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BR. PETER HOSINSKI, C.S.C.
A PIONEER IN SECONDARY EDUCATION

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In the early years of this century, several larger movements in society, the Catholic Church in the United States, and within the Congregation of Holy Cross affected the role of the teaching brother. The secondary school as we know it today began to emerge as the preferred pattern by which young men and women would continue their education beyond the primary grades. The boarding schools and academies that most religious communities brought to the United States in the previous century would be transformed into very different types of institutions, usually attempting to imitate public schools that were rapidly adjusting to changing demands for additional education in a progressive society.

Some of these institutions would become colleges, and in a few cases major universities. Others would train members of religious communities to provide the necessary personnel for expanding primary and secondary schools. As academies and boarding schools disappeared, Catholic high schools began to emerge in especially the larger cities to prepare young men and women to enter colleges and universities, or in some cases to provide commercial programs to prepare them to immediately enter the business world.

The first two decades of this century also experienced large increases in vocations to religious communities in the United States, especially women's communities. The immediate result of these increased numbers was an abundance of talented women ready to supply the teachers needed for the Catholic parochial schools that were being built in

ever increasing numbers. In New York, Boston, Philadelphia, Chicago, and a whole series of other cities, parochial schools grew so large that they began to rival the public school systems of those cities. The teaching sister was the backbone of this parochial school phenomenon, and pastors were very willing to expand their parish schools as long as cooperative and generous communities of women religious were available. However, with the increase in the numbers of teaching sisters, the teaching brother's role in the parochial school diminished as it was less expensive for a pastor to hire and support a sister than a brother.

Even though the American Catholic Church was still very much an immigrant church in the first decades of this century, an increasing number of third and fourth generation American Catholics became more assimilated into mainstream society. With economic and social assimilation came the desire to see the children educated and able to compete in modern American society; hence the need for religious communities to conform to society's changing expectations of what it wanted for its next generation in terms of schooling beyond the parochial grade school.

Each of these changes would have profound effects on the Congregation of Holy Cross, especially on the brothers who were engaged in teaching. Leadership, both on the provincial level as well as among that group of brothers who until now had either taught in parochial schools, worked in ancillary roles in the community, or in a few cases taught at the single institution of higher learning the Congregation sponsored. Those associated with the parochial schools were concerned as to exactly what their future would be in the Congregation should their positions be lost completely to the teaching sisters. The

leadership among the brothers began to adjust and respond accordingly, but not without controversy and even mistrust among the members who feared that some of the decisions made would be detrimental to the future of the brother's vocation itself.¹ The eventual result of this trying period within the brother's society was that a clearer vision of their apostolic commitments emerged. These decisions became the foundation for what the brothers' primary work would take for the next sixty years. With the foundation of the community's first high school at Fort Wayne, Indiana in 1909, the brothers would teach and administer their own secondary schools thereby providing a clear identity to the role of the teaching brother in the Congregation of Holy Cross. In the next ten years, other high schools would be established along the lines of the Fort Wayne school so brothers would also be engaged in Chicago, New Orleans, Indianapolis and Evansville. These were "brothers' schools," very different from the boarding schools and the commercial programs that we had worked in previously, and perhaps the most significant difference was that each was administered by a Brother of Holy Cross. The concept of a teaching Brother of Holy Cross had significantly changed during this single decade.

Brother Peter Claver Hosinski, the subject of this paper, is a prototype of one of these teaching brothers during these extremely formative years. There are others who could also "fit" this description of a brother pioneer in secondary education, men such as Brother Marcellinus, the founder and first principal of the Fort Wayne school; Brother Bernard Gervais the founder and first principal of Cathedral High School in Indianapolis in 1917, Br. Ephrem O'Dwyer and Br. Daniel Schott, both instrumental in the founding of the Evansville school in 1919. All of these men, and many others, were true pioneers in

the community as teaching brothers and a first cousin, Sylvester Hosinski, would be ordained a priest in the Congregation. His brother Albin, born in 1880, would become Brother Ladislaus upon the reception of the habit in 1894. He taught grammar school at Holy Trinity in Chicago until leaving the community, and he would eventually become a United States Marshal in South Bend. A second brother, Joseph, born in 1885, would also enter the community in 1900, and upon reception of the habit in 1912 would become Brother Wenceslaus. He too would teach at Holy Trinity school in Chicago until leaving the community in June, 1910.⁴ These initial vocations to the community from the Hosinski family would begin a long relationship with the Community involving not only the brothers' society, but the priests and the sisters as well. From April 2, 1886, the day on which Br. Peter entered the Congregation as a postulant at the age of thirteen, until the present day, there have always been members of this family in each of the branches of Holy Cross, now spanning several generations.

Br. Peter was eventually sent to Watertown, Wisconsin with several other young men aspiring to be teaching brothers in an experimental effort to provide a specifically designed program for these men under the direction of Fr. Peter Franciscus. Two others persevered with Br. Peter and remained in Holy Cross, Br. Francis de Sales Cullinan and Br. Alphonsus Sweet.⁵ Whatever the program of study was, it certainly can be assumed that it was very basic. Br. Peter had only completed five grades at St. Hedwig's Grade School in South Bend when he entered the community, and his only other formal education were these two years at Sacred Heart College at Watertown, Wisconsin between 1886 and 1888, and several bookkeeping courses taken randomly at Notre Dame⁶

the establishment of secondary schools for the brothers. All of them shared similar backgrounds in terms of their vocations to the community, their religious formation, their education, and most of all their wonderful facility to adopt to changing times. The most impressive characteristic that each possessed was that of bold leadership and a willingness to strike out in new directions that provided a clearly defined role for the teaching brother in the early years of this century. Despite what we might today consider serious shortcomings in terms of academic preparation, these men did not let that interfere with their pioneering spirit in setting up high schools. When the time came, and it was usually within a few short years, each of them would willingly step aside and let more capable and better-prepared brothers take their place, something not easily done by most founders. In examining Brother Peter's life, a long and productive life that spans two very different periods within the Congregation of Holy Cross, we can see what it meant to be a pioneer educator in one of our first secondary schools.

Michael Hosinski was born to Polish immigrants in South Bend, Indiana on September 20, 1872, five years before the Congregation established its first Polish parish for this fast-growing group of immigrants to this then thriving city. He was baptized by Rev. Felix Bakanowski, C.R., who ministered to the South Bend's small Polish community that worshipped at St. Patrick's Church before Valentine Czyzewski, C.S.C. organized the first Polish parish in 1877.² When the Polish parish began a grade school, Br. Peter attended classes there. The first parish church was destroyed by a cyclone shortly after it was built. When the steeple toppled over on the grade school, he and his classmates lay under the debris for three hours before being rescued.³ Two younger brothers would eventually enter

On December 8, 1888, this young man received the habit and the name Br. Peter Claver. It took the next nine years for him to complete the mandatory two year novitiate program required before profession of vows. This piece-meal pattern of completing the novitiate was not unusual for the times, fitting in summers and periodic weekends during the year until the equivalent of two years was sufficed. Before completing even the first year of his novitiate, Peter was assigned to teach at St. Hedwig's in South Bend, his home parish where a primary school was organized under the direction of the Sisters of the Holy Cross. Peter was assigned the boys in the upper grades, and one must keep in mind that this young man had only left the parish some three years previous to returning as a teacher. Outfitted in a habit and known by a new name, he probably taught his own brothers and cousins in the parish.

On weekends he also taught catechism to the children in the Polish mission at Terre Coupe, Indiana. On Saturday mornings at five o'clock he would catch a freight train going to Lydick, Indiana. From Lydick he walked over four miles to Terre Coupe. After teaching all day Saturday, he would walk back to Lydick and catch another freight train which was due to leave sometime between 9:30 and 12:00 p.m. for South Bend.⁷ One Sunday a month during the school year he was required to make the monthly retreat at the Novitiate and each summer squeeze two or three months more into fulfilling the two year requirement. It wasn't until December 30, 1887 that he professed vows in the Congregation of Holy Cross.⁸

In June, 1893, The Congregation of Holy Cross assumed administration of Holy Trinity Parish in Chicago. This parish was actually a mission of St. Stanislaus Kostka

Parish, the "mother parish" of all the Polish parishes in Chicago, located only two blocks north of Holy Trinity Church on Noble Street. This struggling mission had been closed several times, and its parishioners had fought for twenty years to become independent from the Congregation of the Resurrection that had as its goal the administration of all the Polish parishes in the city.⁹ The first permanent Holy Cross pastor, a post he would hold for the next fifty-six years, was Casimir S. Sztuczko, a newly ordained priest in the Congregation who had been working as an assistant under Valentine Czyzewski, C.S.C. at St. Hedwig's Parish in South Bend. It was at St. Hedwig's where Fr. Sztuczko became acquainted with Br. Peter and his obvious skills in the classroom as well as his potential to organize a school and to work with young people in a variety of creative ways. Sztuczko arrived at Holy Trinity on June 27, 1893, and by early August Br. Peter found himself assigned to that new mission. The first mention of Br. Peter in the parish chronicles is on August 9, 1893, in reference to the beautiful ceremonies surrounding the first communion that Fr. Sztuczko and Br. Peter had arranged for the children who had been neglected in their reception of the sacraments because of the troubles surrounding the parish. Fr. Sztuczko had spent the previous six weeks in preparing the children for the sacraments, but it was Br. Peter who drilled them in marching as well as putting together a musical band and scouting groups to provide a solemn procession, or parade as the chronicler refers to it, that marched through the streets before reaching the church for Mass.¹⁰

Before that first summer was over Fr. Sztuczko and Br. Peter laid out plans for a grade school at Holy Trinity. Their first proposal was to send the younger boys and the girls to the Sisters of the Holy Family of Nazareth at their Academy on Division Street. The

older boys would be taught by Br. Peter and a layman in two classrooms that could be outfitted in the basement of the rectory. However, two fortunate things took place that changed the original proposal. First, the Sisters of the Holy Family of Nazareth agreed to send teaching sisters directly to the parish to teach the girls and the younger boys. Second, the Polish National Alliance, a fraternal group closely allied with Holy Trinity parishioners, voted at their biennial convention held that summer in Chicago to provide the money necessary to "suitably outfit classrooms" for a parish grade school. The simple proposal of two classrooms grew into a full fledged grade school by the end of the summer and whatever space the parish could provide was transformed into classrooms.¹¹ Br. Peter would be in charge of the boys in the seventh and eighth grades. Sister Victoria was to be the director of the girls and the younger boys, ably assisted by Sister Julia and an additional sister promised to be on hand when classes began. To each of these religious teachers, the parish would pay \$25 per month, for a ten month school year. On the first day of school, 163 boys and 146 girls, a total of 309 students appeared for classes. Thus Holy Trinity School was opened with the arrival of Br. Peter and the three Sisters of the Holy Family of Nazareth under conditions that at best were make-shift and hurriedly assembled to meet the deadline for the beginning of school.¹² A description of that first school year gives us an indication of what life was like at Holy Trinity in 1893:

These [309 pupils] were divided into five grades with a program more or less corresponding [to] that of the public schools. The school time table adopted here was that of the Catholic parochial schools. The work of teaching went on at first very slowly: this was chiefly owing to the fact that the pupils, having formerly attended over 8 different schools could not now be easily classified. The parents were obliged [a]

tuition fee [of] 50 cents a month, \$1.00 for two or three. The books adopted were those of the Polish Publishing Company and Gilmour Series.¹³

Br. Peter's talents and interests went beyond the classroom. An impressive variety of activities occupied every spare minute of the day. Besides teaching, he directed the children and young men in various societies, the altar ministers, boy scouts, or whatever might keep them occupied within the confines of the ethnic parish.¹⁴ In 1909, as moderator of the St. Theresa Society, which had as its membership some three hundred boys, he invited Fr. Andrew Morrissey, the Provincial at Notre Dame, and Br. Aidan O' Rielly to attend the society's annual feast day celebration. When Morrissey agreed to attend, Peter responded that "You [Morrissey] can imagine the rejoicing of the boys when they heard the good news that you would be in attendance."¹⁵ In the first years of the high school, Br. Peter coached the baseball team, and with few Catholic high schools in the city, the difficulty of finding teams to compete with was troublesomer. In an attempt to find suitable competition as well as perhaps to provide an outing for the players, he made arrangements with the Provincial, Fr. Morrissey, to find some hall team at Notre Dame that might be appropriate to schedule a game. It certainly must have been an easier day for provincial administrators if they could find time to schedule games for the schools. In any case Peter's request was to provide "...a team not too strong for us." He would accompany the boys on Saturday on the South Shore to play the game in late May.¹⁶ The next year the provincial turned this responsibility over to a young seminarian, Mr. John Margraf, who arranged a similar match with the high school seminarians at Holy Cross Seminary.¹⁷

Br. Peter's talents and likable personality were well known in the Holy Trinity

neighborhood. He became a popular speaker at parish events in the nearby community, and he took every opportunity available as time went on to use these appearances as potential recruiting trips. As the educational leader in the parish, especially among the older boys, he was frequently called on by families to help out when their sons were in trouble with the police. As a result he was known and respected at the local police station. Eventually many of the police officers were his former students, and he served as their unofficial "chaplain." When the station "...acquired its first automotive patrol wagon, the lieutenant drove the vehicle to the rectory to show it to Br. Peter. "The lieutenant was so proud and delighted with his new acquisition that he drove off in such a hurry that he forgot Br. Peter was sitting in the open paddy wagon," to the great delight of his students playing in the streets.¹⁸

The success of the grammar school was phenomenal. By 1910, the enrollment had reached over 1,500, and would more than double that number in the next decade.¹⁹ The number of teaching brothers had grown to five and there were several younger priests assigned to the parish who also taught on a part-time basis. There were sixteen Sisters of the Holy Family of Nazareth assigned to the grade school which was housed in a series of buildings on Cleaver Street, which would eventually necessitate the building of a substantial structure in 1916, capable of accommodating the growing number of students enrolled.²⁰ At its peak in 1923, Holy Trinity Grade School would enroll, 3,183 students with fifty-five Sisters of the Holy Family of Nazareth teaching there.²¹

The need to recruit and form capable teachers for the schools became a major concern of the Congregation in the first decade of this century when few vocations entered

the brothers' society. Following the General Chapter of 1906, to which Br. Peter was a delegate, and which incidentally opened with a Solemn High Mass at 6:00 a.m.,²² a definite commitment was made to recruit and form teaching brothers. As a result of this chapter, Br. Paul the Hermit became what was probably the first vocation director for the Brothers and the decision was made to construct Dujarie Institute for the purpose of educating teaching brothers. In a series of letters between Br. Peter and Fr. Morrissey, frequent references are made to Br. Peter's role in recruiting especially Polish vocations to the community. In August 1907, he informs Fr. Morrissey that there would be 28 candidates ready to go to Watertown, of which five were his recruits.²³ Subsequently over the next several years he would write asking for approval of an individual candidate who he could send to Notre Dame by the end of the week.

For the next decade almost every letter to the provincial would include a plea for additional personnel, sometimes necessitated by increasing enrollments, or frequently because someone did not work out in the classroom. Each of these letter indicates Br. Peter's direct involvement in the ordinary running of the school as well as his personal concern for the individuals assigned to the parish school and later the high school.

Within the parish there was a growing desire to send young men to high school in preparation for a college or professional education. The only option to public schools for Polish American Catholics in Chicago was St. Stanislaus College, located on Division Street next to Holy Family Academy, later to become Weber High School. This choice for a Catholic high school operated by the Resurrectionists was unacceptable for the parents associated with Holy Trinity who had only recently broke free from jurisdiction of this

religious community. There are several pieces of correspondence between Fr. Sztuczko, Br. Peter and Fr. Morrissey indicating a future high school for the parish as early as 1909. In early January, Sztuczko wrote to Morrissey, "We are talking much about our future high school. I hope you remember your promise."²⁴ This reference to a promise on the part of Morrissey to support and staff a high school at Holy Trinity is again brought up at the end of the year, but this time in the context of a serious disagreement that had cropped up between some of the younger priests in the rectory and the brothers over who would administer the high school. Fr. Michael Szalewski, Fr. S. Sypniewski, and Br. Peter had openly disagreed as to who would have charge of the school. Fr. Szalewski's position was that it must be a "priests' school. In relating this disagreeable situation to the Provincial, Fr. Sztuczko reminded Morrissey of the promise he made to Br. Peter. It was assumed by both Fr. Sztuczko and Br. Peter, who is described as a personal friend of Fr. Morrissey, that the school would be administered by the Brothers. Fr. Sztuczko asked the Provincial to assure the Brothers that "...it would be their school."²⁵ Apparently Morrissey complied to Sztuczko's request, and five days later the pastor assures Morrissey that the matter was resolved as a result of his beautiful letter and peace had been restored between the brothers and the younger priests.²⁶

The only conflicting information that exists concerning the establishment of the high school at Holy Trinity in 1910 are several letters that exist between Br. Peter and Fr. Morrissey concerning the possibility of another high school on the west side of the city to be offered by the newly established St. Mel's Parish. Shortly after the beginning of the high school at Holy Trinity, there is evidence that negotiations were actually conducted between

St. Mel's and the community to staff its proposed boys' high school. On several occasions Fr. Morrissey asked Br. Peter to check with Fr. Jennings, the pastor at St. Mel's, the architect and the Archdiocese on the possibility of accepting that school. There was a \$150,000 guarantee offered for the religious community who would assume responsibility for the boys' high school.²⁷ The Christian Brothers were given the school and remained there until its closing in the late 1960s.

The actual beginning of Holy Trinity High School was set in very impressive and quite reasoned plans. Br. Theophilus Machalinski wrote what he perceived to be the reasons for the founding of the high school on the occasion of the school's fiftieth anniversary:

Some of the large number of graduates leaving the grade school year after year were obliged to continue their education in the so-called public high schools, and a very small number of those could afford to attend Catholic high schools. Parents were reluctant to send their children to schools where the watchwords 'God and Country' were ignored. These schools had no consideration for the Polish language, nor did they have regard for the truths of the Faith. Parents, therefore, began to insist on their own parochial high school in which both the Polish language and religion would be taught.²⁸

However, the excitement stirred by the opening of the high school in Fort Wayne in the fall of 1909 was perhaps the immediate cause for Holy Trinity's beginning the next year. Br. Bonaventure Foley's interpretation of the immediate circumstances surrounding the school's opening was basically that Br. Peter and Fr. Sztuczko wanted the school. During the annual retreat at Notre Dame in the summer of 1910, the 'hot topic' among the community was the new school at Fort Wayne. Within days of Br. Peter and Fr. Sztuczko's

return to Chicago that summer, the parish purchased the printing house of Wladislaw Dyniewicz at 1110 North Noble Street for \$29,000, which was to be used for a Brothers' residence, who until that time lived in the rectory. However, with increasing numbers of priests and brothers assigned to the parish, the rectory was over housed. The natural solution was to provide a separate house for the brothers, which also could be used for establishing a high school.²⁹

On September 8, 1910, the Feast of the Nativity of the Blessed Virgin Mary, Fr. Sztuczko offered a sung Mass, preached an appropriate sermon to the large assembly of parishioners, and then proceeded to the single room set aside for the high school, accompanied by an impressive group of invited clergy, religious brothers, guests, and the twenty-five students who appeared for classes that first day. In the long narrow room of the ground floor Fr. Sztuczko again spoke in Polish and English on the significance of this occasion. The Provincial, Fr. Morrissey, addressed those present on the importance of education. Then, in typical Polish and Holy Trinity style, a series of other speakers--dignitaries from local government and the church--all offered their words of encouragement to the new venture. Br. Peter finally explained the program of studies offered, thanked all for their interest and good will, and announced the beginning of the first freshman class of the high school. So simple and unpretentious was the beginning of this foundation.

Br. Peter would serve as principal of the high school for the next seven years. He would firmly establish the school as a solid preparatory program for the young men interested in going on for a college education, while at the same time offering a commercial program that would exist into the 1920s to prepare those going directly to the business

world. The first faculty consisted of Br. Peter, the principal, Br. Maximus Czyzewski, Br. Victor Czerwinski, Br. Ernest Miller, Br. Gregory Roczynalski, and Fr. Stanislaus Gorka. Tuition was set at one dollar per month. Of the first twenty-five students, four would become medical doctors, two attorneys, and one a priest.³⁰

Br. Peter's reputation as a strong disciplinarian was well-known and respected. Br. Kilian Bierne in his history of the Brothers recalls a story about Br. Peter being sought out by the sisters in the grade school to discipline the older boys. A telling case of Br. Peter's ability in this area was concerning one of the older grade school boys who the sisters could simply not handle. He used to jump on the radiators and bark like a dog, completely disrupting the order of the classroom. The sisters were convinced the young boy was possessed and approached Fr. Sztuczko to perform the rite of exorcism. Fr. Sztuczko advised the sisters to take the boy to Br. Peter, "...adding casually, 'I don't think Br. Peter will need any holy water.'" The sisters took the boy to Br. Peter in the high school, and when he saw Br. Peter take the strap from beneath his desk, the young man made a flying leap for the door in an attempt to escape. Br. Peter collared him, raised the strap, but without hitting him said: "So you're possessed, eh? Possessed of a lot of mischief! You see this strap? If I hear another complaint about you, there won't be anything left of the strap when I get finished with you. Go back to your class and apologize to the sister."³¹ From that day on, the story continues, the lad was completely delivered from the spell of the "evil one" becoming the most docile boy in the whole school.

In 1917, after seven difficult years as principal of the high school and a total of twenty-four years at Holy Trinity, Br. Peter would be asked to be relieved of his duties.

Two persistent problems plagued the man during the previous decade. The first of these problems, perhaps better described as a constant challenge, was acquiring adequate staffing for the grade school and then the high school. The second was his health. Although only in his middle forties, he apparently suffered from the stress brought on by long hours and endless personnel problems.

In the early years of the Congregation's coming to the parish, there were seldom more than three brothers and two priests assigned to that work. However, as both parish and school grew, the number of Holy Cross religious increased so that by the time the high school came into existence there were on the average a half dozen priests and a half dozen brothers assigned to a variety of tasks besides teaching. Regularly there was a brother to serve as sacristan and a parish secretary who the pastor preferred over hiring lay persons to fill these parish roles. Br. Peter's knowledge of the personnel needs as well as the individual capabilities of the religious assigned to the parish is impressive. There are regular, annual pleas of Br. Peter to the Provincial for another brother, or to report of how an individual was working out in the parish once assigned there. In 1907, for instance, when Br. Maximus Czyzewski, who was to spend the next fifty-six years in the grade school and high school, arrived, Peter comments that he seems to be working out quite well, but goes on to observe that he "stays in his room too much."³² Later that same year he reports that Br. James has eighty sixth grade boys in his classroom, Br. Maximus has seventy-two seventh graders, and he has sixty-seven eighth graders. The sixteen sisters have an enrollment of 1,150 in the lower grades. Br. Stanislaus Kurowski was unable to continue in the classroom, and unless another brother replaced him, at least one hundred

students would have to be turned away. However, Peter goes on to request that Br. Stanislaus remain at Holy Trinity to serve as parish secretary and an organist in the church.³³ Morrissey complies with the request and offers to send a Br. Malchius, who would be quite all right, Peter cautions, as long as he speaks Polish.³⁴

After the high school opened, the request for personnel increased. In 1912, Peter writes that he is sending Br. Clement back to Notre Dame. He is "...no teacher, cannot keep discipline, worse in class than a dry stick--a regular bait for the boys. This lad is good and pure, but no good for class."³⁵ Just previous to the beginning of the new school year in 1912, Br. Eugene ran away from school, and he will be returning to Notre Dame as soon as things can be worked out. Peter begs Morrissey for personnel as he points out the brothers are responsible for seven rooms in the grade school, three years of the college preparatory program in the high school as well as the two-year commercial program. There are only seven brothers assigned to these responsibilities, and in desperation he writes, "Please send men whom no one wants or something--please help me out before I and all the brothers get crazy."³⁶ The provincial responds by assigning three additional brothers. Br. Finbar Buckley and Br. Linus Voigt would be there in time for the opening of school. Br. Valerian would be assigned to operate the parish heating plant, and he would arrive before cold weather sets in.³⁷ Perhaps Morrissey's willingness to help Br. Peter out was motivated by the box of cigars that he sent to the Provincial!³⁸

Peter was quite capable of being compassionate and supportive of his brothers. When Br. Stanislaus died in 1913, he remarked on how difficult a task the death of another religious is for a superior.³⁹ Another young religious in 1916, Br. Andrew, contacted

tuberculosis at the beginning of the school year, and the Dr. advised that he go south to recuperate. Peter's interest in the young man's health was paramount despite what this meant in losing another religious teacher.⁴⁰ Peter's protective nature of the teachers and students he served comes through in his personal direction and incorporation of each young brother into the school and its programs. Just before the opening of school in 1914, there was a strong disagreement between Br. Aidan, The Superior at Dujarie Hall, and Br. Peter on exactly when a new teacher should be arriving at Holy Trinity. Peter's concern was that the young brother be given at least a week or two to become acquainted with the school and its procedures. He was convinced that this orientation made a difference as to whether or not a new teacher would be successful in the coming year. Br. Aidan had taken a strong stand on forming religious teachers as best he could given the increasing need for these men in the schools, and the tension between the Religious Superior at Dujarie and the Principal at Holy Trinity was quite heated. Aidan insisted on only a day necessary for any type of orientation, and apparently won his case. Peter emphatically stated his objection in no uncertain terms to the Provincial. "These men at Notre Dame want to tell us what we should do here, how it's to be done," he complains. "I'm getting tired of this...."⁴¹ The conflict between those "men at Notre Dame," who wanted so desperately to improve the formation of brothers, and the administrator in a school, who desperately needed them in the classroom, was obvious--a reality that somehow only became more acute as the need for personnel increased.

Peter at his best, or perhaps worse, was in confronting difficult religious. He never shied from difficult cases, and the tone of his language indicates a strong, determined

administrator who had both the reputation of the community and the high school to uphold. He showed no favor to his own relatives. In 1908, he sent his own brother, Br. Adelbert, back to Notre Dame with the comment that he simply "...didn't work out--a failure as a teacher; couldn't do the work assigned him."⁴² A cousin, Br. Wenceslaus, ran off with the cook, and it's hard to tell if Peter is more disturbed about the brother's conduct or the problem it caused him in finding another cook.⁴³ In 1909, Peter was furious at Br. Emmanuel, one of the canvassers for the Ave Maria who appeared at Holy Trinity on his way from the Dakotas to Milwaukee in a "not sober" state. Peter reminds the Provincial that these men damage the name and reputation of the community to others, and if they cannot control themselves should not be sent out to canvass.⁴⁴ The strongest incident involving Peter's wrath is over Br. James , who had been assigned to the grade school and for some terrible reason was returned abruptly to Notre Dame in February, 1910. Peter describes him as a "beast," a "monster," someone who would be behind bars if it were not for the community protecting him. Peter is horrified that he is still in the community, and he warns Morrissey that should he encounter him at Notre Dame during the annual community retreat next summer, he will not be responsible for what he might do to this "monster."⁴⁵ In 1912, during Christmas vacation, Br. Gregory Roczynalski, still a novice, was returned to Notre Dame because of infractions in what we used to call regular discipline. Apparently Gregory didn't come to religious exercises, and Peter asked the Provincial: "Is there no way of even bringing novices to time"?⁴⁶ The litany of unobservant cases continues. In 1914, Br. Adolphus left the house without warning. When Peter checked his room, everything was gone except his trunk.⁴⁷ Br. Linus Voigt

was the source of embarrassment when a young girl and boy were sent from the saloons across the street from the Brothers' House to complain about his drinking. Peter again reminded Morrissey that something had to be done about these brothers who created "...real mischief among our brothers and the community."⁴⁸ When Br. Eligius Janicki, who later became principal of the high school in the 1920s, petitioned for vows, Peter had no "serious objections," but adds that he was strong-willed and that poverty and obedience were difficult for him, and was effective only when he was in charge. Peter recommends that the young brother wait until the next summer to take vows at Notre Dame, not during the Christmas holidays at Holy Trinity.⁴⁹ More important than the problems that each of these negative incidents caused Br. Peter is his primary concern to maintain the image of the brother both locally in the parish as well as to preserve the good name of the community. He cannot, therefore, be faulted for his strong and sometimes unwavering stand taken to "clean up" a situation, even if meant losing a faculty member. Loyalty to the community and preserving the good name of the brothers was more important to Peter than merely filling slots.

The toll taken on Peter's health becomes evident during his last years in his first stint at Holy Trinity. In the summer of 1908, he spent several weeks at Holy Cross Hospital, conducted by the Sisters of the Holy Cross, in Ogden, Utah. In his correspondence to Fr. Morrissey he comments on how well the sisters were treating him. He was on a liquid diet, and hopefully he would be strong enough to return to Chicago for the opening of the school year. Within two weeks of his arrival in Ogden, he was much better, and he singled out specifically Sr. Ludwina who was very kind to him during his stay in there. He was strong

enough to leave the hospital and visit the sites in Ogden, and he would by week's end via Colorado Springs return to Chicago.⁵⁰ It is never clear what his ailments were, but he does refer to a nervous condition, and on several occasions to the need for surgery, which he must put off because of the demands of the school.⁵¹ Br. Theophilus Machalinski, who admired Br. Peter's strong personal characteristics, writes that he was an extremely effective administrator, "...though acute suffering often racked his frame."⁵² In 1914, he discovered the "healing waters" of Kneipp Springs at West Baden, Indiana, and for the next several years took the cure there for several weeks at a time. For \$10.50 a week he could stay at the "New Sutton Hotel" at West Baden.⁵³ During the summer of 1915, he continued his treatment at West Baden, then continued on to New Orleans where he spent several weeks at the Brothers' camp at Waveland, Mississippi. After a month there, in what he describes as a very lazy climate, he is much improved and anxious to return to Holy Trinity.⁵⁴

In early 1917, Peter comes to the conclusion that his work at Holy Trinity might be better done by someone more qualified than himself. He considered his lack of formal education a serious shortcoming to the increasing expectations of teachers, especially at the high school level. Furthermore there were several younger, more capable young brothers who had been instrumental in the founding of the high school, and he was convinced that they, rather than himself, should be the ones to administer the high school. As a result of the Circular Letter of the Superior General, Fr. Francois, requesting religious to volunteer to go to India, Br. Peter offered himself as an excellent candidate for the foreign mission and agreed to take the foreign mission vow immediately.⁵⁵ He also

suggested several personnel changes as he departed the school. Br. Maximus should replace him as superior and principal, and Br. Eligius and Br. Theophilus should be changed for the good of the school and their vocations.⁵⁶

However, United States entry into World War I in 1917 would delay his immediate departure. Brothers could be drafted into the military because there was no exempt category for them as was the case with clergy.. At least two brothers were drafted at Notre Dame, the most notable one being Br. Ephrem. Peter argued that the local draft boards were the key to keeping brothers out of the army and he was convinced that unless something was done, brothers at Holy Trinity would soon be conscripted.⁵⁷ By the summer of 1917, he had managed a position on Local Board #38, located at 1047 Milwaukee Avenue. Furthermore it was a paid position, not an incidental matter, but more importantly he devised a system of keeping the brothers at Holy Trinity in the exempt status created for clergy. He merely registered all the brothers as priests, using their family names rather than their religious names, and apparently this worked for the duration of the draft. Not a single brother was drafted from Chicago.⁵⁸

Peter's request to go to India was finally granted in August, 1917, and he returned to Notre Dame to make plans for departure. He was to travel with Fr. Finner, and the process of securing the necessary visas and papers, as well as booking passage, took some time. They left the states in December, 1917 and arrived in Dacca after travelling for over two months on February 24, 1918. His initial impression of India was positive for the most part, but he could not get accustomed to seeing lepers on the streets.⁵⁹

The next year he was appointed headmaster at Holy Cross High School in Dacca,

but did not last long in that position. He went on to teach at St. Gregory's High School in February, 1919, and at the end of his first year in this mission had definite misgivings about his being there.⁶⁰ News of his father's death in South Bend in January, 1919, provided a concrete reminder of the distance he was from home, and the various friends he had made in his earlier assignments, individuals he missed terribly. In an eight page letter to Fr. Morrissey he gives his impressions of India. He writes,

I must say this in truth and for benefit of those at Notre Dame-- if they are not satisfied at Notre Dame, and the community there--that is if they do not want to work and get plenty to eat-- come to Dacca (Please don't say Pete is exaggerating) it's the truth.⁶¹

He goes on to admit that he made a mistake in coming to India, and that it was nothing like he thought it would be. He asked the provincial if there was anything he might do at Notre Dame, and was willing to work out some method of payment for his return. He goes on to elaborate on the differences in culture and religious life from that he had experienced all his years in the community in the United States, pointing out that "the nature of work is not known here." He describes the unusually large number of servants employed by the community to wait table, make beds, and sweep floors--all tasks that the brothers in the United States did for themselves. Very critically he writes that "no one in the community would lift as much as a straw, but would call a servant." As an American this was not his idea of a foreign mission. He pointed out that they had electric lights, electric fans, and when they weren't electric, they had servants to fan them. Yet, he said, all you hear in Dacca from the religious was that they needed more men and money.⁶² For someone who

had experienced his entire religious life in circumstances surrounded by poverty, shortages of manpower and of course money, his foreign mission experience turned out to be quite different than what he originally expected.

The most difficult adjustment he had to make in India, though, was with the religious community. He complained that the community spoke French at table, or "pretend at Bengali" so that he would not understand them. And, in utter frustration asked: "Did I come all this way, with a full zeal to work among half-baked Europeans and get all the comforts of which I was deprived in the United States?"⁶³

The following year he found himself in Bandura at Holy Cross High School, where he said he was able to work more closely with the natives. He seems happier in his correspondence, but was still frustrated at the lack of resources to enhance the quality of the school, pointing out that for the first time in the history of that school, several of his boys passed the government exam and one even received a government scholarship.⁶⁴ Despite his learning the language and the arrival of another American, Fr. Frank Kehoe from the States in 1921, Peter was still convinced that he was doing little good there and continued asking for his return to Notre Dame⁶⁵

Fr. Frank Kehoe became ill in early 1923 and had to leave the mission. This was the opportunity for Br. Peter to return to the states accompanying Fr. Kehoe to Portland, Oregon, where he died shortly after his arrival. Br. Peter stayed on in Portland for the year teaching arithmetic, and was remembered there for "the splendid drilling he gave the pupils in 'mental arithmetic'."⁶⁶

Between 1924 and 1929, Brother Peter served as secretary in Holy Trinity Parish.

In April, 1929, he apparently requested a change of assignment, and Fr. Burns, the Provincial, answered Br. Peter's request insinuating that he was nearing a "physical breakdown."⁶⁷ However, there seems to be other reasons for his abrupt change from Holy Trinity, perhaps what we would refer to today as a drinking problem. Fr. Sztuczko in his request to the Provincial for Br. Peter's change commented that "...for reasons known to you," the change should occur as soon as possible.⁶⁸ Burns acted immediately assigning him to Edwards in Austin to relieve Br. Innocent in the Treasurer's Office.⁶⁹

For the next five years Peter would be the Treasurer at St. Edwards. During these depression years, the economic situation there was disastrous, and much of his time was spent in trying to pay bills, secure loans to complete the school years, and to seriously consider moving the college to San Antonio.⁷⁰ Beginning in February, 1934, Peter again requests that he be transferred. The work at St. Edward's was too much for him. The college had lost its credit, no bank would advance them any further loans, and an outstanding note of \$14,500 had been due for three years. He offered to work for Fr. Gruza in South Bend should he be able to return to the Notre Dame.⁷¹ He came to the realization at St. Edward's that age was catching up with him--he was sixty-two years old. His comment that "...the old school religious of the community are out of place with the progressives and will never get anywhere,"⁷² expressed once again the frustration he experienced when unable to adjust to an unfamiliar situation. However, on a more positive note, during his time at St. Edward's, he did help Fr. Bernard Lange build the Grotto to Our Lady of Lourdes on the campus.⁷³ Fr. Burns assured Peter that his request for a change would be considered by the provincial council, and in September sent Br. Benignus to

replace him in Texas.⁷⁴

The following year he resided in the Infirmary at Notre Dame and worked part-time in the Purchasing Office and later in the Bookstore. In 1936 he found himself back at Holy Trinity for the third time, this time to be Prefect of Discipline, teach four classes of Polish and Catechism, and in his "free time" to recruit students for the high school.⁷⁵ Peter did not like being back at Holy Trinity. He began asking for a change almost as soon as he arrived stating that "the house is anything but pleasant. I am anything but happy."⁷⁶ After consulting with Br. Victor, the Principal and Superior that year, Burns remarked on the good work Peter was doing there, and the Provincial pointed out that a direct result of his recruiting provided 14 additional boys that year. Fr. Burns asked Br. Peter to at least last out the school year.⁷⁷

Br. Remegius Bullinger, a young brother who had also arrived at Holy Trinity that year, provides some colorful memories of Peter:

Let me outline for you the Peter Hosinski I knew, a fascinating momentary portrait of a proud old man who pouted lovingly but firmly.

Just one year I served Holy Trinity in Chicago....thrown in as I was with mostly Polish Brothers at this prestigious Polish high school, a sturdy, no-nonsense structure with a faculty to match.

There was Victor Czerwinski as Principal (his turn!), mild and devoutly holy Maximus Czyzewski, sly George Biadaszkiewicz, Edward Konieczny who walked in a cloud, slipping in and out, and then gracious, wonderful Stanislaus Rusilowski, he who really ran the works, unobtrusively but with a steady eye. And then a few others--friend Sigismund Danielski and Edmund Hunt who was studying at the University of Chicago. Peter Hosinski appeared that year on the faculty, teaching one

freshman religion class, charming all.

Now Peter used to go out giving talks in the evenings, rather frequently. He was alert, ready, with that determined look that he showed in the group photo of priests and Brothers in white gear in Bengal, 1922.

Now one night I said to Peter--he took a liking to me--"You simply can't go out again with all that hair uncut in your ears and nose. No way." So he sat in my room and I clipped a couple of cups of hair from his face. "You look years younger," I lied to him. He was delighted and went off to give his talk. And this scene took place again and again, me barber, he barbee.

Great days, indeed. Peter Hosinski? Suddenly he disappeared from the school, the house, the city. Never heard of him again until his obituary arrived. Then when his name appears yearly on his death-day, remembrances creep back; I recall Peter and his hairs and his proud if pouty year at Trinity.

Great times, gone for good. But let me recall, if I may, the Polish way--they would argue among themselves at table, heated at times. Once I butted in, they united and butted me out. Brother Edmund Hunt, wry smile on his face, then said to me. "Oh, yes, I forgot to tell you never to butt in. Sorry."⁷⁸

At the end of the school year, Peter was to leave Holy Trinity for the last time. He came to Notre Dame and at first kept books for several of the Holy Cross parishes in South Bend and the Holy Cross Mission Band. He would eventually keep books in Holy Cross Seminary where he would live until 1949, when he was assigned to Holy Cross House where he died on December 29, 1958.

Br. Peter entered the community in an age when the teaching brother had hardly finished more years of school than the pupils he was teaching. Seventy-three years later, at the age of eighty-six, he died in a very different age, a period when the

professionalization of the teaching brother had become a reality. The Brothers of Holy Cross had distinguished themselves as teachers, operating numerous secondary schools all over the United States. What had begun as a very small operation in the second decade of this century would develop in a Holy Cross System of Secondary Education, recognized for excellence and the quality of its thousands of graduates. Br. Peter played an important role in that development along with many others who are frequently recalled when Community members speak of our schools. That pioneering spirit of Br. Peter and the others so devoted to secondary school education is a legacy that we perhaps too readily accept without understanding, or appreciation, the personal hardships that every brother faced in building and defining the role of the teaching Brother of Holy Cross.

ENDNOTES

The correspondence referred to in these notes may be found in the Indiana Province Archives, Notre Dame, Indiana, unless otherwise specifically mentioned.

1. See Br. Aiden O'Rielly, C.S.C., "Notes on the History of the Brothers of Holy Cross in the United States," found in the Archives of the Midwest Province, Congregation of Holy Cross Notre Dame, Indiana, for an interpretation of this very difficult period in the history of the teaching Brother of Holy Cross. For a different perception of the same period see, Ralph E Weber, The Life of Reverend John A. Zahm, C.S.C., American Catholic Apologist and Educator, (Notre Dame, 1956).
2. Grimm to Cousineau, September 26, 1947. Fr. Grimm provides the Superior General with a brief outline of Br. Peter's life prepared for his fiftieth anniversary of profession to be celebrated on December 30, 1947.
3. Grimm to Cousineau, September 26, 1947.
4. Information taken from the Metricule, 1888, Cards 19 1/2; 1894, Card 11, and 1910, Card 3. The information given for Albin is incorrect. Albin did not become a priest in the Congregation. Another brother, Sylvester, did become a priest in the Congregation and served for many years as an assistant pastor at Holy Trinity Parish, Chicago.
5. Br. Kilian Beirne, C.S.C., From Sea to Shining Sea, The Holy Cross Brother in the United States, (Valatie, New York: Holy Cross Press, 1966). pp. 226-7.
6. Grimm to Steiner, December, 1947.
7. Grimm to Cousineau, September 26, 1947.
8. Br. Theophilus Machalinski, C.S.C., Holy Trinity 50 Years, 1910-1960, (Chicago, 1960), p. 21. Province Review, February, 1958, p. 4.

9. For a concise description of this parish's early years, see Br. Donald J. Stabrowski, C.S.C., "Holy Cross Comes to Holy Trinity, 1893-1910," A paper presented at the Sesquicentennial Celebration of the American Mission of the Congregation of Holy Cross, Midwest Province, June 12, 1992, Holy Cross College, Notre Dame, Indiana, pp. 1-10.
10. Chronicles of Holy Trinity Parish, August 9, 1893, p. 12.
11. Chronicles, no exact date given, pp. 17-18.
12. Bierne, p. 109.
13. Chronicles, no exact date give, p. 18. See also Dzeje Parafii Sw. Trojcy, (Chicago, 1898), pp. 104-8 for an lengthy and complete outline of the actually curricula for each class in the grade school.
14. Dzieje Parafii Sw. Trojcy, (Chicago: 1898), p. 111.
15. Br. Peter to Fr. Morrissey, October 15, 18, and 21, 1909.
16. Hosinski to Morrissey. May 19, 1913.
17. Hosinski to Morrissey, May 24, 1914.
18. Machalinski, p. 21.
19. Parafia Sw. Trojcy, 1893-1943, (Chicago, 1943), p. 87.
20. Pamietnik 100-letniego Jubileuszu Parafii Sw. Trojcy, (Chicago, 1973), no page number used.
21. Ksiazka Jubieuszowa Parafii Sw. Trojcy, 1893-1943, (Chicago: 1943). p. 87.
22. Information taken from a clipping found in the Indiana Province Archives from The Chicago Chronicle, no date\ or page number given.
23. Hosinski to Morrissey, August 28, 190
24. Sztuczko to Morrissey, January 9, 1909.

25. Sztuczko to Morrissey, December 13, 1909.
26. Sztuczko to Morrissey, December 18, 1909.
27. Hosinski to Morrissey, March 24, 1916.
28. Machalinski, p. 20.
29. Machalinski, p. 21.
30. Srebrny Jubileusz, Swietej Trojcy, 1910-1935, (Chicago, 1935), p. 17.
31. Bierne, pp. 239-40.
32. Hosinski to Morrissey, August 28, 190
33. Hosinski to Morrissey, September 25, 1907.
34. Hosinski to Morrissey, October 4, 1907.
35. Hosinski to Morrissey, April 1, 1912.
36. Hosinski to Morrissey, September 3, 1912.
37. Hosinski to Morrissey, September 15, 1912, September 26, 1912, October 2, 1912, October 4, 1912.
38. Hosinski to Morrissey, September 15, 1912.
39. Hosinski to Morrissey, January 11, 1913. There is also a Western Union Telegram announcing the death of Br. Stanislaus and funeral plans for Chicago, January 12, 1913. Even after Br. Stanislaus' death, Peter is confronted by a niece of the deceased who wants all of her uncle's personal belongings.f Peter asks Morrissey what to do in this case in a letter of January 25, 1913.
40. Hosinski to Morrissey, November 17, 1916.
41. Hosinski to Morrissey, August 26, 1914.
42. Hosinski to Morrissey, September 14, 1908
43. Hosinski to Morrissey, September 1, 1910.

44. Hosinski to Morrissey, November 15, 1909.
45. Hosinski to Morrissey, February 5, 1910.
46. Hosinski to Morrissey, December 25, 1912, December 30, 1912.
47. Hosinski to Morrissey, December 30, 1914.
48. Hosinski to Morrissey, October 19, 1914.
49. Hosinski to Morrissey, November 17, 1915, December 11, 1915.
In Br. Theophilus Machalinski's history of the high school,
he makes only slight reference to Br. Eligius.
50. Hosinski to Morrissey, July 27, 1908, August 7, 1908.
51. Hosinski to Morrissey, July 27, 1908. September 14, 1914, and
June 4, 1915.
52. Machalinski, p. 21.
53. Hosinski to Morrissey, October 5, 1914, October 9, 1914,
and October 14, 1914.
54. Hosinski to Morrissey, July 11, 1915, July 28, 1914,
August 12, 1915, and September 5, 1915.
55. Hosinski to Morrissey, February 20, 1917, March 15, 1917, July
2, 1917, and also see Hosinski to Francais, July 10, 1917.
- 56.. Hosinski to Morrissey, July 5, 1917.
57. Hosinski to Morrissey, April 26, 1917.
58. Hosinski to Morrissey, July 2, 1917 and July 10, 1917.
59. Hosinski to Morrissey, February 24, 1918.
60. Hosinski to Morrissey, February 4, 1919.
61. Hosinski to Morrissey, July 5, 1919.
62. Ibid.
63. Ibid.

64. Hosinski to Morrissey, April 20, 1919 and October 16, 1919. Also see Hosinski to Bishop Legrand, October 17, 1919, a letter directed to the Bishop asking for resources to improve the school. The Bishops response is that Br. Peter needs to be more precise in what he is requesting.
65. Hosinski to Morrissey, December 30, 1919 and May 1, 1921
66. Province Review, February, 1959, p. 4.
67. Burns to Hosinski, April 19, 1929.
68. Sztuczko to Burns, May 1, 1919.
69. Burns to Hosinski, May 1, 1929
70. Br. William Dunn, C.S.C., St. Edward's University Centennial History, (Austin: Nortex Press, 1986), p. 203.
71. Hosinski to Burns, February 22, 1934 and May 3, 1934.
72. Hosinski to Burns, May 3, 1934.
73. Dunn, p. 209.
74. Burns to Hosinski, May 5, 1934 and July 22, 1934.
75. Hosinski to Burns, October, 1936
76. Ibid.
77. Burns to Peter, November, 1936. Also see Czerwinski to Burns, August 21, 1936.
78. Br. Remigius Bullinger, C.S.C., "Lasting Impressions, Peter Hosinski, C.S.C., A Note On," April 24, 1995. These words can be found in Midwest Province Archives.