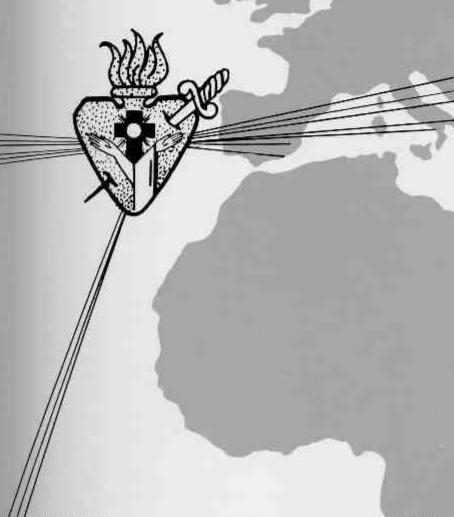
THE APOSTOLATE OF THE FELICIA

UNITED STATES

Archdioceses: Baltimore, Boston, Chicago, Detroit, Hartford, Kansas City (Kansas), Los Angeles, Milwaukee, Newark, New York, Philadelphia, San Antonio, St. Paul, Washington, D.C.

Dioceses: Albany, Altoona, Austin, Belleville, Bismarck, Brooklyn, Buffalo, Burlington, Camden, Cleveland, Dallas-Fort Worth, Des Moines, Eric, Fall River, Fort Wayne, Grand Island, Grand Rapids, Green Bay, Greensburg, Harrisburg, Joliet, La Crosse, Lansing, Lincoln, Madison, Manchester, Marquette, Mobile-Birmingham, Norwich, Ogdensburg, Oklahoma City-Tulsa, Paterson, Peoria, Pittsburgh, Portland, Providence, Rockford, Saginaw, Springfield, St. Joseph, Steubenville, Syracuse, Toledo, Trenton, Wheeling, Wilmington, Worcester

SISTERS IN THE CATHOLIC CHURCH



CANADA

Archdiocese: Toronto

Dioceses: Hamilton, Pembroke

BRAZIL

Archdioceses: Rio de Janeiro, Sao Paulo

Diocese: Niteroi

EUROPE

TTALY

Headquarters of the Congregation: Rome

POLAND

Archdioceses: Cracow, Warsaw

Dioceses: Czestochowa, Katowice, Lublin, Lodz, Lubaczow, Opole, Pelplin, Przemysl, Sandomierz, Tarnow, Włocławek, Wrocław

Magnificat

NIHIL OBSTAT S. J. Sierakowski Censor Librorum August 22, 1955

IMPRIMATUR

♣ Josephus Aloisius Burke

Episcopus Buffalensis

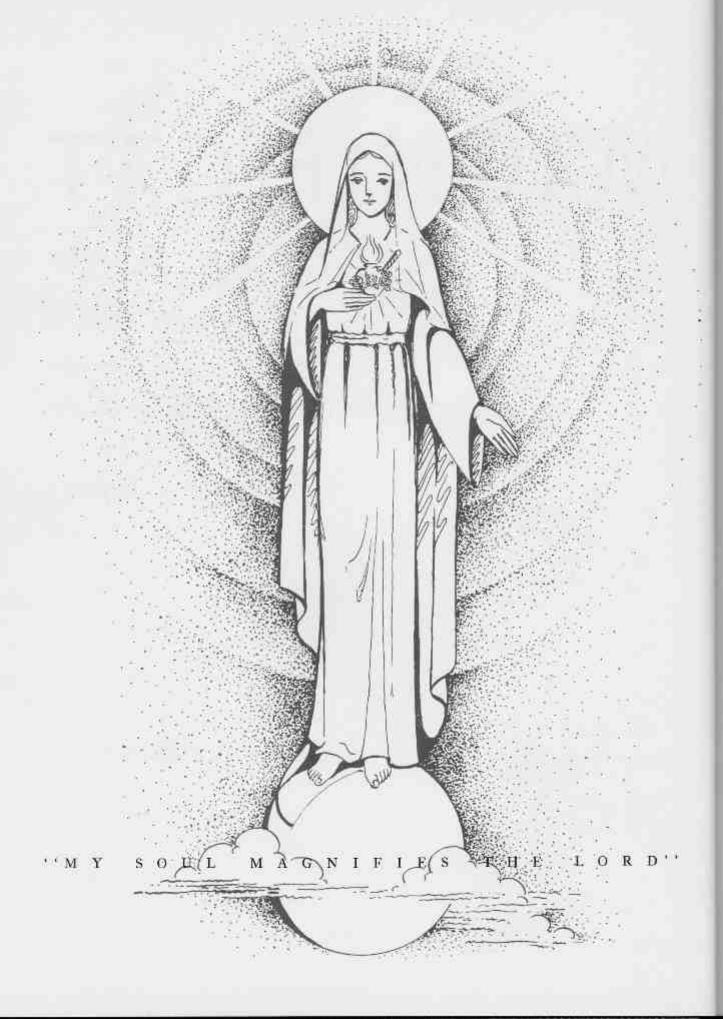
September 8, 1955

MAGNIFICAT

A Centennial Record of the Congregation of the Sisters of Saint Felix

(The Felician Sisters)

1855 · NOVEMBER · 1955



In Thanksgiving

TO THE IMMACULATE HEART OF MARY

OUR MOTHER AND QUEEN

WE LOVINGLY DEDICATE

THE HARVEST OF

THE FIRST HUNDRED YEARS



His Homseus Pore Pius XII

and the second s



Fins pp. XII

Die 27 Januarii 1955



HIS EMINENCE VALERIO CARDINAL VALERI Profect of the Sacred Congregation of Religious



SACRA CONGREGATIO DE RELIGIOSIS

February 18, 1955

Dear Very Reverend Mother General,
This Sacred Congregation has learned with great pleasure that your Institute is preparing to commemorate a great event in the course of this year. It was, in fact, on the Feast of the Presentation of the Virgin Mary, 1855, that your revered foundress, Mary Angela Truszkowska, kneeling before an image of Our Lady of Czestochowa, solemnly consecrated herself to the service of the Mother of God.

Since this act has always been considered the beginning and the point of departure of the foundation of your Institute, you are, in effect,

celebrating your centenary

A hundred years of life constitute a long period of time, sufficient, certainly, to give a definite judgment on the development and the fruits of the little seed which, on that day, Mary Angela Truszkowska placed at the

feet of Our Lady and confided to her care,

A small seed, indeed, since at that moment the foundress had at her side only her cousin, Clothilde, and a venerated Capuchin Father of Warsaw, her Director. But what cannot the grace of God accomplish when He finds a heart that is generous and eager to follow His inspirations and His Will, at the cost of any sacrifice, however great.

In a very short time, many young women united themselves with the foundress to help her and to follow her in her works of charity and in the path of perfection. In 1858, she was made superior of the institute, which very soon spread to many parts of Poland and subsequently to the United

States, Canada, and Brazil.

Today with great satisfaction we see that that little seed has become a great tree whither every kind of moral and material need comes to seek shelter. The Congregation of the Sisters of St. Felix of Cantalice numbers, in fact, over 4,600 members.

This is because the foundress had built her institute on the solid and unshakable foundations of humility, of retirement from the world, and of mortification, of which she herself was to give such a shining example

during her long illness.

For this she placed herself under the mantle of St. Francis and chose as Patron one of his humblest followers, St. Felix, the Capuchin lay Brother, who because of his gentleness and simplicity was so dear to St.

Philip Neri and to the people of Rome.

May this genuine Franciscan spirit, characterized as it is by humility and charity towards one's neighbor, animate ever more and ever better the members of the congregation confided, Very Reverend Mother General, to your direction. Then its future will be assured and the fruits of sanctity will increase for the glory of God and the salvation of souls.

It is with these sentiments, and with a thought, of sadness as well as of hope, for those sisters who are separated by force from the motherhouse in Rome, that I extend to you my good wishes and beg God to bestow on the Congregation of St. Felix on this memorable anniversary, abundant graces and blessings, and that Franciscan joy which brings peace and all that is good -- Pax et Bonum.

With sentiments of deep respect, I remain, Very Reverend Mother,

Yours sincerely in Christ,

Prefect of the Sacred Congregation of Religious

Televis hand, Valen



His Eminence Clement Cardinal Micara Cardinal Protector of the Congregation of the Felician Sisters



Roma February 20, 1955

The good Felician Sisters are celebrating this year the first Centennial of their existence and those who are witnessing it and who appreciate their zeal and fervor are especially happy and bless the Lord with them on this occasion.

He, who has the good fortune to have been appointed the Protector of their congregation by the Highest Pontiff, is the first to feel this holy joy in his heart. Particularly since these hundred years of existence have been truly full of good and holy works which warrant me to entertain the fondest hopes for the congregation and the fruitfulness of their works which God will still allow them to perform for His glory.

The hundredth anniversary marks an important milestone in the history of any congregation; it affords an opportunity to reflect on the past, and

almost compels reflection and resolutions for the future.

The Felicians may regard the years that have passed with serenity, hope, and profound filial gratitude towards God; for, guided by the spirit of their Foundress, Mother Mary Angela Truszkowska, they have developed and expanded the congregation to which she gave life and which she entrusted to them. They have fostered the spiritual heritage of their Mother and cared for it that it would bear fruit.

Those who in all justice appreciate the congregation of Mother Trusskowska may admire the mysterious ways of the Lord, who has sustained her daughters through various and unending difficulties. The work of their Mother, as all other good and purposeful works, encountered numerous

obstacles in the beginning.

The Felician Sisters have always founded their works on lively faith, ardent charity, and undaunted hope in the help and grace of the Lord. They have found strength in prayer, mortification, poverty, fidelity to their

vocation and to the Rule of the congregation.

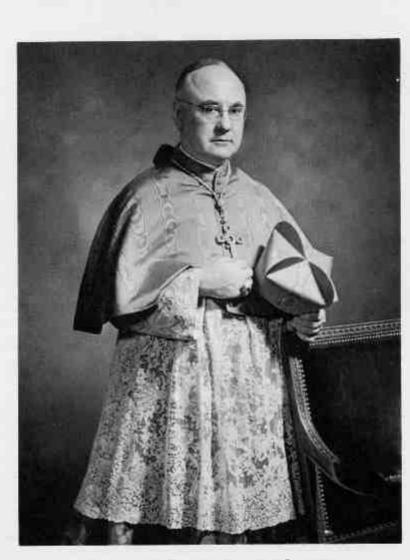
Not without profound meaning, therefore, is the fact that their Foundress chose as a model of her congregation St. Felix of Cantalice, a most humble Capuchin lay-brother, who was the very embodiment and the purest expression of the true Franciscan spirit. Thus prepared and formed, the Felicians were able to take part in the happy growth of the congregation by founding numerous homes in the United States, Brazil, Canada, and in our own Rome. In those places they conduct hospitals, clinics, schools, and other institutions wherein reigns the spirit of our Lord Jesus Christ, charity, and fraternal unity. Everywhere the sisters enkindle the fire of zeal which burns in their own hearts.

At the close of the first hundred years and at the dawn of the second, it is a pleasure to be able to extend to the Congregation of the Felicians our warmest wishes for ever-increasing and continuous growth. May our Lord grant that it grow not only in number of sisters, but above

all, in fervor, zeal, and the observance of the Holy Rule.

May the blessings of our Lord, which, with all our heart, we invoke in abundance upon these very good sisters, be their strength, their reward, and their consoling certainty that they are on the road that God has assigned them, and whereon He wants them to advance in perfection and sanctity.

Cardinal Protector of the Congregation of the Felician Sisters



His Eminence Francis Cardinal Spellman Archbishop of New York



April 2, 1955

Dear Reverend Mother:

How like the years in Mother Mary Angela's life are the years that today witness Poland betrayed, her Church captive and persecuted. It is significant that the Centenary of the Congregation of the Sisters of St. Felix of Cantalice so closely resembles the captive years of Polish history during which Mother Angela founded the Felician Congregation.

These past one hundred Felician years are grace—encrusted pages in the history of the Church, whereon God in His eternal design brought forth holy women to serve His Church and a suffering nation with a blend of active charity and intense spirituality. Now, as then, these years of our generation have need of holy women inspired by the Franciscan ideal of "repairing the Church of God," and filled with Felician zeal to do "all through the Heart of Mary in honor of the Most Blessed Sacrament."

I pray God's blessings upon you and the thousands of Sisters who have done so much these past eighty years for the Church in America. I am grateful to God for the sixty-three Sisters of St. Felix who teach in the schools of the Archdiocese of New York. I congratulate them in this Centenary Year of the founding of their Order.

I pray that your individual and corporate devotion to the Divine Heart of Jesus will lead those whom you serve in the way of Christ, Our Lord. In His name, my blessing upon you and the Sisters of the Congregation of St. Felix.

Off. Cardinal Spellman

Archbishop of New York



His Eminence Edward Cardinal Mooney Archbishop of Detroit



Detroit, Michigan March 21, 1955

Dear Reverend Mother:

I am very happy to join with the friends of the Felician Sisters on three continents in extending heartfelt congratulations on the occasion of

the one hundredth anniversary of the founding of the Congregation.

My desire to do so in a knowledgeable way has led me to read the edifying story of the Congregation's beginnings in Poland and the amazing

record of its growth especially in our own country.

It is with understandable gratitude and pride that we in Detroit note three outstanding facts in the history of the Felician Sisters in the United States. Eight years after the first American foundation in Polonia, Wisconsin, the Felician Motherhouse was established in Detroit. For eighteen years thereafter the marvelous expansion of the Community was directed from this center. As a result, four of the seven American Provinces of the Congregation have been immediately connected with the Detroit Motherhouse.

The third noteworthy fact is the loyalty of the Felician Sisters in America to the broad Catholic spirit of service which the foundress, Mother Angela Truszkowska, breathed into her pioneer associates. The American foundations have fostered this admirable spirit in two significant ways. In their dedicated service to the Polish immigrants who thronged into this country after the Civil War the Felician Sisters stood ready to take up any good work that would protect and foster the faith of these newcomers and their children in a strange land. This concern for a special language group extended to the native born descendants of these immigrants whose religious needs were still served in parishes created for their fathers. At the same time, however, the Sisters were ever willing to serve other needy minority groups and have been outstanding in their work for the Indians and Negroes. And more recently, in our own age of transition and of integration of the younger element in all racial groups into new parishes which our present day shift of population makes necessary, the broad spirit of Mother Angela is evident in her daughters' desire to take their part in this Catholic development of today.

On this auspicious occasion, therefore, I join with other interested members of the American Hierarchy in thanking the Felician Sisters for their special contribution to the Church in our country in meeting the problems which multi-lingual immigration presented. At the same time I fervently invoke the blessing of God on their continuing and ever expanding

service under the changed conditions that obtain in America today.

Cordially yours in Christ,

Archbishop of Detroit



HIS EMINENCE JAMES CARDINAL McGUIGAN
Archbishop of Toronto



Archdiocese of Toronto Chancery Office

+

April 27, 1955

Very Reverend and dear Mother:

It is with great joy that I learn that you are about to celebrate the Centennial Anniversary of your glorious Community. We know in this Archdiocese from the work that your Sisters are doing how bravely you are carrying on the work started in your beloved Poland one hundred years ago and we rejoice that we have the privilege of having a number of your Sisters at work here. We pray that your work everywhere may continue to flourish and increase, and that even in Poland your Sisters may be able to carry on their charitable work.

No words of mine could tell you the feelings of admiration and gratitude I have towards you for having allowed your Community to come and work among our dear Catholics of this Archdiocese and especially among the Polish people. We cling to the hope that the day will soon come when Poland will again open its arms to the great works which you began and which, thanks be to God, are still operating at least to a certain extent. Be assured then that I join with you and with all your friends throughout the world in wishing you a very happy festival on the occasion of your Centennial and that the next century may be as beautiful and as abundant in fruit for God as the last.

Begging a remembrance in your prayers, I am,

Devotedly yours in Christ,

Archbishop of Toronto



HIS EMINENCE SAMUEL CARDINAL STRITCH Archbishop of Chicago



Chicago, Illinois January 30, 1955

My dear Mother Mary Simplicita:

The Founding of the Congregation of Sisters of St. Felix of Cantalice on November 21st, 1855, in Warsaw was indeed a blessed event for the Church in the United States. From out of Catholic Poland, these Sisters came to us to consecrate their lives in religion to the care and education of the children of the good Catholic Poles, who had come to our country to make a mighty contribution to the Church in the United States. They came in numbers, and they came in the spirit of their Holy Patron. What they have done, is just one of those marvels of Divine Grace which have enriched the Church of God. No single need here has been as great as the need of Catholic Schools for our Catholic children. The Felician Sisters have been a mighty force in the meeting of this need. Their centenary this year will unite all of us with them in their Hymn of Thanksgiving.

Particularly the Archdiocese of Chicago has been blessed by God with the Felician Sisters. Here their works of piety are outstanding. By their example and their labors they have enriched the Archdiocese. Truly, we thank God for having given us these consecrated virgins, who mystically walk in the train of the Lamb in our classrooms and institutions. We of Chicago want to celebrate with them their centenary and say to them how much we prize them.

Years will come and other centenaries, and the years to come will be filled with holy things. As we thank God for the past, we beg Him to bless the years to come of this Congregation of devoted religious.

With best wishes,

Sincerely yours in Christ,

+ Am a san our

Archbishop of Chicago



HIS EMINENCE CHARLES CARDINAL DE VASCONCELLOS MOTTA Archbishop of Sao Paulo



Sao Paulo, March 15, 1955

To the Reverend Felician
Sisters who, in commemoration
of the centennial anniversary
of the foundation of their
congregation, have established
their first home in this
archdiocese of Sao Paulo our
blessings which we also extend
to all the rest of the
Felician Sisters.

+ (. Cari. Wolla

Archbishop of Sao Paulo



HIS EMINENCE JAMES CARDINAL DE BARROS CAMARA Archbishop of Rio de Janeiro



Rio, February 28, 1955

From the bottom of our
heart we send our best
blessings to the Reverend
Sisters of St. Felix who,
crowned by so many merits and
surrounded by the gratitude of
so many nations, celebrate the
centennial of their
foundation.

+ Jaime Carder Camara

Archbishop of Rio de Janeiro



His Eminence James Cardinal McInture Archbishop of Los Angeles

interprincipal de la company de la compa



Los Angeles, February 1, 1955

My dear Mother Simplicita:

I am happy to learn that your Congregation will this year commemorate the Centennial of the Founding of the Community.

I am sure this is an occasion of great joy to you, and a review of the accomplishments of these years will bring much credit to the members who have consecrated themselves and their works in the service of God.

Joining with you in prayerful gratitude, I am

Faithfully in Christ,

Archbishop of Los Angeles

Shawe land Mohryer.



His Eminence Stephen Cardinal, Wyszynski Archbishop of Gniezno and Warsaw Primate of Poland



I raise my pastoral hand to gladden you with the blessed sign of the triumphant Cross. May its strength confirm you in the name of the Father and of the Son and of the Holy Ghost.

Amen.

+ Afon Kard. Hyporl

Warsaw, Easter, 1953



His Excellency the Most Reverend Amleto Giovanni Cicognani Archbishop of Laodicea Apostolic Delegate to the United States



March 25, 1955

Reverend Mother:

On this historic occasion of the celebration of the Centenary of the founding of the Congregation of the Sisters of St. Felix of Cantalice, Third Order of St. Francis, by Reverend Mother Mary Angela, Sophia Truszkowska, it is my privilege and great joy as Apostolic Delegate in the United States of America to convey to the Felician Sisters heartfelt and warmest congratulations and all best wishes.

The extensive accomplishments of the Sisters during these hundred years have been marvelous and providential. My attention is naturally focused on the Felician Sisters in this country where they arrived as a little band of five on the 20th of November, 1874, and started their work on the following day, the feast of the Presentation of Mary in the Temple. Since the woods of central Wisconsin first resounded with their prayers in 1874, their Community has enjoyed a rapid and phenomenal progress. Convinced of the verity of the motto given them by their first Director, Father Joseph Dabrowski, "God is my strength," the Sisters felt that there was nothing they could not accomplish. No field of Christian endeavor was left unploughed. The Felician Sisters opened schools, hospitals, orphanages, institutions for special care of children, homes for the aged, hospices for immigrants, sponsored retreats and social welfare, wrote and published books and provided for the missions with assistance and personnel. To do all this the tiny fire-ridden Community of Wisconsin grew to seven provinces in fifty-six dioceses with 3620 Sisters. "God is my strength"; there is no other explanation.

With the Felician Sisters in the United States and throughout the world, especially those behind the Iron Curtain, we rejoice on this glorious Centenary and join with them in offering a fervent "Te Deum" to the Almighty One Who chose and inspired them and with Whose grace they have cooperated so generously and so fruitfully through these ten decades. May their blessings and rewards

be manifold.

Sincerely yours in Christ,

Archbishop of Laodicea
Apostolic Delegate



MOTHER MARY SIMPLICITA, C.S.S.F. Superior General of the Felician Sisters



CURIA GENERALIS SORORUM FELICIANARUM

August 22, 1955

In presenting this book to our beloved sisters, kind benefactors and dear friends, we are laying open before them the whole treasure of God's bounty lavished upon our Congrega-

tion during the past century.

May the sight of God's mercies to us fill our hearts, dearest sisters, with fullest admiration and an ever-grateful "Deo gratias:" And may our thanksgiving rise unto heaven in the words of Our Lady's sublime canticle, an unique expression of her own grateful soul to the Heavenly Father.

pression of her own grateful soul to the Heavenly Father.

As for you, our dear friends and benefactors, we wish to have you share our joy today just as you have shared your temporal goods with us in our hour of need. Come and join us in our song of thanksgiving to Almighty God who called us to fulfill His eternal designs under the patronage of the poor and humble St. Felix, for you have been a part of His plan, too. May this book be a token of our sincerest gratitude to you.

Yours in the Immaculate Heart of Mary,

Mother May Simplicita C. S.S.F.

Mother Mary Simplicita, C.S.S.F. Superior General of the Congregation of the Sisters of St. Felix

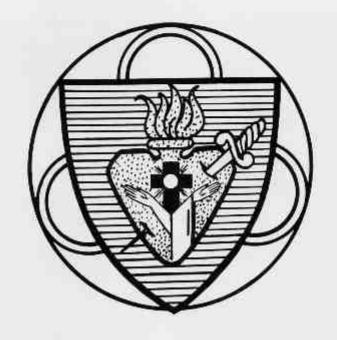


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Foreword

When Love Incarnate was carried by a young Maiden on a mission of service, a burst of exultation, spontaneous in expression, though composed over a lifetime, echoed through an obscure hill-town of Judea. That paean of praise and thanksgiving, the "Magnificat" of the Mother of God, belongs to the ages; for Mary has given her song to every soul in whom Love Incarnate has been born anew.

Mary's canticle of joyful thanksgiving has been adopted, in a particular manner, by the Congregation of the Sisters of St. Felix from the very first moments of its existence. It has been cherished as a precious heritage by each Felician Sister who through the past 100 years dedicated her life to carry Love Incarnate on a mission of service—100 years down the hills and valleys of time carrying God to the little and the poor—1∞ years hidden in the Immaculate Heart of

Mary as an Adorer of Atonement to the Eucharistic Christ.

"Magnificat!" sang another handmaid of the Lord whose lowliness God has regarded—the beloved Foundress of the Felician Sisters, Mother Mary Angela Truszkowska. Coincident with Mary's triumph in the definition of the dogma of the Immaculate Conception was the birth of a melody of service in the depths of Mother Angela's soul and the song was taken up by all the valiant pioneers. Its joyous descant pierced the black clouds of suppression and surged forth from grateful hearts reunited in Cracow. "Magnificat!" The canticle of trust sailed across the ocean to the New World with Mother Mary Monica and Mother Mary Cajetan, and the obligato of love flowed into Canada. Its sublime tones aroused enthusiasm for missions in Brazil. "Magnificat!" And the last echoes of the refrain rang at the portals of Rome.

Now, as the congregation endeavors to express adequately its gratitude to the Immaculate Heart of Mary for a century of immeasurable graces through

her, no other words are more appropriate than her own, "Magnificat!"

But the Immaculate Heart pleads for reparation. If the hearts of the sisters are to beat in rhythm with her jubilant "Magnificat," then their souls must simultaneously echo her humble "Fiat," for only lips that whisper "Fiat" can

rightfully sing "Magnificat."

The mission of reparation has always been a part of the Felician way of life. May the thousands of voluntary daily acts of atonement of the thousands of Felician souls throughout the century be a joyful tribute to the Immaculate Heart of Mary, for in the life of a Felician as in the life of Mary, the "Fiat" and "Magnificat" should be one.

The tones of Mary's voice in her "Fiat" and "Magnificat" have never faded into silence. They are ever recurrent, ever new. May the weak, faltering voices of the Felicians in harmony with the pure, strong, everflowing voice of Mary, never tire until, united in everlasting joy, they shall sing together the eternal

MAGNIFICAT!

HUSTORICAL SKETCH

He who is mighty has done great things for me."



A reproduction of the original picture of O.L. of Czestochowa, titled "The Foundress" by Mother Mary Angela who received it in 1855 from the president of the St. Vincent de Paul Society. It is still venerated in the chapel of the provincial motherhouse in Cracow.

Historical Sketch of the Congregation

1. THE SOWING 1855-1863

THE HUNDRED-YEAR story of the "great things" which God has done for the Congregation of the Sisters of St. Felix began in 1855 in Warsaw, Poland, in the heart of a crucified nation, partitioned sixty years earlier by Russia, Prussia, and Austria. Attempted insurrections against the oppressors all failed, resulting only in severe reprisals, which tended to weaken the already waning spirit of the nation.

Simultaneously, however, there arose among the Poles a number of lay and religious groups that devoted their energies to the intellectual, moral, and religious regeneration of the op-

pressed people.

In the midst of these currents, the Congregation of the Felician Sisters sprang up, both a product of the times and an answer to its needs. This first religious congregation of women in Poland to combine social action with a life of prayer and penance was but an extension of the beautiful harmony of charity and contemplation that characterized the life of its Foundress, Sophia Truszkowska.

The eldest of a family of four girls and three boys, Sophia was born on May 16, 1825, in Rossian-occupied Kalisz. Until her twelfth year she remained under private tutorship in the deeply religious and cultural atmosphere of the Truszkowski home. Then followed four years at a private academy in Warsaw, whither the

family had moved in 1837.

Attracted from childhood to the religious life, Sophia in her teens decided to enter the cloistered order of Visitation, but the illness of her father interfered with these plans. In silent prayer at the cathedral of Cologne, she understood that it was not to the cloister that God was calling her—but where, she did not know.

Upon the suggestion of her spiritual director, Father Honorat Kozminski, a zealous young Capuchin, Sophia became a Franciscan tertiary. Enrolling also in the Society of St. Vincent de Paul, she devoted herself to works of charity. On her daily errands of mercy to the poorer districts of Warsaw, she became aware of the sad plight of orphaned and neglected children.

Moved to pity, she rented a small flat in 1854 and gathered a number of orphans and aged women. Here she instructed the children in religion and other rudimentary subjects and trained them in habits of piety, courtesy, and cleanliness. Thus the "Institute of Miss Truszkowska" came into existence. Sophia's cousin, Clothilde Ciechanowska, soon joined her in this work.



Institute of St. Felix, formerly the Zaluski Library, cradle of the congregation in Warsaw

The following year, the Institute was moved to larger quarters. On November 21, 1855, the feast of the Presentation of the Blessed Virgin Mary, Sophia and Clothilde, kneeling before an image of Our Lady of Czestochowa, solemnly consecrated their lives to her service. This has since been considered the founding day of the new religious congregation.

When in time several other young women joined the two, Father Benjamin Szymanski, provincial superior of the Warsaw Capuchins, arranged to have the group organized into a religious sisterhood of the Third Order of St. Francis. Father Honorat was appointed director, becoming thus the co-founder of the congregation. He clothed the first ten novices on April 10, 1857, on which day Sophia assumed the

name of Sister Mary Angela.

The sisters gave no thought to the naming of their congregation. It was the inhabitants of Warsaw who called them the "Sisters of St. Felix," or simply the "Felician Sisters," because of their frequent visits with the children to the shrine of St. Felix in the Capuchin church. Recognizing in this incident the hand of God, the sisters adopted the name and entrusted their congregation to the patronage of the Capuchin lay brother, St. Felix of Cantalice.

In their early zeal, the sisters undertook all types of charitable works for the moral and religious reform of the nation.

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At the convent in Warsaw they conducted as orphanage and a school for poor girls, a hour for aged women, a forty-bed hospital, a catechamenate, and a secular Third Order of St. Francis Elsewhere in the city they were in charge of a asylum for fallen women and a convalescent home for poor women.

Most far-reaching in its effects was their social work among the peasants, to whom the ministered in twenty-seven rural social centers which served as schools, dispensaries, community centers for youth, and meeting places for

religious instruction of adults.

In 1860, at the request of a number of the sisters who desired to lead a strictly contemplative life, a separate cloistered branch was formed under the austere rule of St. Clare. In obedience to Father Honorat, Mother Angels spent two years in the cloister, after which she returned to the active group as superior general of the entire community.

The congregation continued to grow in membership and works of mercy. Nine years after its founding, there were two hundred sisters, at

whom twenty were strictly cloistered.

II. THE DARK NIGHT 1863-1869

During the days of the Insurrection of 1863, the institutions of the Felician Sisters were transformed into provisional hospitals for friend and foe alike. After the failure of the uprising, the Russian government retaliated with repressive measures aimed particularly at the religious orders and congregations. Among the first to feel the blow were the Capuchins, who on November 28, 1864, were forced to withdraw from Warsaw. Scarcely a month later, on December 17, the Felician Sisters received the long-dreaded order to disband. The cloistered sisters were transferred to the Bernardine convent in Lowicz—but those of the active branch were ordered to return to their families as laywomen.

Mother Angela remained in the convent to the last, solicitously providing for her departing daughters. Advised by Father Honorat in a letter she joined the sisters in Lowicz, from where she sustained her other daughters by letters and prayers. The disbanded sisters continued to lead a religious life underground, gathering whenever possible for community prayers and performing works of mercy under obedience to Mother Mary Magdalen Borowska, delegated as superior.

Then came a brighter day. On September 1, 1865, the feast of the Nativity of Our Lady, Mother Angela was notified that Emperor Francis Joseph had granted permission to establish a Felician motherhouse in Austrian Poland, where the sisters had conducted a nursery since 1861. She immediately shared the news with the cloistered sisters, and the entire group recited a grateful "Magnificat," which since has been adopted as the hymn of thanksgiving of the congregation.

Unable to leave Lowicz because of ill health,

Mother Angela sent orders to the disbanded sisters to meet in Cracow. Here on November 21, 1865, a Mass was celebrated to mark the rebirth of the congregation. The following May the Foundress rejoined the active branch of the community and guided its rapid development in the new territory.

The congregation had passed its brief trial. But a long dark night still awaited the Found-

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Realizing that her failing health and impaired hearing were handicapping her efficiency, Mother Angela—then scarcely forty-four years old humbly resigned from the office of superior general in 1869. The remaining thirty years of her life, though hidden in Christ, were radiant with the virtues that were to become the distinctive heritage of the Felician Sisters. Loving reparation to the Eucharistic Christ through the Immaculate Heart of Mary was the golden theme of her life. Plunged into the bitter night of the spirit, her soul became ever more serene and detached from creatures. Completely submissive, she never interfered with the government of the congregation she had founded, but spent her days in prayer, in tending flowers for the altar, and in sewing church vestments. It was her mission now, as she expressed it, "to pray for the sanctification of the community, entrusting it unceasingly to the Hearts of Jesus and Mary, that it may conform with God's designs."

III. GROWTH AND DEVELOPMENT

POLAND 1869-1945

Mother Angela's unfinished term of office was completed by Mother Anna Bielska. In 1871 Mother Mary Magdalen Borowska was elected superior general, a position which she held for the next forty-four fruitful years.



Immaculate Heart of Mary Provincial Motherhouse, Smolensk Smet, Cracow. (Temporary general motherhouse from 1870 to 1970)

The congregation spread to all sections of Austrian Poland, conducting schools, nurseries, student resident homes, sewing centers, orphanages, asylums for the aged, and catechetical centers. The sisters also organized and directed sodalities, tertiary groups, associations of the apostleship of prayer, and societies of the Most Blessed Sacrament and of the Immaculate

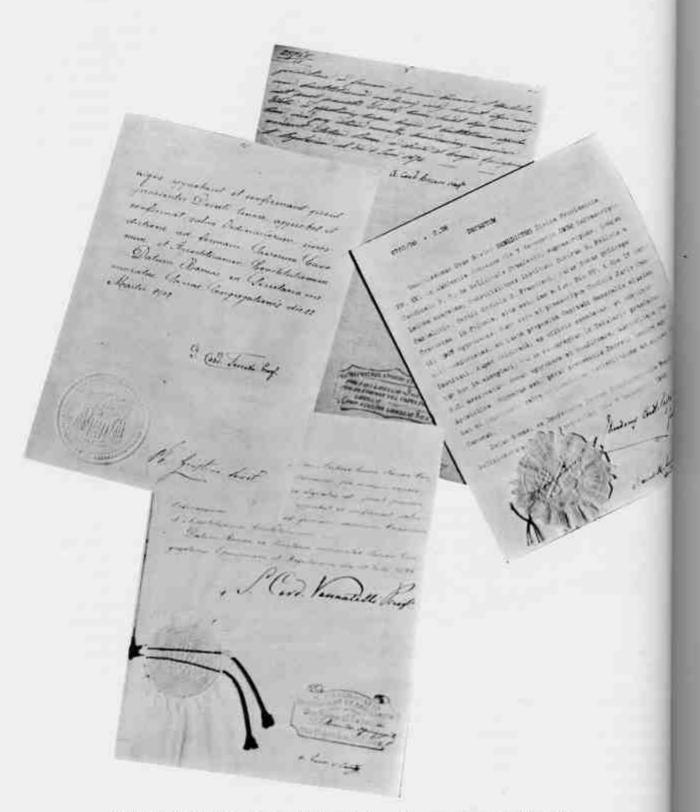
Heart of Mary.

In 1871, the cloistered sisters moved from Lowicz to Przasnysz, where their one and only convent still exists. Complying with the wishes of the Holy See, they formed an independent community, known as the Capuchin Nuns, retaining a genuine affection toward the active group, whom they regard as their elder sisters.

From her solitude, with the prayerful interest of a true mother, the Foundress followed all the events of these years. Especially consoling to her heart were the decree of commendation issued by the Holy See, on June 1, 1874; the opening of the first American mission of the Felician Sisters on November 21, of the same year; the granting of permission for daily exposition of the Blessed Sacrament in the Cracow motherhouse chapel, in 1882; and the final papal approval of the congregation issued July 19, 1899.

News of this last event found Mother Angela confined to the infirmary. Her illness, diagnosed finally as internal cancer, had been progressing steadily, and her days were now drawing to an end. Inner desolation intensified the physical pain, but she suffered in silence pressing a crucifix to her heart. On Tuesday, October 10, 1899, Mother Angela quietly went to meet her

God.



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Papal decrees bearing the temporary and final approbations of the congregation and its Constitutions



Temb of Mother Mary Angela Truszkowska in the Cracow proencial motherhouse

Clergy, sisters, and lay people came from all parts of Austrian Poland to pay tribute to this humble servant of God. Her body was laid to rest in a special mortuary chapel at the provincial motherhouse, but her spirit has remained with her daughters, strengthening and leading them on the royal road of reparation.

Nourished by the prayers and sufferings of its now deceased mother, the congregation began to grow into a mighty tree. In 1907 came the final papal approbation of the Constitutions. Two years later, the general administration, having been separated in 1901 from the provincial administration on Smolensk Street, was transferred to new headquarters on Batory Street in Cracow. In 1910 a second province was formed with its motherhouse in Lwow.

World War I brought suffering and privations to the institutions of the sisters, especially those in the Lwow province. The congregation now directed its charity toward the wounded and homeless in Poland and elsewhere.



Our Lady of the Sacred Heart, first general motherhouse, Batory Street, Cracow, from 1969 to 1952

When the country once again gained freedom, the sisters resumed their work in the territory formerly occupied by Russia. In 1921 they organized a new Warsaw province, with the motherhouse in then the suburban Wawer, where they also opened a private high school and junior college. On the eve of World War II there were approximately 800 sisters in the three Polish provinces.

When war broke out again in Poland in 1939, the sisters served their suffering countrymen in hospitals and in their institutions, which they opened to the homeless and hungry refugees. The congregation shared in all the bitter agony of the invasion of Nazi and Soviet troops. Many of the institutions conducted by the sisters were demolished or badly damaged, and a number of sisters were imprisoned or interned in concentration camps. Enemy troops successively occupied the provincial motherhouse in Wawer and the general motherhouse in Cracow and disbanded the sisters of the Lwow province.

After the cessation of hostilities the sisters resumed their work in schools and institutions wherever possible, reaching for the first time into the westernmost regions of Poland regained from the Germans.

AMERICA 1874-1945

In the meantime the Felician tree was spreading its branches across the United States, where the sisters had gone upon the invitation of Father Joseph Dabrowski, a pioneer missionary among the immigrant Poles. Blazing the trails in this new venture for God and souls were Mother Mary Monica Sybilska, superior, Sister Mary Cajetan Jankiewicz, Sister Mary Wenceslaus Zubrzycka, Sister Mary Vincentine Kalwa, and Sister Mary Raphael Swozeniowska.

They arrived in Polonia, Wisconsin, on the eve of November 21, 1874, and soon opened a school, an orphanage, and a school for aspir-

ants to religious life.

Poverty, privations, and destructive fires marked the pioneer years, but numerous recruits swelled the ranks of the congregation. Requests for teaching sisters from parishes as far distant as the New England states led in 1882 to the transfer of the first provincial motherhouse to a more central location, Detroit.

In the next fifty years, five additional provinces were formed, with motherhouses in Buffalo (1900), Chicago (1910), Lodi, New Jersey (1913), Coraopolis, Pennsylvania (1920), and Enfield, Connecticut (1932). The American foundations grew rapidly, surpassing their mother community in Poland more than four times in number of members and institutions.

This development can be attributed in large measure to the vigorous leadership of three founders. Mother Monica, the first provincial superior and mistress of novices, firmly molded the religious life of the sisters in the expiatory spirit of Mother Angela. Mother Cajetan exerted a notable influence on the educational principles of the congregation during thirty years as organizer and principal of school community supervisor of schools, and last provincial superior. Father Dabrowski, whater founded the first Polish-American seninary for priests in Detroit, was father, directly and friend of the Felician Sisters for twenty nine years. He extended his solicitude to at their needs, himself giving an eloquent example of complete dedication to God and souls.

Under such direction the congregation under took an extensive apostolate, primarily, thous not exclusively, among the Polish immigrant and their children, seeking to guide them in the harmonious development of their triple cultural heritage as Catholics, Americans, and Poles.

Education on all levels—elementary through college—became the major field of the sisten activity in America. To the needy child, the sisters stretched forth a charitable hand in a phanages, nurseries, summer community coters, a home for the mentally handicapped, psychological and child guidance clinic, and a diocesan maternity and nursery home. The also opened two residence homes for working girls and two homes for the aged. In 1937 the added nursing in hospitals to their works a mercy.

Aiming, in the spirit of their Franciscan we cation, to restore the Church of God, the sixuused various other means of gaining souls, sat as catechetical instruction, lay retreats, Carlolic lending libraries, and mission activity both at home and in Canada and Mexico.

IV. TOWARD NEW HORIZONS 1945-1955

The last decade of the centennial has witnessed many far-reaching developments in the congregation and the widening of its apostolic horizons.

In 1946 at a general chapter held in Cracow, the sisters elected American-born Mother Mary Simplicita Nehring as fifth superior general of the congregation. That same year the disbanded Lwow province was reorganized in Przemysl.

A joyful "Magnificat" resounded through the community when the informative process of beatification of Mother Mary Angela was initiated in Cracow on October 28, 1949. Her body was publicly exhumed on May 23, 1950, and the

process formally concluded on January 12, 1991. In Warsaw, that date also terminated the same process in the cause of Father Honorat. It January, 1952, the documents of Mother Angela's process were taken to Rome.

The sisters, indeed, had need of the inspired example of their Founders, now that the curtain of Communism was falling on Poland. The activities of the congregation were gradually curtailed. Ousted from all schools, except the one in Wawer, the sisters turned to charitable and social work in the parishes and rural districts. In the spring of 1950 when the superior general and three other American members if

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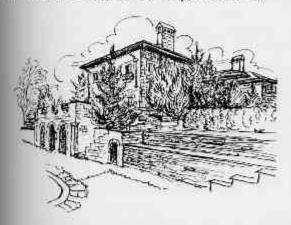
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the general council were forced to leave Poland, the generalate was transferred temporarily to the United States, Ponca City, Oklahoma.



Assumption of the Blessed Virgin Mary, provisional general untherhouse, Ponca City, Oklahoma, from 1950 to 1953

On November 1 of the Holy Year 1950, the Felician tree spread its branches to Brazil, South America, where the sisters labor to bring the people closer to God through missionary work.

Several momentous affairs were transacted at the first extraordinary chapter of the congregation held in Ponca City in April, 1953. The Customs and Constitutions were revised; a seventh American province was formed in Ponca City as a division of the Chicago province; the mission in Brazil became a general commissariat while the one in Canada a provincial commissariat of the Buffalo province; it was agreed to transfer the general motherhouse to Rome, where a building had already been purchased the preceding year by the Rev. John Mickun, pastor of St. Mary Parish, Reading, Pennsylvania. In August, 1953, the general administration was permanently transferred to Rome to the new general motherhouse which was entrusted to the patronage of Our Lady Mediatrix of Grace.

On March 23, 1954, the superior general, Mother Mary Simplicita, set out for Rome, from whence she directs the reparatory apostolate of the Felician Sisters for the greater glory of God and for the salvation of the souls of many.



Our Lady Mediatrix of Grace, present general motherhouse, Rome, since August, 1953

November 21, 1855—Warsaw, Poland—Sophia Truszkowska consecrates her life to the service of Our Lady. A new religious congregation is born.

November 21, 1955—Poland, United States, Canada, Brazil, Rome—More than 4,600 Felician Sisters—in ten provinces, on three continents, with the general motherhouse in the Eternal City—rededicate their lives to the ideals of their Foundress, the Servant of God, Mother Mary Angela Truszkowska

- . . . the Franciscan ideal of bringing God to the little and the poor
- . . . the Felician ideal of loving reparation

ALL THROUGH
THE HEART OF MARY
IN HONOR OF THE
BLESSED SACRAMENT!

Because He who is mighty has done great things for me. . . .

Highlights in the Felician Annals

- 1825 May 16, birth of Sophia Camille Truszkowska, Foundress of the congregation
- 1855 November 21, the founding of the community in Warsaw on Mostowa Street under the name of the Institute of St. Felix

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- April 10, Good Friday, the reception ceremony of the first ten sisters; Sophia Truszkowski named Sister Angela
- 1858 Transfer of the Institute of St. Felix to the former Zaluski Library on Danillowiczowski Street
- Mother Angela chosen superior general
 Opening of the rural social center at Ceranow, the first of twenty-seven, organized at the
 request of the Agricultural Society
 At Ceranow, also the establishment of the first novitiate and a training center for educational
 and social work
- 1860 Division of the congregation into two branches: the purely contemplative and the contemplative-active
- 1861 Founding of the first mission in Austrian Poland, a nursery on Wesola Street in Cracow
- Solemn consecration of the entire congregation to the Immaculate Heart of Mary
 Suppression of the congregation and of all its missions in areas under the Russian rule
 Departure of the Felician contemplatives for temporary residence to the convent of the Bernardine Sisters in Lowicz
- Authorization by the Austrian government for the congregation to settle in southeastern Poland
 Reestablishment of the congregation and the erection of the novitiate in Cracow
- 1869 Mother Angela's resignation from the office of superior general Mother Mary Ann Bielska named substitute to complete Mother Angela's term
- 1871 Election of Mother Mary Magdalen Borowska as second superior general
 Transfer of the Felician contemplatives from Lowicz to a permanent residence in Przasnyst,
 as a separate congregation, finally and officially approved by the Church in 1924 under the
 name of Capuchin Nuns
- 1873 Opening of the "student kitchen" at Cracow, known as "Sister Samuela's Kitchen" in operation till the present day
- Presentation of the "decretum laudis" to the congregation by the Holy See
 Departure of five sisters for America in answer to the request of Father Joseph Dabrowski and the opening of the first school, orphanage, and school for aspirants in Polonia, Wisconsin
- Complete destruction of the church, school and convent in Polonia by two successive fires Erection of the first American province in Polonia with Mother Mary Monica Sybilska as
- provincial superior
 Transfer of the motherhouse from Polonia to Detroit, Michigan; province named the Presentation of the Blessed Virgin Mary; Father Dabrowski continuing as director and chaplain Establishment of the Seminary of the Felician Sisters as a teacher-training institution by state charter

- 1883 Beginning of daily exposition of the Blessed Sacrament at the provincial motherhouse of the Immaculate Heart of Mary on Smolensk Street in Cracow

 Later after the approval of the Constitutions all motherhouses of the congregation granted the privilege of daily exposition
- 1887 Establishment of the first mission beyond the boundaries of Poland in Czerniowce, Ukraine Opening of the first home for the aged on American soil in Manitowoc, Wisconsin
- 1899 Final approbation of the congregation and the temporary approval of its Constitutions October 10, death of Mother Mary Angela Truszkowska, in Cracow
- Erection of the second American province, named the Immaculate Heart of Mary, in Buffalo, New York
- 1903 February 15, death of Father Joseph Dabrowski, the founder of the American foundation Establishment of a mission at Bosnia, today's Yugoslavia Opening of the first home for working girls in Buffalo, New York
- 1905 Fiftieth anniversary of the congregation's founding
- Final approbation of the Constitutions by a decree of the Holy See Death of Mother Mary Cajetan Jankiewicz, the pioneer organizer and supervisor of Felician schools in America
- 1909 Transfer of the generalate from the provincial motherhouse on Smolensk Street to new quarters on Batory Street in Cracow
- Erection of the third province, named Mother of Good Counsel, in Milwaukee, Wisconsin Also, founding of the second province in Poland, named Our Lady of Czestochowa, in Lwow
- 1911 Death of Mother Mary Monica Sybilska, the pioneer superior of the American foundation and the first provincial of the Detroit province
- Erection of the fourth American province, named the Immaculate Conception, in Lodi, New Jersey
- Death of Mother Mary Magdalen Borowska, second superior general, in office for forty-four years

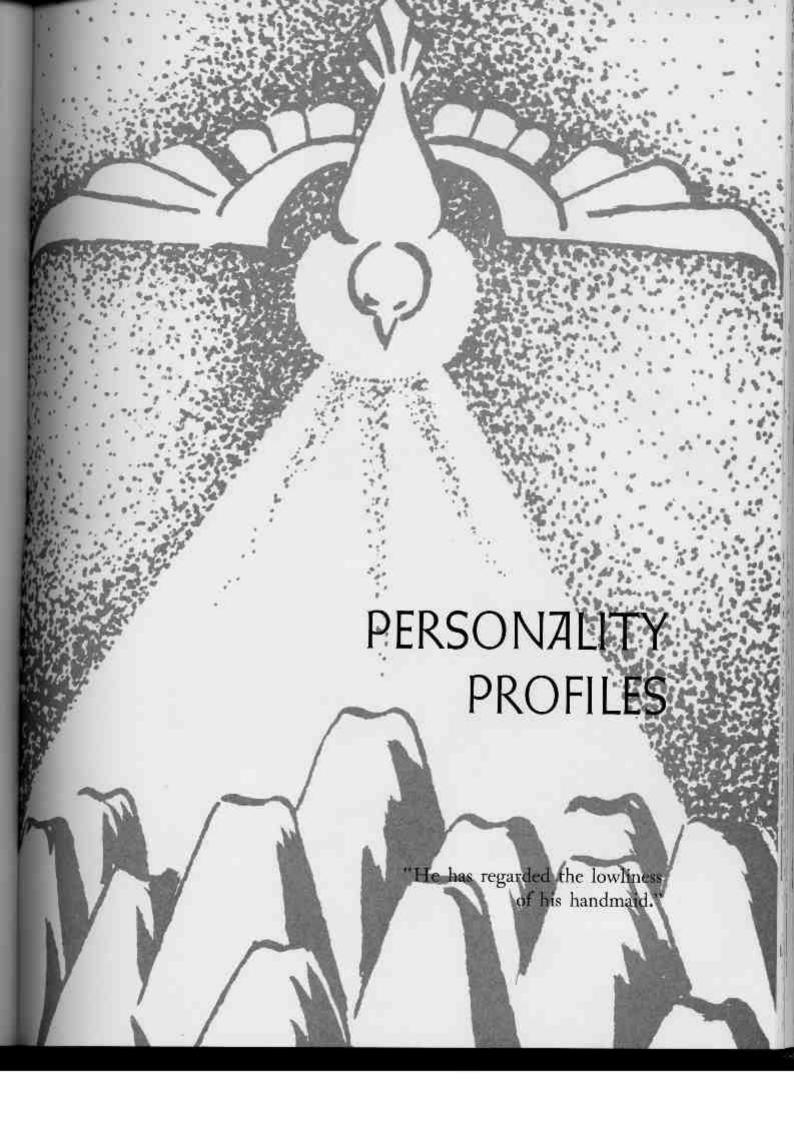
 Mother Mary Honorata Kummer, vicar general, chosen substitute, in office five years because World War I prevented the holding of a general chapter

 Sisters' entry into the secondary teaching field
- 1916 December 16, death of Father Honorat Kozminski, co-founder of the congregation
- 1917 First group of Sisters sent for higher studies at Catholic University of America in Washington, D. C.
- Election of Mother Mary Bonaventure Stawska as third superior general
 Modification of the congregation's Constitutions in accordance with the new Code of Canon
 Law
 Erection of the fifth province in America, named Our Lady of the Sacred Heart, in McKeesport, Pennsylvania
- 1922 Departure of the first group of American sisters for higher studies at the Jagellonian University of Cracow

 Erection of the third province in Poland, named Queen of Poland, in Wawer, then a suburb of Warsaw
- 1923 Opening of the Immaculate Conception Summer Normal School at the Immaculate Conception motherhouse in Lodi, which developed into a junior college in 1941
- 1924 First publication of monthly periodicals in three American provinces: PROMYK (discontinued 1947), Chicago; NASZE PISEMKO (discontinued 1948), Detroit; AVE MARIA, Buffalo
- 1927 Transfer of the Mother of Good Counsel Province from Milwaukee to Chicago, Illinois

- 1928 Reception of a doctor's degree by the first Felician at the Catholic University of America, Washington, D. C.
- 1929 Attainment of a doctor's degree by a Felician at the Jagellonian University of Cracow; the first religious in Poland to do so
- Transfer of Our Lady of the Sacred Heart Province from McKeesport to Coraopolis, Pennsylvania
 Election of Mother Mary Pia Schweda as fourth superior general
 Erection of the sixth province in America, named Our Lady of the Angels, Enfield,
 Connecticut
 First American inter-provincial pedagogical convention in Detroit
- Transfer of the Presentation of the Blessed Virgin Mary Province from Detroit to Livonia,
 Michigan
 Establishment of the first Canadian mission in Toronto
 Organization of the Presentation Junior College in Livonia
- Opening of the first American hospital under Felician management in Centralia, Illinois
 Opening of St. Rita's Home for mentally retarded children under five at Getzville, New York
- 1942 Inauguration of a Psychological and Child Guidance Clinic in Buffalo, New York
- 1943 Departure of a group of sisters from the Good Counsel Province of Chicago for work among Polish war orphans at the Santa Rosa Colony, Mexico
- Organization of Our Lady of the Angels Teacher Training Institute at the motherhouse in Enfield, Connecticut, which developed into a junior college in 1950
- At Przemysl, the establishment of a central house for the Lwow province, after the occupation of the latter by the Russians

 Beginning of the informative process in Warsaw for the beatification of Father Honorat Kozminski, co-founder
- Opening of a senior Madonna College for women at the Presentation of the Blessed Virgin Mary motherhouse in Livonia
- 1949 Beginning of the informative process in Cracow for the beatification of Mother Mary Angela Truszkowska
- Temporary transfer of the generalate from Cracow, Poland, to Ponca City, Oklahoma
 Exhumation of the body of the Foundress
 Departure of a group of sisters to the first Felician mission in Brazil
 Holy Year Pilgrimage to Rome of Mother Mary Simplicita in company of six American provincial superiors
- 1951 Completion of the informative processes for the beatification of Mother Mary Angela and Father Honorat
- 1952 Transferral of the documents of the informative process of Mother Angela to Rome Opening of the first Reading Clinic at Madonna College, Livonia
- First extraordinary general chapter at Ponca City, Oklahoma
 Permanent transfer of the generalate to Rome
 Erection of the general commissariat in Brazil and the provincial commissariat in Canada
 Founding of the seventh American province, named the Assumption of the Blessed Virgin
 Mary, in Ponca City, Oklahoma
 Opening of the Felician Junior College at the Good Counsel motherhouse in Chicago
- 1954 Introduction of tertianship as an additional phase in the Felician way of life
- 1955 Unification of the lay and active choirs in the congregation November 21, the centenary of the founding of the congregation





Personality Profiles

SERVANT OF GOD MOTHER MARY ANGELA TRUSZKOWSKA

1825-1899

THE HISTORY of the Congregation of the Felician Sisters is the wondrous unfolding of God's loving plan once hidden in the ardent and humble soul of Sophia Truszkowska of Warsaw. His plan for her was a part of a larger plan designed for the good of all in the Mystical Body of Christ. Because she gave herself most fully to God, He used her as an instrument in the founding of not one but two religious communities.

Sophia's personality and vocation were infuenced by her home environment, education, and contemporary religious and political trends. The eldest of seven children, she was reared by her lawyer-father and Visitandine-educated mother in a deeply cultural and religious atmosphere. She received the best education possible for a woman of her class, first under private tutorship, then in an exclusive girls' school. In her late teens poor health necessitated private study at home under the supervision of her father. After some time when his own health begun to fail, she became his nurse and travelling companion to the Salzbrunn resort and on a lesurely tour of Germany and Poland. Certainly his constant companionship matured her considerably as he sought to develop her natural gifts of a keen mind, sound judgment, and strong will power. In her early twenties, she found a kindred soul in her cousin, Clothilde Ciechanowska, who shared her aspirations to the religious life.

As a true Pole, she possessed an ardent love for Mary which she expressed in a childlike devotion to the Immaculate Heart, to which the Poles were becoming very devoted. Her country's anguish during the triple alien oppression and the prevalent spirit of impiety of the age, awakened in her, as in other pious Poles, the desire to atone to the Divine Majesty in order to obtain Poland's freedom. Frequent insurrections created enough misery to prompt her to active charity first in the Society of St. Vincent de Paul and later in the Franciscan Third Order Secular.

In great part, the steady growth of Sophia's inner life from early adolescence was due to the wise guidance of her spiritual directors to whom she showed the docility of a child. The first of these, Father Augustine, encouraged her attraction to the Eucharist; the second, Father Honorat, deepened and perfected her desire for atonement. Her contact with Father Victor Ozarowski, director of the Society of St. Vincent de Paul, initiated her into organized works of mercy. With time she recognized that her spiritual mission was one of reparation to the Eucharist through the Immaculate Heart of Mary by means of all possible spiritual and corporal works of mercy.

Besides her magnanimity of soul and motherly compassion for all who suffer, Sophia possessed the qualities of a leader—quick perception, clear insight, courageous determination, and tenacity of purpose. Her weaknesses—and she was not without them—resulted from her impulsive nature; she could be domineering and impatient at one time, diffident and secretive at another. In her spiritual life she was frequently given to fears and exaggerated self-analysis. This became a part of the bitter interior trials which she began to experience as a religious in

her early thirties. Despite this, she was a most understanding, sweet, and tender mother to her

spiritual daughters.

Her gifts of mind and heart compensated for her lack of physical beauty. She was of medium height, with dark hair, calm gray eyes revealing deep thought, and her Slavonic features betraying self-control to severity. But, according to her contemporaries, her gracious and delicate manner and regal dignity rendered her charm-

ingly attractive.

Aware of a call to religion from early youth, she assiduously sought to know God's will in her regard. Consequently, she followed her spiritual attraction and the advice of her confessor. At the age of twenty-nine she founded the Institute of Miss Truszkowska in 1854 for orphans and aged, in Warsaw. Sophia and her co-workers were all members of the St. Vincent de Paul Society and, for the most part, Franciscan tertiaries having the Capuchin Father Honorat as their regular confessor. On November 21, 1855, when the project was transferred to larger quarters in Warsaw, the young women formally dedicated themselves to a life of charity. And so, Sophia unwittingly became the Foundress of a new congregation while she was trying only to solve her vocation problem. Out of obedience to Father Honorat, Mother Angela also founded the contemplative branch of the congregation in 1860. Indicative of her spiritual versatility was her ability to serve both branches in the capacity of superior and spiritual mother.

One of the greatest trials in the life of the Foundress was the suppression of the congregation by the Russian government in 1864. Her unswerving trust in God and in the Immaculate Heart of Mary was amply rewarded a year later when she was able to reorganize her community

with the permission of the Austrian authorities in Cracow. From then on she held the office of superior general until 1869. At the age of 44 handicapped by a total loss of hearing and gereral physical weakness in addition to more in tense interior trials, Mother Angela resigned from office and stepped into the ranks of her subjects. Her successor yielded to her humber request that she take the last place in the community as an act of humility.

During the thirty years of her retirement, she worked at simple tasks, prayed, suffered, and loved in God-imposed silence. Humility and love rendered her utterly submissive to her superiors and urged her to even greater selfcontempt, mortification, and motherly affection and concern for all. Although she understood little of what God was accomplishing in let soul, she was being consumed with the desire to burn with the love of His Divine Heart. Constant expiation was the only outlet for her unbounded desire.

With time her mission of reparation was gaining momentum until it inspired her final atttude of total sacrifice for her congregation. As its spiritual mother she gave it life, she sorrowd at its suppression, and worked anxiously at its reorganization; at last, she longed to insure it future growth and existence. In a letter of 1866 to Father Honorat, Mother Angela revealed that one day during Mass she offered hered formally as the victim of expiation for her congregation, promising God to accept all with abandonment to His will.

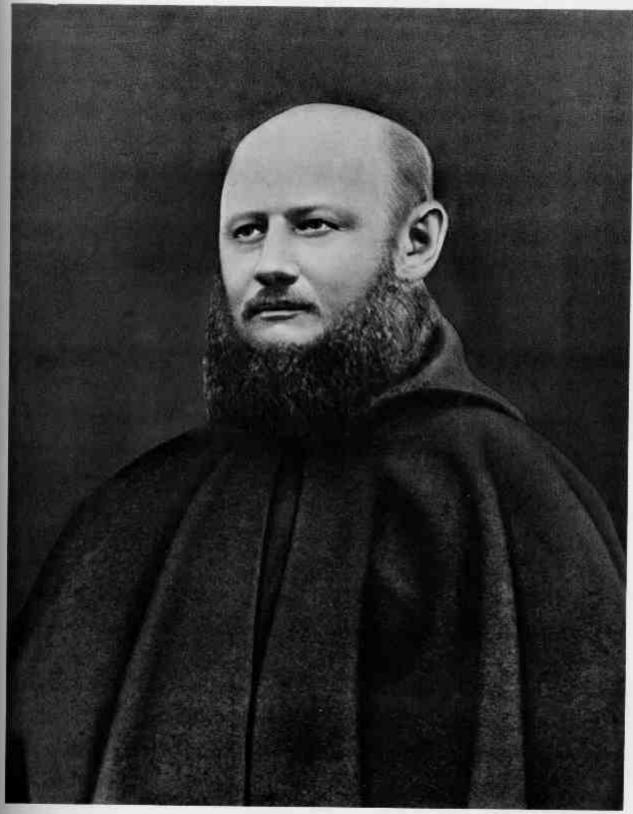
Thirty years of victimhood was the last stroke of God's plan in the soul of the Foundress for the good of her spiritual daughters and for

Holy Mother the Church.

SERVANT OF GOD FATHER HONORAT KOZMINSKI

1829-1916

Father Honorat (Wenceslaus Kozminski), the youngest of a family of four, was born October '16, 1829, in Biala Podlaska, Poland. After completing his secondary education in Plock, Wenceslaus enrolled in 1845 at the Institute of Fine Arts in Warsaw for courses in architecture, which he completed with high honors. There he distinguished himself by his application to study, a sense of system and order, and a sensitivity to the needs of others.



Father Honoray Korminski, Capuchin Co-Founder of the Congregation

Influenced by an irreligious companion, Wenceslaus abandoned the practice of his faith for a time. The devout prayers of his mother, however, and a year's political imprisonment effected his complete conversion. All his life he did penance for the sins of his youth, which in a way, became an invaluable experience for him in the direction of others.

Once out of prison, it was a new Wenceslaus who applied for admission to the Order of Friars Minor Capuchin of Lubartow in 1848 where he assumed the name of Honorat. Upon his ordination seven years later, the young Capuchin immediately launched on a life of service to others full of unusual accomplish-

ments.

When Father Honorat began his apostolate, the state of affairs in his fatherland was sad, indeed. Political oppressions in Poland very subtly undermined the integrity of the nation by gradually depriving the people of educational opportunities and religious facilities. Consequently, the decline of faith in the land was

more and more pronounced.

It was in this atmosphere of religious indifference that Father Honorat began to work upon the minds and hearts of those who heard him through his glowing sermons and directions in the confessional. Sometimes he spent eighteen hours at a stretch in the confessional, encouraging his penitents not only to deepen their own spiritual lives but also improve the moral status of their environment. He selected and trained potential leaders, by means of the confessional, whom he later used to organize various pious societies for the purpose of reviving the religious spirit in the country. Thanks to those societies under Father Honorat's guidance, the devotion to the Sacred Heart, the custom of frequent reception of Holy Communion, a reparatory devotion to the Holy Face, the practice, called "the living Rosary," and the observance of the feast of Our Lady of Czestochowa grew to be widely practiced in Poland.

Probably the most enduring of his apostolic achievements was the founding of a number of religious congregations. Three of these, the Congregation of the Felician Sisters, the Capuchin Sisters of St. Felix, and the Scraphite Sisters, were regular congregations wearing a religious habit. Fourteen others were secret communities of religious men and women, working under cover, in secular garb. Father He norat organized them during the persecution the religious by the government, so that the communities of brothers and sisters, which is sembled in a sense the Secular Institutes of or day, could reach those people whom regular religious could not. These secular communities were organized on a cell-system similar to the of the Communists today without, of cours any political affiliation. The members were infiltrate all strata of society, all profession and all organizations, in order to prevent the spread of evil and to renew morality in the country.

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Father Honorat's expansive program of spiitual renovation met with great obstacles, man ly from the local clergy who interpreted the Capuchin's methods as religious "novelnes" His activities by their very nature necessitated a degree of secrecy. As a result, those missiderstandings hindered the proper development

of his program.

Despite all difficulties, Father Honorat mas aged to organize fourteen of these secret communities and entrusted to each a separat field of activity, such as, secondary schools, acdemic and vocational; hospitals, government positions, factories, guilds, and other institutions. There was even a community whose a press mission it was to establish inns in mor populated areas, for the purpose of prevenue drunkenness which was encouraged by various political factions. All those secular institute operating under cover, continued to exist ill World War II. Some have even gone beyond the boundaries of Poland to Lithuania, Latvill Ukraine, and Russia. In the present Soviet occupied countries, however, all those secresecular communities had to reveal themselve to the government. Some were authorized w continue and others have been liquidated.

It is most amazing to note that Father Honorat's only contact with his secret on munities was through the confessional. He know very well that if he trained souls with deep suritual life, they would become pliable tools it the hands of Providence in the revivification the religious spirit in the country. Consequent ly, the confessional was the workshop, so b

say, of his apostolate.

In the apostolate of the pulpit, too, Father Honorat spent many hours. He prepared eath sermon very conscientiously, especially during the first years of his ministry when he would write out each in detail. Altogether he is said to have delivered about ten thousand sermons.

In addition to his work in the confessional and the pulpit, Father Honorat wrote many books and pamphlets on spiritual matters. Some of them were published, to mention only the two most popular ones: six volumes of St. Francis and His Followers and the two-volume work on

reparation, The New Gift of Christ.

Working zealously and solicitously for the salvation of others, Father Honorat did not neglect his own. Numerous private notes and retreat resolutions still extant testify to the intensity of his spiritual life and his heroic efforts to attain the heights of sanctity. Even at the beginning of his religious life he was intent on becoming a saint: "I entered the religious life not merely to save my soul but to become a saint." He was faithful to this resolution to the very end. His "Testament," which he wrote before his death, reveals the depth of his interior life. In it he expresses his gratitude to God not only for the gift of life, faith, and the vocation to the priesthood, but also for temptations, falls, infidelities, inasmuch as these had been an occasion for humiliations. He con-

cludes with a desire that before death he would be granted the grace to receive the last sacraments, to renew his religious vows, to ask the brothers for pardon, to die on the ground in imitation of St. Francis, to persevere in holy obedience to the last, to be united with St. John and hide himself in the wounds of Christ, to enjoy the presence of the Blessed Mother in his last moments, and to die with the words, "Jesus, Mary, Joseph into Your hands I commend my spirit.'

Father Honorat died in the odor of sanctity on December 16, 1916. The process of his beat-

ification is already under way.

Of all the religious congregations which Father Honorat founded the Congregation of the Felician Sisters is most indebted to him. In its behalf he sacrificed most of his time; presided at community chapters, gave conferences, travelled to newly-opened missions, helped to formulate the Customs of the congregation, and spent some thirty years composing and revising its Constitutions. When the expulsion of the Capuchins to Zakroczym in 1864 severed his contact with the congregation, he still extended his paternal solicitude through frequent correspondence. Thus, he endeared himself to his spiritual daughters for all time.

FATHER JOSEPH DABROWSKI

1842-1903

Founder, Father, Director, and Friend-this fourfold title most aptly describes that selfless man of God, Father Joseph Dabrowski, to whom the Felician Sisters owe their origin and growth in America. For twenty-nine years he guided the young congregation with a wisdom, courage, and devotedness that left an indelible trace on the character of the community.

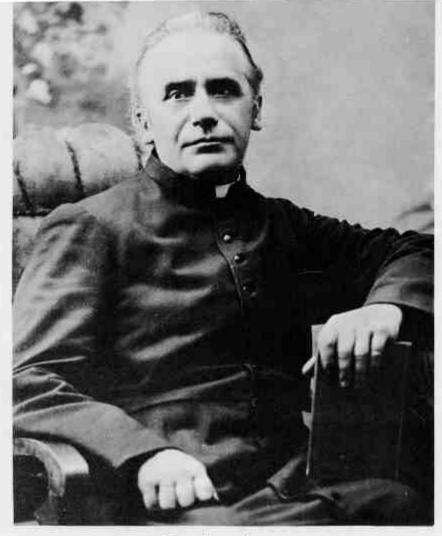
The oldest of a family of four, Joseph was born in Zoltance, Poland, on January 27, 1842. Brilliance and industry marked his student days first under private tutorship, then at the Lublin gymnasium, a secondary school, where he showed special aptitude in mathematics and the natural sciences. Enrolled at the University of Warsaw in 1862 on a scholarship, he soon abandoned his books to join the ranks of the Polish

insurgents in the revolt of January, 1863.

The defeat of the uprising forced Joseph to seek safety for a short while across the border, most probably in Saxony. Inevitably, he undertook odd jobs to earn money for a living and for resuming studies in mathematics and technology to which he was strongly attracted.

But a more brilliant path than that of science lay in the destiny of the young refugee. Led by an inner call to the higher life, Joseph went to Galicia and entered the Lwow archdiocesan seminary in the fall of 1863. Three years later he left for Rome to continue his theological studies there.

"America attracted me from the very first," wrote the 28-year old missionary. " . . . the Church has a great future in this country...."



Father Joseph Darrowski Director of the First American Foundation

Yet at the same time his keen insight and upright character made him aware of the dangers that threatened the spiritual well-being of his fellowmen. Settled in a country strange in language and traditions and engrossed in the task of earning a living, the immigrants stood in danger of losing their faith and becoming socially maladjusted. At a time when there were but few Polish parishes and scarcely any Polish schools, the immigrants were like sheep without a shepherd. In the heart of the young Father Dabrowski there arose a wave of pity, like an echo from the Heart of the Divine Shepherd: "I have compassion on the crowd." And for the next thirty-three years of his priestly life in America, he gave genuine expression to that Christlike pity.

Appointed pastor of a neglected parish in Polonia, Wisconsin, Father Dabrowski exhorted his parishioners by word and example to lead godly and useful lives. He built a church and opened a schoolroom in his rectory where he instructed children with the aid of two lay teachers. He taught the farmers improved agricultural methods and himself gave an example of devotedness to his adopted country by applying for citizenship papers scarcely a year after his arrival.

A man of broad vision, Father Dabrowski understood that more than individual efforts were necessary to meet the needs of growing generations. His long nurtured plan finally came to realization in 1874 when, in answer to his urgent appeals, five Felician Sisters arrived from Poland to initiate their educational and charitable apostolate in America.

The pioneer sisters found a true father in the thirty-two-year-old missionary. He directed their work in the school, orphanage, and school for aspirants. He built and rebuilt the convent, school, and church, undaunted by fires that destroyed the buildings. He also opened a little printshop to publish school textbooks written

by the sisters and himself.

When, in 1882, the sisters transferred their motherhouse to Detroit, Father Dabrowski accompanied them, becoming the chaplain, contessor, spiritual director, and teacher at the Felician Seminary, and adviser to the provincial administration. Energetic, joyous, and active he would in turn become carpenter, plumber, electrician, photographer, printer, mechanic, gardener—whatever the need of the moment called for.

Often seen in patched cassock and worn-down shoes, his external appearance far from elegant, he endeared himself to all by the simplicity, humility, and selflessness of his life. His calm, friendly countenance, keen, penetrating eyes, and broad, open forehead added a touch of nobility to his slight figure and inspired others with trust and respect.

Solicitous for the spiritual and mental training of candidates and young sisters, he used every opportunity to encourage them to develop strong wills and to acquire the habit of performing their duties systematically and cheerfully.

Probably most revealing of his character was his frequent exhortation to the sisters on genune humility. "Only small and narrow souls hunt for recognition and applause from the crowds," he told them in one conference. "A great and noble soul passes through life so quietly and unobtrusively that she draws no one's attention. Even when she must exert herself heroically, she never considers that she is doing anything above the call of simple duty." What a faithful description of his own humble life as he went about doing good!

Schools and sisters for the growing generations of American Poles—that was much but

not all. Inspired by a holy patriotism born of supernatural love, Father Dabrowski undertook to build a seminary for training American boys of Polish descent to the priesthood. The project became a reality on December 16, 1886, when SS: Cyril and Methodius Seminary, located on St. Aubin Avenue in Detroit, opened with an initial enrollment of twelve students. For the next sixteen years Father Dabrowski was rector, professor, and father to the seminarians, continuing at the same time to serve the needs of the Felician motherhouse. Those were years of hard toil and suffering. Lack of funds for operation and necessary expansion, ill health, mistrust of those who saw little need for such an institution—these formed the daily cross which he shouldered with courage and humility repeating, "All for God. God is my strength."

Little wonder, then, that thousands of hearts felt the blow, when on Sunday morning, February 15, 1903, Father Dabrowski was found dead in his room after a week-long attack of influenza. Early that morning he had urged the sisters who were watching at his bedside to hurry to Mass. He then had dressed and prepared to leave the room, but at the door he met his death, dying as he had lived: alone with God and claiming no one's attention.

Sisters, children, priests, seminarians, lay people—all crowded around the bier of one whom they called "Father." Seeking no reward for his deeds from men, he left an indestructible monument in the hearts of the thousands of Felician Sisters in America, the priests and seminarians and lay leaders who passed through the portals of his seminary, and the millions of American Poles for whom he ensured spiritual guidance down through the generations.

MOTHER MARY MONICA

1824-1911

In the designs of God, Mother Mary Monica was destined to transplant the congregation to American soil. Appointed superior of the American Foundation, she generously made the sacrifice of home and native land, with four other sixters, to work for God in far-off America.

Eleonora Konwerska was born to Nicholas and Elizabeth Konwerski on December 6, 1824 in Warsaw. Of a prominent and wealthy family, she was educated at the Warsaw Institute of Madame Guerin, an exclusive girls' school. There she delighted in her studies, grasping each beauty of thought with a quickness of perception far beyond her years. Shortly after finishing school, she was married to Boleslaus Sybilski but her married life with him was unhappy. When he died after several years and left her with a small son, she was directed by Father Honorat Kozminski to seek admission into the newly-founded Community of the Felician Sisters. In a short while she was obliged to leave the congregation in order to make provisions for her child. However, she was readmitted later and received the habit on September 14, 1861.

For the next fifteen years she schooled herself in humility and conformity to the will of God. Having chosen as her motto in life, "God wills it," she became increasingly more selfeffacing and obedient. Her superiors, recognizing her talents and virtues, entrusted to her the very responsible task of establishing the first

American province.

In the autumn of 1874 with four companions, she embarked for Polonia, Wisconsin, from whence came the urgent pleas of Father Joseph

Dabrowski for teaching sisters.

In the early beginnings, Mother Mary Monica shouldered the multiple duties of provincial superior, procurator, teacher, and mistress of novices, forming the young community and laying a broad foundation for its future development. She relinquished the task of mistress of novices in 1884 but continued as provincial superior until 1894.

The humble beginnings of the first American province were built upon the sound foundation of evangelical poverty. Mother Monica was not disheartened by privations; her cheerful trust in God sustained her courage in face of innumerable obstacles. In an incredibly short time she established a school, an orphanage, a noviti-

ate, and a school for aspirants.

When the growth of the congregation necessitated the transfer of the motherhouse to a location more central than the small Wisconsin community, Mother Monica established it 1882 in Detroit. Under her prudent and we leadership the foundation flourished. Bewe 1874 and 1895 the sisters conducted forwaschools throughout the United States. In Mother Monica initiated the American licians in the apostolate of nursing by erem and staffing a ten-bed hospital in Manitowa Wisconsin. Simultaneously two other proper took root there: an orphanage and a home the aged.

Blessed with the gift of foresight, Mark Monica, under the guidance of Father Dabu ski, provided the sisters with academic and p fessional teacher training at the Seminary the Felician Sisters, founded in 1882 by su charter. Ten years later Mother sent sisters state normal schools for teacher certification.

In 1895 because of ill-health Mother Moto was relieved of her heavy responsibility as princial superior. The remaining seventeen of her life were spent in the motherhouse. Detroit where, ever humble, submissive, a respectful, she discharged the duties of library bursar, infirmarian, and gardener. During a last two years of her life she became total blind; this affliction, however, only intensible her spirit of prayer and self-abnegation. Cally herself good-naturedly the "faithful dog" of congregation, to the very end she participate in all the community exercises. After forty a fruitful years in the religious life, Mothe Monica died on September 15, 1911.

The continued growth and development the Felician apostolate inaugurated and particle and partic

soil.

MOTHER MARY CAJETAN

1839-1907

Mother Mary Cajetan's life was one great hymn of love of which her labors for the congregation are an eloquent testimony. Whether in the a pacity of teacher, directress of a school for a





Mother Mary Monica Sybilska Pioneer of the First American Foundation

Mother Mary Cajetan Jankiewicz Pioneer of the First American Foundation

pirants, community supervisor, questor, chairman of sodalities, or provincial superior, her secret of success was love. Severe with herself, she was the soul of sweetness toward others, an embodiment of all that is kind, tender, and gentle.

Mother Cajetan (Alexandra Jankiewicz) was born in Warsaw, on February 26, 1839. After having received a teacher's diploma, she entered the congregation on the feast of the Immaculate Conception, 1868, and took the habit an January 16, 1871. Sent to America in 1874, she laid the foundation for the Felician schools. Herself a teacher by profession, she indeed was well equipped to set the pattern for professional training of future religious teachers.

Mother Cajetan with Mother Monica organized the first elementary school for American children of Polish descent in Polonia, Wisconsin. Later she was sent in the capacity of principal, teacher, and superior to organize other parochial schools in La Salle, Bay City, Detroit, Baltimore, and Pittsburgh. Since there was a scarcity of textbooks at the time, Mother Cajetan, under the direction and with the help of Father Dabrowski, compiled, edited, and printed school books for children.

When the school and convent burned down in Polonia, without hesitation she went from state to state in the Midwest soliciting funds to rebuild the school and to obtain new books and equipment.

In 1888 she was appointed community supervisor of schools and prefect of studies. In 1894 she headed a commission of sisters, guided by Father Dabrowski, who drew up a syllabus of studies for the grade schools. This syllabus with some revisions was in use until 1936.

Although she was concerned with proper techniques and pedagogical methods, yet Mother Cajetan emphasized the importance of the teacher's personal influence on the soul of a child. According to her, the true mission of a religious teacher was to mold good characters by bringing the little ones to Christ. She would frequently say: "It is what we are that makes us efficient teachers. We must be love itself in order to attract souls to the love of God."

Keenly aware of the dignity of the souls of her young charges, she took a personal interest in every child, encouraging the development of the talents and aptitudes with which the Creator had endowed it. In her classes she showered love on all—the bright, the retarded, the timid, the rich, and the poor. It was her love, more than her knowledge, that probed the children's hearts to such depths that, wherever she went, she effected a change for the better. She lived what she taught: "Love is the primary principle that solves all problems."

Mother Cajetan's motherliness became more pronounced during her term of office as provincial superior of the Detroit province from 1900-1907. Her gentleness, her deep knowledge of souls, and, above all, her deep sympathy for human weakness won the sisters' sincere confidence. The motherhouse was truly their home, and Mother Cajetan, their loving mother. She was genuinely interested in every sister's health, work, spiritual and educational progress. She tactfully maneuvered personal contacts in order to inspire the sisters. A great lover of the Blessed Sacrament and a true daughter of St. Francis of

Assisi, she forgot self completely to be "all all." She was indeed the "heart" of the provin

Her love embraced also the struggling ver SS. Cyril and Methodius Seminary foundal Father Dabrowski in 1885. With a magnifest warmth and solicitude she aided young a studying for the priesthood there. The modern funds which she had solicited for her own a vent, she magnanimously shared with Fath Dabrowski. Her contemporaries gave her title, "Mother of Polish priests."

After working zealously in America for this years, Mother Cajetan left for Cracow in a for the general chapter. There she was elected member of the general council in order to a vise in matters concerning the American princes. God had planned otherwise. On December 9, 1907, after making her retreat under the rection of Father Honorat, she died in November 1907.

Mother Mary Cajetan is an exemplar of me virtues, but especially of love of neighbor. Vone was too lowly or too great to find solace courage in her all-embracing heart. The size and children, lay persons and priests, and or bishops sought counsel with this loving a gracious Mother whose entire life breathed the essence of the Gospel: "Above all, LOVE another."

MOTHER MARY MAGDALEN

1832-1915

The community's foundation was firmly laid by its Foundress, Mother Mary Angela. It remained for her successor, Mother Mary Magdalen to guide the growth and development of the congregation for over four decades.

Mother Mary Magdalen (Angela Borowska) was born in Warsaw, Poland, on July 30, 1832. Although her mother was a Protestant, a truly Christlike atmosphere permeated the home. Mother Magdalen's deeply rooted faith, sincere piety, and willing renunciation of personal pleasure, were evident in her childhood, in her career as a teacher first in Piotrkow and later in Warsaw, where she devoted much of her time to works of charity among the poor.

Having revealed her desire for the religious life to Father Honorat, her confessor, she was directed to enter the newly-organized Congreption of the Felician Sisters. She was accepted to to postulancy on December 8, 1858, little realing what God had in store for her. Excellent dication and thorough spiritual training qualified her for the various administrative duties in the community.

As early as 1859 she became local superior and novice mistress at the first mission house in Coranow, which served as a novitiate and training center in rural social work. She continued he duties as mistress of novices in Warsaw, until the community's suppression in 1864. At that time the Foundress appointed her the superior of all the dispersed sisters in Warsaw and environs because of her ability to gain the confidence of the sisters and to direct them with ease. Country

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ice ye lec Elfrida Zamoyska sheltered Mother Magdalen and a few sisters in her home which became the center of underground Felician life. Dispersed asters living in the vicinity met there for spiritual exercises, guidance, encouragement. With produce and love, Mother Magdalen sustained the sisters in the spirit of obedience and religious observance all through that dangerous period of suppression. When in 1865 the community was re-established in the Austrian-occupied Cracow, Mother Mary Magdalen made all the necessary irrangements for the sisters' departure from Warsaw. She, however, remained in that city until 1869.

After Mother Angela's resignation as superior general, the chapter in 1871 elected Mother Magdalen to the office, which she accepted with deep humility and abnegation of self. While the Foundress sustained the congregation by prayer and reparation, Mother Magdalen guided its apostolate on both hemispheres. She remained in office for forty-four years, reelected at succestive chapters by the special permission of the Holy See. When she entered office in 1871, the community numbered 146 sisters in nineteen mission places; at her death on December 19, 1915, there were 2,209 sisters at 203 missions.

Mother Mary Magdalen channeled all her efions to establish a solid foundation for the spirmal life of her religious daughters and to develapprojects of mercy. Mother wrote personal letters and circulars, arranged special retreats for superiors, and exacted observance of rules and regulations.

During her term of office the community received the following approvals from the Holy See: the Decree of Commendation in 1874, the Decree of Final Approval of the congregation with temporary approval of its Constitutions in 1899, and the Decree of Final Approval of the Constitutions in 1907.

In 1874 Mother sent five sisters to found an American province. Unable to visit the missions in America herself because of ill health, she delegated commissaries who were a means of direct contact with her spiritual daughters. She also sent sisters beyond the borders of Poland to three small colonies of Poles—Rumania 1877, Bosnia 1903, and Vienna during World War I.

To further the growth of the community and keep it well informed, Mother Magdalen began to issue quarterly Annals in 1910. Mother Magdalen's unusually long term of office was highly fruitful because of her extraordinary gifts of mind and heart. The filial respect and affection of her sisters, however, were not gained by her intelligence, energy, prudence or courage, but rather by her gracious tact and forgetfulness of self.

Having earned the loving respect of all who knew her, Mother Magdalen was laid to rest in the mortuary chapel at the provincial mother-house on Smolensk Street in Cracow beside the remains of the Foundress whose illustrious daughter she was.

MOTHER MARY BONAVENTURE

1855-1934

Mother Mary Bonaventure (Pauline Stawska) was born in Torun, Poland, on October 29, 1855. In 1883 she entered the Congregation of the Felican Sisters, where she was entrusted with various responsible duties and administrative offices throughout most of her religious life.

In 1894 Mother Bonaventure came to Detroit as a provincial councillor and mistress of novices, which latter office she discharged for fifteen years. Returning to Poland in 1909, she was elected to the general council, and three years later sailed again to America as general commissary. The outbreak of World War I detained her in the States until 1920.

At the general chapter held in Cracow that same year, Mother Bonaventure was unanimously elected superior general of the congregation. In this capacity her primary concern was to restore normal working conditions in the two provinces in Poland following the disorder caused by the World War I. In her administration a third province was founded in Wawer, a suburb of Warsaw, in 1922. In America, too, a new province—the fifth—was organized in 1920,

with its motherhouse temporarily in McKeesport, Pennsylvania, until its transfer to Coraop-

olis, in the same state, in 1972.

In line with the demands of the times for better teaching preparation, Mother Bonaventure provided for higher professional and cultural education of the sisters. In the summer of 1917, she enrolled several sisters from each of the American provinces at the Catholic University, in Washington, D.C. Since then the sisters have regularly pursued graduate studies in various fields at this and other higher institutions of learning. In 1922, Mother Bonaventure inaugurated the practice of sending American sisters to Poland to the Jagellonian University in Cracow, for higher studies in Polish language, literature, and culture. She heartily approved the initiation of the Felician pedagogical conventions, the first of which was held in Detroit, in August, 1932.

Through her efforts the History of the Congregation was published in three volumes in 1923. She also resumed the publication of the Annals begun in 1910, but interrupted by the war.

In 1920, Mother Bonaventure left for Rome

to obtain the final approval of the Constitution revised in accordance with the New Code Canon Law of 1918. At a private audience, he Holiness Pope Benedict XV uttered these menorable words as he handed to Mother Bonaveture the copy of the approved Constitutions: return these to you with my blessing. Let it Sisters observe them and they will become saints."

During her half-century of service in Galvineyard, Mother Bonaventure was very firmly convinced that labor for souls is lasting in its sults only when supported by prayer and sacrice. She herself led an intensely active life is cause she was intensely devout. Amid the expectating pains of her last illness, she display genuine virtues and union with the Will of Gal

Consoled by the personal visit and blessings. His Eminence Adam Cardinal Sapieha, Mote Bonaventure died on November 4, 1934, after long life of self-sacrifice spent bearing the but dens of office. Her remains were laid to rest the mortuary chapel at the provincial moths house on Smolensk Street in Cracow.

MOTHER MARY PIA

1866-1946

An exemplary religious, a zealous educator, and an able administrator, Mother Mary Pia (Mary Schweda) revealed strength of character and firm determination throughout her life. Serious and reflective by nature, she felt naturally inclined toward the hidden life; but her superiors, recognizing her spiritual and intellectual gifts, entrusted her with responsible executive positions in the congregation.

In 1910 Mother Pia was elected vicar provincial, supervisor of schools, and prefect of studies for the Province of Mother of Good Counsel in Chicago, Illinois. She directed all her natural abilities and energy of spirit to the training of youth and the higher education of sisters.

At the general chapter of 1920 Mother Pia was elected a member of the general council, and at the following chapter in 1932 she was chosen superior general of the congregation. Considerable expansion of the community fields of labor marked Mother Pia's administration. In 1932 the sixth American province we formed in Enfield, Connecticut; the sisters in itiated their missionary work in Canada in 1972 they undertook hospital work in the Units States on a large scale; a home for mental deficient children was opened in the state of Sor York; and for several years a number of sister were in charge of an orphanage at the temporary Polish refugee colony in Santa Rosa, Mexica

Recognizing the spiritual values ensuing for the knowledge of one's ancestral background Mother Pia exhorted the sisters to make amp provisions for Polish language and culture in the programs of the parochial schools in Polish American parishes.

Zealous in the observance of the Ruk at Constitutions, Mother Pia earnestly guardeth



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MOTHER MARY MAGDALEN BOROWSKA Second Superior General (1871-1915)



MOTHER MARY BONAVENTURE STAWSKA Third Superior General (1920-1932)



Mother Mary Pla Schweda Fourth Superior General (1932-1946)



Mother Many Simplicita Nehring Fifth Superior General (1946-)

preservation of Franciscan spirit and Felician customs. She also made sincere efforts to revive the memory and influence of the Foundress' saintly life and encouraged the sisters to seek Mother Angela's intercession in their needs. Toward this end, Mother Pia planned the publication of the Foundress' biography, a task which she entrusted to Hanna Zahorska, a noted hish writer. The outbreak of World War II, he ever, hindered the realization of this plan.

After sixty-two years of devoted religious life Mother Mary Pia died on July 5, 1946, at the general motherhouse on Batory Street in Craus

MOTHER MARY SIMPLICITA

1891-

Mother Mary Simplicita (Stanislava Nehring), the present superior general of the congregation, was born July 28, 1891 in Buffalo, New York. From the very beginning of her religious life, she was appointed to various responsible positions in the community, among which were those of provincial superior first in Buffalo (1932-1938) and then in Wawer, Poland (1938-1946). In 1946, the general chapter held in Cracow conferred upon Mother Simplicita the highest office in the congregation. During the time of her superiorship she has displayed unusual administrative ability, expansiveness in action, courage in decision, daring initiative, untiring energy, a broad mind and a great heart, a true love of God and of people, but above all, a deep trust in Divine Providence.

As provincial superior in Buffalo, Mother Simplicita introduced the group-system of guidance in the orphanage, while at the motherhouse she organized a mission unit whose purpose was to collect, repair, and send church vestments and other necessities to missions in the country and abroad. In 1937 she initiated the mission in Canada and with maternal solicitude helped it to its

present flourishing condition.

In Poland her provincialate coincided with the critical period of World War II. While confusion and chaos reigned in the country, order and quiet prevailed in the motherhouse at Wawer, despite the passing armies, the fatal bombing by the Nazis, and the continual influx of refugees from western Poland. For the latter, Mother always managed to find a place of rest and some food. In all situations she was cool-headed and in complete command. At the outbreak of the war, she had wounded soldiers brought into the vacated quarters of the boarding school where

they were nursed by the sisters. After a bombin attack on Wawer on September 10, 1939, Moner requested the sisters to take care of burying the dead in the vicinity. Later, at the request army authorities Mother assigned ten sisters nurse wounded soldiers in a temporary hospital set up in a public school. In gratitude the conduction authorities later presented her with a laudator document and named a street in the city after her.

In 1942 Mother was interned nine weeks of the Pawiak prison by the Nazis, where she she field her fellow-prisoners with her abnegation of self and sacrificial love of neighbor.

Upon election to the general superiorship Mother Simplicita undertook to restore the earl zeal of the congregation in the spirit of its found ers. Undaunted by the lack of transportational cilities in Poland after the war, Mother ma canonical visits to all the filial houses there. Not she left for a visitation of the American put inces where she met each sister, held a sensa conferences in each province, sent out frequen circulars, and answered a heavy private tot spondence promptly. Above all, Mother consu mated the hitherto unsuccessful efforts of la predecessors in starting the process of bearing tion of the beloved Foundress. At the same in she gave all possible support to the cause Father Honorat begun by the Capuchins Warsaw. Thanks to her initiative there came an in print the first documented biography Mother Angela by Sr. Bronislava Dmowski, biographical brochure by Sr. Tullia Doman, m a biographical work by Rev. F. A. Cegick S.A.C. Soon to be released is a brochure by Cherubim Frankowska and a monograph Arthur Gorski of Poland.

Mother Simplicita aroused the interest of the sisters and lay people in the congregation which tesulted in some worthwhile studies of its organization, ideals, and work. Besides, Mother arranged conventions, institutes, and meetings for provincial superiors, mistresses, teachers, and nurses in order to unify techniques and methods of procedure and to raise the intellectual and spiritual level of the community.

In April, 1953, Mother called for an extraordinary chapter to convene in Ponca City, Oklahoma, for the purpose of solving such pressing problems as the unification of the two choirs, the transfer of the generalate from Cracow to Rome, the establishment of a new province in the southwestern part of the United States and the commissariats in Canada and Brazil. In consequence of the decision on these matters, Mother guided the chapter in altering some portions of the Constitutions, Customs, Ceremonial, and so forth.

The management of administrative affairs does not hamper Mother's spiritual guidance of the sisters. She finds time for everything, even for private conferences and direct contact in person or through correspondence with the sisters.

Deo Gratias

THANKS BE TO GOD,

for the Poverello's patrimony: the Eucharist, Mary, reparation, for St. Felix's leit-motif of thanks, for the Founders, the stewards of His grace, for the general home in the shadow of St. Peter's!

THANKS BE TO GOD,

that the work was cradled in the land of Mary and hidden martyrs, that Christ's Vicar approved it in His Name, that His mercy was with it in tribulation, that His love multiplied it on three continents!

THANKS BE TO GOD,

for the hearths that sacrificed new daughters, for the selfless service of other Christs, for the magnanimity of those seeking a hundredfold: devoted relatives, friends, and benefactors, for the fields of labor prepared by His Hand, for the peoples who believe in both freedom and God!

THANKS BE TO GOD,

because He promises a more glorious tomorrow with vaster fields of labor, and increasing posterity, under the gentle rule of the Queen of all hearts for the honor of the Son upon the altars!

ST. FELIX OF CANTALICE, PATRON OF THE CONGREGATION

"He has . . . exalted the lowly."



A sketch of the Shrine of St. Felix of Cantalice at the Capuchin Church in Warsaw where the first Felicians prayed with their changes

Saint Felix of Cantalice

Patron of the Felician Sisters

SAINT FELIX OF CANTALICE stands as a testimonial of grace, paralleling such of his contemporaries as Saints Ignatius Loyola, Camillus de Lellis, Pius V, Philip Neri, Charles Borromeo, Francis Borgia, and Aloysius Gonzaga. It was, however, his spirit of joy resulting from perfect conformity to God's Will that distinguished St. Felix among them.

Felix de Porri was born in 1513 in the village of Cantalice, about fifty miles from Rome. The third eldest in a family of four boys and one girl, the child showed early a joyful disposition, well in keeping with his baptismal name Felix, which means "happy." The son of poor but deeply religious peasants, the boy spent his childhood tending sheep and cattle on his father's farm. Like St. Francis of Assisi, he was reverently in love with nature—the sun, the moon, the stars,



St. Felix, while tending cattle, prayed often before his crudely constructed outdoor shrines.

birds, and flowers, all evoked a quick sympathetic response in his sensitive soul. Roaming through the rugged countryside, the boy reflected in his simple childish way upon the religious truths taught him by his parents. Often he would pause to pray at one of the crude outdoor shrines that he had built. Or again he burst into song, humming or singing the hymns learned at church services or at home.

At the age of twelve Felix was hired out as a shepherd boy by a certain Marco Tullio Picchi, a wealthy farmer of Citta Ducale. Employed later as a farmhand, Felix remained with the Picchi family for twenty years, liked by all for his diligence, kindness and happy disposition. In his free time he would spend many hours conversing with God in the solitude of his room. At other times he would request one of his fellow workers to read him excerpts from spiritual books, as he himself had never had any formal schooling. He thus became acquainted with the lives of saints, and his remarkable memory faithfully retained many of the inspirational thoughts and examples which they contained. One of the books, The Lives of the Fathers of the Desert, awakened within him a strong desire to become a hermit.

His religious vocation became more clearly defined through the years by his frequent contact with the Capuchin friars, whom he met while attending church services at the nearby friary. Though strongly attracted to the Capuchin life, Felix continued to postpone his entry. Only after a miraculous escape from beneath the pounding hoofs of a team of oxen which he was harnessing, did he realize that God was displeased with this delay. Bidding farewell to the Picchi family, he immediately sought admission at the friary.

Felix was met by a severe rebuke from the Father Guardian who accused him of trying to escape from the difficulties of farm life. But the humble answer of the candidate reassured the superior. He then sent Felix to Rome with a letter of introduction to the Vicar Provincial who, after some hesitation, accepted the thirty-year-old illiterate candidate, and sent him to the novitiate at Anticole in 1543. At his investiture, contrary to custom, Felix was allowed to retain his baptismal name.

During his novitiate days, Felix grew in his tender love for the cross and the tabernacle. He struggled to gain mastery over his flesh through rigorous fasting and penance; he constantly sought opportunities for humiliation especially in the cheerful performance of the most menial tasks; and he strived to live fully in the spirit of St. Francis through unquestioning obedience and faithful observance of the rigorous Capuchin Rule. Having made his solemn profession of vows on May 18, 1545, Felix was sent to Tivoli to restore his impaired health. Here, under the able direction of Father Michael of Susa, he delved yet more deeply into the mysteries of the Crucified Christ.

In 1547 Felix was appointed questor, or solicitor of alms, for his order in Rome. Performing



As questor of alms, St. Felix often met St. Philip Neri in the streets of Rome.

this humble duty for the next forty years, he was a constant example of solid virtue both within and outside the cloister.

In the friary, Felix considered obedience in the mother and root of all other virtues. He re garded his superiors as the representatives of Jesus Christ, and hence was always perfectly submissive and full of respect. He considered their every wish as a command and performed it with childlike docility. Thus, for instance, when in his old age he was told to wear sandals, he obeyed promptly and cheerfully although until then he had preferred to walk barefoot.

In relations with his confreres, Felix was a model of humility and fraternal charity. Considering himself the "ass of the community," he would shoulder the most difficult and unpleas ant tasks in the daily routine of the friary. He accepted rebukes from others with sincere cheerfulness and gratitude, and himself was a kind considerate, and agreeable companion. The genuineness of his humility and charity was most evident in his zeal for the spiritual welfare of his fellow friars. He courageously reproved those who meddled with the temporal affairs of their relatives and friends, reminding them of Christ's words, "Let the dead bury the dead." The lay brothers also at times merited his admonition for indulging in idle conversation or for soliciting delicacies from outside the cloister.

What he demanded of others, Felix himself practiced to a heroic degree. Detached from all wordly concerns, he spent his time diligently in assigned occupations and mortified his body by various austerities. In addition to the regular Church Lent, he kept the four "Lents of St. Francis," fasting thus more than three quarters of the year. On three days of each week during the remaining seasons, he are only bread and water. To further mortify his body, on his customary Sunday pilgrimages to seven churches in Rome, he wore a breastplate studded with small iron spikes. At night, though weary from the day's work, he denied himself the comfort of sleeping in bed; kneeling at his bedside until overcome by fatigue, he then merely rested his head on his arms to sleep for the two or three hours left before dawn.

In love with poverty like his Father St. Francis, Felix contented himself with the barest essentials of life. His habit and cloak were so patched that it was difficult to find a piece of the original cloth. His cell was furnished only with a board which served as his bed and a small table upon which he carved little wooden crosses for distribution to benefactors and friends.

Severe though his life may appear, it was filled with genuine happiness, which radiated on all within the friary. His austerities were only a means of attaining union with God and they were made light and sweet by grace obtained from the sacraments and prayer. Often far into the night, by permission of superiors, Felix would kneel before the tabernacle absorbed in contemplation. And early each morning he would attend and serve two or three Masses and receive Holy Communion.

Thus fortified for his contact with the world, he would then set out for the day with a sack on his shoulder and a rosary in his hand to begin his toilsome task. The love which burned in Felix's heart and the special graces which heaven bestowed on him make the story of his forty years in Rome more like that of an apostle and wonderworker than that of a humble lay brother soliciting alms for his community.

As he begged from door to door in the bustling streets of the city, Felix preached a silent sermon to the inhabitants by his deep recollection made attractive by his joy and charity. Kind and courteous toward all, he thanked everyone with a sincere "Deo Gratias" for both good and ill treatment, and continued on his way, silently

fingering his rosary.

His deep spirit of recollection, however, in no way hindered his active charity. Whenever he saw the need, he was generous with words of advice and consolation to those sincerely in doubt or sadness. But wherever he met ill will and sin, he was uncompromising in his attitude. Love of God and zeal for souls made him prompt and courageous in rebuking sinners. Rich or poor, benefactor or friend, prominent or insignificant—none escaped his censuring eye or tongue if God's Law had been publicly transgressed.

The compassionate heart of Felix had a special predilection for the poor and the sick. Realizing that poverty and illness often lead to despendency and consequent moral ruin, Felix exerted all his efforts to aid and console the destitute. With the permission of his superiors, he shared the solicited alms with the needy. On Sundays and holydays he would visit the sick and the poor in the hospitals or in their homes,

comforting them with kind words and distributing the little wooden crosses which he had carved. Everywhere he went he spread the gospel of joy and explained the supernatural value and beauty of suffering. At times he would have recourse to his miraculous powers and by merely tracing the sign of the cross he would instantly cure a patient whom the doctors had already abandoned as hopeless.

Felix's charity was made evident in all its splendor during the plague and famine that struck Rome in the year 1550. Tirelessly he begged from door to door for aid for the stricken inhabitants and himself delivered the solicited food or medicines to the victims. At times when the donors had generously shared their last supplies of food with the poor, Felix would in return miraculously refill their empty winecasks and breadbaskets. Many instances are also recorded of the cures performed by him among the plague-stricken. The gift of healing seemed to flow spontaneously from his hand as he went through the city blessing those whom he met.

Yet through all his forty years in Rome, possibly his greatest influence was exerted on the children of the city. Whenever Felix appeared in the streets, there was soon a crowd of youngsters at his side, attracted by the childlike simplicity and joy of "Brother Deo Gratias," as



The gentle saint attracted children and their mothers whenever he appeared in the streets.

they called him. Availing himself of the opportunity, Felix would teach them catechism and prayers or songs of his own composition on the beauty of virtue or the ugliness of vice.

Felix also worked many noteworthy miracles on their behalf. He restored one lad to health and foretold the boy's entrance into the Capuchin Order. At another time he restored vision to a six-year-old boy blinded by smallpox. He even brought back to life an infant that was accidentally smothered to death by its mother.

Simple and unlettered though he was, Felix was consulted even by distinguished churchmen and theologians of his time. Thus, for instance, he merited the esteem and friendship of St. Charles Borromeo and St. Philip Neri, both of whom considered the humble laybrother as the greatest saint then living in the Church. When St. Charles was once seeking advice on the newly formulated Constitutions for his Oblates, St. Philip directed him to Felix as to the most competent adviser in such matters. Pope Pius V and the Franciscan Cardinal, Felix Peretti, also held Felix in high regard and frequently sought his advice. All valued his wisdom and his sincerity and recognized the great gifts with which he was endowed. The ardor and candor which Felix possessed by nature were well balanced by his sound judgment and keen insight into souls as well as by his profound understanding of the interior life. Truly humble and wise, however, he would seek light from above in long hours of prayer before offering any counsel on important

Thus Felix passed his life, firmly trodding on the earth yet absorbed in the thought of God. Heaven itself opened more than once to his ardent longings, gracing him with extraordinary visions especially toward the end of his life. On the Christmas Eve before his death, our Blessed Lady appeared to him and placed the Christ Child in his arms. While several friars witnessed the scene from the dim recesses of the chapel, Felix tenderly caressed the Divine Infant to whom he cherished a lifelong devotion. In another vision while Felix knelt in fervent prayer, God revealed to him the moment of his death and the veneration in which he would be held by the faithful.

Shortly after the above grace, Felix fell ill of a fever, which he recognized as the sign of his approaching death. He went out that day, never-



During his life, St. Felix was favored with visions especially of the Christ Child.

theless, on his usual quest for alms, until his slicitous companion noticed his illness and persuaded him to return to the friary. In a spirit childlike simplicity and obedience Felix accepts all the medical care and little physical comfort provided by his superiors. He obeyed unquestioningly when told to rest in a mattressed bet, although he had denied himself this luxury throughout his entire religious life. The destaunted him for this apparent self-indulgence but Felix remained unperturbed in his obedience.

When the brothers informed him one day the he was to receive the Holy Viaticum, his fact lighted up with joy and his lips murmured their last "Deo Gratias." Then turning toward the assembled community, he humbly asked parlo for any offenses that he might have committed. After Holy Communion, in a trembling voice lessang the joyful strains of the Eucharistic hymn. "O Sacrum Convivium," after which he asked to be left alone with his God. Brother Urban, who remained with him to the end, testified the Felix was consoled by a vision of Jesus and Mary As his soul was about to take flight, he burst into his last song on earth:

Jesus, Jesus, O my Love, Why tarry? Come, take my heart And neither now nor ever again Give back my heart to me. And the voice was stilled forever. It was Pentecost Sunday, May 18, 1587. Among the special graces showered on the Church by the Holy Spirit that day was Felix's death—the death of

Scarcely had the humble laybrother breathed his last when there began a series of prodigious events. The first to excite wonder was the instantaneous transformation of his body. Shrunken and wasted by age and continual mortification, his flesh after death became as supple as that of a child. Crowds flocked to the friary to look in admiration at his radiant face and to carry away fragments of his habit or other articles as relies. As his body lay in state first in his cell, then in the chapel, numerous miracles began to pour from his fragrant remains as they had once flowed from his healing hand during life.

So spontaneous was the veneration accorded to Felix by the people of Rome that the reigning Pontiff, Sixtus V, requested a report to be immediately prepared on the saintly brother's life. The process of beatification was delayed, however, by the Pope's untimely death three years later. But when a miraculous balm began to exade from the interred casket, the ecclesiastical authorities ordered the body to be exhumed and found it totally incorrupt. All Rome then clamored that Felix be raised to the altars, but the cause moved slowly. On October 1, 1625, fortyeight years after his death, Felix was pronounced biessed by Pope Urban VIII. Almost a century later, in 1712, Pope Clement XI canonized him and set May 18 as the date of his feast.

The cult of St. Felix spread rapidly throughout Italy and other countries on the continent. Shortly after his death, the fame of his miracles

reached France and inspired the people to give material aid to the cause of his beatification. In Bavaria, Prince Maximilian built a shrine in his honor and inaugurated an annual pilgrimage for the veneration of the Saint's relics. And in Poland the people were especially attracted to St. Felix, even designating him as the patron of children. In time, May 18 was observed as Children's Day in Warsaw, the capital city. On that day parents brought their children to the Capuchin church to be anointed with the miraculous oil that continued to flow from the Saint's casket.

It was also in this church in Warsaw that the Felician Sisters first became acquainted with St. Felix, From their nearby institute for orphans and disabled women, the sisters would take their charges there to pray at Felix's shrine. Seeing their devotion to the Saint, the people of the city spontaneously called them the "Sisters of St. Felix," or simply the "Felician Sisters." With ecclesiastical approbation the sisters retained that name and adopted St. Felix as their special patron, finding in him an inspiring model for their contemplative-active life. His overflowing charity would become their ideal in their apostolic work among the children, the poor, and the sick—so similar to the apostolate of St. Felix. Likewise, his self-abnegation and joy would become the two spiritual traits cherished by the congregation committed to his heavenly patron-

On the centennial of their founding, then, the Felician Sisters have especial reason to be grateful for the choice of such a patron, as united in spirit with him they intone their humble "Deo "Conforming to the designs of God's Holy Will, the sisters dedicated themselves to the work of reparation for the offenses committed against the MOST BLESSED SACRAMENT."

-Book of Customs

"In God's goodness, the sisters have been called to a congregation remaining under the special patronage of the BLESSED VIRGIN and in a wonderful manner hidden in Her HEART."

-Memoir of 1912

"My dearest child, God has every right to your soul. . . . Do not resist Him, but allow Him to do with you as He wills. Trust Him with your whole heart and surrender to Him completely in REPARATION for so many souls that rebel against His Will."

-Letters of Mother Angela

FELICIAN IDEALS

All generations shall call me blessed."



Patron Saints of the Congregation Bottom: St. Elizabeth of Hungary, St. Francis of Assisi, St. Clure, St. Colette, St. Felix of Cantalice, St. Anthony of Paclus Contr. St. Joseph

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The Felician Ideals

FOLLOWING IN THE footsteps of Our Lady, whom heaven and earth proclaim the blessed one among women, the Felician Sisters are called to strive primarily for spiritual perfection. They find an effective aid to this end in the example of their Virgin Mother and in the teaching of their Founders—which constitute the spirit of the congregation—the Felician ideals.

As a community professing the Rule of the Third Order Regular of St. Francis of Assisi, the Felician Sisters are a part of the Franciscan family. Founded by Mother Angela, a Franciscan tertiary, and Father Honorat, a Capuchin of the First Order of St. Francis, organized under the Franciscan Rule, and honoring the Capuchin, St. Felix, as their special patron, the Felician Sisters have inherited the 700-year-old traditions.

With thousands of members in all Franciscan orders and congregations, the Felician Sisters look to St. Francis as a model of joyful poverty, humility, simplicity, a childlike affective love toward God and all creation, and apostolic zeal for the poor and the downtrodden. They are inspired by his scraphic love for Christ in the crib, on the cross, and in the Eucharist, by his tender love for the Immaculate Virgin, and his all-embracing spirit of penance.

It is true, undoubtedly, that spiritual life is essentially the same for all—lay person, priest, or teligious of whichever order, congregation or society. For spiritual life is Christian life, a real and vital union with God attained through the acraments, prayer, and the practice of virtue. In all forms of spirituality Christ, Mary, and the Mass will remain the three basic elements.

In the Providence of God, however, as evidenced by ecclesiastical history, the rich interior



St. Francis of Assisi, Father and model of all Franciscans

life of the Church finds expression in numerous ways. Basically one and the same, Christian spirituality allows for multiple and different manifestations according to the various missions assigned by God to individuals and institutions, as well as because of the variety of graces, temperaments, races, nations, and specific needs of the times. These differences will influence not only the type of activities undertaken but also the manner of cultivating the interior life.

As even in the same family there are no two members identically alike, so too, in the Franciscan religious family there are evident as many accidental variations as there are distinct groups. The Felician Founders, Mother Angela and Father Honorat, have also contributed some original interpretation of Franciscanism as a result of their individual dispositions, their particular attractions in the spiritual life, and their contacts with different schools of spirituality prevalent in their times.

Their approach to the three basic elements of

Christian spirituality: Christ, Mary, and the Mass, has resulted in what is traditionally a cepted in the congregation as the Felician spir or ideals. Christ is viewed by the Felician Sistens especially as the Christ in the Eucharist; Mary is particularly loved and invoked under the fift of Her Immaculate Heart; the Mass is to be daily relived through the spirit of reparation a union with Christ, the Redeemer, and Mary the co-redemptrix.

EUCHARIST

Franciscan spirituality embraces a special devotion to the Humanity of Christ after St. Francis who was in love with Christ, the Word Incarnate, in the crib, on the cross, and especially in the Eucharist. In his *Testament* he confessed that he could "see nothing corporally in this world of the Most High Son of God Himself except His most Holy Body and Blood. . . ." And the spiritual children of this Seraphic Father inherited the precious patrimony of his love for the Eucharist.

This devotion to the Blessed Sacrament found loving expression in the lives of the two faithful followers of St. Francis, the founders of the Felician Congregation. Mother Angela was attracted to the Eucharist from her early youth. Her biographers mention her daily attendance at Mass, her membership in the Confraternity of the Blessed Sacrament, her ardent practice of various Eucharistic devotions with the approval of her first spiritual director, Father Augustine, an Augustinian monk. Her love for Christ in the Blessed Sacrament, however, developed to great heights under Father Honorat's guidance and began to express itself in various expiatory acts which she handed down to her daughters in the Constitutions and Customs of the congregation.

In a meditation on cooperation with God's grace, Mother Angela reveals her attitude towards the Eucharist, "I know the Lord has done much for me. . . . I begged the Lord, that He Himself tell me, what I ought to consider as the greatest of graces, of which I will have to give the strictest account and it occurred to me that the Blessed Sacrament is the greatest grace, for truly therein we behold the Giver of all gifts.

The Blessed Sacrament is the spring from who all other graces flow. It is, therefore, from the frequent exposition of the Blessed Sacrament from these daily Holy Communions that the account will be most dreadful." It was Mother deep appreciation of the Eucharistic gift the often urged her to rise at midnight and hurry the chapel to adore the Real Presence for seven hours.

In a letter to Father Honorat, the Foundes expresses her great desire that the congregation be granted the privilege of the daily exposition. "O God, how great would be our joy, how great the strength and support for the entire congregation, if the privilege of perpetual adoration is granted to us." When finally she obtained the great favor in 1883, she rejoiced: "I would like mose the whole world and all its creatures come to thank God and to adore with us...."

The most touching and the final childlike geture of Mother Angela's love for the Euchanan King was her tending to flowers for the altar and sewing of altar linens during the last thirty year of her life. She observed the vow of povern most conscientiously, but where the adornment of the altar was concerned, cost meant nothing

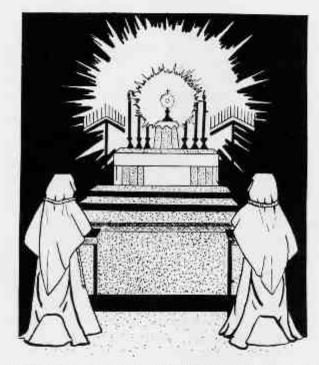
As for Father Honorat, the co-founder, the Eucharist was a great molding force in his our interior life. Resolutions, found in his spiritual diary, express his determination to increase the number of visits to the Blessed Sacrament, to unite his heart with the Heart of Christ, to direct his thoughts to the tabernacle and place all his intentions therein, and to be ever mindful of the happy privilege of living under the same rust with Christ. At another time, he experienced

qualms of conscience that during all his religious life, he had profited so little from the Real Presence, despite his resolutions. He promised to repair that by spending an hour daily, outside of Mass, in prayer before the Blessed Sacrament.

For his spiritual daughters Father Honorat went even further by entrusting to them a specal mission through their devotion to the Eutharist. This he emphasizes in a letter written in 1880 to preface The Book of Life "... and I wish ever to remind you that from the beginning of your foundation by the grace of the Holy Spirit you were convinced that spiritual rebirth must begin with reparation to the honor of God so neglected in the world, that is, with adorations of atonement. For that reason your zeal prompted you, despite difficulties, to introduce the custom (hitherto unheard of in this country or, at least, forgotten since the days of the Redemptorists) of frequent daily expositions of the Blessed Sacrament in your catacomb chapel, during which you endeavored to atone to Our Lord for the insults of the godless as well as for the tepidity of the faithful toward His Sacred Heart, and to merit His blessings upon your work and upon the souls entrusted to your care... Thereby you became true daughters and followers of our Holy Father, who rightfully is alled the Repairer of the Divine Honor neglected in the world, who from the beginning of his conversion almost unceasingly honored Iesus in the Blessed Sacrament and adorned His tabemacles . . . Your devotion to the Blessed Sacrament was crowned with daily exposition and adcration in the motherhouse of the Immaculate Heart [in Cracow] and with His loving Presence in almost all of your [mission] houses. And so, while I contemplate all this and remind you of it, I wish to perpetuate it [the Eucharistic devotion] and to encourage you most earnestly that you never neglect so important a practice and so holy and salutary a custom and that you ever place great hope in it, for as Pope Pius IX says: 'Adoration of Atonement will save the world.' For even now it draws upon [the world] many graces, appeases human anger as well as the punishment of heaven; may God grant that this practice may restrain it . . . I desire that you go everywhere and do everything in the spirit of the Adoration of the Blessed Sacrament and in the spirit of this mystery, which is the epitome of all the miracles of God's Love."

In the History of the Congregation almost every other page contains passages bearing testimony to this fervent Eucharistic devotion of the Foundress and the first sisters. To mention some: "Our Lord in the Blessed Sacrament, Who was the life of the sisters' souls, inspired them to the practice of virtue and heroic deeds. . . . After working strenuously all day, the sisters did not find it a burden to spend the night in adoration before the Blessed Sacrament. . . . Monthly adorations lasted from midnight to midnight and the three or four adorers took no food that day. Later these adorations were reduced to twelve hours. . . . Before and during the suppression of the congregation and in times perilous in the Church or country, the sisters kept a twenty-four hour vigil before the tabernacle, without food or rest. Night adorations were a community exercise until 1866. . . . The Sisters organized in 1884 the Confraternity of the Blessed Sacrament which soon spread among the laity in Cracow."

Today every provincial house of the congregation has daily exposition of the Blessed Sacrament. Two by two the sisters take their turn every half hour in adoration, at the beginning of which in a special prayer they beg God for blessings upon the entire world.



Sister-adorers during the daily exposition of the Blossed Sacramont

The Ordinances of the congregation designate the various Eucharistic practices. The sisters visit the chapel after meals. Upon entering they make a reparatory double genuflection kissing the floor and saying the following prayer composed by St. Francis, "We adore Thee, most holy Lord Jesus Christ, here and in all Thy churches in the whole world, and we bless Thee, because by Thy Holy Cross Thou hast redeemed the world." During adoration, exposition, and benediction of the Blessed Sacrament, the sisters place their cincture about the neck as an act of reparation. In the motherhouse the convent bell rings five minutes before each hour for an act of adoration and each sister interrupts her work, kneels down and says, "Praised be the Most Blessed Sacrament now and forever. Amen," adding the ejaculation designated for that day. All correspondence of the sisters begins with the motto of the congregation, "All through the Heart of Mary in honor of the Blessed Sacrament." All religious exercises begin with the ejaculation, "Laudetur Sanctissimum Sacramentum per Immaculatum Cor Beatissimae Virginis ac Matris Nostrae Mariae. (Blessed be

the most holy Sacrament through the Immus late Heart of the Most Blessed Virgin and ar Mother Mary.)"

Thus, the Eucharist is the radiating forces focal point of the Felician sister's life. From the characteristics of the Host, she learns the vittal which she should reproduce in her life: its small ness teaches her humility; its whiteness pum of mind, heart and body; its roundness, units ited love for God and souls. Jesus in the Bless Sacrament is the motive for all her action prayers, works, sufferings, and religious observed ances. More, the Eucharist is her school of terior life not only for her personal sanctificator but also in preparation for her apostolic missing Always and everywhere she seeks the Bloss Sacrament; she must have Him in the nurse in the school, in the hospital wherever share stationed. Her life of consecration to God an souls must be a continuation, as it were, of the Mass, a holocaust of atonement. Like the lim every moment of her existence, everywhere at in everything, she must be in a state of continu immolation for the world.

THE IMMACULATE HEART OF MARY

If the Eucharist is the center and goal of a Felician's life, the Immaculate Heart of Mary is her model and rule. Mary is the way that leads the sister to the Eucharistic Heart of her Divine Son.

From the very first years of the congregation, Mary held the foremost place. The Constitutions of 1866 state: "The congregation was founded under the patronage of Mary and has considered Mary its Mistress, Mother Protectress, and only Refuge of hope. The congregation consecrated itself to Mary as her possession for the service of her Son that She may rule, sancrify and protect it according to her Will."

Influenced by the trends of the age, the community modified the traditional Franciscan devotion to the Immaculate Conception by veneration of the Immaculate Heart of Mary. Both the emblem of the congregation, whose background is the pierced Heart of Mary, and the motto, "All through the Heart of Mary in honor of the Most Blessed Sacrament," strongly enphasize the community's devotion. In that Immaculate Heart the community found its orgaand it was to grow and develop under Marylguidance in the spirit of meekness, humility, and motherly love.

The ardent devotion of the sisters to the lamaculate Heart manifested itself in many ways. When Mother Angela was chosen superior of the community, she declined that title. Placing its seal and the keys of the convent before the pature of Our Lady, she offered all the sisters in the Immaculate Heart and officially proclaime. Mary Immaculate, Queen of Heaven and Earth, as superior general of the entire congregation. It was customary to renew this consecration before and after the general chapters and on every Saturday in all the mission houses until 184, when the Constitutions were approved and the Sacred Congregation advised that the practical be discontinued.



"All through the Heart of Mary in honor of the Most Blessed Sacrament"—morto of the congregation

During times of stress and strain, and particularly in 1864, when the clouds of disbandment were threatening the congregation, Mother Angela solemnly entrusted the community to Mary's Immaculate Heart. At this ceremony each sister offered Mary a waxen heart symbolic of her trusting love. In the name of the entire congregation, Mother Foundress hung a large votive heart on the picture of Our Lady. From that day on, the sisters made their filial devotion to their Heavenly Mother more permanent by adding "Mary" to their names. The Immaculate Heart did not fail their trust and reunited them in Cracow a year later.

Mother Angela became well acquainted with St. Louis Grignon de Montfort's work, True Devotion to the Blessed Virgin Mary, and having consulted many priests on this matter, she consecrated herself and all her daughters as "Slaves of Mary," on November 21, 1868. The sisters renew this act every year on the feast of the Presentation of the Blessed Virgin Mary.

For the fourth solemn consecration of the congregation to the Immaculate Heart of Mary in 1874 Mother Angela composed the following act:

"O beloved Heart of my Immaculate Mother, I desire to make an offering of myself to You, For belonging to You, I belong to Jesus also. O dearest and sweetest Heart of Mary, I consecrate myself entirely to You forever As your exclusive and entire possession. I give You my body, my heart and soul; All my actions, thoughts, words, desires and intentions I dedicate wholly to you. In You I place the burden of my sorrows and desolations Which Jesus may wish to send me. I give You my sins and my falls. May I be so closely united to You as to say: I live now, not I, but the heart of Mary lives in me. Feel, love and do all in me; Rule my whole self. Guide those whom You have placed over me. I solemnly promise You, O sweetest Heart, My fidelity until death. Watch over me and give me strength That I may keep my promise. I am entirely Yours on earth; May I be Yours for all eternity. Amen."

The sisters' love and devotion to Mary wa not a mere formality. As daughters of Mary h sisters made the Heart of Mary their constant abode where they learned to live for Christ also Mary's pattern. The early Constitutions clariindicate how the sisters were to "double at Mary": "As Our Lady left the temple to lead hidden life rearing Christ at Nazareth, and in wandered from town to town accompanying in Son during His public life, in like manner, to sisters will leave their motherhouse, going different mission houses to serve Christ in the little children; they are also to search for Chri in the homes of the poor, to console Him in the sick and suffering, just as Mary did date Christ's passion."

Numerous instances from Mother Angela life, letters, and meditations point to her dep Marian spirit which she was determined to develop also in her spiritual daughters. Record prove that Mother Angela honored Mary by sciting the Te Matrem, Ave Maris Stella, in Magnificat several times a day. The Litany the Immaculate Heart of Mary, an act of our secration, and the entire rosary likewise formula part of her daily devotion to Mary.

In her correspondence she exhorted the sizes "Go to the Immaculate Heart of Mary... In Mary be your sole refuge ... Labor for Mar suffer for her, and in Mary's arms give up you spirit...." She began her letters with the size tation: "Glory be to the Hearts of Jesus in Mary" and signed herself, "A slave of Mary. In her last letter to her nurse, Mother Joseph, she wrote: "As Jesus, dying on the cross, girt us to His Mother, thus am I giving you to or Sorrowful Mother. May She keep you in he care and be your Mother every moment of you life,"

Likewise, Father Honorat in his sermony books, and letters continually encouraged his sisters to unite themselves with the Heart of Mary and place all their confidence in her. It his letter written on the community's third anniversary, he said, "Not only does your community attribute its formation to Mary's petronage, but also its growth, and above all, it salvation in time of distress, when it was an fidently placed in Her Immaculate and Mary Merciful Heart. All important graces were detained from Providence and from the Holy Se on her feast days. You must, therefore, grown

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sincere and childlike love and confidence in this Most Merciful Heart and glorify, extol, and ing its praises."

His spiritual notes reveal how repeatedly he entrusted the community to the Heart of Mary and humbly begged her to keep his daughters strong in their vocation, ardent in their Franciscan spirit, and steady in their growth.

In keeping with the Constitutions, Customs, and Ordinances, the sisters strive to honor the Immaculate Queen in many ways. Daily they recite the Little Office with a special commemoration in Vespers and Matins to Mary, the rosary, Sub Tuum, Salve Regina, and the Litany of Loretto. On certain feasts of Our Lady the Te Matrem is added after Vespers, and the Salve Regina is included in the evening prayers on Saturdays. Once a week the Franciscan chaplet of the Seven Joys of Our Lady is recited in common in the novitiate and privately at the mission houses.

Spiritual exercises, such as the Office, are begun with the invocation: "Blessed be the Most Holy Sacrament through the Immaculate Heart of the Blessed Virgin and our Mother Mary." This same ejaculation is repeated frequently during the day, both by the sisters and those entrusted to their care, as a special means of uniting their intentions with those of the Immaculate Heart. Certain community exercises are concluded with the blessing of Our Lady and her Holy Child: "Nos cum prole pia benedicat Virgo Maria." (May the Virgin Mary with Her Holy Infant bless us.)

On the first Saturday of every month the sisters receive Holy Communion, pray the rosary, and make an act of consecration in reparation for the insults inflicted upon the Immaculate Heart of Mary. On that day cards on the Sweetest Heart are distributed to be read by the sis-

The solemn moments of their religious life are performed with and through Mary. On the vigil of their reception, first profession, and the day of perpetual vows, the sisters are offered to Our Lady and in the act of profession they declare that they choose Christ's Mother as their own Mother and Lady and entrust their vows and promises to her Immaculate Heart.

Other Marian practices are bowing of the head at the name of Mary, beginning all activities, such as writing letters, spiritual reading,

conferences, recreation, with the motto, "All through the Heart of Mary . . . ", and reciting the Magnifical as the community's customary hymn of thanksgiving. Indicative of the desired union of a Felician with Mary is the reference in the community's necrology to a deceased sister as "having fallen asleep in the Lord and in the Immaculate Heart of Mary, our Mother and Queen . . ." Every province of the community is named after Mary and every room is adorned with the picture of Our Lady of Czestochowa. Fasts, abstinences, and novenas precede Mary's feasts, of which the Presentation of the Blessed Virgin Mary and the Immaculate Heart of Mary are celebrated in the community with greater solemnity. On these days the sisters renew their vows and recite the act of consecration of slavery to Mary. On August 22, feast of the Immaculate Heart, the sisters offer waxen hearts as a symbol of their total consecration.

The congregation is permanently enrolled in the Confraternity of the Immaculate Heart of Mary, which was organized in Cracow in 1896, and in the Honor Guard of Mary, which was approved in 1880. The sisters have published many books and pamphlets on Our Lady and have even had medals stamped of the Immaculate Heart.

The Felician Sisters' greatest privilege is to radiate the virtues of Mary's Immaculate Heart and especially her meekness and mercy. As daughters and slaves of Mary, they are to obtain all graces, perform all duties, accept all suffering from, in, and with the Heart of Mary. They are to love with Mary's heart, pray with Mary's mind, and long for God with Mary's soul. The entire tenth chapter of the Memoir of 1912 is the blueprint of the Felician Sisters' Marian life.

Their Marian ideal is contained in the symbol of the Immaculate Heart which is a part of the seal of the congregation. In her personal notes on the spirit of the sisters as the daughters of the Immaculate Heart, Mother Angela writes, "In that symbol the sisters will learn the spirit, the rule, the history, and the purpose (of the congregation). Therein is the motto of our holy Father St. Francis, 'My God and my All', because the Most Blessed Trinity chose the Heart of Mary for Its Abode, Jesus is there, their sweet Spouse, who finds in that Heart His most delightful repose. And the Most Blessed Sacrament, to whose exclusive honor they are dedi-

cated, is there. In that Immaculate Heart the last Host is to rest for all eternity. Therein they will find their Sweetest Mother, their holy Father St. Francis, all heaven, their congregation, their refuge and sanctuary. From thence came all the graces of the past; therein lie all the graces of the future. They draw from that Heart their ardor in love of God and neighbor. In It they place all their hope; on It they base all their confidence; from It they derive all their consolation, help and support in every need. Finally, therein they find themselves, their fellow sisters, their loved ones, and the souls those entrusted to their care, because Mary the Mother of all and specifically of those wh have enclosed themselves in Her Maternal Hor forever. As often as they gaze on that Her may it seem to them that they hear the world the Holy Scripture from the lips of the Imman late Virgin: 'God is my witness that I have we all in my Heart, because God gave you to m and made me your Mother, and none of the whom God gave me shall perish'."

REPARATION

The ideal of reparation, that is, participation in the co-redemptive mission with Christ is as old as the Church. The foundation for this ideal is the co-relationship of all members in the Mystical Body of Christ. In union with Christ, the Redeemer, all Christians are bound to support and aid each other in the attainment of salvation.

Some religious orders, congregations, and societies have especially dedicated themselves to the task of atoning for their own sins and those of others in order to help save the greatest number of souls. Since the thirteenth century when St. Francis set out to repair the church materially and spiritually, that same ideal of reparation had been the activating force of many a Franciscan branch. The Founders of the Felician Sisters adapted the Franciscan life of penance to the new community, hoping thereby to counteract the indifference to religion which was very pronounced at the time in their homeland.

The Felician Constitutions of 1888 place a special emphasis on reparation, "The spirit of the congregation as adorers of atonement is the spirit of sacrifice . . . Their guiding thought ought to be to go everywhere, to do everything in the spirit of reparation and in imitation of the hidden Christ."

In the light of Christ's example, Mother Angela understood reparation to be the putting on the sins of others, taking them upon her shoulders, and standing before God as a sinner by substitution and penance.

Expiation was the dominant characteristic of her tender devotion to the Eucharist. Most

heartily she encouraged the sisters to continu the community's customary night adorations atonement, despite their increasingly interact apostolic activity. In a letter to Mother Am she wrote, "Holy Mother the Church is in vir great need of help. Hell devours so many suit Is not that a good reason why we ought to us rifice two hours each day to atone for the simil the world, begging the mercy of God? Doesn our sacrificial mode of life oblige our congrep-

tion in this regard?"

Mother Angela underscored the intron worth of reparation when she offered herself w the congregation. In a letter to Father Howa on the occasion she explained, "I wish to ke victim of reparation for the congregation in der to insure its existence as a living cell in the Church." She lived this offering for the la thirty years of her life which were spent in a tive obscurity amid physical suffering and a guish of soul, borne with patience and resign tion in union with Christ as a means of reput tion. Her method of expiation, in imitation Christ, was simple—obedience, under our form to God and human authority. Nothings traordinary but everything extraordinarily or in the spirit of atonement.

Father Honorat continually emphasized to mission of reparation as an integral part of the life of a Felician. In the introduction to " Book of Life (Rule) he says, "I desire that you community be always the center of this perpeual worship of atonement which had its begs ning with us and became an incentive for other

I desire that you always consider yourselves 'Adorers of Atonement' and living sacrifices of His love as well as of His honor. Through your manksgiving and reparation may you obtain nercy for the world, but especially for that part of the Lord's vineyard which has been entrusted to your care. May that always be the guiding thought and the everlasting aim of your hearts. . . .

In one of his letters, Father Honorat pointedly remarks, "Believe that through every act of teligious virtue, humility, obedience, and control of the passions, you are contributing to the great mission [of reparation] entrusted to you."

To provide an incentive and to make concrete this mission of reparation, Mother Angela and Father Honorat introduced a special devotion in the Holy Face which became a symbol of amement for the congregation. The devotion was a logical one, since it was the Holy Face that uffered all the agonies of the Passion: It was overed with bloody sweat in the garden of Olwas, outraged with the traitorous kiss of Judas, strack, and spat upon. It was the head that was crowned with thorns, the eyes that shed bitter tears, and the lips that were moistened with gall and vinegar. And, finally, it was the head



The congregation always cherished the devotion to the Holy Face

that bowed down in fulfillment of His Father's

The devotion soon spread among the faithful and the Felician convents became the headquarters for the Confraternities of the Holy Face. Every mission house then, even as today, had a picture of the Holy Face in the chapel.

Father Honorat was so zealous a promoter of the devotion to the Holy Face that he wrote a treatise on it, A New Gift of Christ in 1891, a reprint of it under the title, Devotion of Reparation in 1902, and a manual of prayers to the Holy Face called, Show Us Thy Countenance, in 1893.

The History of the Congregation records many examples of penance practiced by the first sisters. In the spirit of reparation they were willing to disregard their physical welfare, endure extreme poverty, hard work, and many discomforts in order to win souls for God. Their fervor in pursuing the life of penance prompted Father Honorat to say, "When I look upon this marvelous picture, at the heroic sacrifices of these souls, at their perseverance, unperturbed despite greatest difficulty, I am filled with joy.'

The early Felician Constitutions outline the fundamentals of mortification and penance as a means of developing the spirit of reparation. The chapter on mortifications counsels the exercise of interior penance which includes control of the passions, emotions, affections, memory and imagination, reasoning and will. Exterior mortification of the senses also is advised so that the intellect may be withdrawn from things that are dangerous and vain, and attracted to those that are salutary. Moreover, some specific forms of exterior penance were prescribed: food is to serve as a means of mortification, rather than simply of nourishment; the religious garb ought to be symbolic of a spirit of penance and humility; bedding ought not cater to personal comfort. As members of a penitential order, the sisters are encouraged to occupy themselves continually with some type of work, mental or manual, performing it in the spirit of penance.

Also there developed in the community additional penitential practices which have become a tradition, such as night adorations, weekly discipline, dining on the floor, kissing the ground, praying with extended hands or prostrate on the floor, and daily recitation of the liturgical

prayer of atonement, Respice.

During Shrovetide, the sisters perform more

intensive penances to atone for the sinful indulgences of carnival time. Some prostrate during the Sacrifice of the Mass and evening benediction, while others kneel in adoration holding lighted candles. The recitation of the Little Office is preceded by the versicle, "Segregavit nos Dominus . . . etc." ("The Lord reserved us for Himself and by His grace called us to atone for the revilements aimed against the Throne of His glory!")

The monthly day of recollection is considered specifically as a day of reparation. Mother Angela made it a point to incorporate into the program of that day all the penitential practices of

the community.

Even the devotion to the Immaculate Heart of Mary is to be viewed under the aspect of reparation. The early Constitutions of the congregation exhort the sisters to imitate this Most Pure Heart not only in its meekness and humility but especially in its compassionate love and suffering for mankind. The daily morning prayers remind them of the obligation of atonement: "I thank Thee, most gracious Lord for ... accepting me into this order of penance. I thank Thee also for giving me another day to do penance for my sins. . . ."

The Memoir of 1912 defines the Felician ideal of reparation, as follows: "The principal task of

the sisters is to make reparation to God; than to atone for the blasphemies and insults curmitted against Him; to atone for the negligence. and irreverences committed by those in the service of God in fulfilling their sacred only tions. They are to do this by perpetually adom. the Blessed Sacrament in their hearts, by citing the Holy Office devoutly, and living ways in the Presence of God . . . The sisters at to bear all discomforts willingly in order to atone for the lax lives of Christians. They should endeavor to observe great poverty to make asisfaction for those who yearn for riches. The should humble themselves and bear all contempt with joy to atone for those who are pould Briefly, they should repair the spiritual in moral conditions of the world through the virtuous and exemplary lives. It is likewise it a ting for them to atone for laxity in religious. by returning to the former strict observances rules and to early zeal in the practice of virtia ... To revive the spirit of reparation of the one munity, they should willingly undertake the task at the risk of being ridiculed by the work and even by souls consecrated to God. . . . This should repair the neglected piety in the ham of the faithful by inflaming their own hear with love and by seeking always the grant glory of God in all their actions.'

"ALL THROUGH THE HEART OF MARY"

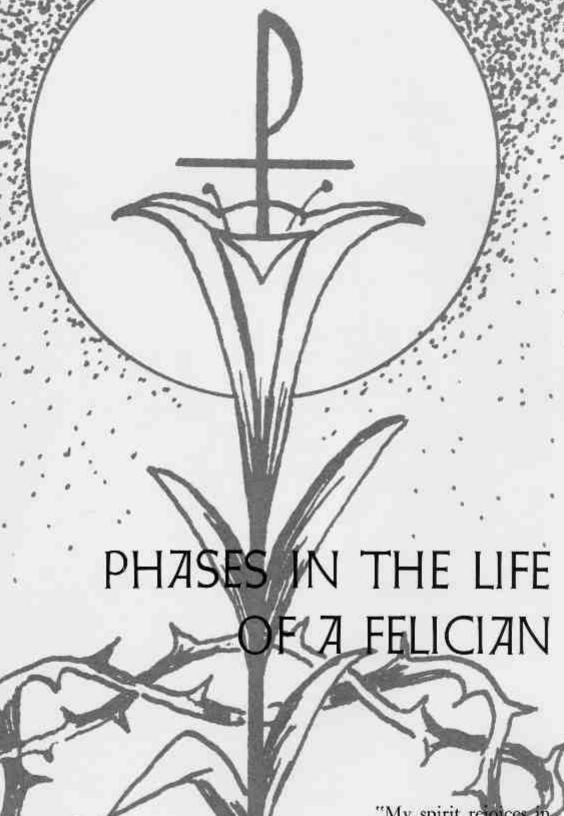


The three ideals of the Congregation of the Felician Sisters—the Eucharist, the Immaculate Heart of Mary, and reparation—are tersely summarized in the Felician motto: "All through the Heart of Mary in honor of the Most Blessed Sacrament." These ideals further are graphically represented in the Felician crest, which consists of a cross and the hands of Christ and Francis taken from the Franciscan emblem with the additional symbol of a host; all these are superimposed on the Immaculate Heart of Mary which replaces the Franciscan shield as a background.

The Felician emblem is thus a perfect representation of the ideals and spirit of the congregation. The Franciscan symbols show the organic association of the Felician Sisters with the Order of St. Francis; the host indicates the special devotion to the Eucharist; the Immustrate Heart of Mary, their devotion to the Bless Mother under that title; the cross, the pieces hand of Christ, the stigmatized hand of Franciand the sword in the Immaculate Heart represent the special emphasis placed on the spirits penance or of reparation.

The Eucharist, the Immaculate Heart of Mary, reparation—these, then, are the three beacons that lead the Felician Sister in the forsteps of her Founders that she herself may a tain union with the one God and bring man souls to the beatific Vision of Him who is the

Alpha and Omega of all that is.



"My spirit rejoices in God, my Savior."



"Whosoever shall choose this way and fulfill it, shall find life and shall have salvation from the Lord," -Sr. Faxners or Assur

Phases in the Life of a Felician Sister

ASPIRANCY

ROM ITS very inception, the congregation has provided a school for aspirants to the religious life who have not yet completed high school. Here each girl follows a standard high school curriculum. As a resident student living in an atmosphere permeated by the ideals and spirit of the community, she enjoys extracurricular activities which enrich her culturally and socially. After graduation, reasonably sure of her vocation, she applies for admission to postulancy.

POSTULANCY

Postulancy is the initial step for those candidates who answer Christ's invitation to follow Him by embracing the religious life. Here the young girl, having donned the simple black dress of the postulant, enters into the first phase of the Felician way of life. Under the guidance of the mistress of novices, she is initiated into the life of the congregation.

Her religious vocation is protected and fostered by means of an organized program of prayer, study, work, and play. Daily Mass, Holy Communion, meditation, rosary, spiritual realing, spiritual guidance, weekly confession, and a monthly day of recollection provide the postulant with the best possible means for developing and nurturing the spirit and ideals of the religious life.

Scholastically, the young postulant pursues a schedule of academic studies, steeped in Catholic philosophy of life and education, to prepare her for the future apostolate of the congregation.

Thus, in an atmosphere conducive to spiritual and intellectual growth, the postulant is ready after a year of earnest reflection and preliminary probation to cross the threshold of the novitiate.

NOVITIATE

Chmaxing an eight-day retreat, the vigil of investiture is replete with symbolism accentuating the Felician Sister's role of aronement and selfdenial. With a brief exhortation that the novice keep the congregation's ideals ever before her, the provincial superior administers the tonsure and gives her sandals, reminding her that the ground she henceforth treads is holy, and a grey tunic, admonishing her to grow spiritually in kindness, humility, modesty, and patience. The discipline she receives is a token of penance, while the crucifix is to be her source of consolation and the key to heaven. The aspirant to the sisterhood receives a well-rounded education at the school for aspirants











After the tonsure, the postulant is clothed in a habit and a white veil and is given a new name. During her noviriate, the novice will may and practice religious life according to the Franciscan rule and the spirit of the congregation.





The investiture proper is inaugurated the next day with the Holy Mass after which she is clothed in the brown Franciscan habit, a white wil, and the white Franciscan cord; she is handed a small book of the Rule of St. Francis and the Franciscan Crown or Chaplet of the Seven Joys of Our Lady. Having received the lighted tandle and having kissed the relics of St. Francis, the novice is given a new name by which she will henceforth be known. Leaving the sanctuary, she enters into the novitiate, the second phase of the life of a Felician—the period of self-examination, self-mastery, and a time to prove her-

self

During that canonical year, prescribed by the Holy See, the novice, withdrawn from worldly distractions and occupations, studies the religious life and the Franciscan rule and its spirit. By the time the year draws to an end, the novice has become acquainted with the Rule, the Constitutions, the catechism of the vows, Sacred Scriptures, the principles of Christian and religious perfection, and the spirit and history of her congregation with special emphasis on the life of its Foundress, Mother Mary Angela Truszkowska.

PROFESSION OF VOWS

The third phase of the Felician life begins with the profession of the vows of poverty, chastity, and obedience. The spiritual betrothal is plighted publicly during the Sacrifice of the Holy Mass. After the profession of her vows, the sister exchanges her white veil for a black one, symbolic of her detachment from the world; she receives a small wooden crucifix which, worn upon the breast, will remind her of her co-redemptive mission with Christ; a cincture, symbol of the bonds imposed by the three vows, a little office she will use each day to unite herself with the Church in prayer, and a lighted candle as a symbol of charity which must burn brightly until the coming of her Bridegroom to lead her into life everlasting. The newly-professed sister kisses the relic of St. Francis after which she rises to receive the kiss of peace of her superior and sisters which seals the bond of family unity. She is now one with those who have already entered the religious life in the congregation.







Upon completion of the canonical year, the novice makes a profession of her vows, receives the black veil, and takes her place in the mild of the professed sisters.

For a whole year the newly professed sister remains within the novitiate. Here she continues her spiritual formation and receives professional training for the Felician apostolate. Teaching sisters study for a bachelor's degree, in the various teaching fields. Nursing sisters are trained for hospital, pharmacy, and laboratory service, specializing in the diverse fields as the need arises. Advanced programs are arranged for those who have previously completed college. Prepared for her field of labor, the sister is sent to her mission where in community life with her

fellow-sisters she puts to use her intellectual, manual, and spiritual training, in channeling grace to souls.

The main objective of the professed sister for the next six years—during which time she renews her vows annually—is to advance in personal holiness by fidelity to her vows, trying to live the Felician way of life where all are united by a common end: to further the work of Christ and His Church through the medium of Christian education and other forms of apostolic work.

SECOND NOVITIATE

Six years after the initial offering of her heart to Christ in the formal profession of vows, the sister who had looked forward eagerly to the day of perpetual consecration to God through Mary, now withdraws again from the active apostolate of her congregation. In the seclusion of the second novitiate under the guidance of a mistres and in an atmosphere conducive to interest growth, she prepares for two months by prayer and reflection for the final profession of vows.

PERPETUAL PROFESSION

The solemn and momentous occasion of perpetnal profession of vows is ushered in by a public act of Renunciation made by the sister on the eve of her espousal with Christ. In it she irrevocably surrenders all to God that she has or could have and binds herself to remain forever in the congregation.

Holy Mass inaugurates the impressive and brautiful ceremonies of the profession of perpetual vows. As the priest turns and holds the Sacred Host she is to receive as Holy Communion, the sister pledges herself eternally to Christ. Her Act of Profession remains upon the altar for thirty-three hours, an expression of her union with her Spouse. Symbol of her mystical death is the prostration in the sanctuary where she is

covered with a pall while the celebrant intones the De Profundis and the bells toll the funeral dirge. She receives a steel ring bearing the inscription, "My Jesus and my All"—token of her total consecration. As a Bride of a thorn-crowned Spouse, her brow is adorned with a crown of thorns that she may one day become worthy to exchange it for the crown of eternal life. A lighted candle in her hand is a sign of her pledge of immortality—"... that having died to the world, she may live in God." Her holocaust is complete. Incorporated into the congregation, as a perpetual member, she constitutes a part of the whole from which even death cannot separate her.





A professed sinter who makes her final yows, lies prostrate before the altar—a symbol of her mystical death to the world. A crown of there is placed upon her brow and a ring upon her finger as belits a spouse of Christ.

TERTIANSHIP

The primary aim of the Felician way of life demands that the sister be attuned to the Divine Presence within her the more effectively to promote the apostolate of her congregation. Hence, after fourteen years of active service, she withdraws to the so-called tertianship or third novitiate, where she intensifies her contemplation of and devotion to the Eucharistic Christ and will Immaculate Heart of Mary in the spirit of rearation and seeks to become more proficents the spiritual life. After two months of renewle the spirit and ideals of the congregation, she turns with renewed energy to her labors in the Felician apostolate.

SILVER JUBILEE

Twenty-five years ago, the sister knelt before the altar and earnestly vowed her love to Christ; the rosary of her years is midway in its third decade, and as the beads slip through her hands, she is so much nearer to her God. Once again she kneels thorn-crowned before the altar and her prayers ascend with the Divine Sacrifice with throne of God. As her relatives, friends, and asters in religion, press around her to offer an gratulations, they wish her joy and peace and happy heart—God's love and an eternal jubile.

GOLDEN JUBILEE

There is something tenderly beautiful in the thought that for fifty years—five long decades of the Chaplet of Time—a human heart has laid itself on the altar of God's Holy Will, and has meekly borne the trials of His dispensations.

A golden jubilee is an occasion recognized in the Ritual of our Holy Mother the Church. There are prayers and blessings of special import prescribed and the happy recipient is considered worthy of the highest honors. Fifty years ago, while the world smiled with enticement, she knelt at the foot of God's altar to renounce the world, before the upraised host she spoke that solemn triple promise, which enchained her irrevocably to the sweet yoke of her Redeemer and imposed on her the enviable obligation of following Him by the sacrificial path. This morning during the sacred and inspiring service in the chapel, her lips again whisper the oft-repeated renewal of that promise made in early youth and she accepts the staff entwined with flowers and surmounted by a cross to support her in her earthly pilgrimage. The years pass by almost imperceptibly and it will be time for the tired hands to rest and the tired feet to pause, and the tired heart to listen for the call of the

Bridegroom. The golden harmonies of Humwill make a never-ending jubilee.



In the harvest time of her religious life the jobilatia more her blessings while communing with God.

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DIAMOND JUBILEE

The celebration of the diamond jubilee of a religious is rare. Seventy-five years of religious life is granted to few indeed; and when the sister looks back to the day when the sacred veil of the novice was placed on her head, she will remember that there was a group of fervent and earnest postulants that began together the religious career. The group was smaller at the silver milestone and perhaps smaller yet at the golden; of those who knelt with her then, she perhaps alone remains. She alone celebrates her diamond jubilee.

It is a sweet yet solemn lesson, and gives the tender, minor music to a symphony that is all iov!

DEATH

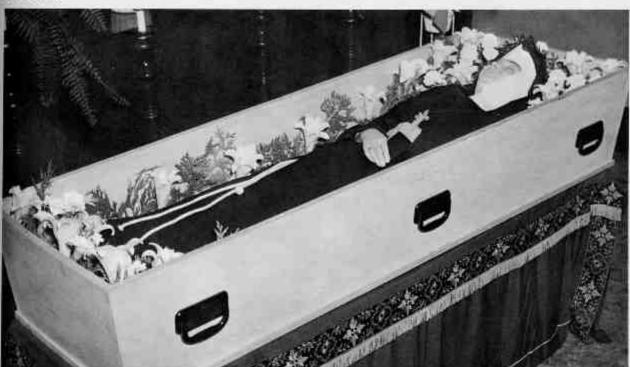
The death of a Felician Sister marks the last milestone on her journey to eternity. Another little mound, another white cross will mark her resting place, but there will be a deeper and more telling memory in the hearts of those who knew and loved her. Their prayers for her will never cease.

Whether her life was short or long, her illness brief or lingering, the spiritual comforts accorded her were many. Strengthened by every sacramental grace and blessing, while the voice of Holy Mother the Church sounds above her in fervent prayer, her freed spirit goes to receive the crown and the palm of those who follow the Lamb in the heavenly Jerusalem.

The solemn obsequies are austere in their simplicity. In the parlor, on a catafalque, in an open tasket of smoothly-planed boards rests all that is mortal of the Felician sister. Around it, in their whiteness and fragrance, lilies line the edge of the coffin, concealing the wood shavings upon which she rests. On the eve of the burial, as the mournful swell of the *Miserere* rises through the air, a long procession of clergy, fellow religious, and relatives and friends, preceding the casket, enters the chapel where Vespers for the Dead are recited. There she lies in state until the following morning.

After the Requiem Mass, the funeral cortege slowly winds its way to the cemetery, accompanied by the solemn tolling of the chapel bells. As the sister pall-bearers lower the body into the grave, the Salve Regina bursts forth from the hearts of her fellow-Sisters and rises to the throne of the Queen and Mother of mercy. The Felician has reached the last milestone. Requiescat in Pace!

When a sister's soul goes to meet her God, and her remains are put to rest in a simple wooden coffin, she has completed her final phase of tell-loop life.



"When God will have deinged to conduct the Felician Sisters to America, they will find here an extensive field for their labors, such as molding youthful minds and hearts in the truths of faith and caring for destitute orphans; thus, schools and orphanages will be their main charge."

> Letter of Father Dabrowski to Mother Magdalen, 1874

"Recall to mind, venerable and beloved sisters in Christ, your insignificant beginnings as a congregation and compare them with what you behold today and praise God for all. . . . You were as a mustard seed and you have grown like unto a tree, under whose shade both the spouses of the Lord and the poor of Christ find shelter."

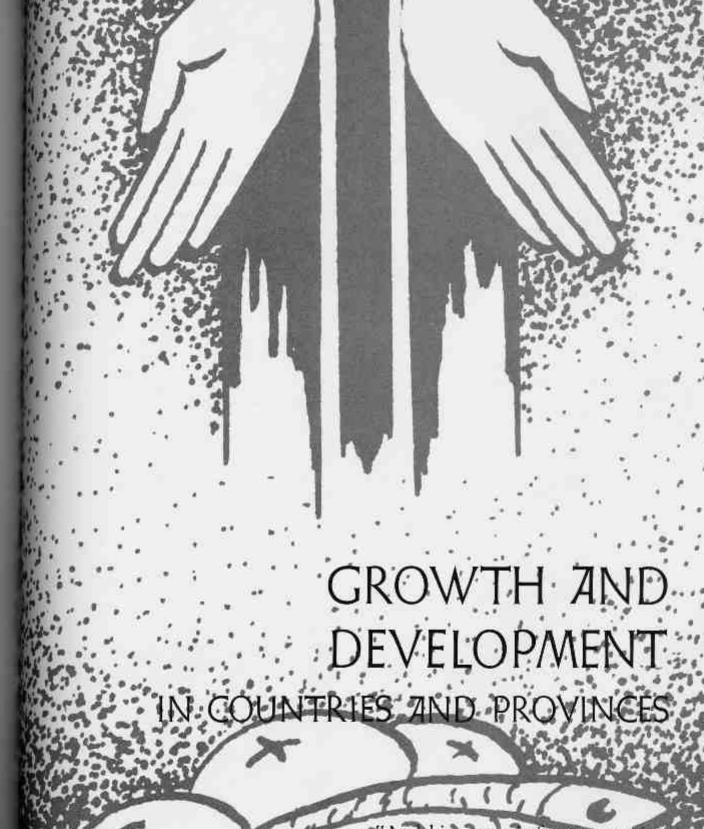
> —A circular by Father Honorat on the 25th anniversary of the congregation, 1880

"My dear Mother! . . . I congratulate you, Mother . . . that now you are able to serenely contemplate the fruits of your work and sacrifice and enjoy the maturing of the younger generation. No doubt, your sisters will always render you respect, love, and gratitude which are your due for all your labors, because all beginnings are difficult, and more so in America. And the province there is indebted to you, Mother, for what it is today. Rest assured, dear Mother, that as the Mother of the congregation, I will always be lovingly grateful to you for your work on behalf of the American province."

—Letter of Mother Angela to Mother Monica in America, 1894

"... you have not ceased to serve God, but have gone forward spreading the kingdom of Christ and the seraphic spirit both in other parts of our land and even in the western hemisphere.... Today on this anniversary, joy fills our hearts as we view the expansion of your congregation throughout the world and its solicitude for thousands of souls."

> A circular of Father Honorat on the 50th anniversary of the congregation, 1905



"And his mercy is from generation to generation."



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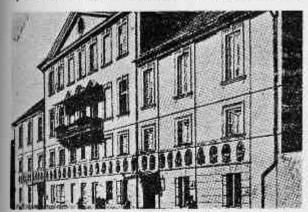
Growth and Development of the Congregation in Countries and Provinces

POLAND

WARSAW-INSTITUTE OF ST. FELIX

THE FELICIAN SISTERS rejoice in the thought of God's mercy as they contemplate the growth and development of their congregation from country to country and province to province.

The seed was sown in 1854 when Sophia and her cousin gathered several orphans and aged women in a modest flat in Warsaw. On November 21, 1855, already in larger quarters on Mostowa Street, Sophia consecrated herself entirely to God's service and laid the foundation of a new religious congregation. In 1858 the budding community made its final transfer to the former Zaluski Library on Danillowiczowska Street. Known simply as "The Institute of St. Felix," this building was actually the first motherhouse of the congregation and the nucleus of all its apostolic works. In addition to the administra-



The Zaluski Library, first motherhouse of the congregation, into which the sisters moved in 1858

tion, novitiate, and cloistered branch of the congregation, the convent accommodated an orphanage and school for poor girls, a home for aged women, a small private hospital, a catechumenate, and a center for Franciscan tertiaries and lay retreatants.

Directing the growth of the congregation in these formative years in Warsaw were successively three superiors, the first three members of the community. Chosen first for the position was Mother Cunegundis Rhebinder, who was succeeded by Mother Veronica Ciechanowska, the Foundress' cousin. Both held the position only for a short time, for in 1859 Mother Angela, under obedience to her director, assumed the office which she had humbly declined until then. Under her capable direction, the congregation expanded its charitable and social apostolate beyond the confines of the motherhouse.

The sisters soon took charge of a convalescent hospital for poor women, a home for wayward girls and fallen women, and twenty-seven rural social centers. They also visited the sick and the poor, prepared children for the sacraments, and directed pious societies, especially that of the Living Rosary.

Almost all the activity of the first ten years was limited to the central and eastern sections of Poland then under Russian rule. Only one nursery, opened in 1861, was located in Cracow in southern Poland, on territory controlled by Austria.

The rapid development of the congregation's

activities was paralleled by an increase in membership, both auguring a bright future with great apostolic action. In 1864, nine years after the founding, there were 200 professed sisters, 20 of whom were cloistered, and 70 novices outnumbering all other contemporary religious communities of women in Poland.

Then, suddenly, on December 17, 1864, came the dreaded decree of the Russian government, suppressing the congregation and its establishments and ordering the sisters to return to usual life. But this was only an apparent dual blow. Contrary to human calculations, it send merely as an instrument to spread the congrettion to the southern section of Poland, where the development would soon necessitate the dission into provinces.

IMMACULATE HEART OF MARY PROVINCE-CRACOW

For one year following the suppression decree the congregation was seemingly non-existent. Only its Cracow nursery on Austrian territory continued in operation and sheltered several sisters ousted from the Russian zone. The majority of the disbanded sisters, however, remained in Warsaw and its environs, secretly continuing their religious life and apostolate in secular garb.

The trial came to an end on September 8, 1865, when the Austrian government permitted the sisters to re-establish their congregation in Cracow. Summoned by Mother Angela, the disbanded sisters began to gather in Cracow at the nursery, and on November 21, 1865, they resumed normal religious life at the provisional motherhouse on Mikolajska Street. In 1870 the



Provisional motherhouse on Mikolaiska Street, in Cracow, where dishanded sisters were reunited in 1865

administration and novitiate were moved to the new motherhouse built on Smolensk Street and dedicated to the Immaculate Heart of Mary.

Calls for sisters came from all parts of southern Poland and the congregation entered on an-



Present motherhouse of the Immaculate Heart of Mary Pixes on Smolensk Street in Cracow, Poland

other phase of its apostolate, with a new emple sis on educational work, especially in urban to as. In addition to orphanages, nurseries and a cial centers, the sisters were now given charged elementary and intermediate schools, vocational schools, student boarding homes, and sewing centers. Many of these establishments were cated in urban areas, such as: Lwow, Starslawow, Belz, Wieliczka, Sokal, Tarnow, Premysl, Rzeszow, Gorlice, Jaroslaw, Zolkies, Iwonicz; others in towns and villages like the following: Strzyzow, Kozlow, Grzymalow, Uk now, Drohowyz, Morawica, Besk, Russen Krystynow, Zbaraz, Kroscienko, Slocin, Carniowce and Sniatyn. At the motherhouse or Smolensk Street they opened a catechument for Jewish girls and a free kitchen for poorsts

After the move to Cracow, Mother Angelans mained the superior until 1869, when she is signed because of ill health. Her term was completed by Mother Mary Ann Bielska. In 1871, at the general chapter held in Cracow, Mother Mary Magdalen Borowska was elected as in

perior general, a title used for the first time in

the congregation.

In accordance with the Constitutions temporarily approved by the Holy See in 1899, separate general and provincial administrations had to be formed. Consequently, in 1901 the Cracow province was formally established as such, and a provincial administration appointed, with Mother Mary Columba Trzecieska as the first provincial superior. The superior general and her council remained at the provincial motherhouse on Smolensk Street until 1909 when transfer was made to a separate general house, dedicated to Our Lady of the Sacred Heart, on Batory Street.

Succeeding Mother Columba in the office of provincial superior were Mother Mary Cherubim Jasinska (1907-1913), Mother Mary Leona Wojtuszko (1913-1920), Mother Mary Albertina Puszet (1920-1923), Mother Mary Theodora Chruslinska (1923-1935), Mother Mary Melchiora Uhrynowicz (1935-1946), Mother Mary Bronislava Brzezinska (1946-1952), and the present Mother Mary Angela Prendowska.

The activities of the province continued with but little interruption throughout the World War I and reached new developments in the years that followed. World War II and its aftermath, however, completely changed the char-

acter of the sisters' work.



Mother Mary Columba Trzecieska (1901-1907)



Mother Mary Cherubim Jasinska (1907-1913)



Mother Mary Leona Wojtuszko (1913-1920)



Mother Mary Albertine Puszet (1920-1923)



Mother Mary Theodora Chruslinska (1923-1935)



Mother Mary Melchiora Ultrynowicz (1935-1946)



Mother Mary Bronislava Brzezinska (1946-1952)



Mother Mary Angela Prendowska (1952-)

The Communist government gradually forced the congregation to withdraw from its schools and charged it instead with the care of abnormal children. Limited in many other phases of their activity, the sisters offered their services to the parishes, performing clerical work, taking care of sacristies, visiting the poor and the sick, and conducting catechism classes. They also continue to operate their orphanages, nurseries, sewing centers, and liturgical vestment workshops.

Despite the uncertainty of the times, candi-

dates still apply for admission to the congrestion in relatively large numbers. The sixth themselves consider the curtailment of their a tivities as a singular opportunity for intensiing their spiritual life and thus preparing in their future tasks.

Today the Immaculate Heart of Mary posince numbers 368 sisters who serve one aradocese, Cracow, and five dioceses in southen Poland: Tarnow, Przemysl, Katowice, Czesiichowa, and Wrocław.

OUR LADY OF CZESTOCHOWA PROVINCE-LWOW-PRZEMYSL



The first motherhouse of Our Lady of Czestochowa Province, Lwow (1910-1944)

To facilitate the administration of the growing Cracow province the superior general, Mother Mary Magdalen, and her council decided to be ganize another province in southeastern Polane Consequently, in July, 1910, Our Lady of Castochowa province was formed, with headquirters in the city of Lwow. To form the nucleus of the new province, the mother foundation in Cracow yielded 122 sisters together with soveteen establishments: seven elementary schools, four orphanages, four kindergartens, and to boarding schools, located in Lwow, Sokal, Belz Kozlow, Zolkiew, Uhnow, Drohowyz, Czerniowce, Sniatyn, and Zbaraz.

The first provincial superior, Mother Mary Margaret Radwanska (1910-1916), and her successor, Mother Mary Cherubim Jasinska (1916-1922), guided the province through the critical years of World War I. The sisters shared in the agonies of the war, as they were stationed in and around Lwow, which was the scene of some of the fiercest battles. Many of their institutions were transformed into emergency hospitals and a number of sisters offered their services in field hospitals upon the invitation of military authorities.

The third provincial superior, Mother Mary Magdalen Bronek (1922-1925), remodeled the small motherhouse which could barely accommodate fifty persons. She also made provisions for a convent chapel, since the sisters had been using the parish church for their exercises. On May 18, 1923, the chapel was dedicated and privileged with daily exposition of the Blessed Sacrament. Upon Mother Magdalen's death in 1925, her predecessor, Mother Cherubim, filled the vacancy for one year.

The special concern of the following two provincial superiors, Mother Mary Norbert Polochowska (1926-1932) and Mother Mary Gerard Leinweber (1932-1944), was the gathering of finds for the construction of a more spacious motherhouse.

The outbreak of World War II, however, frustrated these plans. Shortly, the sisters were forced to abandon all their establishments and to remove their religious garb. Undertaking



The present motherhouse of the reconstructed Lwow-Przemysl Province (1946)

whatever fitting occupations they could find, the younger and healthier sisters earned their own living and provided support for the old and infirm members of the province.

Mother Gerard, the provincial superior, died during the war in 1944. Soon after her death, the sisters left Lwow, and migrated west to the Silesian territory recovered by Poland after the war. The administration and novitiate found temporary lodging at the Cracow motherhouse, until permanent quarters were provided in 1946 in Przemysl at a boarding school belonging to the Cracow province.

During these painful years of resettlement, the office of provincial superior was held by Mother Mary Josepha Borczyk, who filled the



Mother Mary Margaret Radwanska (1910-1916)



Mother Mary Cherubim Jasinska (1916-1922)



Mother Mary Magdalen Bronek (1922-1925)



Mother Mary Norbert Polochowska (1926-1932)



Mother Mary Gerard Leinweber (1932-1944)



Mother Mary Josepha Borczyk (1944-1946) (1946-1952)



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Mother Mary Emily har (1952-

vacancy following the death of Mother Gerard. In 1946 Mother Mary Boguslawa Lason was appointed for the position, but because of her election to the general council at the chapter held that year, Mother Josepha again took up the office for the next six years (1946-1952). The general chapter officially sanctioned the transfer of the provincial motherhouse and novitiate

from Lwow to Przemysł and approved the ters' new apostolate in western Poland.

The present provincial superior is Mathe Mary Eusebia Hadrys, elected in 1952 He province numbers 248 sisters who staff 21 at tablishments acquired since 1945.

The charts below give a picture of the perince during its forty-five years of existence

TABLE I
PERIODIC GROWTH OF THE LWOW-PRZEMYSL PROVINCE

YEAR	SISTERS	MISSION HOUSES	schools	KINDER- GARTENS	CHILD CARE	HEALTH CLINICS	WORK	SCREEN
1911	122	17	6	7	4	2	10	2
1920	187	19	-5	11	5	3	12	2
1939	224	22	7	17	3	2	15	3
1946	199	20	8	13	6	2	13	
1954	250	21	-	8	2	10	18:	

TABLE II
POST-WAR FLUCTUATION IN ACTIVITIES OF THE PROVINCE

	1 (2)21-11/11/11/11/11	COT 6111 1011 111 111			PACKS OF THE PACKS
YEAR	CHILDREN IN ORPHANAGES	PATIENTS TREATED IN CLINICS AND IN DISPENSARIES	CHILDREN IN SCHOOL	CHILDREN IN KINDERGARTENS	CATECHEN THE CATECHEN INSTRUCTION
1946 1947 1948 1949 1950 1951 1952 1953	323 326 290 283 295 294 185 150	3,146 13,150 20,350 22,300 21,250 17,560 19,500 20,300 20,800	1,605 1,600 1,580 1,530 1,314 630 285 360	1,040 860 750 720 590 487 520 450	125 350 890 1,2,10 1,150 2,470 3,250 3,400

OUR LADY QUEEN OF POLAND PROVINCE-WARSAW-WAWER

The sisters had never lost hope of returning to the cradle of their congregation—to Warsaw, from which they had been banished in 1864. Forty-three years later, in 1907, the first attempt was made when three sisters from the Cracow province went to Warsaw in secular dress and worked there in disguise among the coldren. Finally in 1917, the congregation was spenly given charge of a home for the incurably sek in the city.

After World War I, the congregation decided, in the general chapter of 1920, to establish a new Warsaw province under the title of Our Lady Queen of Poland. A twenty-five acre site was purchased in Wawer, then a suburb of Warsaw, and since 1951 incorporated as a part of the city. Formerly a summer camp, the property consisted of one brick building and thirteen cottages which were soon converted into a temporary convent, quarters for aspirants, an orphanage,

a grade school, and a kindergarten.

The province officially came into existence on October 4, 1922, with the appointment of its first administrative body. Assigned to organize the new foundation were a group of sisters from the existing provinces both in Poland and in America. The American provinces continued to lend their support throughout the formative years, supplying the Warsaw motherhouse not only with necessary provisions but also with a number of sisters to staff its establishments. Of the seven provincial superiors who have headed the Warsaw province until now, all, except the first, were American-born and originally members of one of the provinces in the United States.

Upon the appointment of Mother Mary Presentatia Przyborowska as first provincial superior (1922-1926), the province held only four establishments: the motherhouse in Wawer, two mission houses in Warsaw, and one in Wisniewo. Soon, however, the sisters were also stationed at Bezwola, Chelm, Jadwinow, and Lasin.

Immediately in 1922, construction of a new motherhouse was begun, and two years later the building was ready for occupancy. In 1928 ground was broken for a new convent church, but insufficient funds stopped the work until 1935, when it was finally completed and opened to the public.



The motherhouse of Our Lady Queen of Poland Province, Warsaw, Poland (1922)

Succeeding Mother Presentatia in office were Mother Mary Albina Mazurowska (1926-1932) and Mother Mary Antonina Omernik (1932-1938), both of Detroit. During this twelve-year period, the province took charge of eighteen new establishments in the following places: Filipow, Wizajny, Pabianice, Kalisz, Biala Rawska, Bratow, Melgwa, Rzgow, Widawa, Łodz, Grocholice, Otwock, Karczew, Krakow, Piatek, Suwalki, Sarnow, and Mlociny.

At the motherhouse a high school and junior college for girls were opened in 1932. Prior to this, the sisters had already been offering courses in liberal arts and pedagogy for their candidates, who later completed their studies at other higher institutions in Warsaw. In the convent grade school, in operation from the very founding of the province, evening adult classes in reading and writing were offered for a number of years to meet the needs of the many illiterates in post-

war Poland.



Mother Mary Presentatia Przyborowska (1922-1926)



Mother Mary Albina Mazurowska (1926-1932)



Mother Mary Antonina Omersh (1932-1938)

At the outbreak of World War II, the Warsaw province numbered 226 sisters, who staffed the following establishments: one private high school (Wawer), three elementary schools (Wawer, Wola, Kalisz), fourteen kindergartens (Wawer, Wola, Chelm, Wisniewo, Lasin, Kalisz, Biala, Rzgow, Widawa, Lodz, Otwock, Karczew, Piatek, Sarnow), five homes for aged women (Warszawa, Wisniewo, Rzgow, Krakow, Mlociny), and six sewing centers (Lasin, Wizajny, Biala, Widawa, Lodz, Sarnow).

In 1938 Mother Mary Angelica Pilarska was appointed provincial superior, but ill health compelled her to resign after two months. The office was then entrusted to Mother Mary Simplicita Nehring, originally from Buffalo, who remained in the position for the next eight years during the trying period of World War II. In 1942 Mother Simplicita, as an American citizen,

was interned by the Nazis in the Warsaw prison for nine weeks.

The wartime vicissitudes, often demanding heroism particularly during the Warsaw upraining in 1944, left the province materially name but morally stronger than it had been. At his time the province lost two of its elementary schools, one in Kalisz, the other in Warsaw in Wola Street, while the school in Radom, opical in 1944, was closed by the school board after three years of existence. Post-war reconstruction of the province lay in the hands of the new invincial superior, Mother Mary Magdam. Rozanska (1946-1952).

At present, on the motherhouse premise, as sisters continue to conduct their high school and junior college, elementary school, and lander garten. The orphanage, formerly under the tronage of St. Felix, was renamed the Felian



Mother Mary Simplicita Nehring (1938-1946)



Mother Mary Magdalene Rozanska (1946-1952)



Mother Mary Calasantia Faja (1952-)

Sisters' Home for Children in 1946, in accordance with the wishes of the government. Since 1953 this home is exclusively a boarding school

for girls in the elementary grades.

At other mission houses of the province, the sisters are engaged mainly in catechetical instruction and parish work, which includes care of sacristies and of vestments, clerical work in rectories, and similar functions. According to the latest available statistics, Our Lady Queen of Poland province numbers 261 sisters and nineteen mission houses, two of which are located in the so-called "Western Lands" regained after the war. Mother Mary Calasantia Fuja has been provincial superior since 1952.



High School and Junior College at the Warsaw motherhouse (1946)

OTHER EUROPEAN COUNTRIES

The Congregation of the Felician Sisters did not take permanent root in any other European country although for shorter or longer periods of time it offered its services to several groups of Poles outside of Poland.

In 1887 the sisters took charge of a Polish orphanage and nursery in Czerniowce, Rumania, but the mission was discontinued some fifty

years later.

They also worked in the small country of Bosnia, where approximately 30,000 Poles had

settled in sixteen colonies. Three sisters were sent there in 1903, and remained for the next year and a half conducting a rural school and doing social work in the colony of Martyniec.

For a period of seven months during World War I, the congregation ministered to the needs of the Polish refugees in Vienna, Austria.

Calls for sisters came also from Bulgaria and France, but the congregation lacked sufficient members to answer these requests.

CRACOW

		CRACOW		DATE
	ESTABLISHMENT	TYPE OF AUTIVITY AT PRESENT	LOCATION	OPEN
1.	Immaculate Heart of Mary Convent	Motherhouse, noviriate, liturgical vestment workshop, altar bread bakery, student kitch- en, dispensary and home nursing	Cracow	1861
-2.	Sr. Cajetan	Kindergarten	Cracow	1861
	St. Felix	Sewing school with boarding facilities	Cracow	188
	St. Hedwig	Kindergarten	Przemysl	187
5.	St. Teresa	Home for mentally retarded children, kin- dergarten, liturgical vestment workshop	Tarnow	1670
6.	St. Catherine	Kindergarten, sewing school, dispensary and home nursing, care of sacristy	Cracow	1835
7.	St. Angela	Convalescent home for sisters, sewing for livelihood, liturgical vestment workshop	Przemysl	1880
8.	Divine Providence	Home for mentally retarded children, care of sacristy	Iwonicz	1853
9.	St. Joseph	Kindergarten, dispensary and home nursing, care of sacristy	Besko	1884
EG.	St. Benedict	Home for aged women	Cracow	1880
11,	St. Christine	Sewing for livelihood, garment workshop, dispensary and home nursing, care of sacristy	Krystynow	1836
12.	Bl. Bronislava	Kindergarten	Cracow	1896
13.	St. Michael	Nursery, care of sacristy	Rzeszow	1507
14.	St. Adalbert	Kindergarten, care of sacristy	Gorlice	1998
15.	Holy Child Jesus	Kindergarten, sewing school, dispensary and home nursing, care of sacristy	Jaroslaw	1/1/99
16.	St. Casimir	Home for children, kindergarten, care of sacristy	Zakopane	1997
17.	St. Stanislaus	Care of sacristy	Tarnow	190
	Our Lady of Czestochowa	Home for children, kindergarten, liturgical vestment workshop	Czechowice	1985
19.	St. John of Ducla	Kindergarten, sewing school	Tyniec	1904
	St. Francis of Assisi	Kindergarten	Cracow	1906
	Holy Family	Home for mentally retarded children, cate- chetical instruction, dispensary and home nursing	Nowy Sacz	tych :
22.	Bl. Salomea	Home for children, kindergarten	Bielsko-Biala	:1911
23.	Immaculate Conception	Dispensary and home nursing, care of sacristy	Dobranowice	1914
24.	Sacred Heart	Sewing for livelihood, care of sacristy	Grybow	1918
21117	Queen of Poland	Liturgical vestment workshop, garment workshop, catechetical instruction	Praszka	1929
26.	Queen of the Holy Rosary	Kindergarten, care of sacristy	Liszki	1931
27.	St. Anthony	Kindergarten, catechetical instruction, care of sacristy	Stroza	1933
28.	Christ the King	Boarding school, kindergarten, sewing school	Cracow	1933
29.	Our Lady of Good Counsel	Home for children, kindergarten, care of sacristy	Cracow	1937
30.	Our Lady Mediatrix of Grace	Kindergarten, dispensary and home nursing, care of sacristy	Cracow	1942
31.	Our Lady of Bochnia	Boarding school	Bochnia	1945

32. Our Lady of the Angels	Kindergarten, liturgical vestment workshop, catechetical instruction	Umien	1945
33. Our Lady Help of Christians	Health resort for children (Preventorium)	Cracow	1945
34. Patronage of St. Joseph	Home for mentally retarded children	Cracow	1947
33. Patronage of St. Joseph	A STATE OF THE PARTY OF THE PAR	Zakopane	1947
	LWOW-PRZEMYSL		DATE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
t, Our Lady of Czestochowa Convent	Motherhouse, novitiate, kindergarten, liturgical vestment workshop, altar bread bakery	Przemysł	1945
2. Gur Lady of the Angels	Catechetical instruction, parish work (clerical and social), care of sacristy	Suszec	1945
3. Holy Family	Home for children, kindergurten, catechetical instruction	Pszczyna	1945
4 Sacred Heart	Catecherical instruction, care of sacristy	Zerniki	1945
5. Queen of Poland	Home for children, kindergarten, cate- chetical instruction, parish work (clerical and social)	Gliwice	1945
f. St. Anthony	Kindergarten, dispensary and home nurs- ing, care of sacristy	Belzec	1946
7. Parronage of St. Joseph	Catechetical instruction, dispensary and home nursing, care of sacristy	Majdan Sopocki	1946
8. St. Francis	Sewing for livelihood, parish work (clerical and social)	Cieszkow	1946
9. Mercy of God	Kindergarten, care of sacristy	Narol	1946
ic. Sr. Hedwig	Catechetical instruction, dispensary and home nursing, care of sacristy	Stoszowice	1946
n, Sr. Elizabeth	Kindergarten, dispensary and home nursing, care of sacristy	Stary Las	1947
iz. Our Lady of Perpetual Help	Kindergarten, dispensary and home nursing	Cieszanow	1948
13. Christ the King	Sewing school, catechetical instruction, care of sacristy	Olesnica	1948
14. St. Joseph	Catechetical instruction, altar bread bakery, parish work (clerical and social)	Nysa	1949
15, St. Veronica	Catechetical instruction, dispensary and home nursing, care of sacristy	Scinawa Mala	1951
16. St. Felix	Kindergarten, catechetical instruction, dispensary and home nursing, care of sacristy	Mecina	1951
17. Assumption	Kindergarten, dispensary and home nursing, care of sacristy	Chodywance	1951
 Our Lady of Good Counsel 	Dispensary and home nursing, parish work (clerical and social), care of sacristy	Rytro	1952
19. Presentation of the Blessed Virgin Mary	Parish work (clerical and social), care of sacristy	Cieszanow	1953
20. St. Clare	Parish work (clerical and social), care of sacristy	Lipsko	1953
21. Immaculate Conception	Catechetical instruction, dispensary and home nursing, care of sacristy	Babimost	1954

WARSAW-WAWER

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	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPESIS
١.,	Our Lady Queen of Poland	Motherhouse, novitiate, kindergarten, sewing for livelihood, liturgical vestment workshop, garment workshop	Warsaw-Wawer	192
2.	St. Anthony	Home for aged women, sewing for liveli- hood, catechetical instruction, dispensary and home nursing	Jadwinow	1909
3.	St. Stanislaus	Liturgical vestment workshop, catechetical instruction, care of sacristy	Warsaw	1911
4-	St. Roch	Institution for incurables	Warsaw	1952
5.	Patronage of St. Joseph	Home for aged women, kindergarten	Wisniewo	1910
6.	Immaculate Heart of Mary	Elementary school, high school, and junior college with boarding facilities	Warsaw-Wawer	1922
7.	St. Anthony	Work in a municipal hospital, catechetical instruction, care of sacristy	Lasin	1922
8,	St. Joseph	Catechetical instruction, dispensary and home nursing, care of sacristy	Kalisz	1929
9.	St. Vincent	Catechetical instruction, dispensary and home nursing, care of sacristy	Rzgow	1931
10.	St. Bonaventure	Kindergarten, catechetical instruction, dispensary and home nursing, care of sacristy	Widawa	1931
FE	Divine Providence	Catechetical instruction, dispensary and home nursing, care of sacristy	Lodz	1931
12.	Our Lady of Czestochowa	Catechetical instruction, dispensary and home nursing, care of sacristy	Otwock	1934
13.	St. Andrew Bobola	Sewing school, catechetical instruction, dispensary and home nursing	Radom	1944
14.	Holy Name	Kindergarten, sewing school, catechetical instruction, dispensary and home nursing, care of sacristy	Milicz	1945
15	Sr. Francis	Catechetical instruction, dispensary and home nursing, care of sacristy	Stargard	1947
16.	Immaculate Conception	 Sewing for livelihood, catechetical instruc- tion, dispensary and home nursing, care of sacristy 	Czulczyce	1954
17.	Presentation of the Blessed Virgin Mary	Sewing for livelihood, catechetical instruc- tion, dispensary and home nursing, care of sacristy	Debno Lubusk	ic 1955
18.	Our Lady Mediatrix of Grace	Sewing for livelihood, carechetical instruc- tion, dispensary and home nursing, care of sacristy	Ruda Huta	1955
19	Our Lady of the Sacred Heart	Sewing for livelihood, catechetical instruc- tion, dispensary and home nursing, care of	Sawin	1955

THE UNITED STATES

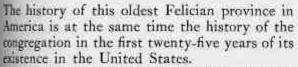
Nineteen years after the founding of the congregation in Poland, five sisters crossed the Atlantic to open the first Felician foundation in America. God's blessing sustained their efforts so effec-

tively that today the congregation has seven provinces in the United States with a total membership of over 3,700 sisters.

PRESENTATION OF THE BLESSED VIRGIN MARY PROVINCE-DETROIT-LIVONIA, MICHIGAN

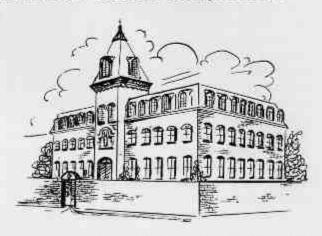


The first motherhouse of the American foundation in Polonia, Wisconsin (1874-1882)



Calls for Felician Sisters came from America to Poland as early as 1867, but the congregation lacked sufficient members to answer these requests. Repeated urgent pleas, however, coming in the 1870's from Father Joseph Dabrowski, a young missionary among the immigrant Poles, led the superiors to undertake the venture in 1874. Chosen for this missionary work were Mother Mary Monica Sybilska, superior, Sister Mary Cajetan Jankiewicz, Sister Mary Wenteslaus Zubrzycka, Sister Mary Vincentine Kalwa, and Sister Mary Raphael Swozeriowska.

On the eve of November 21, 1874, the five poneers arrived at Sacred Heart parish in Polonia, Wisconsin, where Father Dabrowski was pastor. The following day, on the feast of the Presentation of the Blessed Virgin Mary and the nineteenth anniversary of their founding in Poland, the sisters began their apostolate on the new continent.



The second motherhouse of the Presentation of the Blessed Virgin Mary Province in Detroit, Michigan (1882-1936)

Losing no time for adjustment to the strange country, the sisters immediately began their educational and charitable work. On December 3, 1874, scarcely two weeks after their arrival, they opened a two-room parish school in their home with an initial enrollment of thirty children. Five days later they accepted the first aspirant, a candidate to the congregation too young to be admitted to postulancy. Several months later the sisters took in an eighteen-month-old orphan, the first charge of the future St. Clare Orphanage.

In addition to these works the sisters accompanied Father Dabrowski on his missionary visits to the Indians at a nearby reservation; they wrote and printed elementary textbooks; Mother Monica organized and directed an Altar Society for women and an Association of Adorers of the Blessed Sacrament for men.

Poverty and trials marked these pioneering days. In their first residence, the former rectory, the sisters set aside only two rooms for their cloister and used the remaining two as classrooms during the day and dormitories for their charges at night. The food, supplied from day to day by the poor but generous parishioners, was hardly sufficient to feed the growing household. The main meal on their first Christmas Eve in America, for instance, consisted of baked potatoes and bread. Two consecutive fires, in March and May, 1875, burned down the rectory, the sisters' home, and the church, depriving the sisters of all they had in material possessions: a library of 200 spiritual and educational books, a supply of clothing, and some \$800 in alms solicited for the building of a convent.

Bent by sorrow but uncrushed, the sisters trod the way of the cross, upheld by the example of their leaders. Mother Monica, a valiant woman, inspired her sisters with Christian fortitude and confidence repeating in words and action, "Love demands sacrifice" and "God wills it." Father Dabrowski, a man of strong faith and missionary zeal, immediately set his hand to brick and mortar, and by September, 1876, he had completed a new church, a combination convent and school, and a rectory.

Amid these trials, the congregation was blessed by an increase of members and apostolic works. On April 16, 1875, the first postulant was admitted, soon to be followed by two other aspirants. On November 21, 1876, the reception of the first three novices marked the opening of a Felician novitiate in America. In 1877, the Polonia foundation was formed into the te American province, with Mother Marc More as provincial superior. That same year the debegan teaching in a number of Polish Americ parishes in other states. They staffed schools La Salle, Illinois (1877), Bay City, Michigan (1878), Detroit, Michigan (1879), Oris, Indian (1880), and Buffalo, New York (1881).

As the congregation continued to extent a apostolate to more distant states, the sistent cided to transfer their motherhouse to Demit a more centralized location. Consequent 1882, with the permission of Bishop Care Borgess, ordinary of Detroit, they moved to newly constructed building on St. Aubit at Canfield Avenues, transferring there the aministration, novitiate, school for aspirant, at orphanage for girls. Father Dabrowski acrepanied the sisters as chaplain and director.

In its new location, the province, named the Presentation of the Blessed Virgin Mars, weloped rapidly during the next twenty was Guiding its growth in these formative van as Mother Mary Monica, provincial superior at 1894, and her successor, Mother Mary Brance Pydynkowska, in office until 1900.

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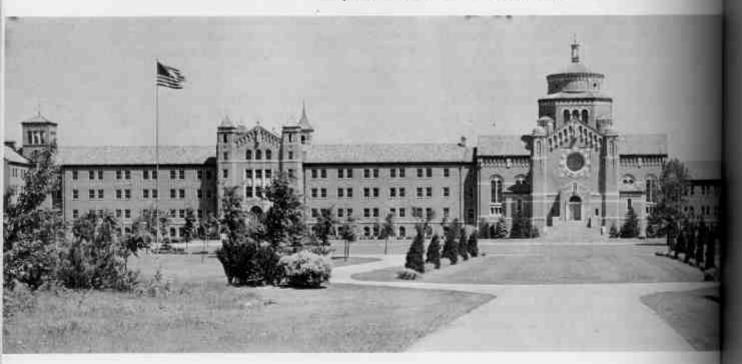
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Most marked were the improvement in the field of education. In 1882 under Father to browski's direction the sisters organized by many

The present motherhouse in Livonia, Michigan (1936)





Mother Mary Monica Sybilska (1876-1894)



Mother Mary Brunona Pydynkowska (1894-1950)

charter the Seminary of the Felician Sisters in Detroit, a normal school for the academic and professional education of candidates and teachers-in-service. Following the decisions of the Baltimore Council of 1883, the sisters also pursued additional studies to meet the requirements of the prescribed diocesan school board examinations. In 1892, Mother Monica began sending sisters to state normal schools for teacher certification.

Simultaneously the standards of teaching in the schools conducted by the congregation were raised to a higher level. In 1894 a commission of sisters, guided by Father Dabrowski, drew up a syllabus of studies for the elementary schools. Used until the mid-thirties with several revisions, this syllabus aided greatly in providing a systematic and uniform method of teaching.

In addition to their work in schools, the sisters took charge of St. Mary's Home for the aged, the orphanage for boys and a ten-bed hospital in Manitowoc, Wisconsin, in 1887, and the Immaculate Heart of Mary orphanage in Cheektowaga, New York, in 1895. In 1897 the sisters were called to staff the St. Joseph Home for Polish Immigrants on Ellis Island, a temporary shelter and guidance center for Poles just arriving in America.

By 1900, after a quarter of a century of existence in this country, the congregation numbered approximately 400 sisters, who were in charge of schools and institutions in eleven states, extending as far east as Massachusetts. To provide better administration for the growing community and to shorten traveling distances, it became expedient to form a second American province in Buffalo, in 1900. The mother province supplied the first sisters together with the schools and institutions located in the Eastern states as a nucleus of the new province.

For the next three and a half decades the Detroit province continued its apostolate under the successive administration of five provincial superiors: Mother Mary Cajetan Jankiewicz (1900-1907), Mother Mary Magdalen Bronek (1907-1913), Mother Mary Antonina Omernik (1913-1920), Mother Mary Albina Mazurowska (1920-1926), and Mother Mary De Sales Tocka (1926-1938).

The following decades witnessed a rapid expansion of the congregation's educational apostolate. Aside from staffing several new elementary schools each year, the sisters entered the field of secondary education with the opening of the ninth grade at St. Josaphat school in Detroit in 1915. Gradually they were called to a number of other newly-formed parish high schools, In order to prepare efficient teachers for this task, the superiors began sending sisters for higher studies to the Catholic University of America and to other colleges and universities in the country. In 1921 the Seminary of the Felician Sisters (known since 1938 as the Felician Academy) was accredited as a high school for girls, admitting aspirants as well as other day



Mother Mary Cajetan Jankiewicz (1900-1907)



Mother Mary Magdalen Bronck (1907-1913)



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Mother Mary Antonina Onemia (1913-1920)



Morher Mary Albina Mazurowska (1920-1926)



Mother Mary De Sales Tocka (1926-1938)

and resident students. The teacher-training curriculum of the seminary, however, continued to operate in late afternoon, Saturday, and summer sessions for teachers-in-service.

In addition to these, the sisters undertook other apostolic works. They opened two other orphanages: the St. Joseph Orphanage for boys and girls in Milwaukee, Wisconsin, (1907), and the St. Joseph Home for boys, in Jackson, Michigan, (1912). Then in 1935 the sisters were called upon to do domestic work at the Seminary of SS. Cyril and Methodius in Orchard Lake, Michigan, an institution founded fifty years earlier by Father Dabrowski. In 1936, at the request of the late Bishop Michael Gallagher, the

province initiated its work among the Negros by taking over the St. Peter Claver School in Detroit (transferred in 1938 to Sacred Han Parish).

The continued growth of the community let to the formation of two more provinces, one r Chicago in 1910, the other in Coraopolis, Persylvania, in 1920.

Meanwhile the motherhouse in Detroit, despite four additions to the original structure, was fast becoming too small to accommodate the increasing number of sisters, aspirants, and or phans. Consequently in 1936, on November 21, the sisters transferred to a new building on a 320-acre site in the suburban township of la

vonia. The orphanage, now known as the Guardian Angel Home, and the Felician Academy remained at the former location in Detroit.

In September of the following year, Mother Mary De Sales organized the Presentation Junior College at the new motherhouse, in order to facilitate the education of future religious teachers. The college provided the sisters with a two-year general education and with teacher preparation courses leading to a state limited certificate. Further studies were pursued at other in-

stitutions of higher learning.

In 1937 the sisters entered the field of missionary work in Canada. For several years they conducted Saturday classes in catechism in Ontario, at Windsor (1937-1940) and London (1938-1940). From 1941 to 1947 summer religion classes were held at various localities in Manitoba; Garland, Selater (1941-1942); Grandview (1941-1945); Ethelbert, Keld, Pine River, Renver (1941-1947); Dauphin, Shortdale (1942-1947); Oakville, Fork River (1943-1944); Portage la Prairie, Rocketon (1943-1945); Brandon, Salt Point (1944-1945).

By 1937 the American foundation had taken firm root nourished by the sacrificial labors of its pioneers, all of whom had already gone to their eternal rest. Father Dabrowski died first, on February 15, 1903, and was followed in death by Mother Mary Cajetan on December 9, 1907, and by Mother Mary Monica on September 15,

1911.

Eleven years later, Sister Mary Raphael died at the Detroit motherhouse on June 12, 1922. Sent to America the day after her reception, she performed household tasks in Polonia, was portress for thirty years at the motherhouse in Detroit, and later was engaged in light domestic tasks at various small missions. Kindness, childlike simplicity, and tender piety marked her eighty years of life, forty-eight of which were

spent in religion.

In 1923 Mother Mary Wenceslaus, a first cousin of Father Dabrowski, died in Buffalo. Her early years in America were spent as directress of aspirants, teacher in Polonia and La Salle, and superior at Lemont, Illinois. From 1890 to 1894 she was councillor in the Detroit province, after which she was appointed superior of the Manitowoc home for the aged. When the Buffalo province was formed in 1900, she became one of its councillors and remained in that

office for many years. At her death on June 3, 1923, she was eighty-three years old, having

spent sixty years in religious life.

On May 26, 1937, the last of the pioneer group, the former Felician, Sister Mary Vincentine, died in Chicago. In 1888, with the permission of superiors, she had transferred to the Congregation of the Sisters of the Holy Family of Nazareth because of her desire to do hospital work, which was not then an important phase of the Felician Sisters' apostolate. As Sister Mary Salomea, she worked for many years at St. Mary Hospital, Chicago, first in the pharmacy department and later as superior. Lastly she was appointed superior of her community's orphanage in Emsworth, Pennsylvania.

Heading the administration of the Livonia province in the past seventeen years were Mother Mary Tarcilia Gaffke (1938-1946), Mother Mary Januaria Wojciechowska (1946-1953), and Mother Mary Annuncia Kramp (1953-).

Wartime exigencies dictated many of the charitable activities undertaken by the sisters during and after World War II. From 1939 to 1949 the Guardian Angel Home served as a center for collecting, preparing, and sending church vestments, supplies, food, and clothing to war-torn countries, under the auspices of the Red Cross and the Catholic League of Religious Assistance to Poland. From November, 1948, to April, 1952, the sisters offered their services to displaced persons at the Archdiocesan Emergency Shelter located at St. Albertus School in Detroit. When the Polish Refugee Colony in Santa Rosa, Mexico, was discontinued in 1947, the Guardian Angel Home accepted twenty-five of the orphan girls from there for further care and education until placement could be made in foster homes.

Post-war years brought many new developments. In September, 1947, the former Presentation Junior College began to operate as the four-year liberal arts Madonna College for lay and religious women alike. The college is accredited by the Michigan Commission on College Accreditation, approved by the State Board of Education, and authorized to recommend its graduates for teachers' certificates on the elementary and secondary levels. The college is also affiliated with the Catholic University of America and holds membership in the National Catholic Educational Association and in the As-



Mother Mary Tarcilia Gaffke (1938-1946)



Mother Mary Januaria Wojciechowska (1946-1953)



Mother Mary Annuncia Kramp (1953-)

sociation of the Catholic Colleges of Michigan. To meet the local needs, the sisters founded Ladywood High School for girls, on the mother-house premises in 1950. That same year the Guardian Angel Home opened its new summer camp for girls in Holly, Michigan. Two years later Madonna College organized a remedial Reading Clinic for children as a civic service.

The rapidly growing locality gave rise to yet another project. In 1953, at the request of the officials and the leading citizens of Livonia and of the neighboring towns of Plymouth, Farmington, Northville, and Redford, the sisters launched plans for the building of the proposed St. Mary Hospital on the motherhouse grounds. Hospital work was not an entirely new phase of apostolic work for the sisters of the Livonia province. From 1942 to 1948, they conducted two small hospitals in Canada, one in Grandview, Manitoba, and the other in Langenburg, Saskatchewan.

A new development of the home missions took place when the sisters began giving catechetical instructions to Indians, first in Salt Point, Manitoba, in the summer of 1945, and later, in February, 1951, at Gills Pier, Michigan. The latter project is still being conducted. Work among the Negroes in Detroit was also extended to the colored in the new Holy Ghost school, opened in September, 1949.

Realizing the apostolic significance of the lay retreat movement, the sisters offered accommodations at Guardian Angel Home for one day retreats for professionals (1946-1948 m. Cana Conferences for married couples (1941-1951). In October, 1951, Madonna College legan sponsoring week-end retreats and days of recollection for various lay groups.

To aid the sisters materially in their projects various auxiliary groups have been organized. Chief among these are the Felician Sisters Amiliary (1935), the Advisory Board of Directors of the Guardian Angel Home (1946), and the Board of Directors of St. Joseph Home for Bos (1935), and the Friends of St. Joseph Home for Boys (1937). Other parent organizations and alumni groups give assistance to their individual parochial and private schools.

In August, 1955, the Presentation of the Blessed Virgin Mary Province numbered 725 sisters, who taught in \$1 elementary schools, 11 parochial high schools, 2 private high schools, 11 diocesan central high schools, and 1 senior of lege, with a combined total attendance of our 25,000 students. The sisters also conducted day nursery, 2 orphanages, 1 reading clinic, 42 catechetical centers, and performed domestic work at a seminary.

The geographical boundaries of the proving are confined to one archdiocese, located in betroit, and to six dioceses in three states: Saginaw, Grand Rapids, Marquette and Lansing in Michigan; Toledo in Ohio; and Fort Wayne in Indiana.

THE IMMACULATE HEART OF MARY PROVINCE—BUFFALO, NEW YORK



The motherhouse of the Immaculate Heart of Mary Province in Buffalo, New York (1900-1929)

The present motherhouse of the Immaculate Heart of Mary Province, Buffalo, New York (1929)



As the Polish immigrants in the United States continued to form settlements and organize parishes in various parts of the country, requests began to pour into the Felician motherhouse in Detroit for sisters to staff their schools. With a concentration of Poles in Buffalo, the sisters were called in the 1880's and 1890's to conduct four schools there at St. Stanislaus, St. Adalbert, Transfiguration, and St. John Kanty parishes. At the same time, they took charge of a number of schools in other sections of the state of New York, as well as in Pennsylvania, Maryland, and Massachusetts.

This eastward expansion prompted the sisters

to consider the formation of a new province with a motherhouse located closer to their fields of labor. Consequently, in 1893 with the approval of Bishop Stephen V. Ryan, then ordinary of Buffalo, and of Mother Mary Magdalen, superior General, the sisters purchased a six-acre site in Cheektowaga, a suburb of Buffalo. Plans were drawn up for a complete set of buildings, but because of insufficient funds, only the section intended for an orphanage was constructed in 1895.

With the official division of the Detroit province in 1900, Mother Mary Brunona Pydynkowska (1900-1906) became the first superior of



Mother Mary Brunona Pydynkowska (1900-1906)



Mother Mary Jerome Schnek (1907-1913) (1920-1925)



Morher Mary Sabina Bulsik (1913-1925)

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the newly formed Immaculate Heart of Mary Province in Buffalo. One hundred fifty-six sisters and eighteen mission places formed its nucleus. The province continued to expand under the able leadership of the first superior as well as under that of Mother Mary Jerome Schnek (1907-1913 and 1920-1925), and Mother Mary Sabina Budnik (1913-1920).

In 1909 the original building plans were realized, providing accommodations for a new provincial motherhouse, novitiate, school for aspirants, and a home for aged women. By 1913 the province numbered approximately 600 sisters stationed at 70 widely scattered mission houses. This situation led to the organization of a new province with its motherhouse in Lodi, New Jersey. The Buffalo province retained 281 sisters and 29 houses in the states of New York and Pennsylvania.

Despite the division the original motherhouse in Cheektowaga soon proved inadequate for the Buffalo province. To meet the need, the sisters purchased a new site in 1921 on the outskirts of Buffalo, and on May 20, 1929, Bishop William Turner of Buffalo dedicated the new chapel, motherhouse, and academy, known hence collectively as Villa Maria. In September of that year the academy opened its doors, admitting both day students and boarders. Aiding in the upkeep and improvement of these institutions are the Ladies' Auxiliary organized in 1927 and the Villa Maria Men's Aid Association chartered in 1950.

Through the years, Villa Maria has become the center of many religious devotions and center monies: processions to the grotto of Our Law, public novenas, holy hours on Thursday, manight Mass on the first Saturday of each monn. These and other services bring many to the feet of the Eucharistic Christ and His Mother. Retreats for the laity, conducted since 1941, has also attracted a large attendance.

The sisters of the Immaculate Heart of Mary Province devote themselves principally to reading in elementary and secondary schools, not neglecting other works of mercy proper to the congregation. They conduct an orphanage and a program for mentally retarded children in connection with it, two day nurseries, a home for working girls, and a psychological children guidance clinic. The sisters also provide regious instruction for public school children, on duct religious vacation schools, engage in musion and social work, sew shrouds, and perform domestic work in the diocesan house of studies for seminarians.

The sphere of activity of the province enbraces the dioceses of Buffalo, Syracuse, and Ogdensburg in the state of New York, as well as the archdiocese of Toronto and the diocese of Hamilton and Pembroke in Ontario, Canada.

Initiated in 1937, the sisters' apostolate and Canada consists mainly of catechetical instruction, language classes, and child care in an nurseries. Since 1950 several sisters have also been engaged in full-time teaching in the second

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Mother Mary Angelina Duszynska (1926-1932)



Mother Mary Simplicita Nehring (1932-1938)



Mother Mary Scholastica Rutkowska (1938-1946)

called Catholic Separate Schools. In 1951 a Canadian novitiate of the congregation was canonically erected at Oshawa, Ontario, and two years later the mission houses in Canada were formed into a commissariat of the Buffalo province, with Mother Mary Sylvina Perska as the first commissary.

In 1950 the Buffalo province extended its activity beyond the continent, sending its first missionaries to Brazil, where at present the congregation conducts four mission houses formed into a general commissariat in 1953.

It is pleasant to note that in the centennial

year of the congregation, five of the provincial superiors of the Buffalo province can join the community in its jubilant "Magnificat": Mother Mary Angelina Duszynska (1926-1932), presently at the motherhouse in Buffalo; Mother Mary Simplicita Nehring (1932-1938), the present superior general; Mother Mary Scholastica Rutkowska (1938-1946), bursar at the Immaculate Heart of Mary Home for Children; Mother Mary Alexander Kucharska (1946-1953), commissary general in Niteroi, Brazil, and Mother Mary Annette Guzowska, present provincial superior since July 11, 1953.



Mother Mary Alexander Kucharska (1946-1953)



Mother Mary Annette Guzowska (1953-)

MOTHER OF GOOD COUNSEL PROVINCE-CHICAGO, ILLINOIS

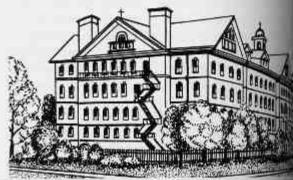
Mother of Good Counsel Province came into existence in August, 1910, as the second division of the Detroit province. Transferred to the newly formed province were 212 sisters together with 20 schools, 3 orphanages, and 1 home for the aged, located in the states of Illinois, Wisconsin, Minnesota, Missouri, Kansas, and Nebraska. The St. Joseph Orphanage in Milwaukee, Wisconsin, served temporarily as the provincial motherhouse and novitiate.

Under the direction of Mother Mary Veronica Kurczewska, the first provincial superior (1910-1920), the province developed rapidly. New schools and institutions were accepted, the sisters were sent for higher education to Catholic universities in the country, and permission was gained in 1913 for daily exposition of the Blessed Sacrament in the motherhouse chapel. Prudently delegating the direction of educational projects to other members of the council, Mother Veronica tended to the spiritual training of her daughters. At the end of her term of office, the province numbered 554 sisters, 44 schools, and 4 orphanages.

The present motherhouse of Mother of Good Counsel Province, Chicago, Illinois (1927) Mother Mary Scraphim Jankowska, the sound provincial superior (1920-1932), was on fronted with the difficult task of constructing building large enough to house the more that doubled community. In 1924, a thirty-acre sh was purchased in the city of Chicago, where he sisters were already conducting twenty schools. Three years later, on May 30, 1927, His Eminence George Cardinal Mundelein dedicated the new motherhouse, chapel, school for apprants and Good Counsel High School for girls.

In 1932, Mother Mary Jolanta Pawlak sacceeded to the office of provincial superior. Dur

The first motherhouse of Mother of Good Counsel Provinces Chicago, Illinois (1910-1927)







Mother Mary Veronica Kurczewska (1910-1920)



Mother Mary Seraphim Jankowska (1920-1932)



Mother Mary Julanta Pawlak (1932-1946)

ing the fourteen years of her term (1932-1946), the work of the province was extended to the states of Alabama, Texas, North Dakota, and Louisiana. The professional training initiated by the former provincial superiors was now carried on more intensively and expanded to include nursing and the allied branches of hospital service.

In 1939, the sisters took charge of St. Mary Hospital in Centralia, Illinois, and three years later they staffed the local hospital in Bastrop, Louisiana, where they remained for the next ten

In addition to fourteen new schools accepted during Mother Jolanta's provincialate, the sisters undertook catecherical instructions for public school children. In the state of Nebraska alone, they conducted Christian Doctrine classes at twenty-two different centers.

The field of home missions opened to the sisters in 1938 when they took charge of the Holy Family School for Negroes in Birmingham, Alabama. In 1944, another new venture of charity led seven sisters in secular garb to the temporary Polish refugee colony in Santa Rosa, Mexico, where for a period of about three years, they took care of the refugee orphans and taught in the local school.

Mother Mary Felicitas Kruczkowska, the fourth provincial superior (1946-1953), showed special interest in the professional preparation of sisters engaged in school work and hospital service. As a former community supervisor of

schools for fourteen years, she was well acquainted with the increasingly stringent requirements for teacher certification in the different states. In 1953 Mother Felicitas opened the Felician College at the motherhouse as a two-year liberal arts college with a teacher-training curriculum for members of the community.

During these years the province enlarged its field of hospital work by staffing the Holy Rosary Hospital in Corning, Iowa, (1950), and the Yorktown Memorial Hospital, in Yorktown, Texas, (1951).

At the same time, other projects were under way. In 1952, the sisters began teaching in a school for Negroes in Altgeld Gardens, a war colony in suburban Chicago. That same year the sisters took charge of the diocesan St. Andrew Bobola Home for the aged which was built in Niles, Illinois, on the premises adjacent to St. Hedwig Industrial School, a diocesan orphanage conducted by the Felician Sisters since 1911. In Manitowoc, Wisconsin, a new building was constructed in 1954 to replace the old St. Mary Home for the aged in use since 1887.

Among other developments in the past twenty years is the Cord Rosary Crusade launched in 1948 by a religion class at Good Counsel High School in Chicago. In time, a number of other Felician schools joined the crusade, yielding to date a total of approximately 250,000 rosaries, which were distributed to service men and missionaries in distant lands.

Deserving mention in the history of Mother

of Good Counsel Province is the shrine of the Sacred Heart of Jesus in the motherhouse chapel. In the course of twenty-five years, numerous petitioners at this shrine have reported favors and blessings obtained from the Sacred Heart. Hundreds of letters of petition and thanksgiving have poured in even from places as far distant as China, Panama, Ireland, and the Philippine Islands.

Expanding both in territory and in range of activities, the province also grew in membership, having 850 sisters in 1953. A division of the province, which had long seemed expedient, was finally effected by the extraordinary general chapter of the congregation held in April, 1953. In August of that year, the Chicago province relinquished 120 sisters together with 16

schools and 2 hospitals in the western and same western states to the newly-formed sevent American province in Ponca City, Oklahoma

The same general chapter appointed Moh-Mary Inviolata Lange as the fifth provisit superior of the Chicago province. With the omarcation of new boundaries, the work of the Chicago province at present is confined to the following three archdioceses and eight disease located in four states: the archdiocese of Chicago and the dioceses of Belleville, Joliet, Pers, and Rockford in the state of Illinois; the and diocese of Milwaukee and the dioceses of Gra-Bay, La Crosse, and Madison in Wisconsin the archdiocese of St. Paul in Minnesota; and the diocese of Bismarck in North Dakota.



Mother Mary Felicitas Kruczkowska (1946-1953)



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Mother Mary Inviolata Lange (1953-)

IMMACULATE CONCEPTION PROVINCE-LODI, NEW JERSEY

With the continued influx of immigrants and the resultant increase of church and school establishments in the East, the Buffalo province soon had a network of missions stretching along the Atlantic seaboard from Vermont to Maryland.

The administration of such extensive territory by one provincial superior was fast becoming too burdensome. Hence, steps were taken to form a new province with the motherhouse in the highly industrialized area of northern New Jersey. This section of the state was largely inhabited by Poles who settled here in the 1880's



The first motherhouse of the Immaculate Conception Photos in Locii, New Jersey (1913-1915)



The present motherhouse of the Immaculate Conception Province, Lodi, New Jersey (1915)

and 1890's, attracted chiefly by employment opportunities and religious tolerance. As early as 1897 the Felician Sisters were called to staff the first schools in Polish-American parishes of Jersey City and Newark, and in the next decade they took charge of nine other schools and an

orphanage in the state.

After a close study of suitable sites for the future motherhouse, the sisters purchased the Henessey-O'Hare estate in Lodi, New Jersey, on April 12, 1909. The several buildings on the estate were used temporarily to house the administration, novitiate, school for aspirants, orphanage, and lay help. Meanwhile plans were being drawn up for a permanent motherhouse on the grounds.

The year 1913 marked the official formation of the Lodi province under the title of the Immaculate Conception. By 1915 the new mother-house stood completed and on July 22 of that year it was dedicated by Bishop John J. O'Connor of Newark. The right wing of the building was set aside to serve as a preparatory school for girls, named Immaculate Conception High

To provide adequate living quarters for the

increasing number of orphans, a new large orphanage, the Immaculate Conception Home, was built on the grounds in 1926. Another institution for homeless children was opened in 1931 in Ogletown, Delaware, under the title, "Mater Admirabilis," on a 225-acre site of farmland and virgin woodland. In 1947 it was incorporated as Our Lady of Grace Home.

The Lodi province grew so rapidly both in membership and fields of labor that a further division soon proved necessary. Consequently in 1932, upon the decision of the general chapter of the congregation, a new province was formed in Enfield, Connecticut, comprised of the mission houses in the state of New York and in the New England states together with an adequate number of sisters.

Notwithstanding the division, the Lodi province continued to grow rapidly. At present the sphere of activity of the province extends through the states of New Jersey, Pennsylvania, Delaware, Maryland, Oklahoma, New York, and the District of Columbia. The sisters' mission houses are located in five archdioceses: New York, Newark, Philadelphia, Baltimore, and Washington, D. C., and five dioceses: Trenton,



Mother Mary Benedicta Kuminska (1913-1929)



Mother Mary Hortulane Kaminska (1920-1924)



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Mother Mary Angelies Pilesta (1926-1938)

Paterson, Wilmington, Oklahoma City-Tulsa, and Camden. Foremost among the various occupations of the sisters is their teaching apostolate in thirty-three elementary schools and four high schools.

To facilitate the preparation of teachers for these schools, the sisters opened Immaculate Conception Summer Normal School at their motherhouse in 1923. In a series of evolutionary developments, the school became Immaculate Conception Teacher Training Institute in 1935, and lastly the Immaculate Conception Junior College in 1941. A two-year liberal arts institution with a teacher-training program, the college holds membership in the American Association

of Junior Colleges, the New Jersey Junior College Association, and the New Jersey Association of Colleges and Universities.

During World War II, the sisters of the loc province were called to render services at three small hospitals in Puerto Rico. From 1941 m 1946 they successively staffed San Alberto Hospital in Bayamon, Hospital Diaz Garcia in Sarturce, and Dr. Gabrera's San Jose Hospital and in Santurce.

In following years, the province entered upon hospital work in the United States. In 1946, the sisters procured the Blackwell General Hospital in Blackwell, Oklahoma. In 1950 a School for Practical Nursing was opened there which was



Mother Mary Alexis Trojanowska (1938-1946)



Mother Mary Clara Szwarc (1945-1953)



Mother Mary Antoinette Kaszuba (1953-)

conducive to rapid progress of the project. Consequently, in 1954 a new 200-bed hospital and nurses' residence was constructed in the vicinity of the old building. August, 1954, witnessed the extension of the sisters' hospital service when they took charge of the diocesan St. Joseph Hospital in Philadelphia.

In addition to teaching and hospital work, the sisters of the Lodi province undertook supervision of domestic work at the Capuchin Preparatory School, known as the Seraphicate, in Garrison, New York, (1942). They have also been given charge of Brady Hall, a residence for student sisters at the Catholic University of America in Washington, D. C. (1946).

To provide a place of rest for its convalescent

and infirm sisters, the province opened the St. Francis Home in Mt. Arlington, New Jersey, in 1930. Situated in a beautiful scenic spot near Lake Hopatcong, the home also serves as a center for Felician mission houses scattered along the upper Jersey hills.

Throughout its forty-two years of existence, the Lodi province has been administered by the following provincial superiors: Mother Mary Benedicta Kuminska (1913-1920; 1924-1926); Mother Mary Hortulane Kaminska (1920-1924); Mother Mary Angelica Pilarska (1926-1938); Mother Mary Alexis Trojanowska (1938-1946); Mother Mary Clara Szwarc (1946-1953); Mother Mary Antoinette Kaszuba (1953-).

OUR LADY OF THE SACRED HEART PROVINCE—CORAOPOLIS, PENNSYLVANIA

In the course of years, the Detroit province was called to staff a number of parochial schools in the states of Pennsylvania, Ohio, and West Virginia. Financing the annual transportation of the sisters to these points was fast becoming a problem to the provincial motherhouse. Con-

The present motherhouse of Our Lady of the Sacred Heart Province, Coraopolis, Pennsylvania (1932)



The first motherhouse of Our Lady of the Sacred Heart Province in McKeesport, Pennsylvania (1931)



sequently, in 1914, permission was obtained from the Holy See for the establishment of a province in the state of Pennsylvania, with the motherhouse in the vicinity of Pittsburgh. The outbreak of World War I, however, interrupted all communication with the superior general in Cracow, Poland, and deferred the realization of the project for six years.

Finally, on February 2, 1920, the sisters bought the former St. Barnabas Home in Versailles Township, about three miles from Mc-Keesport. Intended to serve as the temporary motherhouse and novitiate, the reconverted building was dedicated on July 17, 1921, under the title of Our Lady of the Sacred Heart.

Mother Mary Pancratia Czelusta was appointed

first provincial superior.

During the first six years, the sisters at the motherhouse were blessed with the spiritual services of Bishop John F. Regis Canevin, the fifth ordinary of the Pittsburgh diocese. Having resigned, the Bishop wished to spend the remaining years of his life as chaplain at the sisters' motherhouse, seeking, as he said, "refuge from the world, its honors and its distractions." The sisters found in this pious Franciscan tertiary not only a kindred spirit but also a great man of prayer and an eminent master of the interior life.

Mother Mary Leonissa Narozna succeeded Mother Mary Pancratia as provincial superior in 1926. Finding that the motherhouse could no longer accommodate the steadily growing number of aspirants and sisters, Mother Leonissa began preparations for the construction of a numspacious building. In 1928 she purchased a stretch of land in Moon Township, on a hioverlooking the city of Coraopolis. Forced for sign from office because of ill health, Mote Leonissa was succeeded in 1929 by Mother Man-Leona Chojnacka, who proceeded with ma building plans without delay. Despite a nanowide depression, the work progressed rapidly and the new motherhouse, chapel, and academy for girls were solemnly dedicated on May 16, 1932, the feast of Corpus Christi. A Felican Sisters' Auxiliary was organized the following year to give pecuniary aid to these institutions.

The sisters of Our Lady of Sacred Heart proince are engaged primarily in teaching. The conduct thirty-two elementary schools, and three high schools in the dioceses of Almon. Erie, Greensburg, Harrisburg, and Pittsburg in Pennsylvania; Cleveland and Steubennia in Ohio; and Wheeling in West Virginia. Dessionally sisters act as instructors of Duquese University extension courses offered in variafields mainly to members of their province. The sisters also conduct catechism classes for public school children at a number of parishes and mission centers both during the school year and in the summer months.

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During the provincialate of Mother May Angela Grzegorzewska, who succeeded Mother

Leona in 1935, the province took charge of the hospitals, one in Keyser, West Virginia, and the other in McKeesport, Pennsylvania.

Her successor, Mother Mary Dolinslan



Mother Mary Pancratia Czelusta (1920-1926)



Mother Mary Leonissa Narozna (1926-1929)



Mother Mary Leona Chemida (1925-1935)



Mother Mary Angela Grzegorzewska (1935-1944)



Mother Mary Dobroslava Krawczak (1946-1953)



Mother Mary Gonzaga Zamojska (1973-)

Krawczak (1946-1953), extended the hospital services of the province by procuring hospitals in Holdenville, Seminole, and Okarche, all in Oklahoma, and by staffing Our Lady of Victory Maternity Home in Bethany, also in the same state. After several years the sisters relinquished charge of the hospitals in Seminole, Keyser, and McKeesport. In 1948, through the efforts of Mother Mary Dobroslava and with the aid of generous benefactors, a shrine of the Merciful Christ was erected at the motherhouse and opened to the public. The object of veneration there is a painting of the Merciful Christ by a famous Polish artist, who donated it to Mother Dobroslava with the intention of spreading the devotion to the Mercy of God according to the private revelations made in the 1930's to Sister Faustina Kowalska of Poland. The shrine soon

became the center of frequent expiatory devotions and pilgrimages which drew many Catholics from the vicinity and beyond.

With the change of provincial boundaries effected by the general chapter of 1953, all the Oklahoma hospitals formerly belonging to the Coraopolis province were transferred to the new province in Ponca City. Two Detroit missions, one in Berea, the other in Cleveland, Ohio, and three Buffalo missions in Erie, Pennsylvania were assumed by the Coraopolis province.

The present provincial superior, Mother Mary Gonzaga Zamojska, in office since 1953, continues in the footsteps of her predecessors, firmly establishing and improving what the others have begun and in addition fostering week-end retreats and days of recollection for lay persons in the convent chapel.

OUR LADY OF THE ANGELS PROVINCE—Enfield, Connecticut

Our Lady of the Angels Province dates from 1932, the year in which the tenth general chapter recognized that the rapid growth of the province of the Immaculate Conception in Lodi netessitated a division.

The task of organizing the new province was entrusted to Mother Mary Annunciata Bret-schneider, who was appointed first provincial superior. Unselfish and full of zeal, she courageously surmounted all the difficulties of the pioneering years and firmly established the new province in the spirit of the congregation.

The first motherhouse of Our Lady of Angels Province, in Enfield, Connecticut (1932)





The new motherhouse of Our Lady of Angels Province, Enfield, Connecticut under construction

Mother Annunciata's first concern was the selection of a site for the motherhouse, which she accomplished judiciously after having overcome more than one setback. With the sanction of Mother Mary Pia, the superior general, and of Bishop John J. Nilan of Hartford, she purchased the 100-year-old Thompson estate in Enfield, Connecticut, seventeen miles distant from Hartford and nine miles from Springfield, Massachusetts.

A typical New England community, the Enfield of 1933 was not vastly different from the old town of the Peases, Terrys, Allens, Parsons, and Thompsons of a century or two ago. Its residents retained some of the rugged individualism, distinctive traditions, and staunch Puritanism characteristic of their colonial ancestors. Interspersed among the descendants of the English were the later settlers from various lands: the Scotch, Irish, Canadian-French, Lithuanians, Poles, Greeks, Italians, and Armenians—who with one accord contributed to the growth of the community.

On December 20, 1933, Mother Mary Annunciata with three other pioneers left Lodi for Enfield and moved into the edifice constructed in 1832 by Orrin Thompson, the founder of Thompsonville and of its rug industry. This temporary motherhouse, dedicated to Our Lady of the Angels, had accommodations for only forty sisters and thus soon became inadequate.

In less than five years an addition was made to the convent building, and a new chapel and in firmary were constructed. The academy, who was in prospect since the early years of the proince, became a reality only in 1944 with the purchase and renovation of the residence of the former minister, the Reverend Nehemiah Prais den. Erected in 1783, this building bears the centuries with historic dignity, for on its very grounds a stone marks the spot where in 174 the Puritan preacher, Jonathan Edwards, de livered his fiery sermon on "Sinners in the Hand of an Angry God." On the historic spot tom, where the love of God was taught through for of His justice, the Felician Sisters two centuro later undertook the mission of instilling un young hearts the love of God through trust in His mercy. In 1949, another building on the in adjacent to the convent property was purchasely equipped, and staffed to serve as a kindergamen. On May 5, 1954, ground was broken for a now and larger motherhouse, and on Sept. 1, 1935. on the feast of Our Lady's Nativity, the blessing of the cornerstone took place.

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The continued progress and growth of Out Lady of the Angels province testifies to the divotion, zeal, and deep religious spirit of its three provincial superiors: Mother Mary Annuncian Bretschneider (1932-1946), Mother Mary Camerine Bembenek (1946-1953), and Mother Mary

Laura Sentkowska (1953-



Mother Mary Annunciata Bretschneider (1932-1946)



Mother Mary Catherine Bembenek (1946-1953)



Mother Mary Laura Sentkowska (1953-)

Under their administration the province developed steadily, having assumed thirty-five establishments to date. The sisters teach in schools—kindergarten through high school—and at the provincial motherhouse they operate a school for aspirants and Our Lady of the Angels Junior College for their own members, which was formerly the Our Lady of the Angels Teacher Training Institute. They also conduct Christian Doctrine classes for public school children both in the parishes where they are stationed and in mission centers. In addition to these works, the sisters operate their own hos-

pital in Bangor, Maine, and conduct a home for working girls in the city of New York.

The geographical extent of the province includes southeastern New York and the New England States: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island. Within these states the sisters serve the archdioceses of Boston, Hartford, and New York, and the dioceses of Albany, Brooklyn, Burlington, Fall River, Manchester, Norwich, Portland, Springfield, Worcester and Providence.

Assumption of the Blessed Virgin Mary Province-Ponca City, Oklahoma

The youngest province of the congregation has a history of scarcely two years, having been officially established only in 1953 by division of the Chicago province. Its erection was contemplated already in 1946 at the general chapter held that year in Poland, but the plans materialized only after the 1953 chapter held in the United States.

Dedicated to the Assumption of the Blessed Virgin Mary, the province extends its apostolate through the states of Alabama, California, Iowa, Kansas, Missouri, Nebraska, Oklahoma, and Texas.

The motherhouse is located in Ponca City, Oklahoma, on the country estate of the late Ernest Marland, one-time governor of Oklahoma. In 1948 Mother Mary Felicitas, provin-



The motherhouse of the Assumption of the Blessed Virgin Mary Province in Ponca Ciry, Oklahoma (1953)



Mother Mury Hermana Romanowska (1953-)

cial superior of the Chicago province, purchased the twenty-eight and a half acre estate with its spacious mansion from the Carmelite Fathers

who had owned it since 1941.

The first group of sisters from Chicago arrived in Ponca City in June, 1949, to remodel and furnish the building for its future use as a provincial motherhouse. Until the formation of the province, however, the building was used for various purposes. For a time it was a retreat center for sisters stationed in that section of the country. From 1950 to 1953 it was the provisional general motherhouse of the congregation until its permanent transfer to Rome.

The convent also served as a center of apostolic activity among the residents of the vicinity, the majority of whom were non-Catholics. The sisters made arrangements for lay retreats and Cana Conferences and organized a Cathor Loan Library which was frequented by Catholics and non-Catholics alike.

In April, 1953, at the extraordinary general chapter held in Ponca City, the Assumption of the Blessed Virgin Mary Province was finally established. Soon afterwards, Mother Mary Hermana Romanowska was appointed first powincial superior, and 120 sisters were transferred from Chicago to form the nucleus of the approvince. Within the newly defined boundaries the Ponca City province took charge of the schools, missions, and institutions together was their respective personnels belonging formula to the provinces of Chicago, Lodi, and Conopolis.

The official opening of the motherhouse and novitiate in Ponca City took place on Augustifeast of the Nativity of the Blessed Virgin, or that day Bishop Edward J. McGuiness, the local ordinary, celebrated a pontifical high Man in the convent chapel and delivered a hear warming address welcoming the sisters into his

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diocese.

Today the province staffs twenty-two dementary schools, one high school, four hospitals and one clinic. The sisters also do missionry, work among the Negroes and the Indians and conduct Christian doctrine classes for public school children. Through its schools and instittions the province serves three archdiocess Kansas City (Kansas), Los Angeles, San Antonia and eight dioceses: Austin, Dallas-Ft. Worth Des Moines, Grand Island, Lincoln, Mobile-Birmingham, Oklahoma City-Tulsa, and St Joseph.

CANADA

Some of the earliest Polish emigrants in their quest for freedom and economic security wandered into Canada where they were welcomed if only to populate the vast Canadian virgin lands. Though there was a sizeable Polish settlement as early as 1860, it was not until the two decades 1890 to 1910 that the really heavy influx of immigrants took place. Unlike their compatriots in the United States, the Poles in Canada settled in the farming districts. The dis-

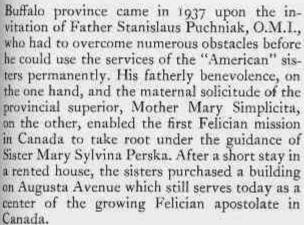
tances which separated these settlers, and emmore the lack of priests and sisters hindered the successful establishment of parishes, schools, or even Polish organizations.

The flow of Polish immigrants, mainly after World War I to Toronto, Ontario, was influenced by factors unsympathetic to the Church and for a long time the Polish settlers remains in a state of indifference to religion.

It was to Toronto that the Felicians of the



St. Stanislaus Kostka Convent, Toronto, Ontario, center of musicnary work in Canada, (1937), and headquarters of the provincial commissariat, 1953



The first project of the sisters was a day nursery for the care of pre-school children as well as lunch service and after-school supervision of children of working parents. Two other such nurseries were opened within the next five years, serving approximately 500 children in all.

Trying to establish a foothold in the educational field, the sisters faced a two-fold problem. There are no parochial schools as such in Canada; the school system consists of three types: government nonsectarian and sectarian, and the private schools. In the second type are included the so-called "Catholic Separate Schools." At first the American sisters were unable to hold teaching positions in those schools because of Canadian statutes in that regard. Instead, the

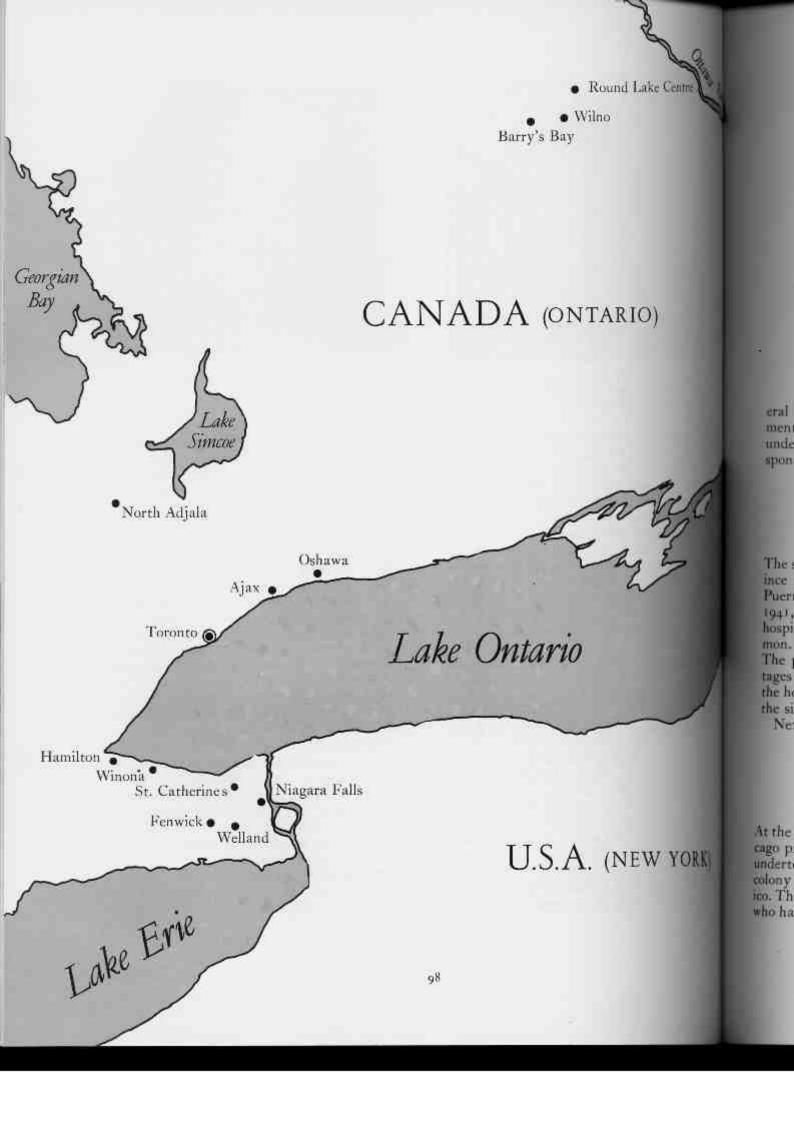


Holy Name of Mary Novitiate, Osbawa, Canada (1951)

sisters arranged for after school classes in languages and in Christian doctrine in preparation for the sacraments during the year for public school children and during the summer also at several widely scattered missions. By 1950, however, sisters were already being employed as teachers in the separate schools with a government salary. The first allowed to teach were native Canadians, but, since 1952, the American sisters also have won the confidence of the school authorities. In the past four years seventeen sisters were on the staff of six separate schools.

Social work is another important phase of the Felician apostolate in Canada. Sisters canvass families and extend help, especially of a moral kind, thereby gaining souls for the Church. Very often the sisters give material aid, find employment for the needy, acquaint the refugee with Canadian law, and the like. During the period immediately after World War II, when refugees came in great numbers to Canada, the sisters instructed them in English until they were more or less adjusted to their environment. At present in Toronto the sisters work with the Redemptorist Fathers in their Catholic settlement and St. Gerard's Clinic, established principally for children needing minor surgery.

The erection in 1951 of a canonical novitiate in Oshawa, Ontario, marks a new epoch in the history of the congregation in Canada. The gen-







Mother Mary Sylvina Perska, provincial commissary in Canada (1953)

eral chapter of 1953 made final the establishment of a provincial commissariat in Canada under the title of the Holy Name of Mary, responsible to the Buffalo province. Mother Mary Sylvina was appointed the first commissary.

At present the work of the sisters is confined to the Canadian province of Ontario, concentrated in the archdiocese of Toronto and the dioceses of Hamilton and Pembroke. Their centers are located in Toronto, Hamilton, St. Catherine, Oshawa, Welland, Winona and Brantford mission, the latter having been discontinued in

1054.

Besides the various activities the sisters of the Buffalo province carried on in eastern Ontario, the sisters of Livonia province held Christian doctrine and language classes in London, Ontario, weekly throughout the years 1937 and 1938. Then from 1941 to 1947 during the vacation months the sisters did mission work in one Indian and several Polish settlements in Manitoba. At the same time they endeavored to establish hospitals in Grandview, Manitoba, and in Langenberg, Saskatchewan. However, the various difficulties, chief among which was the socialized medicine legislation of Canada compelled the provincial authorities in Livonia to recall the sisters after six years of labor there.

PUERTO RICO

The sisters of the Immaculate Conception Province in Lodi worked in three small hospitals in Puerto Rico from 1941 to 1946. First, in October, 1941, they came to staff the private forty-bed hospital of Dr. Mehrhoff in San Alberto, Bayamon. At best it numbered only sixteen patients. The proximity of the tubercular veteran's cottages contributed to its unpopularity. Because the hospital seemed to have no favorable future, the sisters withdrew after ten months.

Next, in 1942, at the request of Most Rev.

Edwin B. Byrne, Bishop of Puerto Rico, the sisters took over the hospital Diaz Garcia in Santurce. However, they were recalled two years later in May, 1944, because of unfavorable circumstances.

At the same time the sisters staffed Dr. Gabrera's San Jose Hospital, also at Santurce. Here, too, because of insurmountable difficulties created by the medical staff and upon the advice of the local ordinary, the sisters terminated their service after almost four years.

MEXICO

At the beginning of 1944 seven sisters of the Chicago province took charge of an orphanage and undertook to teach at the local school of the colony for Polish refugees in Santa Rosa, Mexico. There were about one thousand war refugees who had been brought two years before to Santa Rosa through the efforts of the American hierarchy and the Polish American Council.

In 1947 when the colony was liquidated, the majority of the orphans was placed in orphanages conducted by the Felician Sisters in the United States. On November 1, 1950, marked by the declaration of the dogma of the Assumption of the Blessed Virgin Mary, three Felician sisters landed in Brazil to launch the congregation's first mission there. In the pioneer group were Mother Mary Alexis Trojanowska, a general councillor, together with Sisters Mary Gualbert Kazmierczak and Dulcilia Rys. This first distant mission was undertaken by the congregation as a token of gratitude to the Church for the proclamation of the Holy Year and of the Assumption dogma.

Serving as instruments in the establishment of the Felician post in South America were Mr. and Mrs. Lincoln Nodari, a wealthy and noble family living in Brazil. Mrs. Stephanie Nodari, in particular, had for a long time desired to offer her mansion in coastal Niteroi to some religious community as a prospective retreat house and hospice, especially for Polish women. At length, through the courtesy of Count John D. Lubecki of the Inter-Catholic Press Agency, she contacted the superior general of the Felician Sisters, Mother Mary Simplicita, who accepted the project in view of the Pope's repeated pleas for missionary sisters to Brazil.

The venture was approved wholeheartedly by the Brazilian hierarchy, specifically by Dom Carlo Chiarlo, the Apostolic delegate to Brazil, as well as by Dom Jaime Cardinal de Barros Camara, archbishop of Rio de Janeiro, and Dom Joao de Motta Andrade e Amarel, bishop of Niteroi.

Having gradually overcome the initial difficulties that accompany every new undertaking, the sisters at present carry on missionary work not only in Niteroi but also in Rio de Janeiro, Araruama, and Sao Paulo. Their activities here are of a widely varied character, dictated by the most pressing needs of a given locality.

Thus, at their main house in Niteroi, the sisters conduct a hospice, a general retreat house, an elementary school (with an approximate enrollment of 150 pupils), a kindergarten, a school for aspirants to the congregation, and a center for catechetical instructions and private English language classes. The sisters also visit the sick and the poor in the vicinity and teach religion at a children's tubercular preventorium and at a mental asylum for women.

In Rio de Janeiro (1952) in the section known as Botafago, the sisters are in charge of a grade school and kindergarten for American and English children (approximately 150 in attendance) of parents holding diplomatic, military, or business positions in the city. Christian doctrine classes are also offered to public school children.

At the mission post in Araruama (1954), in addition to conducting an elementary school and kindergarten, the sisters travel to the numerous settlements in the vicinity, teaching religion, visiting the sick and the poor, and taking care of the many mission chapels ministered to by the Franciscan Fathers.

Since January, 1955, the sisters have been also in charge of a grade school in Sao Paulo at a parish of the Oblate Fathers.

The sisters have charge of administration and teaching of religion at their schools in Niteroi and Araruama, where according to government regulation classes must be conducted in the Portuguese language by native teachers. In Niteroi, however, only the morning sessions are in Portuguese, while the afternoon classes are conducted by the sisters in English. At the other two Felician schools in Rio and Sao Paulo, English is the official school language.

At the general chapter of 1953, the Brazilian missions of the congregation were formed into a general commissariat with Mother Mary Alex-



Mother Mary Alexander Kucharska, first general commissary in Brazil (1953)

ander Kucharska as first commissary. At present the Felician posts are staffed by nineteen sisters from the various provinces in the United States. As for native vocations, there are to date more than twenty aspirants in Niteroi, and one novite and two professed sisters in the Enfield novitiate. The latter returned to Brazil in August, 1955.



Hendquarters of the general commissariat in Niteroi, Brazil (1953)



		ONTARIO, CANADA		DATE
	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPERIN
1,	St. Stanislaus Kostka	Commissariat, mission headquarters, day nursery, catechetical instruction, language classes, social work, care of sacristy	Toronto	1937
2.	St. Mary	Catechetical instruction, language classes, care of sacristy	West Toronto	1938
3-	SS. Cyril and Methodius	Catechetical instruction, language classes, care of sacristy	Toronto	1931
	Haly Cross	Teaching music	Oshawa	1938
	Our Lady of Perpetual Help	Day nursery, Catholic Settlement with tonsillectomy and maternity clinic, social work, care of sacristy, domestic work	Toronto	1938
6.	St. Stanislaus	Day nursery, catechetical instruction, language classes, social work, care of sacristy	Hamilton	1941
7.	Immaculate Conception	Catechetical instruction, care of sacristy	North Adjala	1942
	St. Hedwig	Catechetical instruction	Barry's Bay	1944
	St. Mary	Catechetical instruction	Wilno	1944
-	St. Casimir	Catecherical instruction	Round Lake Centre	1912
	SS. Cyril and Methodius	Catechetical instruction, language classes, care of sacristy	Hamilton	1945
12.	St. Casimir	Catechetical instruction, care of sacristy	Toronto	1948
	Our Lady of Perpetual Help	Catechetical instruction, language classes, care of sacristy	St. Catharines	1949
14.	St. David	Catholic Separate School	Toronto	1990
	Holy Name of Mary Convent	Novitiate, mission center	Oshawa	1951
16,	St. Ann	Catechetical instruction	Fenwick	1901
17,	St. Hedwig	Catechetical instruction, language classes, care of sacristy	Oshawa	1951
18.	SS. Peter and Paul	Catholic Separate School, kindergarten, care of sacristy	Welland	1932
19.	St. Bernadette	Catholic Separate School	Ajax	1952
20,	St. Gregory	Felician kindergarten teacher on the school staff, teaching music	Oshawa	1952
21.	Immaculate Heart of Mary	Catholic Separate School, care of sacristy	Winona	1931
22.	St. Patrick	Carechetical instruction, language classes	Niagara Falls	1933
		BRAZIL		DATE
	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OBEMI.
1.	Assumption of the Blessed Virgin Mary Convent	Headquarters of the general commissariar for Brazil, central house of missionary work, school for aspirants, elementary school, kindergarten, catechetical instruc- tion, social work, language classes, lay retreat center, hospice for women	Niteroi	1950
2.	Our Lady of Mercy	Elementary school, kindergarten, catechetical instruction	Rio de Janeiro	1952
3.	Immaculate Conception	Elementary school, kindergarten, catechetical instruction, care of mission chapels, social work	Araruama	1954
4-	Our Lady Help of Christians	Elementary school	Sao Paulo	1955

EXPANSION IN THE UNITED STATES

"To his posterity forever."

EXPANSION AND GROWTH IN THE UNITED STATES

						Iowa	195
						California	1949
						Maine	1947
						D. C.	1940
						Oklahoma	192
						Louisiana	1941
						Alabama	191
						Rhode Island	193
100				-		North Dakota	192
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1.00				18	0.7	Texas	19,5
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1880							
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		Connecticut Kansas Missouri New Jersey Delaware Massachusetts Maryland Ohio Pennsylvania	Missouri 1904 Missouri 1904 New Jersey 1897 Delaware 1896 Massachusetts 1892 Maryland 1883 Ohio 1883 Pennsylvania 1882	Connecticut 1905 Kansas 1904 Missouri 1904 New Jersey 1897 Delaware 1896 Massachusetts 1892 Maryland 1883 Ohio 1883 Pennsylvania 1882	Connecticut 1905 Kansas 1904 Missouri 1904 New Jersey 1897 Delaware 1896 Massachusetts 1892 Maryland 1883 Ohio 1883 Pennsylvania 1882	West Virginia 1911 Nebraska 1908 Minnesota 1908 Minnesota 1908 New Hampshire 1908 Kansas 1904 Missouri 1904 New Jersey 1897 Delaware 1896 Massachusetts 1892 Maryland 1883 Ohio 1883 Pennsylvania 1882	California Maine D. C. Oklahoma Louisiana Alabama Rhode Island North Dakota Montana Texas Vermont 1924 West Virginia 1911 Nebraska 1968 Minnesota 1968 New Hampshire 1908 Connecticut 1925 Kansas 1924 Missouri 1924 New Jersey 1897 Delaware 1896 Massachusetts 1892 Maryland 1883 Ohio 1883 Pennsylvania 1882

A chronological representation of the initial Felician missions within the respective states.

Expansion in the United States

IN ORDER TO visualize the geographic distribution of the Felician apostolate in America, it will be both interesting and profitable to note the circumstances that accompanied the sisters' entrance into each state as well as the establishments which they conduct there at present.

For several decades following their arrival in the United States, the sisters offered their services almost exclusively to the immigrant Poles. Spreading mainly throughout the Midwestern and Eastern states, they were merely following the colonies of Polish settlers. With the lapse of time, however, changing circumstances called for an active interest in the needs and problems of other national and racial groups in the country.

WISCONSIN

The Felician Sisters began their apostolic labors in America in the state of Wisconsin. Arriving here in 1874 in answer to a call from Father Dabrowski, they took root on American soil in a small settlement, known as Polonia.

Although after several years the motherhouse of the congregation was transferred to the state of Michigan, the work of the sisters in Wisconsin progressed steadily, as can be seen from the listing of schools and institutions held there at present. (See chart on page 106.)

ILLINOIS

Three years after their arrival in the United States, the Felician Sisters extended their field of labor beyond the state of Wisconsin. In August, 1877, two sisters were sent from Polonia to staff the newly-opened school at St. Hyacinth Parish in La Salle, Illinois, where Rev. Candidus Kozlowski was pastor.

Scarcely a year later, they took charge of St. Casimir Orphanage built on a nearby site in the city. Intended primarily for children of Polish descent, the institution was founded and maintained through the combined efforts of the Pol-

ish clergy, the local pastor, and the Felician Sisters. Dedicated on October 16, 1878, the orphanage was in operation until June, 1881, when unfavorable circumstances forced the sisters to relinquish both the orphanage and the school to the disappointment of the residents of La Salle. The forty orphans who were in the institution at the time of its closing were transferred to the motherhouse in Polonia.

In 1884, however, upon the invitation of the newly appointed pastor, Rev. Stanislaus Baranowski and his parishioners, the sisters returned to La Salle to conduct the parochial school.

At present, in addition to this school, the sisters staff 40 institutions in the state of Illinois. (See chart page 106.)

MICHIGAN

Between 1870 and 1874 approximately 100 Polish families settled in Bay City. Until the latter date they attended the German St. Boniface Church with a Polish priest coming from Detroit or Chicago to serve them about twice a year. Having organized themselves into a St. Stanislaus Kostka Society, they obtained per-

		WISCONSIN		DATE
	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OF OPENING
-1	St. Clare Home (Sacred Heart Parish)	Elementary school, catechetical instruc- tion, liturgical vestment workshop at the sisters' convent	Polonia	1874
2	St. Mary Home for the Aged	Home for aged men and women	Manitowoc	1887
3	St. Mary	Elementary school, catechetical instruction	Manitowoc	1905
-4	Sacred Heart	Elementary school	Two Rivers	1906
5	St. Joseph Orphanage	Orphanage for boys and girls, elementary school, kindergarten	Milwaukee	1997
6.	Sacred Heart	Elementary school, catecherical instruction	Marinette	1908
7.	Holy Family	Elementary school	Cudahy	1910
8.	St. Lawrence	Elementary school, catechetical instruction	Wisconsin Rapids	1910
9	Sacred Heart	Elementary school	Marathon	1912
T.C.	St. Michael	Elementary school, catechetical instruction	Wausau	1914
TT.	St. Michael	Elementary school	Berlin	1913
12.	Holy Family	Elementary school	Edgar	1916
13.	St. Mary Magdalen	Elementary school	Milwaukee	1925
14.	St. Alexander	Elementary school	Milwaukee	1926
15.	St. Helen	Elementary school	Milwaukee	1926
16.	St. Ladislaus	Elementary school, high school, catechetical instruction	Bevent	1932
17.	St. Adalbert	Elementary school	South Milwaukee	1944
		ILLINOIS		DATE
	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
1.	Mother of Good Counsel Convent	Motherhouse, novitiate, school for aspirants, altar bread bakery, lay retreat center	Milwaukee transferred to	1910
- 8	St. Hyacinth	Elementary school, catechetical	Chicago La Salle	1927
-	on systems	instruction, kindergarten	La Sane	1877
3-	SS. Cyril and Methodius	Elementary school, catechetical instruction	Lemont	1884
4-	Sr. Joseph	Elementary school, high school, kindergarten	Chicago	1888
5-	St. Valentine	Elementary school, catechetical instruction, kindergarten	Peru	1902
6.	SS, Peter and Paul	Elementary school, kindergarten	Chicago	1905
7.	Holy Innocents	Elementary school, kindergarten, catechetical instruction	Chicago	1906
	St. John of God	Elementary school, kindergarten	Chicago	1906
1054	Holy Rosary	Elementary school	North Chicago	1907
10.	Good Shepherd	Elementary school, kindergarten	Chicago	1910

11. St. Hedwig	Diocesan Orphanage for boys and girls, printery, high school, elementary school, kindergarten	Niles	1911
12. St. Mary Magdalene	Elementary school, kindergarten	Chicago	1911
13. Sacred Heart	Elementary school, kindergarten, catechetical instruction, Remedial Reading Clinic center	Chicago	1911
14. St. Isidore	Elementary school	Blue Island	1912
15. St. Wenceslaus	Elementary school, kindergarten, catechetical instruction	Chicago	1913
16. Holy Family	Elementary school, kindergarten, catechetical instruction	Oglesby	1913
17. Ascension	Elementary school, kindergarten	Evanston	1913
18. St. Helen	Elementary school, kindergarten, catechetical instruction, Diocesan Reading Clinic center	Chicago	1914
tg. St. James	Elementary school, kindergarten	Chicago	1914
20. St. Mary of Gostyn	Elementary school	Downers Grove	1919
21. St. Stanislaus Kostka	Elementary school, kindergarten, catechetical instruction	Rockford	1924
22. St. Stanislaus B.M.	Elementary school	Posen	1925
23. St. Bruno	Elementary school, carecherical instruction	Chicago	1926
24. Mother of Good Counsel High School	Private high school for girls, Cord Rosary Crusade	Chicago	1927
25. St. Bronislava	Elementary school, kindergarten, catechetical instruction	Chicago	1928
26. St. Thaddeus	Elementary school	Joliet	1928
27. St. Turibius	Elementary school, catechetical instruction	Chicago	1928
28. Queen of the Holy Rosary	Catechetical instruction	La Salle	1933
29. Sacred Heart	Catechetical instruction	Granville	1935
30. St. Mary Hospital	General hospital, catechetical instruction	Centralia	1939
31. St. Mary	Elementary school, kindergarten, catechetical instruction	Centralia	1939
32. St. Theresa	Catechetical instruction	Salem	1940
33. CYO Center Holstein Park	Vacation recreational center: religious instruction and handicraft	Holstein Park, Chicago	1940
34. CYO Center Sherman Park	Vacation recreational center: religious instruction and handicraft	Sherman Park, Chicago	1941
35. CYO Center St. Stanislaus	Vacation recreational center: religious instruction and handicraft	Posen	1941
36. CYO Center Ascension	Vacation recreational center: religious instruction and handicraft	Evanston	1943
37. Holy Cross	Elementary School	Joliet	1944
38. St. Andrew Home for the Aged	Diocesan home for aged men and women	Niles	1951
39. Our Lady of the Gardens	Elementary school for Negroes, catechetical instruction	Chicago	1952
40. The Felician College	Two-year liberal arts and teacher training college for members of their province	Chicago	1953

MICHIGAN DATE OF. ESTABLISHMENT TYPE OF ACTIVITY AT PRESENT LOCATION OPENING Detroit 1. Presentation of the Motherhouse, novitiate, catechetical 1881 transferred to Blessed Virgin Mary instruction, lay retreat center, altar bread bakery Livonia Convent 1935 Bay City 2. St. Stanislaus Kostka Elementary school, high school, 1878 kindergarten, catechetical instruction 3. St. Albertus Elementary school Detroit 1879 Detroit Seminary of the Private high school for girls, school for 1882 Felician Sisters aspirants (Felician Academy) Orphanage for girls, day nursery Elementary school, high school, catechetical instruction Detroit Guardian Angel Home 1881 Detroit 6. St. Casimir 1882 Manistee Elementary school, high school, 7. St. Joseph 1884 kindergarten, catechetical instruction Saginaw 8. Holy Rosary Elementary school, high school, 1886 catechetical instruction 9. St. Stanislaus Elementary school Hilliards 1887 Parisville 10. St. Mary Elementary school, kindergarten 1888 Elementary school, catechetical Alpena 11. St. Mary 1889 instruction Detroit Elementary school, high school 1800 12. St. Josaphat Detroit 13. St. Stanislaus Elementary school, high school, 1898 kindergarten, catechetical instruction Isadore 14. Holy Rosary Elementary school, high school 1800 Wyandotte Elementary school, high school, Our Lady of LOCK Mt. Carmel kindergarten Detroit 16. St. John Cantius Elementary school, catechetical 1902 instruction Tackson Elementary school, kindergarten 17. St. Joseph 1901 Bronson 18. St. Mary Elementary school, catechetical 1903 instruction Elementary school, catechetical Bay City 19. St. Hyacinth 1908: instruction Detroit Elementary school, catechetical 20. St. Hyacinth 1929 instruction, kindergarten Hamtramck 21. St. Florian Elementary school, high school, 1909 catechetical instruction Bay City Elementary school 22. St. Hedwig tota Tackson 23. St. Joseph Home Orphanage for boys 1911 for Boys Detroit 24. Assumption Elementary school, kindergarten, 1913 catechetical instruction Hamtramck Elementary school, kindergarten, 25. Our Lady Queen of 1915 Apostles catechetical instruction Detroit 26. St. Stephen lgib. Elementary school, kindergarten Elementary school, kindergarten, Ludington 27. St. Stanislaus 1919 catechetical instruction Detroit 1914 28. Immaculate Conception Elementary school, kindergarten Jackson Elementary school, kindergarten, 29. St. Stanislaus 1931 catechetical instruction Elementary school, kindergarten, Detroit 1921 30. Resurrection catechetical instruction Detroit 31. St. Andrew Elementary school, high school, kinder-1922 garten, catechetical instruction Detroit Elementary school, catecherical 1926 32. St. Louis instruction

33. Corpus Christi	Elementary school, catechetical	Detroit	1926
a. St Helm	instruction Flamortons school	Wyandorte	G
34. St. Helen 35. Our Lady Help of Christians	Elementary school Elementary school, catechetical	Detroit	1926 1926
36. St. Mary College— SS. Cyril and	Supervision of domestic work	Orchard Lake	1935
Methodius Seminary 37. Patronage of St. Joseph	Elementary school, high school,	Detroit	1935
38. Sacred Heart	catechetical instruction Elementary school, high school for Negroes, catechetical instruction	Detroit	1936
39. St. Michael	Elementary school, catechetical	Livonia	1942
40. Madonna College	Four-year liberal arts college for women (a development of Presentation Junior College, 1937), Reading Clinic	Livonia	1947
41. St. Valentine	Elementary school, catechetical	Beaver	1948
42. St. Lawrence	Catechetical instruction	Cheboygan	1948
43. Holy Ghost	Elementary school for Negroes, catechetical instruction	Detroit	1949
44. St. Augustine	Catechetical instruction	Hillman	1949
45. St. John the Baptist	Catechetical instruction	Detroit	1949
46. St. Cecilia	Elementary school	Clare	1950
47. Ladywood High School		Livonia	1950
48. Catholic Central	Four science teachers in diocesan central high school for boys and girls	Alpena	1950
49. Guardian Angel	Summer camp for girls	Holly	1950
50, St. Ignatius	Elementary school, catechetical instruction	Detroit	1951
51. St. Stephen	Elementary school, catechetical instruction	New Boston	1951
52. St. John Vianney	Elementary school	Grand Rapids	1951
53. St. Rita	Catechetical instruction	Maple City	1951
54. St. Wenceslaus	Catechetical instruction	Gills Pier	1951
55. St. Theresa	Elementary school, catechetical instruction	Wayland	1952
56. St. Valentine	Elementary school, catechetical instruction	Detroit	1952
57. St. Francis of Assisi	Elementary school, catechetical instruction	Flint	1952
58. St. Jerome	Catechetical instruction	Scottville	1952
59. Our Lady of Refuge	Elementary school	Orchard Lake	1953
60. St. George	Catechetical instruction	Saginaw	1953
61. St. Columbkille	Carechetical instruction	Sheridan	
52. St. Anne	Catechetical instruction	Harrisville	1953
3. Holy Spirit			1953
	Elementary school	Grand Rapids	1954
64. St. Michael	Catechetical instruction	Port Austin	1954
55. St. Hilary	Catechetical instruction	Detroit	1954
66. Holy Family	Center for catechetical instruction and social work	Ontonagon	1955
	INDIANA		DATE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OF OPENING
t. St. Mary	Elementary school	Otis	1880
2. St. Adalbert	Elementary school	South Bend	
3. Holy Family	Elementary school, catechetical	South Bend	1911

mission to build a church which was dedicated in December 1874. Father Augustus Sklarzyk, pastor of the new St. Stanislaus Church in 1876, rented a store building for school purposes with the organist as the principal teacher. In 1878 a new school was built with two Felician Sisters in complete charge.

In Bay City, the St. Hyacinth and the St. Hedwig schools are also conducted by the Fe-

licians.

The growth of the work of the sisters in Michigan increased steadily to include today 66 institutions. (See chart page 108.)

INDIANA

In August, 1880, that is, two years after the opening of the school in Bay City, Miehigan, the sisters were called to the state of Indiana to staff the parochial school at St. Mary parish in Otis. The parish had been organized several years earlier to serve the Polish colonists who had settled in the farm districts of Otis as early as 1855. A parish church was built there in 1873 under the direction of Father Xavier Szulak, a Jesuit missionary, and in 1880 a school building was constructed under Father Louis Machdzicki, pastor. When the sisters opened the first classes in September of that year, the enrollment numbered eighty pupils, thirty of whom boarded at the school because of transportation difficulties. Boarding facilities were provided until the widespread ownership of automobiles made this arrangement unnecessary.

The sisters also staff two other schools in the

state. (See chart page 109 .)

NEW YORK

The sisters came to the state of New York in 1881 at the request of Father John Pitass, pastor of St. Stanislaus parish in Buffalo, the most popular center for Polish immigrants of the '70's.

A zealous priest and able administrator, Father Pitass, with the encouragement and permission of Bishop Stephen V. Ryan, organized the parish in June, 1873, and the following April opened a school conducted at first entirely by lay teachers. Three Felician Sisters were added to the staff in December, 1881, to teach the girls in the primary grades. The school grew at an un-

precedented pace, reaching its peak in 1901 with an enrollment of 2011 children. In 1906 the sisters were given complete charge of the school and staffed all the grades taught until then by lay teachers.

The greatest number of schools and institutions conducted by the Felician Sisters in the United States are to be found in New York.

(See chart page 111.)

PENNSYLVANIA

In 1882, the year of the transfer of the Felician motherhouse from Polonia to Detroit, the sisters entered upon their first teaching assignment in the state of Pennsylvania. Called there by Father Florian Klonowski, pastor of St. Stanislaus Kostka parish in Shamokin, the sisters taught at the parochial elementary school until 1896 when the Franciscan Sisters of Hamburg, New York, were placed in charge. By that year the Felician Sisters were also teaching at three other schools in the state. Today they conduct the 40 establishments there. (See chart page 114.)

MARYLAND

The first Polish parish in Maryland was founded in Baltimore through the efforts of a group of Polish political refugees called the Society of St. Stanislaus. Having gathered the funds needed for a church, they obtained the permission of the local bishop to invite as pastor Father Peter Koncz, who had been deported from Poland to Russia by the oppressors of his country.

Upon his arrival in Baltimore in 1880, Father Koncz organized St. Stanislaus Kostka parish and opened a small school, which was conducted at first by a professional lay teacher. In 1883 the school was entrusted to the Felician Sisters, who taught there until 1926 when they were succeeded by the Franciscan Sisters of Hamburg,

New York.

The Felician Sisters today conduct one school and one mission center in the state of Maryland. (See chart page 116.)

NEW YORK DATE 633 ESTABLISHMENT TYPE OF ACTIVITY AT PRESENT LOCATION OPENING 1. Immaculate Heart of Motherhouse, novitiate, school for Cheektowaga 1900 Mary Convent aspirants, monthly publication of periodical Ave Maria, Feliciana publications for community purposes, catechetical instruction, altar bread transferred to bakery, lay retreat center. Psychological and Child Guidance Clinic Buffalo 1929 2. St. Stanislaus Elementary school, kindergarten, Buffalo 1881 catechetical instruction Elementary school, kindergarten, Buffalo 3. St. Adalbert 1887 catechetical instruction 4. St. Hyacinth Elementary school, kindergarten, Dunkirk 1887 carechetical instruction 5. St. John Kanty Elementary school, kindergarten, Buffalo 1894 catechetical instruction 6. Transfiguration Elementary school, kindergarten, Buffalo 1894 catechetical instruction 7. Immaculate Heart of Orphanage for boys and girls, elementary Cheektowaga 1894 Mary Home school, kindergarten, program for mentally retarded children 8. Sacred Heart Elementary school, high school, Syracuse 1902 kindergarten, catechetical instruction Elementary school, kindergarten, Buffalo 9. Assumption 1902 catecherical instruction 10. St. Stanislaus Elementary school, kindergarten, Amsterdam 1903 catechetical instruction 11. St. Felix Home Buffalo Home for working women and girls, 1903 sewing shrouds 12. St. Adalbert Elementary school, catechetical instruction New York City TgC4 Buffalo 13. St. Casimir Elementary school, kindergarten, 1904 catechetical instruction Elementary school, catechetical instruction Staten Island 14. St. Adalbert 1905 15. St. Barbara Elementary school, kindergarten, Lackawanna 1905 catechetical instruction Dunkirk 16. St. Hedwig Elementary school, kindergarten, Tgos catechetical instruction Elementary school, catechetical instruction Salamanca 17. Holy Cross 1906 Elementary school, kindergarten, 18. Transfiguration Olean 1907 catechetical instruction Cheektowaga Elementary school, kindergarten, 19. St. Josaphat 1907 catechetical instruction 20. Immaculate Conception Kingston Elementary school, catechetical instruction 1907 21. SS. Peter and Paul Elementary school, kindergarten, Depew 1907 catechetical instruction 22. St. Stanislaus New York City Elementary school, catechetical instruction 1908 North Tonawanda Our Lady of Elementary school, kindergarten, 1908 Czestochowa catechetical instruction Buffalo Elementary school, kindergarten, 24. St. Luke 1908 catechetical instruction Floral Park Elementary school, catechetical instruction 1908 25. St. Hedwig

Elementary school

catechetical instruction

Elementary school, kindergarten,

26. Assumption

27. St. Augustine

Albion

Depew

1909

1909

		NEW YORK (continued)		DATE
	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
28.	SS. Peter and Paul	Elementary school, kindergarten, catechetical instruction	Buffalo	1910
29.	St. Hyacinth	Elementary school, kindergarten, catechetical instruction	Lackawanna	1910
30.	Our Lady of Consolation	Elementary school	Brooklyn	1911
46.000	Guardian Angels	Day nursery	Buffalo	1912
100	St. Mary	Elementary school, kindergarten,	New York Mills	1911
32.	St. Mary	catechetical instruction		2547.052
33-	Transfiguration	Elementary school, kindergarten, catechetical instruction	Syracuse	1913
34-	Queen of the Most Holy Rosary	Elementary school, catechetical instruction	Buffalo	1913
35.	Patronage of St. Joseph	Home for working women and girls (a development of the Home for Polish Immigrants on Ellis Island, 1897)	New York City	1913
26	St. Joseph	Elementary school, catechetical instruction	Florida	1915
	St. Andrew	Elementary school, catechetical instruction	Sloan	1916
	St. Stanislaus Kostka	Elementary school, kindergarten, catechetical instruction	Binghamton	1916
39-	St. John Gualbert	Elementary school, kindergarten, catechetical instruction	Cheektowaga	1917
40.	St. Stanislaus B.M.	Elementary school, kindergarten, catechetical instruction	Utica	1917
41.	Immaculate Heart of Mary Academy	Private high school for girls	Checktowaga transferred to	1918
		Page 17. St. St. St. St. St. St. St. St. St. St	Buffalo	1929 1918
42.	St. Stanislaus Kostka	Elementary school, kindergarten, catechetical instruction	Niagara Falls	(4)
43.	Sacred Heart	Elementary school, kindergarten, catechetical instruction	Batavia	1918
44.	Sr. Florian	Elementary school, kindergarten, catechetical instruction	Buffalo	1918
45.	Precious Blood	Elementary school, kindergarten, catechetical instruction	Buffalo	1918
	St. Valentine	Elementary school, kindergarten	Buffalo	1920
	Queen of Peace	Elementary school, kindergarten, catechetical instruction	Buffalo	1920
200	Cr. Combon	Catechetical instruction	Syracuse	1921
	St. Stephen		Lackawanna	1923
49-	Sr. Michael	Elementary school, kindergarten, catechetical instruction		
50.	Our Lady of Czestochowa	Elementary school, kindergarren, catechetical instruction	Buffalo	1923
51.	Transfiguration	Elementary school, kindergarten, catechetical instruction	Rome	1923
62	St. Casimir	Catechetical instruction	Endicott	1929
-	Queen of All Saints	Elementary school, kindergarten, catechetical instruction	Lackawanna	1930
54	St. Francis	Summer camp for girls, catechetical instruction	Barker	1931
55.	St. Stanislaus	Catechetical instruction	Pine Island	1933

<i>56</i> .	St. Stephen	Catechetical and language instruction (during the summer)	Oswego	1935
57.	St. Andrew Bobola	Catecherical instruction	Pellets Island	1935
.82	St. Joseph	Catechetical center, Sunday nursery since 1949	Boonville	1937
59.	St. Gabriel	Catechetical instruction	Blossom	1938
60.	St. Leo	Catechetical instruction	Holland Patent	1938
61.	St. Mary	Catechetical instruction	W. Leyden	1938
62.	St. Valentine	Catechetical instruction	Williamsbridge	1938
63.	Infant Jesus	Day nursery, catechetical instruction	Perry	1939
64.	St. Peter	Catechetical center	Lowville	1940
65.	St. Rita Home	Home for mentally deficient children under five years of age	Getzville	1940
66.	St. Patrick	Catechetical instruction	Barker	1940
67.	St. Ann	Carechetical instruction	Hinckley and Prospect	1940
68.	St. Joseph	Catechetical instruction	Perry	1940
69.	St. Stanislaus	Catechetical instruction	Perry	1940
70.	St. Mary	Catecherical instruction	Copenhagen	1941
71.	St. Bartholomew	Catechetical instruction	Old Forge	1941
2.0	St. Ann	Catechetical instruction	Remsen	1941
73-	Immaculate Conception Preparatory School	Supervision of domestic work at the Capuchin preparatory school	Garrison	1942
74-	Notre Dame du Lac	Supervision of domestic work at the diocesan summer house of studies for seminarians	Bemus Point	1943
75.	Our Lady of Grace	Catechetical instruction	Woodlawn	1944
76.	Bishop Colton High School	Diocesan high school for girls	Buffalo	1945
77-	Public County School	Catechetical instruction	Martinsburg	1945
78.	Private residence	Catechetical instruction	W. Martinsburg	1945
79.	Our Lady of Mt. Carmel	Catechetical instruction	Brant	1946
80.	St. Mary	Carechetical instruction	Glenfield	1946
81.	Resurrection	Elementary school, catechetical instruction	Cheektowaga	1947
82.	Queen of Martyrs	Elementary school, kindergarten, catechetical instruction	Cheektowaga	1947
83.	St. Thomas	Catechetical instruction	Greig	1947
84.	Holy Cross	Elementary school, kindergarten, catechetical instruction	Buffalo	1949
85.	Private residence	Catechetical instruction	Warson	1949
86.	Holy Spirit	Catechetical center and social work	North Collins	1950
87.	Immaculate Conception	Carechetical instruction	Eden	1950
88.	St. Anthony	Carechetical instruction	Farnham	1950
	Sacred Heart	Elementary school	Bennington Center	1951
	St. James	Catecherical instruction	Depew	1952
84	St. Amelia		Tonawanda	
91,	or, Amena	Elementary school, kindergarten	Longwanda	1955

		PENNSYLVANIA		DATE
	ESTABLISHMEN'T	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
1.	Our Lady of the Sacred Heart Convent	Motherhouse, novitiate, school for aspirants, catechetical instruction,	McKeesport transferred to	1921
1100	C. Alt II	lay retreat center	Coraopolis Pianalana Pa	1932
	St. Adalbert St. Laurentius	Elementary school and high school Elementary school, catecherical instruction	Pittsburgh, Pa. Philadelphia	1888
	St. Joseph	Elementary school, kindergarten, catechetical instruction	Mt. Carmel	1891
5-	Mother of Consolation	Elementary school, kindergarten, catechetical instruction	Mt. Carmel	1901
6.	St. Josaphat	Elementary school, kindergarten	Pictsburgh	1902
7.	Transfiguration	Elementary school, catechetical instruction	Mt. Rleasant	1903
	St. Mary	Elementary school, catechetical instruction	McKeesport	1903
9.	St. Mary	Elementary school, junior high school, catechetical instruction	Reading	1904
	St. John Cantius	Elementary school	Sharpsburg	1908
	Sacred Heart	Elementary school, kindergarten	Braddock	1909
	Holy Trinity	Elementary school, kindergarten	Erie	1910
	St. Hedwig	Elementary school, kindergarten	Erie	1912
	Assumption of B.V.M.	Elementary school	Oil City	1912
	Guardian Angel	Elementary school	Pittsburgh	1914
16.	Our Lady of Czestochowa	Elementary school, kindergarten, catechetical instruction	New Kensington	1914
17.	St. Stanislaus Kostka	Elementary school, catechetical instruction	Barnesboro	1914
18.	St. Leocadia	Elementary school, catechetical instruction	Wilmerding	1919
19.	St. Cyprian	Elementary school	Pittsburgh	1920
20.	St. Genevieve	Elementary school, catechetical instruction	Canonsburg	1922
21.	St. Stanislaus	Elementary school	Ambridge	1922
22,	St. Anthony	Elementary school, kindergarten, catechetical instruction	Ranshaw	1925
23.	St. Hilary	Catechetical instruction	Washington	1929
24.	St. Martha	Catechetical instruction	Groveton	1930
25,	Our Lady of the Sacred Heart High School	Private high school and boarding school for girls	Coraopolis	1932
26.	Transfiguration	Catechetical instruction	Russelton	1936
	St. Peter	Elementary school, catechetical instruction	Mt. Carmel	1938
28.	St. Peter	Catechetical instruction	Atlas	1938
29.	St. John the Evangelist	Elementary school, catechetical instruction	Latrobe	1942
	Sacred Heart	Elementary school, catecherical instruction	Youngstown	1945
31.	Sacred Heart	Catechetical instruction	Alverda	1947
	SS. Peter and Paul	Catechetical instruction	Arcadia	1948
33.	St. Michael	Catecherical instruction	Glen Campbell	1948
	Our Lady	Carechetical instruction	West Natrona	1949
	St. John Kanty	Supervision of domestic work in the	Erie	1950
	Preparatory School	Vincentian Fathers' Preparatory school	- No. 5	
36.	Our Lady of Mt. Carmel	Catechetical instruction	Braddock	1951
37.	St. Joseph	Elementary school, catechetical instruction	Coraopolis	1953
	St. Joseph	Elementary school	Port Vue	1954
	St. Joseph Hospital	Diocesan general hospital and school of nursing	Philadelphia	1954
40.	Our Lady of Good Counsel	Elementary school, catecherical instruction	Southhampton	1954

OHIO

The concentration of Poles in Toledo was so great that by 1875 not only one but two parishes were required to meet their needs. The first of these, St. Hedwig's, was established under the leadership of Father Vincent Lewandowski with the permission of Bishop Richard Gilmore. Eight years later, in 1883, a school was opened and staffed by the Felician Sisters who remained there for four years, when the Franciscan Sisters took over. The second parish, St. Anthony's, was formally dedicated in 1876, but opened a school with Felicians as teachers in 1884.

The Felician Sisters are laboring in 14 schools in the state. (See chart page 116.)

MASSACHUSETTS

The sisters began their apostolate in the New England States in 1892, when they took charge of St. Joseph School in Webster, Massachusetts. The parish had been organized five years earlier by Father Francis S. Chalupka, who labored zealously to uphold the faith of the Polish immigrants scattered throughout the state.

The school opened in 1892 with an initial enrollment of ninety children. By 1906 the number had increased to 500, and in 1925, that is, after thirty-three years of existence, the school had an enrollment of 1,090 pupils.

Gradually the sisters were also requested to staff 12 schools and catechetical centers in the state. (See chart page 116.)

DELAWARE

The state of Delaware was added to the Felician field of labor in 1896, with the opening of an elementary school at St. Hedwig parish in Wilmington. The three sisters sent there that year from Detroit conducted classes temporarily in the church basement until a new church was erected and the former converted into a school.

The majority of the Polish families belonging to the parish came originally from the Prussianoccupied section of Poland. Settling in Wilmington about 1880, in ten years they gathered sufficient funds to build a church of their own. During the first years, Benedictine Fathers ministered to their needs until Father John Gulez was appointed resident pastor.

In addition to St. Hedwig school, the Felician Sisters conduct three other schools and one institution in the state. (See chart page 118.)

NEW JERSEY

Following the influx of Polish immigrants into the industrial centers of New Jersey, the Felician Sisters began their educational work in the state in 1897. They were called to staff the elementary school at St. Anthony parish in Jersey City, the first Polish parish in the state. Organized in 1884 by Father Boleslaus Kwiatkowski with the permission of Bishop Winand Michael Wigger of Newark, the parish developed considerably throughout the years. The school unit at present includes an elementary school, a kindergarten, a high school, and Christian doctrine classes for public school children of the parish.

Today the sisters are in charge of many other institutions and mission centers in various parts of the state. (See chart page 118.)

KANSAS

With the turn of the century, the apostolate of the Felician Sisters began to extend farther westward. One of their first assignments west of the Mississippi River was St. Casimir School in Leavenworth, Kansas, where they began teaching in 1904.

The parish was founded through the initiative of a handful of energetic immigrants from Prussian-occupied Poland. Settling in Leavenworth about 1888, they formed a St. Casimir Society and soon appealed to Bishop Louis M. Fink for a Polish priest. The Bishop willingly granted their request in the person of the newly-ordained Father Alexander Smietana, who in 1894 built a parish church and opened an elementary school in the church basement. The school was conducted by lay teachers until 1903 when the parishioners undertook the construction of a combination school and sisters' convent. The following year, the Felician Sisters were asked to take charge of the school, the only one under their care in the state.

	MARYLAND		DATE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
1. Holy Rosary	Elementary school, kindergarten, catechetical instruction	Baltimore	1891
2. St. Adalbert	Catechetical instruction	Wagner's Point	1930
	оню		DATE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OF OPENING
t. St. Anthony	Elementary school, kindergarten	Toledo	1884
2. St. Adalbert	Elementary school	Berea	1891
3. St. Stanislaus	Elementary school, kindergarten	Toledo	1929
4. St. Adulbert	Elementary school	Toledo	1909
5. St. Stanislaus	Elementary school	Steubenville	1915
6. St. Mary's (Help of	Elementary school	Lafferty	1926
Christians)	and mentally serious	country)	1,3750
7. St. Paul	Catecherical instruction	Flushing	1934
8. St. Casimir	Elementary school	Adena	1935
g. St. Joseph	Catechetical instruction	Fairpoint	1940
10. Sacred Heart	Elementary school	Neffs	1946
11. Catholic Central	Four teachers in diocesan high school	Steubenville	1946
11. Catholic Central	for boys and girls	Olembervine	1941
12. Holy Trinity	Elementary school	Byesville	1950
13. St. Louis	Elementary school	Cleveland	1960
14. Central Catholic	Two science teachers in diocesan central	Toledo	1955
14. Central Cathone	high school for boys and girls	T. OTC. LOS	-313
	MASSACHUSETTS		DATE
			OE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
1. St. Joseph	Elementary school, kindergarten, catechetical instruction	Webster	1892
2. St. Stanislaus	Elementary school	Fall River	1906
3. Our Lady of Czestochowa	Elementary school	South Boston	1906
4. St. John the Baptist	Elementary school, kindergarten, catechetical instruction	Salem	1908
5. Immaculate Conception	Elementary school, kindergarten, catechetical instruction	Indian Orchard	1909
6. St. Sranislaus	Elementary school, kindergarten, catechetical instruction	Lowell	1910
7. St. Stanislaus	Elementary school, kindergarten, catechetical instruction	Adams	1912
8. Sacred Heart	Elementary school, kindergarten, catechetical instruction	Easthampton	1923
9. St. Mary	Elementary school, kindergarten, catechetical instruction	Clinton	1936
10. Sacred Heart	Center for catechetical and language instructions	Greenfield	1937
11. St. Hedwig	Catechetical instruction	Southbridge	1941
12. Holy Family	Center for catechetical and language	Pittsfield	1942
is a surprise of the surprise	instructions	1 Ittalieiu	1544

MISSOURI

In 1904, the same year that they entered Kansas, the sisters took charge of their first school in the state of Missouri at SS. Peter and Paul

parish in the city of St. Joseph.

The parishioners were mainly Poles who had migrated from other states and organized themselves into what they called the St. Stephen Society with the express purpose of founding a Polish parish. Upon their request for a priest, Bishop John J. Hogan appointed Father Wenceslaus Krzywonos, who in 1883 organized the

parish and built a church.

Four years later, in 1887, he opened an elementary school, which was conducted first by lay teachers and then successively by three different congregations of teaching sisters. In 1904 Father Ladislaus Rakowski, the second pastor, invited the Felician Sisters to take charge of the school. For several years during the administration of the next pastor, Father Paul Gora, the school was once again in the hands of lay teachers. In 1918, with the appointment of Father Ladislaus L. Slisz, the Felician Sisters returned to the school where they still remain.

Since 1914 the sisters also staff St. Stanislaus elementary school in St. Joseph, Missouri.

CONNECTICUT

Once again the Felician Sisters headed East. In Hartford, Connecticut, Father Stanislaus Lozowski, with the permission of Bishop Michael Tierney, founded the SS. Cyril and Methodius parish for immigrant Poles. In 1905 he opened an elementary school with Felicians on the teaching staff.

Gradually the Felician apostolate spread to other points in the state of Connecticut. (See

chart page 119 .)

MINNESOTA

In 1880, St. Adalbert's, the first Polish parish in the state, was founded in St. Paul through the efforts of about a hundred immigrant families. The following year, with the approval of Bishop T. Grace, they built a church and welcomed Father Joseph Horbaczewski as their first resident pastor. Presently he opened a school in the sacristy of the church with the parish organist as teacher. A small frame school building was later erected on the parish grounds, and in 1887 the second pastor, Father Dominic Majer, invited five Franciscan Sisters of Rochester, Minnesota to teach there. The Felician Sisters replaced them in 1908.

At the present time the sisters conduct other schools and missions in the state. (See chart

page 121 .)

HAMPSHIRE NEW

Simultaneously with the opening of the Minnesota mission in 1908, the Felician Sisters headed East for industrial Manchester. Six years prior to that, the immigrant Poles there organized St. Hedwig Parish with Father John Puchala, first pastor. By 1906 a new elementary school building under the patronage of St. Casimir was ready for occupancy. It was two years later, however, that the Felicians took charge.

In 1938 the sisters began to conduct Christian doctrine and language classes and opened a kindergarten at the St. Stanislaus mission of

Nashua.

NEBRASKA

In November, 1908, the sisters began their work in Nebraska, at St. Mary elementary school in the rural district also known as St. Mary. A tribute to the faith of the Polish immigrant, the parish owes its beginning to seven families of Polish Silesian farmers, who shortly after settling in St. Mary, gathered the necessary funds and in 1890 built a wooden church. The following year Bishop Thomas Bonacum of Lincoln diocese appointed Father John Moneta as the first resident pastor.

The next pastor, Father Charles Cwiklinski, built a school in 1908 and invited the Felician Sisters as teachers. Though only a village school, St. Mary offered unusual opportunities to its pupils. Commercial courses and sewing classes were added to the regular curriculum, and boarding facilities were provided for those who

lived at a distance from the school.

The sisters now conduct three other schools and numerous mission centers in the state. (See

chart page 121.)

		DELAWARE		DATE
	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENTN
2.	St. Hedwig St. Stanislaus Our Lady of Grace	Elementary school, kindergarten Elementary school Orphanage for boys and girls	Wilmington Wilmington Ogletown	1896 1914 1931
4-	Home Holy Cross	Elementary school, catechetical instruction	Dover	1952
		NEW JERSEY		DATE
	ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
1	. Immaculate Conception Convent	Motherhouse, novitiate, school for aspirants, bindery, catechetical instruction, altar bread bakery	Lodi	1913
2.	St. Anthony	Elementary school, high school, kinder- garten, catechetical instruction	Jersey City	1897
3- 4-	St. Stanislaus St. Joseph	Elementary school Elementary school, high school, kinder- garren, catechetical instruction	Newark Camden	1897 1901
5.	St. Joseph	Elementary school, kindergarten, catechetical instruction	Passaic	1902
6.	Holy Cross	Elementary school, kindergarten, catechetical instruction	Trenton	1902
7-	Our Lady of Mount Carmel	Elementary school, kindergarten,	Bayonne	1902
8.	Sacred Heart	catecherical instruction Elementary school, kindergarten,	South Amboy	1902
9.	St. Stephen	catechetical instruction Elementary school, kindergarten,	Perth Amboy	1906
to.	Immaculate Conception Home	catechetical instruction Orphanage for boys and girls, elementary school, kindergarten, nursery	Lodi	1909
	St. Adalbert	Elementary school	Elizabeth	1909
	St. Casimir Our Lady of Czestochowa	Elementary school, kindergarten Elementary school, kindergarten	Newark Jersey City	1911
14.	St. Hedwig	Elementary school and junior high school, kindergarten, catechetical instruction	Trenton	1911
15.	St. Ann	Elementary school, kindergarten, catechetical instruction	Jersey City	1914
16.	Immaculate Conception High School	Private high school for girls	Lodi	1915
17.	St. Stanislaus	Flementary school, kindergarten, catechetical instruction	Sayreville	1916
18.	St. Valentine	Elementary school, kindergarten,	Bloomfield	1917
19.	St. Stanislaus	catechetical instruction Elementary school, kindergarten, catechetical instruction	Garfield	1919
20.	Holy Rosary	Elementary school, kindergarten, catechetical instruction	Passaic	1920
21.	St. Francis of Assisi	Convalescent home for sisters, catechetical instruction, sewing of altar linens and surplices	Mt. Arlington	1929
22.	Sacred Heart	Elementary school, kindergarten, catechetical instruction	Irvington	1929
23.	Immaculate Heart of Mary	Elementary school, catechetical instruction	Mahwah	1931
24.	St. John Canty	Catechetical instruction	Athenia	1932
	Our Lady of the Lake	Catechetical instruction	Mt. Arlington	1939

26. Immaculate Conception		Lodi	1941
Junior College	college for members of the Province (a		
	development of the Immaculate Concep-		
	tion Summer Normal School, 1923, and the		
	Immaculate Conception Teacher Training		
	Institute, 1935)		
27. Star of the Sea	Catecherical instruction	Nolan's Point	1941
28. St. Joseph	Catechetical instruction	West Shore	1941
29. Sacred Heart	Elementary school, kindergarten,	Wallington	1943
====	catechetical instruction	CONTRACTOR NO	
30. St. Bridget	Elementary school, catechetical instruction	Glassboro	1943
31. Holy Name	Catechetical instruction	Mullica Hill	1943
32. Holy Trinity	Catechetical instruction	Helmetta	1943
33. St. Catherine of Siena	Catechetical instruction	Clayton	1943
34. Incarnation	Catechetical instruction	Mantua	1943
35. Queen of Peace	Catechetical instruction	Pitman	1943
36. St. Joseph	Catechetical instruction	New Brunswick	1944
37. St. Francis de Sales	Catechetical instruction	Lodi	1945
38. St. James	Catechetical instruction	Pennington	1947
39. St. Michael	Catechetical instruction	Trenton	1947
40. Our Lady of	Catechetical instruction	Nutley	1947
Mt. Carmel	Cureticisca instruction	1. Tilling	2.377
41. St. Theresa	Elementary school, kindergarten,	Linden	1950
41. St. Theresa	catechetical instruction	Linden	1930
a Ca Minhaul		Lyndhurst	1000
42. St. Michael	Elementary school, catechetical instruction	Berlin	1951
43. Our Lady of Mt. Carmel	Catechetical instruction Catechetical instruction		1951
44. Immaculate Conception		Spotswood	1952
45. St. Mary	Elementary school, catecherical instruction	Closter	1953
46. St. Joseph	Catechetical instruction	Hackensack	1953
	CONNECTICITE		WHITE I
	CONNECTICUT		DATE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
1. Our Lady of the Angels	Motherhouse, novitiate, school for	Enfield	1932
Convent	aspirants, altar bread bakery,	T-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1	25642
	catechetical instruction		
2. SS. Cyril and Methodius	Elementary school, catechetical instruction	Hartford	1905
3. St. Mary	Elementary school, catechetical instruction	Middletown	1912
4 St. Joseph	Elementary school, catechetical instruction	Rockville	1918
s. St. Adalbert	Center for catechetical and language	Thompsonville	10 mm 2 mm
3- DEL PROMINCIE		Thompsonvine	1934
6. St. Bridget	instructions, kindergarten	Moodus	1000
	Catechetical instruction		1937
7. St. Mary	Center for catechetical and language	Torrington	1938
0 0 T 1 CT C1	instructions	11 6 6	29
8. Our Lady of La Salette	Supervision of domestic work in the	Hartford	1944
	seminary of the Missionary Fathers		
20 4 0 6 6 9 9 9	of Our Lady of La Salette	SECULAR SECULAR	
9. Our Lady of the Angels	Private high school for girls, catechetical	Enfield	1944
Academy	instruction	20 5.0	
10. St. Bernard	Catechetical instruction	Hazardville	1944
11. Enfield St. School	Catechetical instruction	Enfield	1945
12. St. Joseph	Center for catechetical and language	Suffield	1946
121 201 HE 122 HI 122 HI IV	instructions		
13. Our Lady of the Angels	Kindergarten	Enfield	1949
School for Young	75		
Children			
Connector		- ALL DESCRIPTION OF THE PROPERTY OF THE PROPE	
	Two-year liberal arts and teacher training	Enfield	1950
14. Our Lady of the Angels	Two-year liberal arts and teacher training college for members of the province (a	Enfield	1950
	college for members of the province (a	Enfield	1950
14. Our Lady of the Angels	college for members of the province (a development of Our Lady of the Angels	Enfield	1950
t4. Our Lady of the Angels Junior College	college for members of the province (a development of Our Lady of the Angels Teacher Training Institute, 1945)		
14. Our Lady of the Angels	college for members of the province (a development of Our Lady of the Angels	Enfield Poquonock	1953

WEST VIRGINIA

Polish immigrants who settled in Wheeling in the 90's were ministered to temporarily by Father Ladislaus Miskiewicz of Pittsburgh. In 1895 he organized them into a St. Ladislaus Society for the purpose of founding a parish of their own. Before they requested Bishop Donohue for a pastor, they bought a parcel of land for a church site. Heeding their plea, the Bishop entrusted the organization of the St. Ladislaus Parish in 1901 to Father Emil Musial, an alumnus of the Polish Seminary in Detroit. In 1903 under his guidance a new church was completed. In its basement he arranged some classrooms where with the help of some lay teachers he set up a program of studies, in effect until 1911. That year, upon his invitation, four Felicians assumed teaching duties there.

St. Ladislaus School is the only Felician mis-

sion in the state.

VERMONT

Thirteen years after their entry into West Virginia, the sisters added another state to their field of labor. In September, 1924, they began their educational apostolate in the state of Vermont at St. Stanislaus Kostka School in West Rutland. Organized seventeen years earlier by Msgr. Valentine Michulka, the school was conducted by lay teachers until the coming of the Felician Sisters.

Since 1939 the sisters teach in Bellows Falls, at Sacred Heart elementary school which also is a center for catechetical and language instructions.

TEXAS

In 1932 the Felician Sisters entered the great Southwest with their first teaching post at Immaculate Conception school in Bremond, Texas. The parish itself dates back to 1877 when Father Joseph Mosiewicz tended to the spiritual needs of some thirty families once or twice a month, holding services in the homes of the farmers. In 1878 Father Mosiewicz built a small wooden church which was replaced in 1968 by a larger stone structure. The old building was converted into an elementary school with 40 students un-

der a lay teacher. From 1911 till 1918 three Sisters of St. Joseph from Stevens Point, Wisconsin, taught in the school. Next came the Sisters of Charity of the Incarnate Word from Shiner, Texas, and they remained there until 1932 when the Felician Sisters were invited to take charge. A new school building was erected in 1936 to accommodate about 300 children. In 1949 a new convent was built to accommodate the faculty of eight sisters.

It is noteworthy to mention that until 1947 the school was purely parochial. Because of local circumstances, that year the pastor was compelled to request the Texas State Board of Education that Immaculate Conception be given the status of a public school with the name,

"Bremond Independent School."

In addition to this school the sisters also are in charge of other elementary schools, a hospital and catechetical centers in the state. (See chart page 121.)

MONTANA

During the summer of 1933 the Felician Sisters conducted Christian doctrine classes at 5t. Philip's Parish in St. Philip, Montana, for children of Polish farmers there, During the year the children attend a one-room rural public school staffed by Polish lay teachers. The first attempt of the sisters at mission work in that state was terminated that very same summer.

NORTH DAKOTA

The very first Felician mission in this state was held only during the summer of 1933 at St. Bernard's in Belfield where the sisters instructed 34 children in Christian doctrine.

The first permanent Felician mission, however, dates from the past century when German immigrants came to Little Heart in 1891. Two years later these determined and rugged pioneers founded the St. Anthony Parish and three years later they built a church and renamed the town St. Anthony.

Although the parish school was opened in 1906, it was not until five years later that the Ursuline Sisters came from Kalvarienberg, Rheinland, to staff the German school. With

	MINNESOTA		DATE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENIN
t, St. Adalbert	Elementary school	St. Paul	1908
2. St. Casimir	Elementary school, kindergarten, catechetical instruction	St. Paul	1908
3. Holy Trinity	Elementary school, catechetical instruction	South St. Paul	1954
4. Sr. John Vianney	Catechetical instruction	South St. Paul	1954
	NEBRASKA		DATE
ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OPENING
1. St. Mary	Elementary school, kindergarten	St. Mary	1908
2. St. Francis	Elementary school	Ashton	1909
3. St. Anthony	Elementary school	Farwell	1910
4. St. Stephen	Elementary school, kindergarten, catechetical instruction	Exeter	1940
5. St. Mary	Catechetical instruction	Sutton	1951
6. St. Joseph	Carechetical instruction	Friend	1953
ESTABLISHMENT	TEXAS TYPE OF ACTIVITY AT PRESENT	LOCATION	DATE OF OPENING
t. Immaculate Conception	Public elementary school, catechetical instruction	Bremond	19,32
2. St. Peter	Public elementary school, catechetical instruction	Pulaski	1934
3. Nativity of B.V.M.	Public elementary school, catechetical instruction	Cestohova	1934
4. Holy Cross	Elementary school, catechetical instruction	Yorktown	1935
5. Annunciation of B.V.M.	Elementary school, catechetical instruction	St. Hedwig	1935
6. St. Anthony	Carechetical instruction	Runge	1935
7. Immaculate Conception	Public elementary school, catechetical instruction	Panna Maria	1946
8. St. Ann	Catechetical instruction	Nordheim	1947
9. St. Anne	Catechetical instruction	La Vernia	1951
o. Yorktown Memorial Hospital	General hospital work and supervision	Yorktown	1951
ı. St. Mary	Catechetical instruction	Stockdale	1952
2. St. Rita	Elementary school, catechetical instruction	Fort Worth	1954
2. St. Kita	Literatury seriosi, enterioris instruction	- 1-1-1-1 (1-1-1-1-1-1-1-1-1-1-1-1-1-1-1	0.0000000000000000000000000000000000000

time lack of teachers forced the sisters to withdraw from there. It was then in answer to Bishop Ryan's plea "in the name of Christ" that the Felician Sisters assumed teaching duties in 1942 at St. Anthony's, an elementary school with boarding facilities. It also serves as a center for catechetical instruction.

RHODE ISLAND

In 1934 the sisters were called East once again, this time to West Warwick. The Polish immigrants of this small New England town organized Our Lady of Czestochowa Parish with the permission of Bishop Matthew Harkins under the leadership of their first pastor, Father M. Dutkiewicz. In 1934 Father B. Rosiak opened an elementary school with the Felician Sisters in charge. The present enrollment is about 200.

Since 1937 the sisters have conducted the St. Adalbert elementary school and kindergarten in Providence. It is also a center for catechetical instruction.

ALABAMA

Upon the invitation of Bishop Thomas J. Toolen, the Passionist Fathers, Cornelius McGram and Arnold Vetter, opened a mission for the Negroes of Birmingham in 1938. After many attempts to secure religious teachers, the Fathers turned to the Felician Sisters who opened a school in the fall of that year with four sisters on the staff and an enrollment of 100 children. In 1954 there were 575 children in attendance at the school and kindergarten. Of these one third were Catholic, which is eloquent testimony of the fruitful labors of the Passionists and Felicians there, as the mission started out with only six Catholics in its register.

LOUISIANA

Recurring failures of the local hospital in Bastrop forced the city officials to turn for advice to the Franciscan Fathers in Monroe. The Fathers suggested that some religious be employed to manage the institution. Upon the plea of the city officials, the Felicians undertook to staff the hospital for a one-year period at first. The sisters arrived on May 28, 1942, and after two weeks of readjustments, they opened the 30-bed Sacred Heart Hospital to the predominantly Protestant public. In ten years the sisters served 19,656 patients there.

In the course of time the authorities showed no interest in making necessary repairs, to say nothing of providing a new hospital or even enlarging the old one—measures that were required if the sisters were to meet the highest nursing standards. Consequently, the superiors recalled the sisters from Bastrop on May 30, 1952.

WASHINGTON D.C.

In March, 1946, the sisters were engaged in a new type of work in the country's capital. In response to the pleas of Father Patrick J. O'-Connor, procurator of the Sisters' College at the Catholic University of America, three sisters were assigned to supervise the general housekeeping at Brady Hall, a residence building for student sisters on the campus.

OKLAHOMA

Of the nine hospitals in the United States under the management of the Felician Sisters, four are located in the state of Oklahoma. The first of these, the Blackwell General Hospital in Blackwell, operating since 1912, was procured by the sisters on August 1, 1946. Two years later they opened a School for Practical Nurses, the first of its kind in the state.

The entire project progressed at such rapid pace that in 1955 a new replacement hospital and a composite building of the nurses' school, nurses' residence, and sisters' convent was built in the vicinity of the old structure.

To date the Felicians have engaged in various works of mercy in the state. (See chart page 12.)

MAINE

The first and the only foundation of the Felician Sisters in the state is a small hospital in the heart of Bangor, a vacation resort. On October 20, 1946, the sisters were asked to take over the Paine Hospital which was functioning as a private medical institution. Having renamed it after St. Joseph, the sisters began their charitable work there on June 1, 1947. The maximum capacity of the hospital does not exceed thirty beds, yet it serves approximately 1,400 patients yearly, the majority of which are surgical cases.

CALIFORNIA

The first Felician mission on the Pacific coast is located in Pomona, about twenty-two miles from Los Angeles. Father Thomas English, pastor of St. Joseph Church there, purchased a former private academy and in 1948 with the consent of His Eminence James Cardinal Mc-Intyre, requested the Felicians to staff the newly acquired elementary school. The following year the sisters opened a high school which has an enrollment of more than 500 today. It serves as

a catechetical instruction center also.

Since 1949 the Felician Sisters have taught in the Sacred Heart elementary school for Mexican children, also in Pomona.

IOWA

The only Felician mission in the state is the Rosary Hospital in Corning. In 1942 the late Thomas and James Roach left \$253,000 to Catholic charities, naming Father Maurice Powers of St. Patrick's as the sole executor of the estate. He decided to sponsor the erection of a hospital in the city. Community drives for funds and a federal aid grant made it possible for the Board of Roach charities to present the deed of a debt-free hospital to the Felicians in 1951.

ESTABLISHMENT	TYPE OF ACTIVITY AT PRESENT	LOCATION	OF OPENING
Assumption of the B.V.M. Convent	Motherhouse, novitiate, school for aspirants, Catholic Loan Library, lay retreat center, catecherical instruction	Ponca City	1953
Blackwell General Hospital	General hospital work and supervision, School for Practical Nurses	Blackwell	1946
3. Our Lady of Victory Maternity Home	Diocesan maternity home and nursery	Bethany	1946
4. St. Francis Hospital	General hospital work and supervision, catechetical instruction	Holdenville	1946
5. St. Joseph	Elementary school, kindergarten, catechetical instruction	Blackwell	1946
6. Okarche Memorial Hospital	General hospital work and supervision	Okarche	1947
St. Stephen	Catechetical instruction	Holdenville	1947
8. St. Joseph	Elementary school, kindergarten, catechetical instruction	Tonkawa	1949
9. Sacred Heart	Catechetical instruction	Fairfax	1951
10. St. Philip Neri	Elementary school, catechetical instruction	Midwest City	1954
11. St. Mary	Elementary school	Tulsa	1954
12. St. Anne	Elementary school, kindergarten, catechetical instruction	Broken Arrow	1954
13. St. Cornelius	Catechetical instruction	Cherokee	1955

OKLAHOMA

"MERCY is the foundation of this community, and in mercy it had its origin."

-Memoir of 1912

"What else could have influenced me to gather poor women and children about myself except LOVE OF NEIGHBOR? . . . No difficulties could dishearten me; I sacrificed myself for most onerous tasks, only that I might bring relief to others."

-Meditations of Mother Angela

"Since the contemplative-active life obliges the members of the congregation to render all types of charitable service to others for the love of Christ, . . . the sisters ought to be permeated with the SPIRIT OF MERCY, mindful that no other virtue is so becoming to those who are hidden in the Heart of the Mother of Mercy."

-Constitutions of 1877

ACTIVE APOSTOLATE

"He has filled the hungry with good/things."



"But the test of the love of God is the practice of charity toward our neighbor." -- St. Francis of Assist

The Active Apostolate

I. THE ORDINARY APOSTOLATE

SINCE THE DAYS of their founding the Fe-lician Sisters have been engaged in a threefold apostolate: works of mercy, education, and missionary activity. One notable aspect of their work is the Franciscan preference for service to the poor and the underprivileged together with a readiness to undertake difficult and thankless tasks refused by others; another is the catholic spirit which prompted them to extend their mercy to national groups other than Polish in and outside of Poland. In this, they followed the example of their Foundress, Mother Angela, whose overflowing charity embraced the Jews and Ruthenians in the work of the congregation in the first decade of its existence. Father Honorat, the co-founder, envisioned and approved the broadening of their field of activity too, when he wrote:

... it seems to me that God is placing our land in your hands—I mean, He is entrusting our entire nation to your charitable labors and influence. You have already entered the Polish land under Austrian occupation; you have even gained the land of the Poles in America. You will take possession not only of Polish lands, but also of others, if you persevere in your vocation, and if you do not forsake the spirit of St. Francis.

It was because of her sympathy for Christ's poor that Mother Mary Angela Truszkowska founded the Institute of St. Felix. Franciscan zeal inspired her to engage in varied good works whereby she set a pattern for the future missions of her congregation. The institute was primarily an orphanage where the sisters cared for homeless children, but which also served as a school for the poor girls of the vicinity. Those aged six to ten, were taught reading, writing,

arithmetic, catechism, and bible history. Those from ten to fifteen were given instruction in needlework and homecrafts, preparing them for housekeeping in the homes of the wealthy.

In addition to the orphanage, the institute provided a shelter for aged and disabled women, a catechumenate for Jewish girls and those of other denominations, and a forty-bed hospital.

Elsewhere in the city the sisters were in charge of a home for delinquent girls and fallen women called a Magdalen Asylum. To provide funds for its upkeep, the resident women took in laundry and made artificial flowers. When those means proved inadequate, the sisters resorted to soliciting alms. A convalescent home for poor women, who had nowhere to go when they were discharged from a hospital, was also conducted by the sisters.

In 1857 the direction of the Franciscan Third Order Secular for women was entrusted to them by Bishop Benjamin Szymanski. Trained in the faithful observance of the Rule, the tertiaries contributed greatly to the renewal of religious fervor among the laity of all classes. Alongside the names of humble servants and seamstresses, the first registries list teachers, public officials, and even women from the aristocracy, such as the countesses Zamoyska, Lubienska, and Potocka.

With time the sisters also directed various religious organizations, conducted retreats for women, prepared children and adults for the reception of the sacraments, visited the sick and the poor in their homes, and brought consolation to the imprisoned.

This wide range of activities was confined to the city of Warsaw until 1859, when the Agricultural Society requested the sisters to undertake work among the peasants. Mother Mary Angela heeded the plea and in the span of the ensuing four years (1859-1863), she sent sisters to staff twenty-seven such centers, called *Ochrony*, scattered in towns and villages of Russian-occupied Poland.

Each center was so organized as to meet the needs of the peasants. It usually included a medical dispensary where a sister-infirmarian treated the minor ills of her patients, trying at the same time to cure them of their many superstitions; a classroom where a sister instructed younger children in catechism and in elementary school subjects, and the teen-agers in handicrafts and useful skills; and a nursery where small children brought in for the day by mothers who worked in the fields, were occupied with games.

In the evenings and on week-ends the building was transformed into a community center for youth and adults. Religious instruction, spiritual reading, congregational singing of church hymns, the rosary, stations, and examination of conscience filled in the hours, varying with the liturgical season. Often far removed from the parish church and long deprived of spiritual care, the simple folk crowded to hear the word of God.

In their zeal the sisters undertook any activity which could arouse the people from their spiritual lethargy.

WORKS OF MERCY

The activities of the congregation before the suppression in 1864 repeated many times their pattern of works of mercy in orphanages, asylums for the aged, nurseries, liturgical-vestment workshops, direction of pious societies, temporary hospitals, and free-kitchens. The last two gained prominence mainly during the war periods.

Unique among the Felician charities is a separate serving kitchen for students in Cracow which developed from the free-kitchen, initiated in 1872. Till the present day, "Sister Samuela's Kitchen," named after its one-time directress, serves a free noon-meal daily to about 300 poor students attending local higher institutions of learning. Sister Mary Samuela, who spent most of her lifetime at this work, studied and met the



Sr. M. Samuela's kitchen, instituted in Cracow, in 1873, continues to provide a noon-meal for the poor students of higher institutions of learning. An average of 300 meals are served dally.



needs of the students with motherly solicitude, providing them not only with meals but also with necessary clothing, medical attention, and sympathetic advice. Her interest exerted a salutary and lasting influence on the lives of the young men.

A constant flow of funds was made possible through Sister Samuela's personal solicitations and periodical donations from the wealthy. Later, contributions came from priests, physicians, lawyers, professors, government officials, and others who sat at the common table during their student days. From Rome, Belgium, France, and America, letters of appreciation came in regularly, and almost each one contained some contribution.

Emperor Francis Joseph of Austria in recognition of this social work, awarded Sister Samuela a medal of merit in 1910.

However, Sister Samuela was honored even more in 1923 when the student kitchen observed its fiftieth anniversary. The jubilee was preceded by first rate publicity in the press, and among the city and school authorities. Some of the various congratulatory messages were those of the Cracow Praesidium of the Council of Ministers, the president of Cracow, and the Governor (Wojewoda). On the vigil of the jubilee lectures and discussions on heroes of mercy were held in schools at the order of the Cracow Board of Education. On the morning of the anniversary all the schools took part in the solemnities at the Jagellonian University's St. Anne Church with Sister Samuela and important personages in attendance. After the services the various schools passed in review before Sister Samuela as a tribute of honor. The press estimated the total meals dispensed to poor students during the fifty years to be 3,860,000. In 1927 Sister Samucla received a monetary award and was chosen Laureate by the Academy of Arts and Sciences in appreciation of her humanitarian work in Cracow.

After World War II the politico-social change in Poland effected a transformation of the Felician apostolate there. It is true that congregations were restrained in their traditional activities, but the post-war needs of Poland were so great that the regime perforce allowed religious to engage in limited social and charitable works. As a result, Felicians went back to the city-poor and peasants, working under most difficult con-

ditions as formerly.

A similar pattern of charitable undertakings, initiated in Warsaw, also developed in America with the arrival of the first pioneer sisters in 1874. Mother Mary Monica, the first superior, gave the impetus to social work by opening the St. Clare Orphanage in Polonia, Wisconsin, (discontinued 1936). Within the next fifty years the congregation undertook work in nine other orphanages located in La Salle, Illinois (1878—discontinued in 1881); Detroit, Michigan (1882); Manitowoc, Wisconsin (1887—discontinued 1934); Buffalo, New York (1895); Milwaukee, Wisconsin (1907); Lodi, New Jersey (1909); Niles, Illinois (1911); Jackson, Michigan (1912); and Ogletown, Delaware (1931).



In various child care institutions, orphans and children of broken homes are given the opportunity to enjoy an almost normal home life.

All ten orphanages arose in answer to the crying needs of Polish settlements. The Poles wanted to see their orphaned children in the hands of Catholic sisterhoods of their own nationality, because this would seem to ensure the emotional and social stability of the unfortunate child. In time, however, the institutions began to admit children of various nationalities and races.

These orphanages, more properly called child care institutions for dependent children, now harbor not only orphaned children but also those deprived of proper parental care as a result of mixed marriage, separation, divorce, desertion, illegitimacy, destitution, and physical or mental illness of parents.

Through seventy-five years (from 1874-1949) more than 87,400 children found a temporary home in those institutions. In the capacity of group mothers, teachers, nurses, dietitians, clerks, kitchen and laundry supervisors, and seamstresses, the sisters try to compensate, as nearly as possible, for the child's loss of normal home care.

A more recent development of the child care service provided by the sisters are seven day nurseries, four in the United States, three in Canada, and one Sunday infant nursery where the sisters "baby-sit" while the mothers attend Mass. In the day nurseries children from two to six years of age receive religious, moral, physical, and social training which they would fail to receive otherwise because of home conditions.

Within the past decade the sisters have undertaken several specialized types of child care. From 1941 to 1953 they conducted a ten-week program of education and recreation for children of migrant farm-laborers during the months of July and August at the Bishop Duffy Center in Brant, New York.

To meet a special social need in the United States, the sisters also opened St. Rita Home for mentally retarded children in Getzville, New York in 1941. This home admits feeble-minded, idiot, and imbecile children under the age of five.

In September, 1942, the sisters opened a Psychological and Child Guidance Clinic in Buffalo, New York, for the diagnosis and treatment of mentally retarded children and those who show signs of emotional disturbance. The clinic is under the direction of a sister-specialist trained in psychometrics and psychology.

St. Rita's Home in Getzville, N. Y., admits mentally retarded children under the age of five.







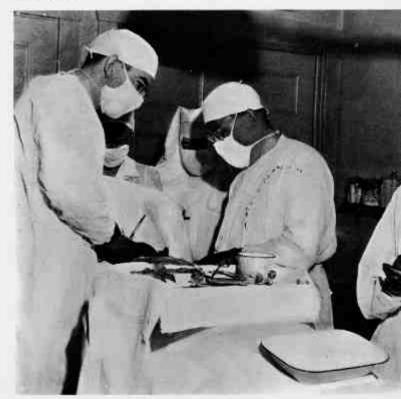
Our Lady of Victory Maternity Clinic and Nursery, operated by the Felician Sisters, takes care of unwed mothers and their children.

To the unwed mother and her child the sisters have also stretched forth a merciful hand. Since 1946 they have operated a diocesan maternity clinic and nursery in Bethany, Oklahoma.

Nursing, another work of mercy, dates back to 1888, when the sisters temporarily ran a small provisional hospital in Manitowoc, Wisconsin, until a large local hospital was built in the city by the Franciscan Sisters. Hospital work was resumed in 1939 when the Chicago province accepted the administration of St. Mary's Hospital in Centralia, Illinois. Today the congregation conducts seven additional hospitals: Blackwell General Hospital, Blackwell, Oklahoma (1946); St. Francis Hospital, Holdenville, Oklahoma (1946); St. Joseph Hospital, Bangor, Maine (1947); Okarche Memorial Hospital, Okarche, Oklahoma (1949); Yorktown Memorial Hospital, Yorktown, Texas (1950); Rosary Hospital, Corning, Iowa (1950); St. Joseph Hospital, Philadelphia (1954). Other hospitals were also staffed by the sisters for a short period of time in the following places: one in Bastrop, Louisiana, and in Seminole, Oklahoma, respectively, three in Puerto Rico and two in Canada, but unfavorable circumstances, for the most part, forced them to withdraw their services.



Sisters in the nursing field staff the nine hospitula within the United States.





St. Mary's Hospital, Centralia, Ill. (1939)

At present St. Francis Hospital in Milwaukee, Wisconsin, is under construction, while in Livonia, Michigan, architect's plans are in the making for the proposed St. Mary Hospital to be located on the motherhouse grounds.

In addition to child care institutions and hospitals, the sisters operate two residence homes for working women, one in Buffalo, St. Felix Home (1903), and the other in New York City, Patronage of St. Joseph (1913). Women who earn their living away from home or who have no home find here a congenial group life in a Catholic atmosphere. The home in New York was a development of the St. Joseph Home for

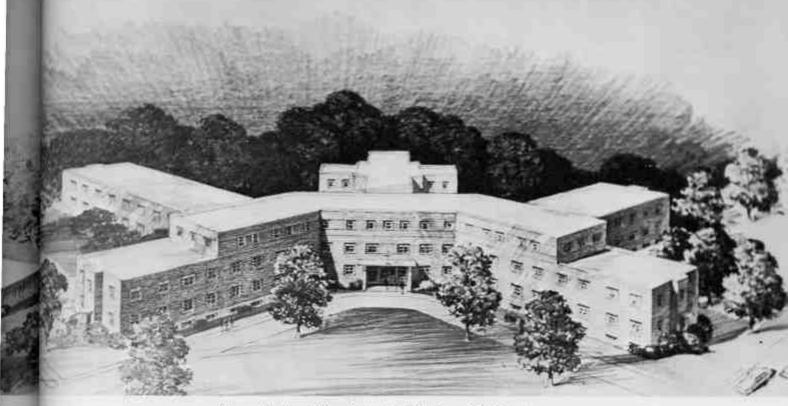
Polish Immigrants on Ellis Island, which the sisters began to supervise in 1897. Founded by the Polish clergy, the center provided guidance and temporary shelter for Poles just arriving in America. In 1913, upon the advice of the hierarchy, the sisters procured a separate building for the immigrant girls and women; subsequently this home became a residence for working women.

The sisters also conduct two homes for the aged: St. Mary in Manitowoc, Wisconsin (1888) and the diocesan St. Andrew in Niles, Illinois (1951).

Comfortable quarters and the sisters' solicitous care make the home of the aged a haven of security.







The new St. Mary's Home for the Aged, Munitowoc, Wis., (1954)

In 1937 the sisters extended their field of social work to Canada, where the immigrant Poles were faced with the same problems of spiritual neglect and social maladjustment that were encountered earlier by the first immigrants in the United States. At present the sisters' apostolate

in Canada includes all or any of these works: day nursery, clinic, classes in Christian doctrine and languages (English, Polish, and Slovak), supervised recreation, direction of religious organizations, placement bureau, soup kitchen and summer school.

EDUCATION

Though works of mercy among neglected children and aged women gave rise to the congregation, the Foundress and her companions considered education indispensable for the success of

their apostolate.

The Felician teaching activity, begun in Russian-occupied Warsaw before the suppression in 1864, expanded considerably in Cracow and in other parts of the Austrian section after the congregation was reestablished there in 1865. With time sisters were put in charge of a few elementary schools and nurseries in those parts. Likewise, sisters of the Lwow province (1910-Eastern Poland) conducted a high school in Zolkiew which they closed after a few years because of lack of funds. After World War I they opened a high school in Uhnow near Lwow. After two years or so of existence it was liquidated.

With the formation of a new province in Warsaw in 1921, the Felician Sisters established in suburban Wawer an educational center with the following divisions: kindergarten, elementary and secondary school, and a junior college. Meanwhile, a nursing and an elementary school were established in Warsaw and Kalisz respectively.

After World War II the regime removed the sisters from all these schools except those at Wawer. To date, however, a large number of nurseries are still in operation and the catechetical centers were transferred from the schools to

the parish church buildings.

With the transplanting of the community on American soil in 1874, the educational work of the sisters expanded to a degree unprecedented in Poland. Scarcely two weeks after their arrival sisters began teaching in a two-room parish



Sisters play an important part in secondary education which prepares youth for the task of tumorrow.



Elementary education is the sisters' most extensive aposolate in the United States.



school which proved to be the seed of the future kindergartens, elementary and secondary schools, and colleges, in which the total enrollment today exceeds the 100,000 mark.

During the first half-century, the sisters concentrated their educational efforts mainly on the elementary school level, responding to the requests of rapidly growing Polish settlements. As early as 1912 the sisters taught a one-year commercial course at St. Joseph School in Chicago. In 1915, however, the opening of a senior high school at St. Josephat parish in Detroit marked the actual entrance of the Felician Sisters into the field of parochial secondary education. A decade later they began to staff an increasing number of high schools.

The sisters conducted a private academy and normal school at their motherhouse in Detroit since 1882, for the academic training and professional preparation of their aspirants. Similar schools were founded with the establishment of

every new province.

To facilitate and accelerate higher educational training of its own members, the congregation has secured charters for three junior colleges and one liberal arts senior college. The latter admits

lay resident and day students.

To extend the benefits of an education to the people of the vicinity, Madonna College (the senior college) offers late afternoon and evening courses. Most in request are courses in art, sociology, education, children's literature, and business.



College girls enjoy the benefits of a liberal arts college and the social life offered at Madonna College, Livonia, College Courses for adults are offered evenings at the college.



Ventures in the field of special education began with the Reading Clinic at Madonna College, Livonia, Michigan, in 1952. The Remedial Reading Clinic in Chicago was opened in the summer of 1953. In September of the following year, professionally-prepared sisters joined the staff of the St. Mel-Holy Ghost School for the Deaf sponsored by the archdiocese of Chicago. That same year, the sisters of the Immaculate Heart of Mary Children's Home in Cheektowaga, New York, have been authorized by the Eric County Department of Social Welfare to open a special program for retarded children with three specially-trained sisters in charge of thirty-five pupils.

More and more noteworthy and meaningful in the Felician teaching apostolate is the increasing number of academic theses, convention papers, brochures, religious books, school texts, dramatic literature, journalistic articles, musi-



The remedial reading clinics conducted by the Felician Sisters are a part of their educational program.



Immaculate Heart of Mary Children's Home conducts a special program for retarded children.

cal compositions, annals, and anniversary books of the community.

Peculiar to the rapid growth of the congregation and the widening scope of its apostolic activity in the United States are the Felician interprovincial conventions. The first of those was a pedagogical convention of Felician supervisors and prefects of studies in 1932 at the motherhouse in Detroit, Michigan. Techniques and methods in teaching religion were discussed; ideas were exchanged and resolutions formulated especially for the preservation of the Polish culture and language among Americans of Polish descent.

Since 1950 under the leadership of Mother Simplicita, superior general, a number of interprovincial conventions and meetings have been called for various administrative and professional groups of the community. Provincial superiors and councillors, directresses of schools for aspirants, novice and tertian mistresses, as well as sisters in the teaching and nursing fields sought to unify methods, techniques, procedures, and exchange opinions, offering solutions to current problems connected with their work.

MISSIONARY ACTIVITIES

The sisters' missionary apostolate based on the spiritual works of mercy, is another facet of the

congregation's activities.

As the community was expanding first in Austrian Poland and then in the liberated country, the sisters employed various means to awaken and foster religious fervor among the people in their immediate environment.

As in the days of their Foundress, they still organized and directed various religious societies, particularly Tertiary groups, Sodalities, Rosary societies, the Apostleship of Prayer, Confraternities of the Most Blessed Sacrament and of the Immaculate Heart of Mary, and the Archeonfraternity of the Holy Face.

Catechetical centers and lay retreats for women continued to operate. In addition to the care of sacristies, the sisters baked altar breads, directed church choirs, and resumed the sewing of

vestments and altar linens.

Following the pattern set by the mothercommunity in Poland, the sisters in America directed similar activities in the localities where they were missioned.

Supplying churches with altar breads is a cherished task in many of the Felician establishments.



Because of the emphasis placed on educational work in America, the religious organizations function mostly in schools. Among those most frequently conducted by the sisters are the Blue Army, Catholic Students Mission Crusade, Christophers, Eucharistic Crusade, Franciscan Third Order, Legion of Mary, Sodality, and Vocation Clubs.

An important phase of their Franciscan apostolate is the catechetical instruction of children. Christian doctrine classes are conducted in various types of centers. Some operate on an afterschool or release-time basis, others on weekends

or during the summer months.

In Canada, however, the approach is slightly different. Sisters conduct Christian doctrine classes and make periodic visits to outlying districts where they give religious instruction and prepare children for the sacraments. Following the missionary method, the sisters try to reach the Catholics who have neglected the practice of their faith through their national culture and language, by giving classes in reading, grammar, literature, geography, and history. These courses

High school students deem it an honor to provide foreign missions with alter linens, vestments, devotional articles, and the like.



sometimes accompany or precede the catechetical instruction.

The sisters provide facilities for lay retreats at their motherhouses and other institutions. Among the participating groups are high school and college students, alumnae associations, single men and women, Alcoholics Anonymous, auxiliary societies, and mothers' clubs.

In recent years, guided by the spirit of Mother Angela and Father Dabrowski, the congregation has extended its services to other nationalities and races in the so-called home missions among

Negroes, Indians, and Mexicans.

In 1936, at the request of the late Bishop Michael Gallagher of Detroit, the sisters of the Livonia province staffed the newly-opened school at St. Peter Claver parish for Negroes in the city. Two sisters rode daily from the mother-house to the two-room school where they gave regular instructions to children in the kindergarten and primary grades. In 1938, when the St. Peter Claver parish was transferred to Sacred Heart parish, a full elementary school pro-

Work among the colored at four different missions dates from 1936.



gram was developed and the sisters began to reside at the convent near the school. In 1940 a ninth grade was added and since 1944 a senior high school—the first of its kind in Michigan began to function. Many conversions to the Faith have resulted since the opening of that educational project.

In 1939 the sisters from Corpus Christi parish in Detroit began to conduct catechism classes in the nearby Holy Ghost mission for Negroes. In 1949 the mission became a parish and a school was opened with an enrollment of 91 children, 55% of whom were non-Catholic. In 1955 the

enrollment was 170.

Missions right in their own back yard that's what Altgeld Gardens proved to be to the sisters of the Chicago province. A colony of war-workers, residing in Altgeld Gardens, became the newest Negro mission when in September, 1962, six sisters were assigned to teach in the newlybuilt school on the premises. Beginning with 1944, priests from the neighboring parishes ministered to the Catholics of the colony. In 1950, however, the Fathers of the Society of the Divine Word took charge of the mission and by September, 1952, they had built a church and a school, founding therewith the parish of Our Lady of the Gardens. Despite acute shortage of teaching personnel, the Chicago province accepted the mission upon a call from His Eminence, Samuel Cardinal Stritch. In 1955 the sisters moved into a newly-built convent from their temporary residence quite a distance away. At present the enrollment is about 400 students, half of whom are Catholic.

Four "home missionaries" set out from Chicago to the Holy Family mission in Birmingham, Alabama, in September, 1938, at the invitation of Bishop Thomas J. Toolen of Mobile, who had long hoped to entrust his flock to the care of religious teachers. The Negroes there, because of an unfavorable environment, were in great need of Catholic doctrine. The Passionist Fathers in charge of the mission purchased a convent for the sisters close to the school and built a new church in 1941 and a modern school in 1945. At present there are nine teaching sisters and about 600 children at the school.

The initial venture into the field of home missions among the Indians was made under the inspired leadership of Father Joseph Dabrowski as early as 1876 at the first American Felician foundation, in Polonia, Wisconsin. Father Dabrowski, having mastered the dialect of the Menominee Indians in northern Wisconsin woods, instructed and baptized a number of them with Mother Monica being godmother to most of them. The sisters aided Father vicariously in his missionary work.

It was not until sixty-nine years later, in the summer of 1945, that the sisters of the Livonia province again turned to work among the Indians. Catechetical classes were opened in distant Salt Point, Manitoba, Canada, on an island ten miles from Winnepegosis, where fifteen half-breed families lived in primitive conditions. Accounts of the sisters' sojourn during their only summer there, described the poverty and the difficult circumstances which hampered missionary activity.

In February, 1951, the sisters of the Holy Rosary school in Isadore, Michigan, agreed to conduct Saturday catechism classes at Gills Pier, about 15 miles south, for children from three adjacent missions: the Indians from the Immaculate Conception in Peshabetown and the whites from St. Gertrude in Northport and St. Venceslaus in Gills Pier. The Indians are descendants of the Ottawa and Chippewa tribes that settled in Peshabetown in 1845. Today there are about thirty families in the village. The Indian children show much interest and good will, but poor transportation facilities and lack of interest on the part of the parents result in very irregular attendance.

That same year in September an Indian mission was opened by the sisters in Fairfax, Oklahoma. During the school year religious instructions are given once a week and daily during summer. On the average 20 to 30 children attend classes. The Indian children, descendants of the Osage tribe, represent about 40% pure Indian families and about 60% half-breeds.

During the school year of 1953-1954, an unusual Indian mission work was entrusted to the sisters at the Chilocco Indian Agricultural school in Chilocco, Oklahoma, where 175 students out of 800 were Catholic. Two sisters from the Blackwell General Hospital, about 15 miles away, conducted Sunday catechism classes after Mass celebrated by the hospital chaplain in the school auditorium. Dominating the enrollment were members of the Cherokee, Choctaw, Creek, Seminole, Chikasaw, and the Najo civilized tribes. As many as 40 different tribes, however, have been represented during one school term. The lack of a Catholic chaplain at the predominantly Catholic Chilocco city resulted in de-







A modern school and playground are advantages offered Mexican children at the Sacred Heart School, Pomona, Cal.

fection from the Church. Other denominations persuaded the Catholics to attend their congre-

gational meetings.

Work among the Mexicans began in 1949 when the Chicago province sent two sisters to the Sacred Heart Parish in Pomona, California, in response to the request of His Eminence, James Cardinal McIntyre of Los Angeles. The school was built by Mexicans who migrated there in large numbers, seeking employment and religious freedom. Since there was no convent available there at first, the sisters boarded at the Pomona mission. Since 1953, however, there has been a new convent for the six sisters who are teaching over 300 children in the school.

Unique among the home missions of the Felician Sisters is the Queen of All Saints school, Luckawanna, New York, which originated as an annex to the Our Lady of Victory school. The steel mills of Luckawanna offered employment to many laborers and so attracted the poor to the district. Solicitous for the many fallen away and nominal Catholics there, the well-known Msgr. Nelson Baker, a modern apostle of charity, helped organize a Catholic school for the children from the parishes of Our Lady of the Sacred Heart (Croatian), Assumption (Hungarian), and St. Anthony's (Italian) which had no schools of their own. This mission school was open to all regardless of nationality, race, or creed. It numbered among its 800 pupils many Indian and colored children, in addition to children of twenty other nationalities. In 1949 the Our Lady of Victory chapel became the Queen of All Saints Church with the mission center converted into a parish school, still open to children of the aforementioned parishes.

In the Holy Year of 1950 the sisters ventured into foreign missions with Niteroi, Brazil, as their starting point, where the activities follow the original pattern set by the Foundress a century ago. The sisters' residence accommodates an elementary school, a center for displaced persons, a medical clinic, a lay retreat house, and a school for aspirants. During the past four years a school was opened in each of the following cities: Niteroi, Rio de Janeiro, Araruama, and Sao Paulo. In addition to these schools, sisters conduct catechetical centers, direct parish choirs, conduct classes in English, Polish and



Missionary work in Brazil includes teaching in elementary schools.

Portuguese.

Imbued with the spirit of Mother Angela and her companions, the sisters are always ready to take on any work of mercy, educational project, or missionary activity among God's poor.

II. THE EXTRAORDINARY APOSTOLATE

DURING THE hundred years of its existence, the Congregation of the Felician Sisters has shown on numerous occasions that it serves humanity in normal times as well as in periods of crisis, that it adapts its type of work to the need of the hour, and looks upon every indigent person as a brother in Christ.

AMONG THE UNIATES

A few years after its founding, the young community, consisting of recruits mainly from Warsaw and environs, turned to Ruthenian Uniates of Podlesie and Lubelskie in 1859 to instruct them and strengthen them in their faith. It was at a time when Russia for political ends endeavored to keep the Ruthenians in ignorance and to force them to join the Russian Orthodox Church. The educational activities of the so-called *ochrony*, the rural social centers, were probably the most prominent factors in preserving the Catholicity and the loyalty of these

Ruthenians to the Catholic Church. Neither crafty persuasions nor bloody persecutions of the reign of Czar Alexander II were able to force them to deflect. Their resistance to Russian Orthodoxy was unflinching even in face of cruel death. Heroic survivors of that crucial period were given the freedom to profess their faith openly at last by the Religious Toleration Act of Czar Nicholas II, on April 17, 1905. The Ruthenians remarked and rightfully so, "Perhaps we would not have persevered had it not been for our little mothers."

AMONG THE VICTIMS OF WAR

During the uprising of the Poles in January, 1863, the patriots called upon the Felicians working in the rural social centers, to nurse the wounded insurrectionists. The Foundress very willingly converted the centers into emergency hospitals and admonished her daughters to nurse all wounded, patriot and enemy alike, being solicitous above all for the salvation of their souls. The sisters took charge of about twenty-five such temporary hospital centers.

Again during World War I the sisters proffered their services in several temporary municipal hospitals and converted their convents in Cracow and Lwow into field hospitals at the request of the military authorities. It was a service of love and sacrifice accompanied by good

moral influence.

For the third time the congregation found itself undergoing the horrors of war in 1939. In the first days of the Nazi "blitzkrieg" the sisters took care of the wounded in the school building at Wawer. They also provided food and shelter for hundreds of refugees in a large hall under the convent church. Presently, military authorities requested the sisters to organize a field hospital for wounded soldiers. An adjacent public school building was prepared in a few hours to take in 200 wounded. Three days later, because of the approaching enemy, the sisters transferred their patients to another improvised hospital on the campus of the University of Warsaw. When that shelter proved dangerous in face of heavy bombings, the sisters again removed their charges to an army hospital in Mokotow where lay nurses took over. A testimonial of commendation for the sisters' heroic work is on file in the archives of the congregation.

Those of the clergy who were fleeing the Nazi persecution were sheltered and fed by the Felicians at various convents until they could leave the country in safety. Other priests interned in prisons or concentration camps were given food and clothing which often meant the saving of their lives.

Very many Jews, also, escaped death at the hands of the Hitlerites by finding refuge in the convents of Felician Sisters. They were kept in hiding until they could be smuggled safely

across the border.



Salvaging material, donating blood, and assisting the Red Cross in various ways, were some of the sisters' activities during the World War II.

The sisters working directly with the victims of war in Poland were supported spiritually by the prayers of the sisters in America. In their schools youth was organized into spiritual armies which adopted soldiers in order to aid them

with their prayers and sacrifices.

Wartime activities of these same children were numerous. They joined in scrap iron, tin, grease, rubber, and paper drives. They engaged wholeheartedly in the War Savings Program through the purchase of Defense Bonds and Stamps from their own earnings. Citations from the U. S. Treasury Department for these all-out war efforts are the proud and cherished possessions of many a school directed by the Felician Sisters.

The Red Cross, too, received the willing cooperation and aid of the sisters of every province. They took first aid, home nursing, and nutrition courses, donated blood, participated actively in Home Defense programs. In addition to these activities, they conducted knitting classes which sent out scarves and sweaters to servicemen.

The Felician publications, known as the Feliciana, in a special way served the soldiers and the displaced Poles throughout the world by sending out textbooks to children of school-age, religious brochures and leaflets, the monthly Ave Maria and other periodicals. Besides these, religious articles—rosaries, scapulars, missals, Mass kits, medals—were sent to army chaplains for distribution to servicemen and refugees in Poland, Sweden, Germany, France, England, Holland, Belgium, Greece, Canada, Africa, Australia, Asia, and South America.

AID TO DISPLACED PERSONS

In the person of one of its members, the congregation had the opportunity to serve the exiled Poles in Russian Siberia at the beginning of World War II. Deported with a great number of others from Eastern Poland in the direction of Archangel, Sister Mary Christine Piotrowska for two years instructed the children in religion under cover by pretending to play games with them. She taught the Christian doctrine to adults and acquainted them with church hymns; visited the sick and encouraged them to submit to the will of God and suffer patiently; tended the dying, helping them to make acts of con-

trition and love of God. Because there were no priests, she often performed the funeral rite. In short, she was an angel of mercy in the land of no mercy.

When amnesty was declared by the Soviet government, she left Russia for Teheran; then headed for Persia; and finally, arrived in Africa, always performing the works of a sister full of mercy and charity. Having arrived in the United States in 1946 through the efforts of the congregation, she was put in charge of the Polish refugee orphans brought from the Santa Rosa Colony in Mexico. A year later Sister Christine re-

turned to Lwow, Poland.

The orphans of Santa Rosa Colony in Mexico, 260 in number, were children of the storm, ranging from seven to seventeen years of age, who lived through the gehenna of war in Poland, exile in Russia, the loss of parents, the scourge of cold, starvation, and sickness, a nomadic period in Asia, certainly experiences unheard of in the life of the average child. Transported from India to Santa Rosa in Guanajusto, Mexico, in the years 1942 and 1943, they were until 1947, the special charges of a joint committee representing the governments of the United States, Britain, and Mexico, and Polish officials in London. Through the efforts of the American hierarchy and the American Polish Council, some Polish priests and Felician Sisters from the Chicago province went there to take care of the children. In compliance with Mexico's antireligious laws which forbid the wearing of a religious garb in public, the sisters put on secular clothes, certainly a very painful sacrifice on their part. The smiling, trustful faces of the children, however, were compensation enough for the sisters.



A group of Felician Sisters who worked at the Colony in secular garb.



A Sister surrounded by a number of Santa Rosa children.

When the orphanage was discontinued, the sisters took the children with themselves to the United States and placed them in their own institutions in Lodi, Buffalo, Detroit, Jackson, Milwaukee, Niles and Coraopolis.

As for the Polish refugees in the United States and Canada, the Felician Sisters did much to change their lot. They housed and fed and taught English to a number of them; they provided some with steady employment at their institutions and for others they contacted employment bureaus and housing agencies in the matter of suitable occupations and living quarters; and they aided displaced clergy by inviting them as retreat masters, confessors, and spiritual directors.

In 1937, in response to the appeal of the Catholic hierarchy, the sisters of the Immaculate Heart of Mary Province in Buffalo, established a mission center for Polish immigrants in Toronto, Canada. Its primary purpose was to minister to their spiritual needs, to help them adjust themselves socially and economically to an unfamiliar environment. They served as interpreters in offices, hospitals, and employment agencies; they filled out forms and questionnaires; they gave their aid in locating homes. After World War II, the influx of Polish refugees into Canada opened an additional activitythe teaching of the English language evenings throughout the war years, and private instructions to those unable to attend regular classes.



Various types of social work undertaken by the sisters in Ontario, Canada.

Besides, they served refugees who were housed in the barracks of the "Distribution Center" in Ajax, Canada. Also, for two years the sisters from Toronto travelled weekly to Montreal where they sponsored Thursday evening sessions, consisting of a dinner, recreation, and spiritual exercises for three hundred displaced Polish girls. When the Resurrection Sisters established a permanent mission there, the Felicians withdrew, relinquishing the project to them.

THE CATHOLIC LEAGUE FOR RELIGIOUS ASSISTANCE TO POLAND

The Catholic League for Religious Assistance to Poland was organized in the United States in 1948. Its purpose was to help rebuild ruined Catholic churches and institutions in impoverished Poland; to provide those churches with altars, sacred vessels, and vestments; to supply the faithful with books of devotion, rosaries, and scapulars; to foster vocations to the priest-hood and religious life so that the Polish people might again have workers in God's vineyard to serve them. Since its beginning it has carried on these projects of mercy with the whole-hearted cooperation of the American hierarchy.

The sisters cooperated with the League's project of soliciting church vestments, sacred vessels, and clothing. To repair and recondition these, they organized collecting stations and workshops before sending them on to "Caritas," a distributing agency which formerly functioned in Poland. Major collecting stations and workshops were located in the Presentation of the Blessed Virgin Mary Province, Livonia, Michigan, and the Immaculate Conception Province, Lodi, New Jersey. Other provinces, aided by the clergy and the laity, conducted workshops and directed their contributions to these two centers. About eighty-three chests, approximating a total weight of 25,000 pounds, have been sent out to Poland.

On the Atlantic seaboard of the United States, the sisters of the Immaculate Conception Province, Lodi, New Jersey, did similar work at their motherhouse for a considerable number of displaced persons, who had arrived in New York early in 1950 with the so-called "blank affidavits," i.e. affidavits lacking sponsors.

In Detroit, when the Archdiocesan Resettlement Committee organized the Displaced Persons' Emergency Shelter in 1948 at St. Albertus School, the sisters of Livonia province willingly rendered their services to these unfortunate exiles. During the first months of operation, they supervised legal registrations, contacted employment bureaus, firms, and factories, arranged for medical care, helped with the resettlement of many families and tended to their personal and social needs in general. Throughout the three and a half years, the shelter housed 1,048 displaced persons.

THE CORD ROSARY CRUSADE

A century of Felician devotion to Our Lady found new expression in the Cord Rosary Crusade begun in 1948 as a humble freshman class project at the Good Counsel Academy in Chicago. Under the direction of their homeroom teacher, Sister Mary Imeldine Litoborska, the students transformed the strong cord and plastic crucifixes into durable, lightweight rosaries.

News of this singular apostolate of the Cord Rosary spread throughout the world and missionaries from India, New Guinea, China, Indonesia, Africa, Pakistan, South Sea Islands, Philippines, Central America, and Brazil have asked for the rosaries. The grand total of rosaries to date is over 250,000, the making and distribution of which was made possible through generous donors.

As for Poland, owing to present conditions, it is quite impossible to present a correct appraisal of the life and labors of the Felicians there.



A Marian project, initiated by the students of the Good Counsel Academy, Chicago, is the Cord Rosary Crusade, which has yielded 250,000 of cosaries for missions throughout the world.

STATISTICS, AUGUST 1955

COUNTRIES					POL			
Provinces	TO	OTAL	Cr	acow	Lwow- Przemysł		Warsaw- Wawer	
	Houses	Sisters	Houses	Staters		s Sisters		
Houses Sisters—Professed Novices Postulants Sisters—Total Aspirants	382	4364 119 120 4603 222	35	332 16 20 368	21	230 9 9 248 —	19	241 10 10 261
ACTIVITIES	Insts.	Persons	Instr.	Persons	Insta.	Persons	Insti.	Persons
TEACHING	Section.		100000					
Elementary Schools High Schools Colleges Junior Colleges Kindergartens Religious Instruction Special Educational Programs	265 32 1 3 162 302	92336 8383 92 172 7848 41324 215		1045 2624	- - 8 15	450	1 - - 4 17	493 116 — 180 9354
CARE OF THE SICK								
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The Magnificat of a Felician

MY SOUL MAGNIFIES THE LORD,

For the compassion of his heart And the bounty of his hand down the years;

AND MY SPIRIT REJOICES IN GOD, MY SAVIOR;

For the sweet patronage of his Mother, For the Franciscan heritage of simplicity and joy, For the mission of reparation to the Eucharist;

BECAUSE HE HAS REGARDED THE LOWLINESS OF HIS HANDMAID;

The Venerable Foundress Mother Mary Angela, Ever obedient to his servant Honorat;

FOR, BEHOLD, HENCEFORTH ALL GENERATIONS SHALL CALL ME BLESSED;

Because the poor have been made rich, The aged young in security, The sick well, The despised, the prisoner, the refugee Have known the truth which makes men free!

BECAUSE HE WHO IS MIGHTY HAS DONE GREAT THINGS FOR ME, AND HOLY IS HIS NAME;

He raised our sisters from the tomb of suppression, He led them unscathed through fire of wars, He sustained their weary steps through Siberian snows, And wrested them from the octopus of prison camps.

AND HIS MERCY IS FROM GENERATION TO GENERATION ON THOSE WHO FEAR HIM.

The mother-places, are still in fruitful travail: Cracow, Warsaw, Lwow. Each city a censer to his holy name: Detroit, Chicago, Buffalo, Coraopolis, Lodi. Each foundation another throne of his mercy: Enfield, Ponca City, Toronto, Rio de Janeiro, Rome; Scattered seeds upon three continents. HE HAS SHOWN MIGHT WITH HIS ARM, HE HAS SCATTERED THE PROUD IN THE CONCEIT OF THEIR HEART.

Gone are the emperors, czars, kaisers; Gone the crooked cross and the goose step! His hand is upon the hammer and sickle; His eye pierces every curtain!

HE HAS PUT DOWN THE MIGHTY FROM THEIR THRONES AND HAS EXALTED THE LOWLY.

Dust-filled tombs of the strong cry defeat; Four thousand Felicians sing of conquests!

HE HAS FILLED THE HUNGRY WITH GOOD THINGS AND THE RICH HE HAS SENT AWAY EMPTY.

Five generations have been suckled at the breast of providence, Grown strong and wise before God in his counsels And carried high the light of his truth; Children of the world, satiated with sense, Have gazed with puzzled eyes upon the cloister, Thirsting and hungering but knowing it not!

HE HAS GIVEN HELP TO ISRAEL, HIS SERVANT, MINDFUL OF HIS MERCY-

His hand has scooped out the shoals of spiritual languor And has swept away the reefs of nationality and race; He has buoyed the light of the Rule To guide the bark safely to the Eternal City!

EVEN AS HE SPOKE TO OUR FATHERS-TO ABRAHAM AND TO HIS POSTERITY FOREVER.

His promise is of a grace-filled tomorrow, Of his seed multiplied for generations, Of his providence and compassionate love, Through the reign of the Immaculate One!

AMEN. SO BE IT!



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