parishes was totally ignored. He pointed out that Marszałkiewicz obtained a similar dispensation for the Canadian province but would not favor the Bulgarian mission.¹⁰⁸ And so, the Bulgarian province joined Chicago in opposing the new legislation. However, Smolikowski was firm in denouncing the rebels and was in favor

of their ultimate departure from the Congregation: "... In this way the Congregation will purge itself. I have no intention of restraining such a cleansing process within the Congregation."¹⁰⁹

After several weeks of an exchange of correspondence between Smolikowski and the Bulgarian missionaries, Fathers Wilemski, Szyller and Czekaj, the latter appealed to the Cardinal Protector (Cardinal Parocchi) in September, 1902, and in November to the Sacred Congregation of Bishops and Regulars. Unfortunately the last appeal was filled with vindictiveness against the superior general, accusing him of deceiving the general chapter delegates of 1901 by deliberately changing their postulates and presenting false corrections of the Constitutions to the Holy See. All these claims were of course easily verified; and the new prefect of the Sacred Congregation, Cardinal di Pietro, answered with a terse and decisive reply on November 16, 1902: "*Oratores pareant mandatis suorum superiorum et observent Constitutiones ab hac S. Congregatione, praevio maturo examine, ex officio emendatas et Apostolica Auctoritate approbatas*" ("The petitioners are to obey the commands of their superiors and observe the Constitutions, seen before-hand and fully examined by this Sacred Congregation and officially approved and emended by Apostolic Authority.")¹¹⁰

Despite this severe reply from Cardinal di Pietro, the Bulgarian Resurrectionists sent a third letter of protest to the apostolic delegate in Constantinople. Perhaps they were encouraged by the support they received from Father Orpiszewski, superior of the Paris house; but the apostolic delegate admonished them either to submit or to withdraw from the Congregation.¹¹¹ Earlier, however, there were definite signs that the Bulgarian Resurrectionists were ready "to submit to their lawful authority and even to make amends,"¹¹² which they eventually did in the spring of 1903, although Smolikowski felt uneasy when Father August Mosser left for Chicago in March, 1903.¹¹³

Although there were some hints of reconciliation, Smolikowski repeated the observation made by some Roman official regarding the dissenting Resurrectionists: "... Apparently there was a good amount of corruption among your members. But the Constitutions will redeem you, inasmuch as you are faithful to them. You cannot permit the rebels to remain in the Congregation. Otherwise anarchy will become part and parcel of your tradition. Do not be afraid. We will never desert you because you are upholding the Apostolic See."¹¹⁴

Smolikowski's Circular Letter

By 1903 the Congregation was divided into two distinct camps.¹¹⁵ On one side, with the superior general, were most of the European houses: Rome, Lwów, Kraków, Vienna and, in North America, Kentucky; on the other, the so-called rebels: Chicago, Canada and Bulgaria.¹¹⁶ With the advent of the new year, things remained at a standstill until the early spring, when Smolikowski published a *Circular Letter* to the Polish-speaking element of the Congregation on March 4, 1903. The superior general reviewed the entire constitutional struggle, beginning with the pre-chapter (1901) preparations, extending to the protests of the various provinces against the new legislation proposed by the Sacred Congregation. He especially focused on the disobedience of the Paris and Chicago houses, their financial retaliation against the Roman house and their total lack of respect for the authority of the superior general and the Holy See. Smolikowski purposely wrote the *Circular Letter* in Polish because he wanted to appeal to the "Polish conscience" of the members involved and to recall for the the Congregation's traditional obedience to the Holy Father, "... whose voice it is determined to obey with great readiness and love, all of whose commands and wishes it is prepared to fulfill," as is stated in its Constitutions in paragraph 101.¹¹⁷ In general he wanted to set the historical record straight and to present the truth to those to whom a false account had been presented.

Unfortunately, what was meant to be a purely Community document was promulgated among several outsiders — bishops, priests, religious and lay people. Although the superior general denied his intent of publicizing the letter indiscriminately, he permitted it to be sent to those individuals whom he thought were led astray by rumors or outright lies. Smolikowski, himself, sent the *Circular Letter* to most of the Polish bishops, to the Resurrection Sisters at Kęty and to Count Tarnowski. Father Czorba dispatched it to his brother, to Counts Potocki and Lubomirski, while Father Zbyszewski's copy was conveyed by way of the Resurrection Sisters.¹¹⁸

The letter, of course, evoked mixed emotions. For some it was praised as a document which shed light on a very complicated problem and brought tears of sympathy for the Resurrectionist authorities. For others, however, it was an affront and a source of irritation, so much so that claims were made that Smolikowski defended and justified himself at the expense of condemning others by presenting the problem in a biased and one-sided manner. In fact, Smolikowski's *Circular Letter* incited the Chicago Resurrectionists to demand his resignation from the post of superior general in a letter dated

June 13, 1903.¹¹⁹ A similar petition was sent to him by the members of the Canadian province.¹²⁰ Perhaps what precipitated such an extreme reaction was the fact that Smolikowski's *Circular Letter* fell into the hands of the editor of *Polak w Ameryce* (*The Pole in America*), a Polish daily published in Buffalo, New York. The paper presented a garbled version of the internal problems which the Congregation was undergoing and added to the confusion by accusing the Chicago Resurrectionists of exporting large sums of money to the generalate in Rome. It also chided the superior general for withholding his support of the appointment of a Polish bishop in the U.S.¹²¹ Both the American and Canadian Resurrectionists resented this public intrusion into the Community's private affairs and blamed Smolikowski for allowing his *Circular Letter* to be distributed among outsiders, despite his noble intent. The fact that Smolikowski demanded a clarification of the facts, which the newspaper complied with, did not ameliorate the situation.¹²² Earlier some of the European houses of the Congregation had doubts about the promulgation of the *Circular Letter*. Smolikowski wrote at length to the Lwów house, stating that his intent was "to stir up the Polish hearts of our brothers, to evoke in them a sense of ordered patriotism."¹²³ "The *Circular Letter* had not been written for the general public nor did it represent a last, desperate cry of hopelessness or a clarion call for help, but was published to inform and to present the truth of the situation."¹²⁴

In Chicago, however, Smolikowski's *Circular Letter* moved the Society of Polish Roman Catholic Diocesan Priests of the United States to send a formal letter of "charitable reprimand" to Father Kasprzycki and to the Chicago Resurrectionists, urging them to submit to their superiors "for the good of the Polish cause and the Church in this country."¹²⁵

By the summer of 1903, the membership was thoroughly split and the morale of the entire Community was at a low ebb. Smolikowski was now confronted with another devastating problem: a breakdown in the administration of the general curia, which further weakened his authority and brought him into conflict with his procurator general and with the Roman Congregations.

A Breach in the General Council

In the midst of the Congregation's constitutional crisis, death came to Pope Leo XIII on July 20, 1903, thus ending his "glorious pontificate" of twenty-five years. The new Pope, Cardinal Giuseppe Sarto, patriarch of Venice, was elected on the morning of August 4, 1903, and announced that

he would bear the name Pius X, in honor of the pontiffs of that name “who, in the last century, battled with such courage against proliferating sects and errors.”¹²⁶

Pius X was heralded as a man of robust intelligence, a man of genius, with a penetrating insight into human nature and into those forces which dominated the world and modern society.¹²⁷ He became one of the great reforming Popes of history, taking as his motto *Instaurare omnia in Christo* (*To Restore All Things in Christ*). His decrees relating to frequent communion and to the communion of children, the reform of Church music and the liturgy, his directives regarding the laity which made him a pioneer of Catholic Action, his measures to improve the teaching of catechism and the standard of preaching, his reorganization of the seminaries to provide a better training for the clergy, were reforms accomplished in a pontificate which lasted only eleven years.¹²⁸

Like every Pope, Pius X had to rely on assistants. They were virtuous and diligent men, but often narrow minded. They were completely devoted to the Holy See, “but their ambitions sometimes lacked the proper insight and their understanding of the real situation of the Church and the intellectual processes beyond the horizon of the Italian ecclesiastical world was small.”¹²⁹ One Church historian described the situation in the following words: “Today it cannot be disputed that many of Pius X’s assistants were carried away by misguided ambitions exceeding the Pope’s intentions when applying certain decisions and using certain methods.”¹³⁰

It was against this backdrop that Smolikowski found himself in a similar situation, confronted by just such an assistant, Ladislaus Marszałkiewicz, C.R., the procurator general, who employed the most draconic methods to manipulate the superior general, to assert his complete independence and to further his misguided ambitions. Like Pius X, Smolikowski was a holy man but “holiness is no guarantee of the best ecclesiastical policies, and any churchman who thinks he has to make decisions single-handedly is unfortunately the prisoner of his informants and the executive body.”¹³¹

Marszałkiewicz, elected to the office of procurator general at the general chapter of 1901, developed into a despot in order to promote his own ideas and his own point of view. His exalted opinion of himself and his exaggerated belief in his knowledge of canon law and his constant citing of information, allegedly received from the Congregation of Bishops and Regulars, tyrannized everyone into believing him to be an unquestionable expert.¹³²

Smolikowski’s total reliance on Marszałkiewicz’s proficiency and special skills as a canonist was shaken when he discovered that much of the

procurator's advice did not really reflect the thinking of the Sacred Congregation but rather his own personal and sometimes incorrect point of view. The superior general confirmed these suspicions after checking up on the procurator with a few key members of the curial staff: Fathers Cormier, Anthony of Jesus and Msgr. Giorgi. He found out that what Marszałkiewicz often presented as the irrevocable decision of the Sacred Congregation was in fact his own subjective view. He had assumed too much authority.¹³³ When these difficulties with the procurator continued to surface and he openly became a divisive influence on the general council, Smolikowski was forced to bring the matter to the attention of Msgr. Giustini of the Sacred Congregation of Bishops and Regulars. But to no avail. Marszałkiewicz managed to become a favorite with many curia members in the Sacred Congregation of Bishops and Regulars, mainly because of his role as a voluntary informer and a spy of several curial officials. He was duly rewarded for this work and his exaggerated ambitions were fired up when, on November 18, 1903, the Sacred Congregation of Bishops and Regulars appointed him a consultor of their Congregation without any previous communication with the superior general. This, in point of protocol, was "a slap in the face" to Smolikowski. Marszałkiewicz fully understood the implication of the Sacred Congregation's procedure and now not only felt that he outrivaled Smolikowski but also had the explicit approval to do as he pleased.¹³⁴ The superior general discerned that "this nomination caused an about-face in Marszałkiewicz and increased his pride to such an extent that one could not even discuss matters with him."¹³⁵

Marszałkiewicz's excesses in this power struggle are hard to overlook, since he instituted a reign of ideological terror among the members of the Congregation living in Rome.¹³⁶ The superior general was endlessly compromised and had to answer numerous summons by the Sacred Congregation to explain his actions or justify some accusation. When, in the summer of 1904, he was summoned to appear to explain the "unsound spirit" of the Community, Smolikowski replied that the spirit of the Congregation was embodied in the Constitutions and he could not understand why the Sacred Congregation was questioning something it itself had approved.¹³⁷

Another unfortunate episode precipitated by Marszałkiewicz's creation of an atmosphere of doubt and mistrust occurred as a result of his accusations reported to the Sacred Congregation concerning the Community's relationship with the Sisters of the Resurrection. Earlier, when the newly approved Constitutions indicated in paragraph 81 that "Our Congregation in no wise permits Institutes of religious women to be affiliated with and dependent on it,"¹³⁸ Smolikowski interpreted this prohibition so

strictly that he forbade Marszałkiewicz to assist the Sisters in getting their Constitutions approved. Irked and angered by this curtailment of his authority, the procurator stated that if he were not allowed to personally transact this business and make all the arrangements for securing the first decree of approval (*Decretum Laudis*), then he would use all his influence to impede the process. He further threatened to pressure the Sacred Congregation to change the very name of the Sisters of the Resurrection.¹³⁹

As a result, within a few days, Smolikowski was summoned to the offices of the Sacred Congregation and was accused of interfering in the internal affairs of the Sisters of the Congregation of the Resurrection. He was admonished and told that this was his first warning. After a few weeks, another summons was issued in which he and other members were accused of an undue familiarity with the Sisters. Again he was told reports from Chicago indicated that the Sisters were being housed in the same building with the priests, that the Chicago Resurrectionists referred to the Sisters as "Our Sisters." Msgr. Giorgi strictly enjoined the superior general to absolutely forbid the members to use such terminology. Father Smolikowski, fearing that something scandalous or even immoral would be presumed, decided not to announce this admonition to the novices and seminarians. However, Msgr. Giorgi insisted and Smolikowski was forced to make this proclamation to the entire Congregation. All were astonished at such a notification.¹⁴⁰

Although Smolikowski denied the charge of meddling into the internal business of the Resurrection Sisters, he readily admitted that the Fathers in Rome were frequent visitors at the Sisters' convent. In fact, Mother Celine invited the Fathers every Sunday and several times during the week: "... Mother Celine does not understand," Smolikowski wrote, "that such visits can be harmful both to them and to us. [It might come to such a state of affairs whereby the Sacred Congregation] will not allow our Sisters to call themselves Sisters of the Resurrection because of the Sacred Congregation's suspicions of us as meddlers. We have to be extremely careful, since the Sacred Congregation is informed about everything."¹⁴¹

After his second summons to the Sacred Congregation, Smolikowski became convinced of Marszałkiewicz's ill will, intrigue and intolerance in the garbled report concerning the Sisters' residence in Chicago: the huge building complex at St. Mary of the Angels parish, where Father Francis Gordon, C.R., was pastor, which comprised, the church, school, rectory and sisters' convent. But all these were separated one from another. The severest blow came when the Sacred Congregation ordered the Sisters to close their Chicago novitiate. This instruction was based on false informa-

tion that the novitiate was erected contrary to Church law and was situated in a home without sufficient separation of the novices from the professed Sisters.¹⁴²

Mother Celine was also summoned by the Sacred Congregation. Although she denied the false charges, she was not believed. The Cardinal Prefect, Ferrata, received her and Mother Hedwig coldly and offered no hope of granting the Decree of Praise. As a result of all these accusations, the cause of the Sisters was lost irrevocably. Marszałkiewicz was true to his threat: the work on the decree came to a standstill in 1904. Mother Celine obediently closed the novitiate in Chicago, despite the loss of many vocations, the strong opposition of the clergy and the tears and petitions of the Sisters.¹⁴³

Smolikowski was crushed by the harm done to the Sisters, and the situation appeared hopeless. He wrote:

... I must admit this has been a severe blow to me. Until this time not even the secular world, which is always ready to judge religious in the worst possible light, cast any aspersions at our relationship with the Sisters. Obviously everything was above board. But the Sacred Congregation managed to find some disorder in our relationship with the Sisters and for this reason refuses them the decree of approval.

... What a hardship and a disappointment for the Sisters. Once this news leaks out (and it is already out), new candidates will be reluctant to enter their Congregation. Those presently in Community might waver in their calling.

... The procurator's influence in the Sacred Congregation is indeed forceful.

... The Sisters ... were refused their approbation. It is quite apparent that the procurator wields more authority than the superior general because the former has the backing of the Sacred Congregation. He boasts of this to everyone.¹⁴⁴

This climate of such a ruthless reign of terror weighed heavily on Smolikowski. The Community was bogged down in a constitutional struggle, and the general council lay in a shambles.

Marszałkiewicz's sinister and insidious plotting was the final straw. Smolikowski now understood that his two previous petitions of resignation¹⁴⁵ from the office of superior general had been blocked by the procurator, who had his own self-interest in mind. As long as Smolikowski remained superior general, Marszałkiewicz would be able to exercise power. Once he resigned, a new Chapter would be convoked and his position as procurator would be endangered.¹⁴⁶

Smolikowski's last resignation had been submitted in October, 1903;

but after months of waiting and enduring the arrogance of Marszałkiewicz and finally realizing that all recourse to the Sacred Congregation was being stifled, the superior general resolved to present his grievances against the Sacred Congregation directly to the Holy Father.¹⁴⁷ Before this happened, however, Marszałkiewicz's reckless handling of several important cases and his imprudent, rash and inaccurate interpretation of canon law nullified his former dominance in the Sacred Congregation, which prompted Msgr. Giustini to finally accept Smolikowski's resignation from the generalship and to appoint an Apostolic Visitor.¹⁴⁸

Father Smolikowski relinquished this high office peacefully, without any rancor or recriminations. He simply stated that he was "unfit to govern the Congregation."¹⁴⁹ Pius X received him in a private audience on November 28, 1903. Although Smolikowski did not intend to discuss the problems the Congregation was undergoing with the Pope, he was later informed that the Holy Father had been appraised of the entire situation by Cardinal Ferrata, prefect of the Sacred Congregation of Bishops and Regulars.¹⁵⁰ At the end of the audience the Pope blessed all the houses of the Congregation and, placing his hand on Smolikowski's head, said: "I bless you so that the Lord will comfort you, for we are human and often need consolation. I hope you see the fruit of all your hardships, so that you will have the courage to carry on."¹⁵¹

The Apostolic Visitor

On November 25, 1903, Cardinal Ferrata, Prefect of the Sacred Congregation of Bishops and Regulars, issued the decree appointing the Abbot General of the Benedictines, Father Mauro Serafini, O.S.B., Apostolic Visitor of the Congregation of the Resurrection.¹⁵² This meant the abbot of Subiaco was deputed by the Pope to inspect the state of the Congregation and to visit all its houses and then to draw up a report to the Holy See. In all cases of apostolic visitation, the Pope, through his delegate, puts into effect his supreme and immediate jurisdiction. The exact powers of Abbot Serafini were found in his brief of delegation: the entire Congregation was placed under his jurisdiction. He was to investigate the Chicago mission and endeavor to liquidate the parish bank.¹⁵³ Smolikowski would remain vicar general until the convocation of an extraordinary chapter. Immediately the visitor announced his over-all policy: "He would positively save whatever he could and try to avoid losing anyone or anything."¹⁵⁴

After a few preliminary meetings, Smolikowski wrote that the Con-

gregation was indeed fortunate to have received a visitor of such calibre as the Benedictine Abbot: "... He is a very pleasant person — intelligent, calm, understanding — a person of extreme delicacy and simplicity. Though modest, he is energetic and serious."¹⁵⁵

The abbot of Subiaco was a young man for an abbot, just forty-five years old, full of good will, sympathy and understanding for the members of the Congregation.¹⁵⁶ He was candid and sincere and openly proclaimed his aim to preserve the unity of the Congregation and to encourage its growth and prosperity. He first set out to become acquainted with the details of all that pertained to the Community by visiting each house. It would only be after such a thorough visitation that he would draft a report to the Sacred Congregation.¹⁵⁷ His first task was to interview the sixty-two members of the Roman house in December, 1903. From the very beginning he and Smolikowski worked together in a mutual sharing of information which developed into a profound friendship. They exchanged many letters and cooperated in the work at hand. Smolikowski likened Abbot Serafini to an earlier Benedictine, Abbot Guéranger, who had also played a significant role in the early history of the Congregation.¹⁵⁸

As the week progressed, it was quite evident that the Apostolic Visitor had captured the confidence of the members of the Roman house. He began his interviews on December 13 with the members of the general council. His discussions with each member lasted from January 21 until June, which included the priests at Mentorella and all the Brothers of the region. "Everyone was captivated by his goodness, sympathy and fatherly understanding."¹⁵⁹

A new spirit began to revitalize the Congregation. The Chicago Resurrectionists extended an invitation to Abbot Serafini, which spoke highly of their sincerity and motivation.¹⁶⁰ Kasprzycki wrote a conciliatory note to Smolikowski:

... Who is to blame for the events which occurred in the Congregation? May God be the judge! Ever since I entered the Congregation twenty-five years ago in October, I have loved the Community and continue to love it to this day, though I grieve at the sad events which have happened during the past two years. You are free to judge the situation as you see it, Father, but I have tried to do everything for the good of the Congregation. My aim has always been to aid the Chicago mission. It seems to me that the new Rule was promulgated too quickly without any forethought. This is the reason for the sorry state of affairs in the entire Congregation. I have hope in God that the Apostolic Visitor, filled with the spirit of the Lord, will review and solve all our problems so that peace and harmony will return to the Congregation.¹⁶¹

Abbot Serafini decided to first visit the houses in Galicia in Austrian-Poland — Lwów, Kraków and Vienna.¹⁶² He arrived in Lwów on June 14, 1904, and conducted the visitation at the Resurrectionist house on Piekarska Street from June 14 to June 18, residing all that time at the residence of the auxiliary bishop, Joseph Weber. Although the Lwów house had been loyal to the superior general in accepting the new Constitutions, there were some minor misunderstandings between the local superior, James Jagalla, C.R., and some of the members. The Abbot, however, endeavored to reconcile these differences and apparently was successful.¹⁶³

The Visitor Apostolic reached Kraków on July 18, 1904, and spent seven to eight hours a day interviewing the members. When he and the local superior, Vincent Moszyński, C.R., paid a courtesy call on Cardinal John Puzyna in Bielany, the discussions centered on the procurator, Ladislaus Marszałkiewicz, C.R. The Cardinal blamed him for all the turmoil in the Congregation and encouraged the visitor to expel him from the Congregation for the sake of peace and right order.¹⁶⁴ Cardinal Puzyna also wrote to Smolikowski, advising him to “restrain Marszałkiewicz’s aggressive behavior.”¹⁶⁵ It was here, too, that Abbot Serafini stated that Father Smolikowski “is much too lenient and should have protested Marszałkiewicz’s nomination as a consultor of the Sacred Congregation of Bishops and Regulars when he found out about it.”¹⁶⁶ While in Kraków, the Visitor changed his mind about visiting Andrianople and the Bulgarian mission, deciding to visit Vienna and, after, North America.¹⁶⁷

The superior of the Vienna house, Adolph Bakanowski, C.R., was highly impressed with the Apostolic Visitor during the five-day visit he spent with the Resurrectionists on Rennwegstrasse from July 23 to July 28. The Abbot spoke at length with Bakanowski, asking him many details about the members in Europe and North America. He also conferred with Father Lutrzykowski.¹⁶⁸

Although there were no serious constitutional problems in the Vienna house, there were some distinct personnel problems with Father Lutrzykowski and especially with Father Jezewicz. It seems the latter had been involved with the Socialists in Vienna, which caused some disruption among the Poles of the city and with the local archdiocesan chancery. The Visitor counselled patience, firmness and fairness in dealing with the two priests and their problems.¹⁶⁹

As the Abbot left Vienna on July 28, 1904, Bakanowski wrote of him: “... He is a remarkable person, very deep and perceptive. He is able to grasp details and to arrive at the heart of a problem. For example, he told Archbishop Teodorowicz: ‘Their [the Resurrectionists] main fault is their

inability to govern or to lay down the law,’ and ‘So far, I haven’t found anyone who would qualify for the office of superior general.’”¹⁷⁰ In his talks with Bakanowski, Abbot Serafini saw the convocation of a general chapter as the only viable solution to the problems of the Congregation. He could not understand why Smolikowski did not curb Marszałkiewicz’s despotism or permitted him to go as far as he did.¹⁷¹

Abbot Serafini was very pleased with his visits to the European houses in Italy and Galicia (Austrian-Poland). He wrote that he was gratified by the members’ attitude and dispositions.¹⁷² Filled with high expectations, he left for North America on August 15, 1904, having boarded the ship *Bremen* at the port of Hamburg, Germany.¹⁷³

The Apostolic Visitation in North America

Abbot Serafini disembarked on Canada’s shores on August 29, 1904, and stayed in Berlin, Ontario, for two weeks.¹⁷⁴ During this time he interviewed all the Fathers and Brothers in Berlin and, after conducting many serious discussions, made the following changes in personnel: Father William Kloepfer, C.R., was appointed superior of St. Mary’s house in Berlin and Father Anthony Weiler, C.R., was transferred to Rome to assume the position of rector of the Resurrectionist international seminary.¹⁷⁵ The Abbot also advised Smolikowski to send two young priests to Canada, namely, Fathers John Bocian, C.R., and William Beninger, C.R.¹⁷⁶ The Visitor reported that he had found much good will among the Canadian members and was hopeful of the best possible results.¹⁷⁷ Father Paul Sobczak, C.R.,¹⁷⁸ gave an account of conditions in Berlin at the time:

... The members here give a good example of religious observance. ... The Berlin parish is a model parish — worthy of imitation. ... I can finally realize how much good our Fathers have accomplished in the missions in [North] America. ... Father Kloepfer has treated me in a very fatherly way. The Poles in Berlin have shown me a great respect and have been obedient.¹⁷⁹

The Apostolic Visitor arrived in Chicago on September 5, 1904, and resided at Archbishop Quigley’s residence on State Street.¹⁸⁰ He remained in Chicago for two weeks, until September 19, in which time he conferred with Father Kasprzycki and all the Chicago Resurrectionists. The Abbot also held lengthy talks with Archbishop Quigley, Andrew Spetz, C.R., and John Kasprzycki, C.R., regarding the St. Stanislaus parish bank. Finally, on

September 19, he convened a plenary session of all the members for a general conference held at St. Stanislaus Kostka church. In his talk concerning the status of the Congregation, he laid partial blame on the Chicago Resurrectionists but indicated that the Roman authorities were also at fault. The conference ended on a note of hope and joyful reconciliation. However, he left very precise recommendations for the Chicago Resurrectionists: 1) they were to submit to the Rule and to the superiors; 2) the present superior no longer had any authority; 3) an appointment of a new superior would be announced after consultation with the superior general and his council in Rome; 4) Father John Kasprzycki, C.R., was to be appointed temporary superior until one would be appointed officially.¹⁸¹ He also directed Smolikowski to send nine priests to Chicago. The vicar general complied with this request immediately.¹⁸²

The Chicago Resurrectionists were captivated by Abbot Serafini, by his goodness, understanding and fatherly concern. He, too, was impressed by their good will and cooperation.¹⁸³ The Visitor left for Kentucky on September 20,¹⁸⁴ where he was greeted warmly by the Kentucky Community. It was, after all, the only house in North America which had held firmly to the new Constitutions and supported the superior general in the Constitutional crisis, despite the pressures from some members in Chicago to join their ranks.¹⁸⁵

After conferring with Father David Fennessy, C.R., the Abbot decided to appoint him superior in Chicago. He wrote to Smolikowski in Rome, seeking his advice and the outlook of the general council and, exhorting them to strict secrecy, he added: "... It seems to me Father Fennessy is the right person. At least I don't see anyone else here to fill the position."¹⁸⁶ The Visitor remained in Kentucky until September 23 and then headed for St. Louis, Missouri, on personal business. Here he compiled a series of special directives for the Chicago mission which he also sent to Smolikowski and his council for their approval.¹⁸⁷ The directives were very specific and clear:

The undersigned Visitor Apostolic of the Institute of the Resurrection, having completed his visit of the houses of the Institute in Chicago, prescribes the following to assure good order in these same houses:

- I. The parish houses and the college, as well as all of the religious of the Institute who live in Chicago, should observe a regular life and be obedient to the Superior, who has been appointed by the decree of the Visitor.
- II. In houses where there are a number of priests, the superior may name the pastor or one of the other Fathers to be his representative,

if he considers this opportune and after seeking the advice of his councilors.

- III. Although the superior ordinarily resides in the house at St. Stanislaus, he should visit the other houses frequently, and even live there for as long as he considers it advisable for the good of the house and of the individual religious.
- IV. Each house should keep a regular account of the administration of material goods in that house (independently of the parish account for which a report must be submitted to the Bishop). All money from salaries, Mass stipends, stole fees or money acquired in any other way by either the pastors or simple religious, whether this comes to them as a gift or as a result of their work, etc., belongs to the Institute. It should be recorded in the house account and provide for the honest support of these same religious. Whatever remains over and above this amount should be used for the common good.
- V. Therefore, every house should send a financial report to the superior every six months in accord with the Constitutions, including with this report any superfluous funds. Further, we prescribe that, until any further disposition is made, the funds that derive from all of these houses should be used to liquidate the debt resulting from the deposits held by the St. Stanislaus house, according to the instructions given to the procurator.
- VI. The superior of the Chicago houses will regularly send a report to the Superior General in Rome, in accord with the Constitutions N. 303. We prescribe that these accounts should make explicit mention of the expenses of the individual parish houses, the college, etc., along with the amount of money that was contributed to the common treasury.
- VII. It is forbidden to accept deposits of any kind, even if they are free of any claim. The house of St. Stanislaus has received special instructions in this regard. Pastors who believe that they might accept such deposits in charge of the parish should not do so without authorization from the archbishop.
- VIII. The superior will call the Fathers together for conferences when he judges that this is suitable and when circumstances permit. However, he shall avoid giving permission for meetings where religious engage in discussion, other than the discussion of matters on which, in accord with the Constitutions, everyone should give his opinion. The superior will see to it that the lay brothers do not lack necessary instructions, gathering them all together or in turn, in any way that is both possible and practical.

IX. In due time the Superior will introduce the practice of the Rule in all houses, including parish houses, insisting in a special way on the following points: 1) That prayer and all of the other pious exercises prescribed in N. 97 of the Constitutions be observed at the proper time and in common, taking into account local and personal needs; 2) That during the night hours religious are not permitted to leave the house after a set hour without permission, except when it is necessary to do so in order to fulfill a strictly parochial duty; 3) That at night the religious retire to their rooms at the prescribed hour, observing silence and not permitting lay persons to enter during this time; 4) That meals be eaten in common with the lay brothers, observing the time prescribed for this in the Constitutions; 5) Arrangements should be made to make sure that religious who have not made a retreat in over one year do so as soon as possible and that henceforth they do not fail to do so every year. If the Fathers cannot all make the retreat at the same time, they should do so in turn, as priests in diocesan parishes do; 6) Since the Constitutions forbid women to enter into those parts of the house where the religious live, the superior will see to it that this point is observed scrupulously and so he will assign a place in each house, even in parish houses, which is to be used as a parlor.

Let it be the responsibility of the superior to see to it that each and everyone is made aware of the tenor of these prescriptions and to guard their execution, even as it shall be the obligation of each individual to put them into practice.

St. Louis, Mo., November 11, 1904

(Signature) D. Mauro Serafini, Abb. O.S.B.
 Visitor Apostolic¹⁸⁸

The Bulgarian Mission

The Constitutional crisis did not reach such serious proportions in Bulgaria as it did in other segments of the Congregation. In fact the apostolic Visitor did not consider it necessary to visit the mission.¹⁸⁹ But Father August Mosser, C.R., was represented as the villain, even though his own confreres and the apostolic delegate in Constantinople defended his views and agreed with his arguments concerning the Constitutions and the

future of the Bulgarian mission.¹⁹⁰ There was certainly no doubt that Father Mosser was against the new Constitutions, as he himself so unequivocally stated: "... As for me, the Rule ought to be thrown overboard. A new one has to be made."¹⁹¹ He became so disenchanted, in fact, with the state of affairs that he requested a dispensation from his vows, which the Sacred Congregation granted on September 30, 1903.¹⁹² Since he was the leader of the opposition in Bulgaria, Smolikowski saw this rather as a blessing and wrote to Bakanowski: "... Father Mosser has done so much harm that he soon came to recognize his position in the Congregation to be untenable."¹⁹³

Although the dispensation was granted, it now depended on Father Mosser to accept it. He received it conditionally, as he explained to the Visitor: "... I am out of the Congregation, but I will re-enter it again as soon as you change the Rule and establish peace."¹⁹⁴ But now there was a serious doubt whether the dispensation from vows was binding because of Mosser's wavering position in accepting it conditionally. When the Sacred Congregation was informed of the turn of events, it urged him either to accept the dispensation unconditionally or to privately renew his vows *ad cautelam*.¹⁹⁵

Mosser was undergoing a grave, personal crisis. His confreres in Bulgaria reported that he had aged and had turned grey. They begged Smolikowski to come to his aid. The superior general replied: "... I will do whatever I can to help him."¹⁹⁶

Now Mosser sought permission to come to Rome to discuss the entire matter with the superior general. Permission was granted, and he was able to confer with Smolikowski as well as with the members of the Sacred Congregation. Finally he asked whether his dispensation from vows could be deferred so that he could have more time to re-think the entire issue. The Sacred Congregation agreed. Smolikowski's attitude toward Mosser had also changed, and he now hoped the Bulgarian missionary would remain in the Congregation.¹⁹⁷

As a result of these discussions, it was discovered that a second petition for a dispensation was sent to the Sacred Congregation in Mosser's name by the procurator general, Ladislaus Marszałkiewicz, C.R.¹⁹⁸ Father Mosser described the grim sequence of events in a letter to Father Andrew Spetz, C.R., written in English:

You remember that I got my dispense (sic) as fast as no one ever has been given. It is clear now how it happened. The Procurator, seeing that all were in my favor and especially the Delegate of Constantinople, and, fearing that I might remain again in the Congregation, wrote a second petition in my name, asking for the dispensation of my vows. He deceived the Congregation of

Bishops and Regulars and also the General. The General wrote to some of the Fathers that I had written a second time and therefore I got so quickly my dispense (sic). I wrote a long letter to the General, informing him that I had never written a second time and that this was an intrigue of the Procurator. But, of course, I was not believed, but the Procurator was innocent. My [second] letter was written in another hand. A few days ago the General showed this letter to the Congregation of Bishops and Regulars to learn if they could understand from the whole letter if I accepted my dispense. When they saw I denied to have written a second petition, they looked for the second petition and found that the Procurator had written it.¹⁹⁹

After his visit to Rome, Mosser's attitude toward Smolikowski changed completely when he perceived the manipulations of Marszałkiewicz. He wrote: "... The Procurator cannot remain after such falsification. Now we have arguments how he manufactured the new Rule."²⁰⁰ Smolikowski also observed that Marszałkiewicz was overconfident in his intellectual prowess and manipulated things in such a way that he was caught up in his own web of intrigue. But the superior general was at peace, since he "had paved the way for reconciliation and for Mosser's remaining in the Congregation."²⁰¹

The Extraordinary Chapter of 1905

The Apostolic Visitor had spent over a year interviewing the members of the Congregation, visiting the various houses in Europe and in North America. In general he "found much good in the Congregation, which augured well for the future."²⁰² It was due to his very positive assessment that the Resurrectionists won the renewed respect of the Sacred Congregation and of the Holy Father himself.²⁰³ The time was now ripe to call a general chapter. After the Sacred Congregation of Bishops and Regulars had formally ratified Father Smolikowski's resignation as superior general by a Decree, dated March 13, 1905,²⁰⁴ Abbot Serafini arranged for the convocation of an extraordinary general chapter by a letter published to the entire Congregation on March 31, 1905. Each house of the Congregation was to hold elections for delegates and alternates to the general chapter, which was to convene in Rome on July 19, 1905.²⁰⁵

On May 22, 1905, the Abbot, the vicar general and the general council examined the ballots from the various houses of the Congregation and confirmed the elected delegates to the extraordinary general chapter.²⁰⁶ For some a general chapter loomed ominously — filled with "cloak and dagger"

manipulations.²⁰⁷ There was reason to be apprehensive. In appealing to the Sacred Congregation for a dispensation to permit the present superiors, whose three-year term was ending, to be extended to the time of the general chapter so that they would be able to participate in it, both Abbot Serafini and Father Smolikowski were accused of trying to manipulate the forthcoming elections. Smolikowski was charged with favoring a German candidate, most probably because at the 1901 chapter he voted for Father William Kloefer, C.R., of Canada. But now there was no basis for such an insinuation. In Bulgaria there was a concentrated effort set in motion to prevent the election of Father Mosser, C.R., as a chapter delegate, since he was suspect of being anti-Polish and would never support a Polish candidate for the office of superior general. Once again this was an unfounded rumor, since Mosser was of the exact opposite opinion, for he favored a Polish candidate.²⁰⁸

Both Abbot Serafini and Father Smolikowski worked to have an open chapter without any power plays or manipulations. Smolikowski wrote: "... At the chapter everyone should vote for the most worthy and most capable candidate. A non-Pole can be such a candidate. ... But to campaign for a certain candidate only produces a reaction and a disunity between the Polish and non-Polish members. Furthermore, it is unworthy of us to treat our non-Polish Brothers in such a way, since many of them have been far more dedicated to the Congregation than some of our Polish Brothers."²⁰⁹

But Smolikowski was now confident that Abbot Serafini would be in control and there was no need to be apprehensive.²¹⁰ He wrote to Bakanowski: "... I am optimistic that God will bless us with a special grace. I feel that a harmony among us will be realized. Almost everyone desired, even insisted on a general chapter, and so they will strive to have everything go well. You will see, Father, when we all get together, we will find someone to be the superior general — someone whom no one even considered. It would be good if the entire council would be changed. We shall see."²¹¹

Smolikowski had been spurred on by Abbot Serafini and a new spirit of hope and confidence was evident in his outlook. He looked forward to the convocation of the general chapter and was sure that the Congregation, "so weak and inadequate is, nevertheless, sustained by the Lord, who leads it along a guided path. What is so fascinating is the fact that God calls on different individuals to cooperate in his plan, and they, themselves, hardly realize their high calling."²¹²

The fifteenth general chapter of the Congregation was a crucial meeting in the annals of Resurrectionist history because it was both a turning point revolving about the new Constitutions and a chapter of reconciliation which

was to heal the wounds caused by dissent and disagreement. It ushered in new Constitutions, which were more the work of the Sacred Congregation of Bishops and Regulars than a reflection of the original thought of the Founders. It was true, however, that much of the spirit of the Founders found itself in the first thirteen paragraphs but there was a striking change in comparison with Semenenko's Rule of 1880. Much would depend on the delegates and their ultimate selection of a new superior general, whose great task it would be to heal the pain and resentment caused by the great Constitutional crisis which had torn the Community apart for the past four years.

The following members made up this extraordinary general chapter — The general council: Paul Smolikowski, C.R., vicar general, Constantine Czorba, C.R., assistant general, Ladislaus Marszałkiewicz, C.R., procurator general, Edward Głowacki, C.R., councillor, Valentine Lanciotti, C.R., councillor; The superiors: William Kloefer, superior of the Berlin house, Adolph Bakanowski, C.R., superior of the Vienna house, David Fennessy, C.R., superior of the Chicago house, Vincent Moszyński, C.R., superior of the Kraków house, John Kasprzycki, C.R., substitute of the superior of St. Stanislaus Kostka house in Chicago, Francis Xavier Wilemski, C.R., superior of the Adrianople house, James Jagalla, C.R., superior of the Lwów house, Stanislaus Rogalski, C.R., substitute superior of St. John Cantius house in Chicago, Michael Jaglowicz, C.R., superior of St. Mary's Kentucky; The elected delegates: John Giecewicz, C.R., Rome, August Mosser, C.R., Adrianople, Ladislaus Orpizewski, C.R., Vienna, Joseph Schweitzer, C.R., Canada, John Obyrtacz, C.R., Chicago.²¹³

The formal proceedings were preceded by a three-day retreat, and on July 19, 1905, Abbot Serafini inaugurated the Chapter sessions, acting as chairman and coordinator. Father Smolikowski was called upon to give a report on the present state of the Congregation. He began by reviewing the work done in securing the final approval of the Constitutions, which precipitated a crisis within the entire Congregation. Though the chapter of 1901 agreed to accept the changes of the Sacred Congregation, it was precisely because of them that such a storm of protest occurred. Smolikowski omitted mentioning the anguish, grief and sorrow he endured, but instead underscored the main cause of the crisis by placing all the blame on himself:

... I am chiefly to blame because I was so inept at governing the Congregation. I look at myself as the main cause, although there were other factors at work. Any other competent superior, having the facility to govern and to give orders, would have easily overcome these difficulties and probably would have avoided them. Such a superior would have been able to utilize even the

harmful things toward a good effect. I wasn't capable of doing this. I am so convinced of my inability to serve and to be useful that even if there were other reasons to prompt my resignation from office, I would never have resigned had I not been so utterly convinced of my incompetency. Thus I accept full blame for everything that happened.²¹⁴

After Smolikowski's report had been completed, one of the most significant and sensitive topics was brought up for discussion, one which was at the very heart of previous disagreements, namely, paragraph 183 of the Constitutions, which stated: "To establish a new house the requirements are ordinarily the following: 1) the new house should not be established if it would prove detrimental to other houses of the Congregation; 2) not less than six members, of whom at least four must be priests; and 3) the express permission of the local Ordinary; but in case of novitiates or of houses in places subject to the Sacred Congregation of the Propaganda, also the permission of the Apostolic See."²¹⁵ Abbot Serafini offered a solution to what appeared to be a conundrum for the past four years. Here he laid the basis for full acceptance of the new Constitutions by all the members: 1) a religious house made up of six members is a *canonical* house; 2) where there is hope of establishing a canonical house sometime in the future, the Congregation can arrange for the establishment of such a house at the present time with less than six members; 3) all the residences with less than six members and established before 1902 can function with a dispensation from the Holy See.²¹⁶

Impressed by the forthright, wise and honest solution of a perplexing problem, the Capitular Fathers were now further encouraged by Abbot Serafini as he presided over the elections of the new superior general and his council at the second session of the chapter on July 20. As each delegate registered his vote, the tellers, Michael Jaglowicz, C.R., and James Jagalla, C.R., gathered and then counted the ballots in the presence of all and submitted the results to the Abbot. It was a solemn moment when Abbot Serafini announced that Father John Kasprzycki, C.R., of Chicago was elected superior general by a vote of 14 to 5. The secretary of the chapter, Father Joseph Schweitzer, C.R., recorded that Father Kasprzycki accepted this high office and immediately all the Chapter Fathers offered him their act of obedience followed by all the members of the Roman house, who did the same. The election of the general council then took place with the following results: David Fennessy, C.R., assistant general (16-3), Constantine Czorba, C.R., general councillor (16-3), Anthony Weiler, C.R., general councillor (12-7), August Mosser, C.R., procurator general (12-6), Paul Smolikowski, C.R., secretary general (10-9).²¹⁷

At the third session, Abbot Serafini informed the Chapter Fathers that the Sacred Congregation did not approve of a former superior general being elected to the post of secretary. Another election was held, and Father John Giecwicz, C.R., was chosen secretary general (16-3).²¹⁸

Important decisions were reached in the fourth session: to continue the work in the Polish College in Rome; to petition the Holy See for permission to house the Chicago novitiate temporarily at St. Stanislaus College; to petition for a dispensation from paragraph 297 so that a superior might also be appointed as a pastor, rector of a seminary or a college. Abbot Serafini also suggested that the Sacred Congregation be petitioned for permission to establish the office of delegate general in place of the office of provincial. The delegate general would be empowered: 1) to accept postulants and novices into the Congregation as well as to dismiss them; 2) to suspend particular superiors and house councillors for grave reasons; 3) to effect transfers of personnel from one house to another for serious reasons, 4) to arbitrate between subjects and superiors in cases of misunderstanding. The office of delegate general would be authorized until the next general chapter.²¹⁹

At the fifth session it was agreed to petition the Holy See for a dispensation to allow each house to support the Roman house according to its means rather than by sending one third of its revenues.²²⁰ At the sixth and final session on July 26, 1905, the chapter came to a close with all the participants signing its acts.²²¹

The storm had passed without any serious repercussions, with the exception of the loss of two members who left the ranks of the Congregation: Fathers Ladislaus Jezewicz and Anthony Waechter.²²²

When the general chapter of 1901 had re-elected Father Smolikowski, the Chapter Fathers had considered him to be intimately familiar with the thoughts and spirit of the Founders. They were absolutely correct in this assessment. No less remarkable were his moral qualifications. Smolikowski was a man of prayer as well as of action, a man of relentless will, ready to bear criticism if he felt the interests of the Church and the Congregation to be at stake. In this he practiced a rigid and inflexible stance. As has been seen, he refused to submit to any kind of negotiations and compromises, especially for the Chicago and Bulgarian houses. Had he bent a little and submitted many of the controversial points of the Constitutions to the Holy See and sought dispensations, much of the controversy would have been eliminated and the crisis in the Congregation would not have occurred. He was even willing to sacrifice losing half of the Community members rather than give in to their demands. It must be admitted that Smolikowski's

stubborn intransigence and narrow-mindedness provoked this crisis. On the other hand, there are those who praise Smolikowski as the saintly, fearless defender of orthodoxy and ecclesiastical right.²²³

Both Smolikowski and Abbot Serafini pointed to the “lack of ability to govern” as the chief cause of the crisis. It seems this judgment and assessment best described the historical reality.

The Great Constitutional Crisis of the Resurrectionists had its turbulence and polemical controversies. Of all the personalities involved, two men stand out for their energetic, unique character and their fearless advocacy of truth and charity: Abbot Mauro Serafini, O.S.B., who saved the Congregation in its “death throes” and Father John Kasprzycki, C.R., who was called to heal the wounds inflicted by this conflict. Another third individual surfaced, Archbishop Joseph Weber, an unexpected gift to the Congregation, who entered the Congregation in 1906, and, by his total dedication to the vowed life, became a symbol of hope and inspiration. All three helped to instill new energy into the apostolic activities of the Congregation and to establish true fraternal ties with all the members.

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¹ Jedin, *History of the Church*, IX, 283.

² *Ibid.*

³ See *Apostolic Constitution*, "Conditae a Christo," *Analecta Ecclesiastica*, December 1900, pp. 481-484. Also, *Osservatore Romano*, December 12, 1900.

⁴ *Acta Capituli Generalis, 1901*, pp. 2-15, CRA-R 62931. Also, Kwiatkowski, *Historia*, pp. 365-367.

⁵ *Acta Diurna Congregationis a Resurrectione DNJC (1890-1903), Domanda per l'approvazione delle nostre Costituzioni*, Romae, die 2 Octobris, 1901, CRA-R 66489. Smolikowski sent this sample copy of the Constitutions (*Constitutiones Congregationis a Resurrectione DNJC, Speciminis causa*, Romae, 1901) to the members before final approval. The Chicago provincial, Father John Kasprzycki, C.R., called his attention to paragraph 177, which stipulated that "each new mission should be staffed by at least two priests and one brother." Kasprzycki asked for a dispensation from this ruling in favor of the newly-founded St. Stanislaus Bishop and Martyr parish in Chicago (Cragin), which was composed of 86 families and could not support a staff of three. See John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated October 25, 1901, CRA-R 14741.

⁶ Thomas Esser, O.P. (1850-1926), was born April 7, 1850, in Germany. After his ordination to the priesthood in 1873, he was expelled from Germany because of the oppressive laws of the *Kulturkampf*. He travelled to Rome and here joined the Dominicans, professing his vows on January 17, 1879. As a Dominican he took graduate work in theology in Vienna, in philosophy at Maynooth, Ireland, and canon law at Freiburg in Switzerland (1891-1895) and at the Minerva in Rome (1895-1897). He was appointed to several sacred congregations: consultor of the Sacred Congregation of Bishops and Regulars (1897); Sacred Congregation of the Index (1900). He was consecrated titular bishop of Sinide on March 25, 1917. He died in Rome on March 13, 1926. See *Enciclopedia Cattolica*, V, 621.

⁷ *Normae, secundum quas S. Congregatio Episcoporum et Regularium procedere solet in approbandis novis Institutis votorum simplicium* (28 Junii, 1901). See Stanislaus Żelazek, C.R., *De Constitutionibus Congregationis a Resurrectione D.N.J.C.* (Romae, Pontificia Universitas Lateranensis, 1962), p. 82.

⁸ The *Decree* read: "His Holiness, Leo XIII, by Divine Providence Pope, in an audience granted to the undersigned Cardinal Prefect of the Sacred Congregation of Bishops and Regulars on the 17th day of February, 1902, in view of the commendatory letters of the Ordinaries of those places in which is found the Institute of the Resurrection of Our Lord Jesus Christ, has graciously approved and confirmed the officially corrected Constitutions described above, insofar as they are contained in this copy the autograph of which is preserved in the archives of this same Sacred Congregation and accordingly the same Constitutions are approved and confirmed by the tenor of the present decree, saving the jurisdiction of the Ordinaries in accordance with the Sacred Canons and Apostolic Constitutions. Given at Rome from the Secretariate of the above-mentioned Sacred Congregation of Bishops and Regulars on the 5th day of March, 1902. L ... S. Fr. Jerome M. Cardinal Gotti, Prefect. A. Budini,

Subsecretary.” See *Decretum*, N. 2119/15, *Constitutiones Congregationis a Resurrectione D.N.J.C.* (Romae, 1902), p. 83. Also, *Constitutions of the Congregation of the Resurrection of Our Lord Jesus Christ* (Rome, 1937), pp. 102-103.

⁹ Paul Smolikowski, C.R., Letter of Adolph Bakanowski, C.R., dated April 2, 1902, CRA-R 31253.

¹⁰ See Kwiatkowski, *Historia*, p. 503. Also, John Giecewicz, C.R., *Odbudowa i Rozwój Zgromadzenia Zmartwychwstania Pańskiego (The Reform and Growth of the Congregation of the Resurrection)* (Warszawa, 1936), p. 9.

¹¹ *Ibid.*, p. 9.

¹² *Regula Congregationis a Resurrectione DNJC* (Romae, 1882), par. 18, p. 14.

¹³ In the months that the consultor (Fr. Esser) worked on the Congregation’s *Constitutions*, he gained much insight from reading the *Annales dei Resurrezionisti*, but could not agree with the Congregation’s apostolic aim. He posed several questions: How could the care of parishes be one of the Congregation’s aims (*finis*)? How could something so unrelated to the Congregation be one of its main purposes? What if a bishop would not assign a parish? How then could the Congregation realize its aims? He assured Marzałkiewicz that the entire section on parishes would be drastically changed according to the new schema found in the *Norms*. See Władysław Marzałkiewicz, C.R., *Approbata Naszych Konstytucji* (1902), pp. 4-7, CRA-R 25056.1.

¹⁴ *Constitutiones* (1903), par. 183, 2/o, p. 54.

¹⁵ *Constitutio Generalis Congregationis a Resurrectione DNJC* (Romae, 1885), VI, 91, a, pp. 31-32. Father Semenenko wrote to Kajsiwicz: “... Any foundation of the Congregation should be composed of at least three members, for example, two priests and one brother.” See Peter Semenenko, C.R., Letter to Jerome Kajsiwicz, C.R., dated September 5, 1868, CRA-R 780.

¹⁶ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated March 4, 1904, CRA-R 31388.

¹⁷ Mrówczyński, *Smolikowski*, I, 555.

¹⁸ *Constitutiones* (1902), par. 251, p. 57.

¹⁹ *Ibid.*, par. 297, p. 68.

²⁰ *Ibid.*, par. 81, p. 21.

²¹ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated March 30, 1903, CRA-R 31332.

²² Cardinal Anthony Gotti (1834-1916), Carmelite (OCD), was born March 29, 1834, and professed vows as a Carmelite on November 7, 1850, and was ordained to the priesthood on December 20, 1856. He was elected procurator general of the Carmelites in 1872 and superior general in 1881 and 1889. He was a consultor to several congregations: Sacred Congregation of the Oriental Rites (1884), Sacred Congregation of Bishops and Regulars and the Sacred Congregation of the Holy Office. He was consecrated a bishop on March 27, 1892, by Cardinal Parocchi and nominated internuncio apostolic in Brazil on April 19, 1892. He was created a cardinal on November 29, 1895. He was conservative in regard to doctrine, yet liberal in respect to Church policy and a very able administrator. He died in Rome on March 19, 1916. See Ritzler-Sefrin, *Hierarchia Catholica*, VIII, 449. Also, Jedin, *History of the Church*, IX, 383-384.

²³ See Cardinal Gotti, *Ex Secretaria S. Congregationis Episcoporum et Regularium*, N. 2119-15, Romae, 8 Martii, 1902.

²⁴ *Acta Consilii Generalis*, VII, 18 Aprilis, 1902, p. 229.

²⁵ *Ibid.*, IV, 14 Martii, 1902, p. 227, CRA-R 66488/1.

²⁶ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated April 11, 1902, CRA-R 31256.

²⁷ Mrówczyński, *Smolikowski*, I, 489.

²⁸ *Acta Consilii Generalis*, IX, 3 Maii, 1902, p. 231, CRA-R 66488/1.

²⁹ See Cardinal Gotti, *Ex Secretaria S. Congregationis Episcoporum et Regularium*, N. 2119-15, Romae, 8, Martii, 1902.

³⁰ *Acta Consilii Generalis*, IX, 3 Maii, 1902, p. 231, CRA-R 66488/1.

³¹ *Constitutiones* (1902), par. 295, p. 67.

³² See Ladislaus Orpiszewski, C.R., Letter to Paul Smolikowski, C.R., dated May 5, 1902, CRA-R 26926.

³³ *Acta Consilii Generalis*, XII, May 30, 1902, pp. 233-234, CRA-R 66488/1.

³⁴ See Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated March 1, 1904, CRA-R 31383, in which he wrote: "... We cannot forget that Fathers Orpiszewski and Ofierzyński have done the most harm to our Congregation because *they alone* began to gossip and to inform people outside the Community." As a result of Orpiszewski's campaign, Bishop Pelczar intervened and wrote to Smolikowski, begging him to "hold on to the Polish mission in Paris at whatever cost." See Bishop Joseph Pelczar, Letter to Paul Smolikowski, C.R., dated December 18, 1902, CRA-R 40448.

³⁵ Ladislaus Orpiszewski, C.R., Letter to Francis Gordon, C.R., dated August 23, 1903, CRA-R 31576/1. A sample of the petition to the superior general was included in this letter. It was presented in the form of a resolution for each house to sign and send to the superior general. It was obviously a pressure tactic. The petition read:

Whereas, we, the undersigned ... taking into account that the Polish Mission is the cradle of the Congregation where our first Fathers labored; Whereas, the termination of this mission would result in great harm to the spiritual welfare of the people, especially in the situation they find themselves today, not being able to find anyone to give them spiritual care either at the present time or in the future;

Whereas, the petitions of the bishops and the Polish people point to the scandal that the termination of this mission would cause in Poland, thus diminishing the moral influence of the Congregation;

We petition you, Father General, to retain the Polish mission at Paris. This is the opinion and will of the majority of the members of the Congregation.

(Signatures)

³⁶ Stephen Ofierzyński, C.R., Letter to Paul Smolikowski, C.R., dated August 12, 1903, CRA-R 37464.

³⁷ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated May 28, 1902, CRA-R 31269.

³⁸ A canonical warning is part of the canonical process which leads to dismissal from a religious community. The cause for dismissal must be grave, external, imputable and juridically proven. One of the causes is obstinate disobedience. The reasons for dismissal are to be clearly expressed and the member is to be given every opportunity for defense. If the warning had no effect, another warning is to be given after an interval of at least fifteen days. If this latter warning is also ineffectual, ... after fifteen days from the last warning have passed in vain all the acts signed by the major superior and the notary are to be forwarded with the signed replies of the member to the supreme Moderator. The dismissal can take place only after a canonical process in which proofs are gathered and the member in question is given the right of defense and appeal. See *The Code of Canon Law* (1983), Canon 697, p. 127. Also,

Thomas P. Doyle, O.P., *Rights and Responsibilities, A Catholic's Guide to the New Code of Canon Law* (New York, Pueblo Publishing Co., 1983), p. 20.

³⁹ Mrówczyński, *Smolikowski*, I, 430-432. Father Weiler from Canada informed the superior general of the letter he had received from Orpizewski on September 25, 1903:

First of all I would like to let you know that Fr. Orpizewski has asked us also to make overtures so that the Paris mission not be abolished. He gives many reasons (which you well already know) why this mission ought to be continued. Although we don't know all the reasons for and against in this case, it seems that the circumstances are such that the mission ought not be abandoned. Since all the other religious have been driven from France, there must be a great need for priests. And then, the government leaves our mission be; the Cardinal Archbishop of Paris prays for its continuance; would we not merit everyone's reproach if we left precisely at this moment? The cause seems just, and therefore we hope you will not take it ill if we join our prayers to those of Fr. Orpizewski. ...

Your son in Xto
Anthony Weiler

See Anthony Weiler, C.R., Letter to Paul Smolikowski, C.R., dated September 25, 1903, CRA-R 32034.

⁴⁰ *Acta Diurna, C.R., Decretum*, 7 Januarii, 1903, CRA-R 66489. Also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated February 16, 1904, CRA-R 31380.

⁴¹ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated February 2, 1903, CRA-R 31320.

⁴² Mrówczyński, *Smolikowski*, I, 435. See Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated March 1, 1903, CRA-R 31383. Also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated February 16, 1904, CRA-R 31380.

⁴³ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated March 1, 1903, CRA-R 31322.

⁴⁴ *Acta Consilii Generalis*, VI, February 15, 1903, CRA-R 66488/1.

⁴⁵ *Acta Consilii Generalis*, VI, February 15, 1903, CRA-R 66488/1. Also, *Acta Diurna*, 55, February 15; 56, February 16, 1903, and 88, March 16, 1903, CRA-R 66489.

⁴⁶ Rev. E. Odelin, Letter to Paul Smolikowski, C.R., dated December 24, 1903, CRA-R 39219; also, Ks. Leon Postawka, Letters to Paul Smolikowski, C.R., dated January, 9, 1904, to October 14, 1904, CRA-R 44203 to CRA-R 44215.

Since Bakanowski wrote a daily inventory and corresponded with the superior general on a day-to-day basis seeking his advice and permission on all these items, Postawka's accusation, after a lapse of eleven years, was totally unfounded and a bit ridiculous. See Ks. Leon Postawka, *Pamiętniki (1863-1908) (Memoirs (1863-1908))*, 2 v. (Paris, 1908), II, 225. Also, Adolph Bakanowski, C.R., Letters to Valerian Przewłocki, C.R., January, 1893, CRA-R 9761-9776.

⁴⁷ See Ks. Leon Postawka, Letter to Paul Smolikowski, C.R., dated January 9, 1904, CRA-R 44203. Also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated February 19, 1904, CRA-R 31380. Also, Smolikowski, *Pamiętniki Ks. Postawki*, in Bakanowski's *Memoirs*, p. 220.

⁴⁸ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated April 23, 1905, CRA-R 31430.

⁴⁹ *Ibid.* Also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated April 23, 1905, CRA-R 31431. Also, James Jagalla, Letter to Ladislaus Zapala, C.R., dated January 20, 1920, CRA-R 16678.

⁵⁰ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated February 2, 1904, CRA-R 31379.

⁵¹ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated March 24, 1902, CRA-R 14750. John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated April 1, 1902, CRA-R 14752.

⁵² John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated April 8, 1902, CRA-R 14753.

⁵³ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated March 24, 1902, CRA-R 14750.

⁵⁴ John Kasprzycki, C.R., Letters to Paul Smolikowski, C.R., dated April 8, 1902, CRA-R 14754; April 14, 1902, CRA-R 14755.

⁵⁵ Father Ziemia served the parish from March to August, 1902, but was recalled mainly on the basis of the new Constitutions. See John Kasprzycki, C.R., Letters to Paul Smolikowski, C.R., dated April 14, 1902, CRA-R 14754 and June 17, 1902, CRA-R 14760. Also, John Iwicki, C.R., *The First Hundred Years, 1866-1966* (Rome, 1966), pp. 129-130.

⁵⁶ John Kasprzycki, C.R. Letters to Paul Smolikowski, C.R., dated April 8 and April 14, 1902, CRA-R 14753 and CRA-R 14754.

⁵⁷ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated April 1, 1902, CRA-R 14752.

⁵⁸ Mrówczyński, *Smolikowski*, I, 557.

⁵⁹ See John Czekaj, C.R., *Dzienniczek (Diary)*, typewritten, II, 38-39.

⁶⁰ *Acta Consilii Generalis*, IX, May 3, 1902, CRA-R 66490.

⁶¹ Mrówczyński, *Smolikowski*, I, 559-560.

⁶² John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated August 3, 1902, CRA-R 14763.

⁶³ See *Acta Consilii Generalis*, X, 26 May 1902, p. 233, CRA-R 66488/1. Also, Ladislaus Marzałkiewicz, C.R., dated May 29, 1902, CRA-R 25057.

⁶⁴ Kobrzyński himself realized the situation and accepted the post of superior reluctantly because he felt that his appointment would not please the Chicago Resurrectionists, especially the provincial [Kasprzycki]. He also doubted that the choice of Marzałkiewicz as visitor was wise because "nearly everyone in the Congregation regarded him as the mainspring behind the changes in the Congregation which brought about so much unrest." See Charles Simon Kobrzyński, C.R., Letter to Paul Smolikowski, C.R., dated June 15, 1902, CRA-R 23691.

⁶⁵ Open Letter to the Superior General from Chicago, dated September 9, 1902, CRA-R 14764.

⁶⁶ See John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated October 21, 1902, CRA-R 14764.1. Also Charles Simon Kobrzyński, C.R., Letter to Paul Smolikowski, C.R., dated August 27, 1902, CRA-R 23695.

⁶⁷ Paul Smolikowski, C.R., Letter to Ladislaus Marzałkiewicz, C.R., dated August 9, 1902, CRA-R 31279.

⁶⁸ Paul Smolikowski, C.R., Letter to Ladislaus Marzałkiewicz, C.R., dated August 12, 1902, CRA-R 31281.

⁶⁹ *Ibid.*

⁷⁰ Paul Smolikowski, C.R., "Quium saepius," *Litterae Circulares*, datum Romae, die 26 maii, 1902, CRA-R 65395.

⁷¹ The notorious letter referred to is Smolikowski's letter to Archbishop Feehan, dated January 15, 1897, CRA-R 31107.

⁷² Letter to Paul Smolikowski, C.R., CRA-R 31825.

⁷³ Anonymous Letter dated August 6, 1902, CRA-R 31823. Also, *Acta Consilii Generalis*, September 7, 1902, pp. 242-243, CRA-R 66488/1.

⁷⁴ *Ibid.*

⁷⁵ Charles Simon Kobrzyński, C.R., Letter to Paul Smolikowski, C.R., dated September 13, 1902, CRA-R 23697.

⁷⁶ Paul Smolikowski, C.R., Letter to Ladislaus Marzałkiewicz, C.R., dated August 12, 1902, CRA-R 31281.

⁷⁷ There were thirteen brothers stationed in Chicago. Charles Simon Kobrzyński, C.R., Letter to the Brothers of Chicago addressed to Brother Joseph Osowski, C.R., dated October 18, 1902, CRA-R 23697.1.

⁷⁸ Paragraph 177 of the Constitutions read: "A professed religious with perpetual vows cannot be dismissed from the Congregation unless he be found guilty of a grave external crime and be, furthermore, incorrigible. To be considered really incorrigible, however, Superiors must give him at different times two admonitions and corrections; if these prove to no avail, the Superior General, with his Council, shall weigh carefully all the circumstances of the case and decide whether there is cause for dismissal. After this, the same Superior General, with the consent of his Council, may issue the decree of expulsion or dismissal which, however, must be ratified by the Holy See before it becomes effective." See *Constitutiones Congregationis a Resurrectione DNJC* (Romae, 1929), par. 177, p. 55.

⁷⁹ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R. dated November 16, 1902, CRA-R 14766.

⁸⁰ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated October 21, 1902, CRA-R 14764.1.

Mother Celine Borzęcka, C.R., noted the message Father Kasprzycki asked her to convey to Father Smolikowski in Rome. She wrote of this conversation with Kasprzycki before leaving Chicago in the summer of 1902:

Mother, please beseech Father General to refrain from leaving us hanging on a thread. At the present time we really don't know what we are. Father Simon [Kobrzyński] keeps telling us that we are all excommunicated and should refrain from celebrating Mass because of our disobedience. I don't feel this way at all. We explained our position to the bishop. He tells us that we are all in order, even though we lack a superior.

So what if Father Simon is carrying the nomination in his pocket? His position should have been announced officially. The bishop maintains that as long as we did not receive a promulgation from the Propaganda, we are in order.

Why did Father General send us Father Marszałkiewicz? He had done nothing here; he behaved irresponsibly. We were all amazed. He did not help matters much when he displayed his credentials issued by the superior general to three individuals who were at lunch at the time. Only three people saw these papers, no one else. Who acts in such a fashion?

We can't have Father Simon as superior here. He is old and deaf. He should not have been selected for such a position in America. Father General is certainly aware of conditions here. Father Simon no longer is alert; he's constantly drowsy. I have the highest respect for Father Simon. He was my confessor, and still is — but he's not the man to be superior.

Not only is Father General remiss in looking after the American mission but also he is actually advising us to leave the Congregation and even wrote he will assist us to do this. Yet, one should always foster and support religious vocations.

The bishop remarked that the paragraph in the Constitutions which demands six priests to minister in a parish is very impractical. At times, in its initial stages of development, a parish is unable to support even two priests. What disheartened me the most was Father General's letter-writing campaign to all and sundry. This brings about disorder and a real lack of leadership. I thanked Father General for relieving me of my duties as provincial, but I've been a member of the Congregation for 23 years; and in a few more years I hope to die in the Congregation.

See Mother Celine Borzęcka, C.R., *Rozmowa Ojca Kasprzyckiego ze mną w.d. Wyjazdu Naszego z Chicago, 1902* (Father Kasprzycki's Conversation With Me on the Day of Our Departure from Chicago, 1902), CRA-R 61260/6a. When she boarded ship in New York, Mother Celine wrote this note to Father Kasprzycki:

Very Reverend Father,

Before leaving these American shores, I address these few words to you. The talk we had moves me to do so.

I implore you, Father, in the name of our blessed Father Semenenko to stand courageously, independent of any impressions which might sway your judgment, such as correspondence with R[ome] could do or from any suggestions of people around you.

I would not be so bold to ask this of you if I were not aware of your noble and superb disposition. Practically everything depends on you, Father. You are the leader of the younger element — they will follow your example.

We ask your prayers as we board ship.

Yours devotedly in the Lord,
C.B.

See Celine Borzęcka, C.R., Letter to John Kasprzycki, C.R., dated August 25, 1902, CRA-R 61260/2.

⁸¹ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated December 29, 1902, CRA-R 14770.

⁸² Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated July 9, 1902, CRA-R 31276.

⁸³ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated October 24, 1902, CRA-R 31295.

⁸⁴ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated May 21, 1902, CRA-R 31265.

⁸⁵ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated November 16, 1902, CRA-R 31297.

⁸⁶ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated December 6, 1902, CRA-R 31301. Also, *Ex Secreteria S. Congregationis Episc. et Regular*, 5590-15, 9 Decembris, 1902, CRA-R 65364-58.

⁸⁷ Bishop P.J. Muldoon, Letter to Paul Smolikowski, C.R., dated January 9, 1903, CRA-R 39531.

⁸⁸ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated February 6, 1903, CRA-R 31315.

⁸⁹ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated January 30, 1903, CRA-R 31311.

⁹⁰ Adolph Bakanowski, C.R., Letter quoted by Paul Smolikowski, C.R., dated February 3, 1903, CRA-R 31312.

⁹¹ Paul Smolikowski, C.R., Letter to Charles Simon Kobrzyński, C.R., dated July 9, 1902, CRA-R 31279.

⁹² See Paul Smolikowski, C.R., Letter to Leon Zbyszewski, dated March 28, 1903, CRA-R 31326.

⁹³ See Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated June 13, 1905, CRA-R 31433.

⁹⁴ See William Kloefer, C.R., Letter to Paul Smolikowski, C.R., dated April 5, 1902, CRA-R 19688.

⁹⁵ William Kloefer, C.R., Letter to Paul Smolikowski, C.R., dated April 29, 1902, CRA-R 19680.

⁹⁶ See John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated June 26, 1902, CRA-R 14761.

⁹⁷ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated June 20, 1902, CRA-R 31272.

⁹⁸ David Fennessy, C.R., Letter to Paul Smolikowski, C.R., dated June 4, 1902, CRA-R 12606. Also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated July 9, 1902, CRA-R 31276. It is interesting to note that St. Mary's house in Kentucky was in no way touched by the new legislation of the Constitutions, since it was one of the larger houses in North America, with three priests and seven lay brothers in residence.

⁹⁹ See *Acta Consilii Generalis*, September 7, 1902, p. 243, CRA-R 66488.1.

¹⁰⁰ *Ibid.* Father Anthony Weiler, C.R., was appointed by the general council with William Kloefer, C.R., as first councillor and Hubert Aeymans, C.R., as second councillor.

¹⁰¹ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated November 16, 1902, CRA-R 14766. It seems Smolikowski was in favor of relinquishing the Chicago parishes to the diocesan clergy because of the enormous debt which he considered a diocesan responsibility, since the monies were used to build diocesan parishes. He also saw the huge parishes developed by the Resurrectionists as an obstacle in the observance of their religious practices. Hence, neither he nor his council were in favor of petitioning the Holy See for dispensations for the vocal rebel group in Chicago. There are also indications, according to Kasprzycki and Bakanowski, that Marszałkiewicz, as procurator general, advised Smolikowski erroneously.

¹⁰² See Paul Smolikowski, C.R., Letter to Ladislaus Marszałkiewicz, C.R., dated August 12, 1902, CRA-R 31281.

¹⁰³ August Mosser, C.R., Letter to Paul Smolikowski, C.R., dated March 25, 1902, CRA-R 25764.

¹⁰⁴ August Mosser, C.R., Letter to Ladislaus Marszałkiewicz, C.R., dated March 25, 1902, CRA-R 25763.

¹⁰⁵ *Acta Consilii Generalis*, XVII, June 21, 1902, p. 286, CRA-R 66488.1.

¹⁰⁶ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated July 19, 1902, CRA-R 31277.

¹⁰⁷ Francis Xavier Wilemski, C.R., Letter to Paul Smolikowski, C.R., dated September 15, 1902, CRA-R 32194.

¹⁰⁸ Francis Xavier Wilemski, C.R., Letter to Paul Smolikowski, C.R., dated November 8, 1902, CAR-R 32196.

¹⁰⁹ Paul Smolikowski, C.R., Letter to Francis Xavier Wilemski, C.R., dated September 25, 1902, CRA-R 32195.1.

¹¹⁰ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated November 16, 1902, CRA-R 31297.

¹¹¹ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated January 30, 1903, CRA-R 31311.

¹¹² Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated December 6, 1902, CRA-R 31301.

¹¹³ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated April 23, 1903, CRA-R 31335.

¹¹⁴ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated February 6, 1903, CRA-R 31315.

¹¹⁵ *Korrespondencja Polska Sługi Bożego o. Pawła Smolikowskiego, C.R. (The Polish Correspondence of the Servant of God Paul Smolikowski, C.R.)*, Zebrał O. Jerzy Mrówczyński, C.R. (edited by Father Jerzy Mrówczyński, C.R.), I, Letter to Stephen Pawlicki, C.R., dated December 25, 1902, pp. 141-142.

¹¹⁶ The lay brothers of Chicago wrote a letter to the superior general pledging their loyalty and disassociating themselves from the dissenting priests. Eight brothers signed this pact of loyalty, namely, Brothers Joseph Osowski, C.R., Francis Mierzwa, C.R., Joseph Bizowski, C.R., Anthony Kuchta, C.R., Adrian Kaczeński, C.R., Robert Zumpetta, C.R., Clemens Baltruszajtys, C.R., and Michael Oleksiewicz, C.R. See Letter of the Chicago Brothers to Father Paul Smolikowski, C.R., dated September 8, 1902, CRA-R 63306.

¹¹⁷ See Paweł Smolikowski, C.R., *List Okólny, 4 Marca, 1903 (Circular Letter, March 4, 1903)*, CRA-R 31785.

¹¹⁸ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated March 28, 1903, CRA-R 31328; also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated March 15, 1903, CRA-R 31323.

¹¹⁹ Members of the Chicago Mission of the Congregation of the Resurrection, dated June 13, 1903, CRA-R 63309. The following Chicago Resurrectionists signed the petition: John Kasprzycki, C.R., Francis Gordon, C.R., Andrew Spetz, C.R., John Kruszyński, C.R., Stanislaus Siatka, C.R., Stanislaus Rogalski, C.R., John Obyrtacz, C.R., Felix Ladoń, C.R., Joseph Jelinek, C.R., Ladislaus Zapala, C.R., Francis Saborosz, C.R., John Piechowski, C.R., Theophilus Szypkowski, C.R., Paul Scheppe, C.R., John Anselm Babski, C.R., Vincent Rapacz, C.R., John Kosiński, C.R., Joseph Ziemba, C.R., and Seraphin Cosimi, C.R.

¹²⁰ Members of the Canadian Province, June 13, 1903, CRA-R 31828. Also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated October 31, 1903, CRA-R 31364. The Canadian Resurrectionists who signed the letter were: Anthony Weiler, C.R., William Kloepfer, C.R., Hubert Aeymans, C.R., Anthony Fischer, C.R., John Fehrenbach, C.R., Joseph Schweitzer, C.R., William Vincent Kloepfer, C.R., Theobald Spetz, C.R., and Francis Breitkopf, C.R.

¹²¹ See *Polak w Ameryce (The Pole in America)*, March 30, 1903, CRA-R 31855. Also *Dziennik Chicagoski (The Polish Daily News)*, April 3, 1903, CRA-R 31856. Also, Anonymous letter to John Kasprzycki, C.R., dated August 13, 1902, CRA-R 63308.1. The newspaper was published in Buffalo, New York, by Father John Pitass (editor from 1877 until 1920). In its reply to Father Smolikowski the paper underscored the fact that it had received its information from Resurrectionist sources.

¹²² Paweł Smolikowski, C.R., Letter to the Editor of *Polak w Ameryce (The Pole in America)*, dated March 11, 1903, CRA-R 31577.

¹²³ Paul Smolikowski, C.R., Letter to James Jagalla, C.R., dated March 30, 1903, CRA-R 31331.

¹²⁴ *Ibid.*

¹²⁵ Letter of the Executive Board of the Society of Polish Roman Catholic Priests of the United States: Rev. S. Nawrocki, Rev. J. Pacholski, Rev. F. Wojtalewicz, Rev. J. Szukalski, K. Gronkowski, to John Kasprzycki, C.R., dated November 10, 1903, CRA-R 14770.1.

¹²⁶ See Roger Aubert (ed.), *The Christian Centuries*, "The Church in a Secularized Society" (London, 1978), V, 17-18.

¹²⁷ Hubert Jedin (ed.), *History of the Church*, "The Church in the Industrial Age" (New York, 1981), IX, 385.

¹²⁸ Aubert, *The Christian Centuries*, V, 19.

¹²⁹ See L. Bedeschi, *Riforma religiosa e Curia all'inizio del secolo* (Milan, 1968), p. 115, quoted by Jedin, *History of the Church*, IX, 390-391.

¹³⁰ *Ibid.*, IX, 393.

¹³¹ *Ibid.*, IX, 393.

¹³² Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated August 11, 1904, CRA-R 31413. Also, Anonymous Letter, dated October 7, 1903, CRA-R 25056.2. Also see, James Jagalla, C.R., Letter to Paul Smolikowski, C.R., dated December 24, 1903, CRA-R 16559.

¹³³ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated August 11, 1904, CRA-R 31413.

¹³⁴ Paul Smolikowski, C.R., Letter to the Reverend Visitor, 1904, CRA-R 31830; also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated August 11, 1904, CRA-R 31413.

Msgr. Umberto Benigni organized an inquisitorial organization known as *Sodalitium Pianum* (*Fellowship of St. Pius V*) under the control of the Cardinal Secretary of State, which furnished denunciations of suspected individuals. Benigni's secret police used very arbitrary methods. Amid all the voluntary or paid spies of Benigni or the Holy Office, there was no escape in those years for the most casual of encounters. See Carlo Falconi, *The Popes in the Twentieth Century* (Boston, 1967), pp. 40-42. Also, Jedin, *History of the Church*, IX, 390-403. Also, Francis X. Murphy, C.S.S.R., *The Papacy Today* (New York, 1981), pp. 32-35; also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated August 11, 1904, CRA-R 31413.

¹³⁵ *Ibid.*

¹³⁶ See Adolph Bakanowski, C.R., Letter to Paul Smolikowski, C.R., dated February 23, 1904, CRA-R 10139. Also, Anonymous Letter, dated October 7, 1903, CRA-R 31413.

Father Bakanowski perhaps reflected the sentiments of many members when, dismayed and disconcerted over Marszałkiewicz's behavior, he wrote: "... He has a kind of pharisaical zeal. There is no one who believes that his actions are motivated by a love for the Congregation. ... Why this sudden zeal? He must have his own personal aims in mind." And again, "... I was terribly deceived by Fr. Marszałkiewicz" [at the last chapter].

See Adolph Bakanowski, C.R., Letters to Paul Smolikowski, C.R., dated February 10, 1903, CRA-R 10079; June 17, 1905, CRA-R 10190. Also, James Jagalla, C.R., Letter to Paul Smolikowski, C.R., dated April 28, 1910, CRA-R 16638.

¹³⁷ Paul Smolikowski, C.R., Letter to James Jagalla, C.R., dated July 9, 1904, CRA-R 31406.

¹³⁸ *Constitutiones Congregationis a Resurrectione*, D.N.J.C. (1902), par. 81, p. 21.

¹³⁹ Paul Smolikowski, C.R., Letter to Father Visitor, 1904, CRA-R 31830.

¹⁴⁰ *Ibid.*

¹⁴¹ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated October 12, 1903, CRA-R 31360.

¹⁴² Kalkstein, *Witness*, pp. 142-143.

¹⁴³ *Ibid.* Also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated October 12, 1903, CRA-R 31360; Letter to Adolph Bakanowski, C.R., dated February 8, 1904, CRA-R 31378. Letter to Vincent Moszyński, C.R., dated February 16, 1904, CRA-R 31380.

Within a year, however, Cardinal Respighi would uncover this whole plot and would tell Mothers Celine and Hedwig himself that a certain person (Marszałkiewicz) harmed them to such a degree that their whole situation looked critical. See Kalkstein, p. 160. Finally, after many painful disappointments, the Sisters of the Resurrection received the *Decretum Laudis*, the first decree of the Church's approval on May 6, 1905.

Msgr. Giorgi of the Sacred Congregation was perhaps the most influential in securing this approval. He was motivated by the holiness of Celine and Hedwig: *Adesso sono donne sante (Now they are holy women)*. *Ibid.*, pp. 162-163. But Father Marszałkiewicz, once a devoted friend, now avoided any meeting with Mothers Celine and Hedwig. This alienation bothered Mother Celine. She remarked: "I will go to him and ask him what he has against us." However, the other Sisters advised her against doing so. Later the Sisters regretted this advice because Mother Celine died without affecting any reconciliation between Marszałkiewicz and herself. He did attend her funeral and was observed standing behind a pillar, weeping. See Małgorzata Dąbrowska, C.R., *Matka Celina Borzęcka, C.R., W Setną Rocznicę Urodzin*, p. 77.

¹⁴⁴ Paul Smolikowski, C.R., Letter to Father Visitator, 1904, CRA-R 31830.

¹⁴⁵ The two previous petitions of resignation were addressed to the Sacred Congregation in November, 1902, and in May, 1903. The last petition was written on October 31, 1903. See Paul Smolikowski, C.R., Letters to Adolph Bakanowski, C.R., dated November 16, 1902, CRA-R 31297; to Vincent Moszyński, C.R., dated May 21, 1902, CRA-R 31338; to Adolph Bakanowski, C.R., dated October 31, 1903, CRA-R 31364.

¹⁴⁶ Paul Smolikowski, C.R., Letter to James Jagalla, C.R., dated July 9, 1904, CRA-R 31406.

¹⁴⁷ Paul Smolikowski, C.R., Letter to James Jagalla, C.R., dated July 9, 1904, CRA-R 31406.

¹⁴⁸ Paul Smolikowski, C.R., Letter to Msgr. Giustini, dated October 20, 1903, CRA-R 31594.

¹⁴⁹ *Ibid.*

¹⁵⁰ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated November 11, 1903, CRA-R 31369.

¹⁵¹ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated November 28, 1903, CRA-R 31367.

¹⁵² Cardinal Ferrata, Praef., *Ex Secretaria Praeaudatae Sacrae Congregationis Episcoporum et Regularium Decretum*, N. 11872-15, die 25 Novembris, 1903, CRA-R 31863.

¹⁵³ *Ibid.* Also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated December 5, 1903, CRA-R 31371.

¹⁵⁴ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated December 14, 1903, CRA-R 31372.

¹⁵⁵ *Ibid.*

¹⁵⁶ *Ibid.* Also, Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated December 7, 1903, CRA-R 31370.

¹⁵⁷ Cardinal John Puzyna, Letter to Paul Smolikowski, C.R., dated July 22, 1904, CRA-R 40567.

¹⁵⁸ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated December 14, 1903, CRA-R 31372.

¹⁵⁹ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated September 27, 1904, CRA-R 31421.

¹⁶⁰ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated December 14, 1903, CRA-R 31372.

¹⁶¹ John Kasprzycki, C.R. Letter to Paul Smolikowski, C.R., dated March 25, 1904, CRA-R 14773.

¹⁶² Vincent Moszyński, C.R., Letter to Paul Smolikowski, C.R., dated May 30, 1904, CRA-R 26109.

¹⁶³ James Jagała, C.R., Letter to Paul Smolikowski, C.R., dated July 14, 1904, CRA-R 16573.

Apparently the abbot did not make a good impression on Father Olejniczak. He wrote to Smolikowski: "... The Apostolic Visitor gives the impression that he knows nothing of the history of the Congregation, the Rule, or the purpose of our existence. He asked us about Father Semenenko's *Mystica* and the interpretation of obedience in our Rule which sounded absurd to him. He also does not accept our understanding of the apostolic life. It may be that we are misjudging him, but we are disappointed in him and somewhat peeved because of what he said to Archbishop Weber: that either we should disband or amalgamate with some other Congregation." See Thaddeus Olejniczak, C.R., Letter to Paul Smolikowski, C.R., dated July 21, 1904, CRA-R 16574. Father Jagała, also, had his doubts about the Visitor in his letter to the superior general: "... Father Visitor has strange notions regarding our work. I doubt very much whether he understands the general scope of our labors. He would want to make Benedictine monks of us. Italians don't have an understanding of apostolic life according to Father Pawlicki." See James Jagała, C.R., Letter to Paul Smolikowski, C.R., dated January 16, 1905, CRA-R 16582.

¹⁶⁴ Vincent Moszyński, C.R., Letter to Paul Smolikowski, C.R., dated August 6, 1904, CRA-R 26116.

¹⁶⁵ Cardinal John Puzyna, Letter to Paul Smolikowski, C.R., dated July 22, 1904, CRA-R 40567.

¹⁶⁶ Vincent Moszyński, C.R., Letter to Paul Smolikowski, C.R., dated August 6, 1904, CRA-R 26116.

¹⁶⁷ Francis Xavier Wilemski, C.R., Letter to Paul Smolikowski, C.R., dated August 1, 1904, CRA-R 32210.

¹⁶⁸ Adolph Bakanowski, C.R., Letter to Paul Smolikowski, C.R., dated July 26, 1904, CRA-R 10159; July 27, 1904, CRA-R 10160.

¹⁶⁹ See Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated August 21, 1904, CRA-R 31414.

¹⁷⁰ Adolph Bakanowski, C.R., Letter to Paul Smolikowski, C.R., dated July 28, 1904, CRA-R 10161.

Smolikowski himself agreed with the Abbot's appraisal when he wrote to Moszyński: "... As the Visitor commented: I was too soft in the exercise of authority and allowed Marszałkiewicz too free a hand. This is all very true. I do not have the gift of governing nor to restrain the overly-ambitious. It is for this reason that so much evil had befallen the Community. It is because I am at the head of the Congregation." See Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated August 11, 1904, CRA-R 31413.

¹⁷¹ Adolph Bakanowski, C.R., Letter to Paul Smolikowski, C.R., dated July 28, 1904, CRA-R 10161.

¹⁷² Abbot Mauro Serafini, O.S.B., Letter to Paul Smolikowski, C.R., dated July 28, 1904, CRA-R 31870. Also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated July 30, 1904, CRA-R 31409.

¹⁷³ Abbot Mauro Serafini, O.S.B., Letter to Paul Smolikowski, C.R., dated August 11, 1904, CRA-R 31871. Also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated July 3, 1904, CRA-R 31405.

¹⁷⁴ Anthony Weiler, C.R., Letter to Paul Smolikowski, C.R., dated September 17, 1904, CRA-R 32041. Also, David Fennessy, C.R., Letter to Paul Smolikowski, C.R., dated September 2, 1904, CRA-R 12621.

¹⁷⁵ William Kloepfer, C.R., Letter to Paul Smolikowski, C.R., dated December 19, 1904, CRA-R 19693. Also, Anthony Weiler, C.R., Letter to Paul Smolikowski, C.R., dated September 17, 1904, CRA-R 32041.

¹⁷⁶ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated September 27, 1904, CRA-R 31421.

¹⁷⁷ Abbot Mauro Serafini, O.S.B., Letter to Paul Smolikowski, C.R., dated September 6, 1904, CRA-R 31872.

Father Weiler informed Smolikowski of the Visitor's visit:

Most Rev. and Dearest Father General,

It is already two weeks since the Visitor was with us. He arrived Monday morning, the 29th of August, and left the following Saturday. He spoke with everyone individually, Fathers and Brothers; and the day before he left he gave the fathers a conference. ... The most important question for us was that point of the Constitutions, according to which there had to be at least six fathers to constitute a house and which, therefore, prohibited missions or parishes with a smaller number, as the Founding Fathers wanted. He explained that the Church would never permit this as a rule for a society with vows; for a society of priests without vows, yes. But, as an exception it would also be permitted to religious. So it seems to me that the idea of the First Fathers could be realized in some way. We hope that now everything will go well. ... The Visitor also told me that you intend to call me to Rome to be Rector of the seminary.

See Anthony Weiler, C.R., Letter to Paul Smolikowski, C.R., dated September 17, 1904, CRA-R 32041.

¹⁷⁸ Paul Sobczak, C.R. (1875-1922), was born in Jurkowo, near Poznań in Prussian-Poland on June 16, 1875, the son of Stephen Sobczak and Frances Dudziak. He entered the Congregation on July 12, 1898, professed first vows on November 22, 1899, and was ordained to the priesthood on June 6, 1903, in Rome. Smolikowski sent him to Canada in 1904, where he worked among the Poles at St. Mary's parish in Berlin (Kitchener) and became the founding pastor of Sacred Heart parish in 1912. Father Paul was a missionary to many of the Poles in the various regions of Canada: Cobalt, Hamilton, Brantford, Toronto and Cape Breton Island, Nova Scotia. He also served as temporary novice master in Berlin from September 18, 1908, to February 10, 1909. In 1913 he was granted a sick leave, after which he returned to Chicago and worked at the parishes of St. Hyacinth (1915-1916), St. Hedwig (1916-1920) and St. John Cantius (1921-1922). He died December 17, 1922, and was buried at St. Adalbert's cemetery in Niles, Illinois. See *Liber Professorum*, p. 119, CRA-R 7003. Also, Janas, *Dictionary*, p. 56.

¹⁷⁹ Paul Sobczak, C.R., Letter to Paul Smolikowski, C.R., dated December 13, 1904, CRA-R 29838.

¹⁸⁰ John Kasprzycki, C.R., Letter to Paul Smolikowski, C.R., dated September 19, 1904, CRA-R 14784.

¹⁸¹ Abbot Mauro Serafini, O.S.B., Letter to Paul Smolikowski, C.R., dated September 22, 1904, CRA-R 31874.

¹⁸² Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated December 28, 1904, CRA-R 31424.

Father Kasprzycki begged for more priests because, within a period of three months, in preparation for the Christmas holidays there would be more than 20,000 confessions to hear at St. Stanislaus Kostka parish; and the number of confessors would have to be increased. Letter to Paul Smolikowski, C.R., dated September 8, 1904, CRA-R 14783.

¹⁸³ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated September 27, 1904, CRA-R 31421.

¹⁸⁴ Abbot Mauro Serafini, O.S.B., Letter to Paul Smolikowski, C.R., dated September 22, 1904, CRA-R 31874.

¹⁸⁵ See Michael Jaglowicz, C.R., Letter to Paul Smolikowski, C.R., dated January 9, 1903, CRA-R 16903.

¹⁸⁶ Abbot Mauro Serafini, O.S.B., Letter to Paul Smolikowski, C.R., dated September 22, 1904, CRA-R 31874.

¹⁸⁷ Abbot Mauro Serafini, O.S.B., Letter to Paul Smolikowski, C.R., dated November 11, 1904, CRA-R 31876.

¹⁸⁸ See Abbot Mauro Serafini, O.S.B., *Document*, dated St. Louis, Missouri, November 11, 1904, CRA-R 31877.

¹⁸⁹ See Francis Xavier Wilemski, C.R., Letter to Paul Smolikowski, C.R., dated June 15, 1905, CRA-R 32212.

¹⁹⁰ See *Acta Consilii Generalis*, XXX, October 11, 1902, p. 246, CRA-R 66488/1. Also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated July 19, 1902, CRA-R 31277, February 20, 1903, CRA-R 31320, October 31, 1903, CRA-R 31364.

¹⁹¹ August Mosser, C.R., Letter to Andrew Spetz, C.R., dated March 14, 1904, CRA-R 25783.

¹⁹² *S. Congregatio Episcoporum et Regularium*, No. 11014-15, dated September 30, 1903, CRA-R 65364.

¹⁹³ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated October 7, 1903, CRA-R 31359.

¹⁹⁴ August Mosser, C.R., Letter to Andrew Spetz, C.R., dated March 14, 1904, CRA-R 25783.

¹⁹⁵ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated April 20, 1904, CRA-R 31399.

¹⁹⁶ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated February 14, 1904, CRA-R 31379.

¹⁹⁷ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated April 20, 1904, CRA-R 31398.

¹⁹⁸ August Mosser, C.R., Letter to Andrew Spetz, C.R., dated March 14, 1904, CRA-R 25783. Also, Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated April 20, 1904, CRA-R 31398.

¹⁹⁹ August Mosser, C.R., Letter to Andrew Spetz, C.R., dated March 14, 1904, CRA-R 25783.

²⁰⁰ *Ibid.*

²⁰¹ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated April 20, 1904, CRA-R 31398.

- ²⁰² Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated December 12, 1904, CRA-R 31424.
- ²⁰³ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated March 28, 1905, CRA-R 31428.
- ²⁰⁴ Card. Ferrata, Praef. *Decretum*, N. 18622-15, Romae, 13 Martii, 1905, CRA-R 31879.
- ²⁰⁵ Maurus M. Serafini, O.S.B., *Litterae Circulares*, 31, Martii, 1905, CRA-R 31879.
- ²⁰⁶ See *Acta Capituli Generalis, 1905, Electio Delegatorum ad Capitulum Generale Extraordinarium proximo mense Julio Celebrandum*, CRA-R 62932.
- ²⁰⁷ Vincent Moszyński, C.R., Letter to Paul Smolikowski, C.R., dated April 20, 1905, CRA-R 26126.
- ²⁰⁸ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated June 13, 1905, CRA-R 31433.
- ²⁰⁹ *Ibid.*
- ²¹⁰ Paul Smolikowski, C.R., Letter to Vincent Moszyński, C.R., dated April 24, 1905, CRA-R 31430.
- ²¹¹ Paul Smolikowski, C.R., Letter to Adolph Bakanowski, C.R., dated July 6, 1905, CRA-R 31425.
- ²¹² *Ibid.*
- ²¹³ *Acta Capituli Generalis, 1905*, CRA-R 62932. Also, Kwiatkowski, *Historia*, p. 337. The two superiors from Chicago were chosen only after the Apostolic Visitor received a dispensation for them from the Sacred Congregation of Bishops and Regulars, since the two Chicago houses were not canonically established. See *Acta Capituli Generalis, 1905, Electio Delegatorum*, CRA-R 62932.
- ²¹⁴ *Acta Capituli Generalis, 1905, Relatio de statu Congregationis*, CRA-R 62932. Also, Kwiatkowski, *Historia*, p. 378. Smolikowski's report also touched on the Polish College, the closing of the Paris mission, the economic condition of the Roman house and, finally, the coronation ceremony of the statue of Our Lady of Mentorella in 1901.
- ²¹⁵ *Constitutiones Congregationis a Resurrectione DNJC* (1902), "De Domibus Congregationis," par. 183, p. 45.
- ²¹⁶ *Acta Capituli Generalis, 1905*, Sessio I, pp. 2-3, CRA-R 62932. Also, Kwiatkowski, *Historia*, p. 380.
- ²¹⁷ *Acta Capituli Generalis, 1905*, Sessio II, pp. 3-4, CRA-R 62932. Also, Kwiatkowski, *Historia*, p. 381.
- ²¹⁸ *Acta Capituli Generalis, 1905*, Sessio III, pp. 4-5, CRA-R 62932. Also, Kwiatkowski, *Historia*, p. 381.
- ²¹⁹ *Acta Capituli Generalis, 1905*, Sessio IV, pp. 8-11. Also, Kwiatkowski, *Historia*, pp. 381-382.
- ²²⁰ *Acta Capituli Generalis, 1905*, Sessio V, p. 11. Also, Kwiatkowski, *Historia*, p. 382.
- ²²¹ *Acta Capituli Generalis, 1905*, Sessio VI, pp. 11-12. Also, Kwiatkowski, *Historia*, p. 382.
- ²²² *Ibid.*
- ²²³ See Mrówczyński, *Smolikowski*, I. 625-626. Also, O. Jerzy Mrówczyński, C.R., *Sylwetka Człowieka (A Profile of a Man)* (Kraków, 1976), pp. 54-54a.