

**THE FOUNDERS OF HOLY TRINITY SCHOOLS
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Holy Trinity Parish in Chicago, Illinois is one of the oldest continuous educational apostolates of the Brothers of Holy Cross in the United States. Since 1893, when the Apostolic Delegate, Francis Cardinal Satolli requested that the Congregation of Holy Cross take responsibility for administering Holy Trinity Parish, the community has had priests and brothers there on the northwest side of Chicago ministering first to a large Polish population, followed by several Hispanic groups as well as African Americans today. For over a century now the community has responded to a variety of needs, but perhaps most prominently to the educational needs of the youth of the parish as well as to those of surrounding parishes once the high school came into existence in 1910. The Holy Trinity apostolate represents well the zealous missionary spirit of the young community in North America that generously responded to any ethnic group we could serve. Providing we had at least a single religious who could speak the language and knew somewhat the customs and religious traditions of the group, it appears that we willingly and enthusiastically responded to the needs of almost every immigrant group that came to the United States in the nineteenth century.

Our community's first experience with Polish immigrants was in South Bend, when Valentine Czyzewski, the first Polish-American vocation to Holy Cross began St. Hedwig Parish in 1877, just days after his ordination to the priesthood. By 1883, this parish provided its first vocation to Holy Cross when Brother Stanislaus Kurowski received the habit, and even before his novitiate was completed began teaching in St. Hedwig Grade School. Other men soon followed him into the community from the

parish who also wanted to teach in the parish school. Beginning in 1885 the Sisters of the Holy Cross joined the Brothers in the parish school, providing a strong model of our priests, brothers, and sisters all collaborating in a single parish apostolate.¹

By 1893 there were several Polish-American priests and brothers, and the initial foundation by Father Czyzewski in South Bend had expanded to include two Polish missions in nearby Terre Coupe and Rolling Prairie that would eventually become parishes under diocesan clergy. Czyzewski's work in northern Indiana did not go unnoticed. Holy Trinity Parish on the northwest side of Chicago had been founded as a mission from St. Stanislaus Kostka Parish in 1873 by the Resurrection Fathers to accommodate the overflowing congregation from the "Mother of the Polish Parishes" just three blocks away on Noble Street. But, the twenty years that preceded the Congregation of Holy Cross' arrival in the parish were tumultuous years marked by church authorities officially closing the parish on several occasions.

Holy Trinity's early history was marked by the controversy caused by Chicago Poles who did not see themselves as part of the Resurrectionist Empire, a plan for parishes under the Congregation of the Resurrection, a religious order founded in Poland to minister to Poles in foreign countries. Two parish societies were at play in what would become a serious breach that would last for two decades: the St. Stanislaus Kostka Society responsible for organizing the parish of the same name in 1867, and the St. Joseph Society composed of more liberal Poles, individuals sometimes even accused of having Masonic tendencies, who purchased the land and built the Holy Trinity Mission. The St. Stanislaus Society aligned itself with the Resurrectionists and eventually founded

¹ Stabrowski, Donald, C.S.C., *Holy Cross and the South Bend Polonia*, p. 9-10

the Polish Roman Catholic Union of America as a national organization symbolizing God first and then country, to support and protect immigrant Poles from the liberal, almost irreligious tendencies of the St. Joseph Society. The St. Joseph Society boldly stated its preferences for diocesan clergy over the Resurrection Fathers, and the *Gmina Polska*. The *Gmina Polska* was a series of representative congresses organized in Polish communities throughout the United States for the purpose of regaining the homeland from foreign foes. It would eventually become the Polish National Alliance stressing country first, then church, in direct competition with the Polish Roman Catholic Union of America.² Such were the positions of these two warring groups who for twenty years would see the Holy Trinity Mission opened and closed three times depending on the fortunes of the stronger group at any given time during these two decades. It would be the coming of Holy Cross to Holy Trinity that would finally settle two decades of dispute.

This intergroup rivalry between the unionists at St. Stanislaus and the alliancists at Holy Trinity was exacerbated in 1874 when the young Vincent M. Barzynski, C.R. became past of St. Stanislaus. This young, charismatic priest channeled his resources into building a gigantic community-parish system that gained him the reputation of a "brick and mortar" pastor, and no contemporary immigrant clergyman in the Chicago Roman Catholic Archdiocese would ever come close to matching his achievements. In order for Barzynski to accomplish his vision of Chicago's Polonia, he needed the unchallenged jurisdiction over Holy Trinity for both financial support and also to bring the question of who held title to Holy Trinity's property to an agreeable solution with the Archbishop of Chicago. Unable to accomplish the compliance of the Trinitarians,

² Joseph John Parot, *Polish Catholics in Chicago, 1850-1920, A Religious History*, DeKalb, Illinois: Northern Illinois Press, 1981, p. 59-91.

Barzynski was forced to confront the St. Joseph Society shortly after his installation as pastor of St. Stanislaus which eventually resulted in the closing of the mission for the first time in 1875.³

The next confrontation between Barzynski and the Trinitarians revolved around his *Bank Parafialny* (Parish Bank), which he established in 1875 to finance the building of a series of Resurrectionist Parishes on the northwest side of the city (St. Hedwig, St. Mary of the Angels, and St. John Kanty). The Resurrectionists would also publish a daily Polish newspaper, *Dziennik Chicagoski* (Chicago Daily) as the mouthpiece of the unionist movement. His vision of Chicago's Polonia further resulted in the establishment of St. Hedwig Orphanage, St. Adelbert Cemetery, and even the purchase of property in Nebraska where he expected to expand as Poles took advantage of the federal government's general land grants and moved to that area of the country.⁴ In 1877 he presented his elaborate plans to build the present St. Stanislaus Kostka Church, a monumental building for its day, designed to house all Polish Catholics on the Northwest side. Any future developments for Chicago's Polish Catholics would be under his directions, since the Resurrectionists had secured an agreement with the Archdiocese of Chicago in 1871 to administer all non-diocesan Polish parishes for 99 years. According to this agreement, Holy Trinity was under Barzynski's jurisdiction. In return for this pact it was assumed that the deeds to these parishes would be turned over to the diocese, thus allowing for Archbishop Foley to consecrate the churches, and to stem any further threats from separatists who fostered trustee ownership and the growing Polish National Church

³ Msgr. Harry C. Koenig, S.T.D., *A History of the Parishes of The Archdiocese of Chicago*, Chicago: 1980, p 405.

Movement.⁵ Five Resurrectionist Fathers in the short period of two years attempted to administer the Holy Trinity Mission, but all failed, and it was closed by the Archdiocese of Chicago in late 1874. The Trinitarians, under the leadership of Ladislaus Dyniewicz, petitioned Archbishop Foley to provide a diocesan priest for the Holy Trinity Mission. Reluctantly the Archbishop agreed and assigned the Rev. Albert Mielcuszny as administrator for the next four years somewhat calmer circumstances surrounded the parish. Yet, even under Mielcuszny's administration the deed for the property was never turned over to the Archdiocese because both pastor and parishioners complained that their personal money spent to keep the mission opened would be turned over to Archdiocesan authorities.

Mielcuszny's sudden death on June 2, 1881 again threatened the future of Holy Trinity. The Alliancists at Holy Trinity blamed the Unionists at St. Stanislaus for the death of the pastor, and even after the coroner attributed death to natural causes, they still blamed the neighboring parish for causing the stress that led to this man's premature death. Archbishop Patrick Feehan, who had succeeded Foley, closed the church for the second time, and it would not be reopened until the spring of 1889, again under the jurisdiction of the Resurrectionists. This period of re-opening was short-lived. By September 1889, after a tumultuous summer between the Trinitarians and the several Resurrectionists who had the misfortune of being assigned to the mission, the Archbishop in utter disgust ordered Holy Trinity closed for the third time.⁶

⁴ Parot, p 84.

⁵ Parto, p. 49-50. This Kajsiewicz-Foley Pact was negotiated with the Superior General of the Resurrectionists and the Archbishop of Chicago, and grew to be a point of controversy between the Unionists and the Alliancists.

⁶ Parot, p 69-83. Also see Koenig, p 406.

The Trinitarians did not easily give up. For the next four years without church or priest, some ventured to the newly establish St. Adelbert Parish on the south side under the administration of diocesan clergy. However, many of the parishioners, unwilling to accept the Unionists, went without benefit of the sacraments for four years. During these four years, the trustees of Holy Trinity, headed by Joseph Grajczyk (the grandfather of Br. Richard Grajczyk, C.S.C. and Fr. Stanislaus Lisewski, C.S.C.), petitioned the Vatican concerning the problems of this struggling congregation. The petition asked for two things: first, that Holy Trinity not be suppressed, but restored to its original state; and second, the pastor of Holy Trinity be instituted independently of the Fathers of the Resurrectionist Congregation. Also, Grajczyk brought complaints to the Vatican that the *Bank Parafialny* had taken unfair advantage of the Polish investors, and furthermore the parish of St. Stanislaus with 50,000 souls was too large to conduct meaningful religious services.⁷

The Grajczyk correspondence resulted in a thorough investigation of the situation. Grajczyk and Francis Jablonski, another trustee of the parish, even made a personal appearance before the Office of the Propagation of the Faith in the Vatican, which eventually lead to another hearing. This one was conducted by the Apostolic Delegate to the United States, Archbishop Francis Satolli, held in Chicago on the first days of June 1893.⁸ The following Sunday, June 5, 1893 Archbishop Satolli celebrated Mass in Holy Trinity for the first time in four years. He immediately left the parish and traveled to Notre Dame, Indiana to meet with the Provincial of the Congregation of Holy Cross in

⁷ For a complete translation of the petition, see Parot, p 86-87. Also see *Dziej Parafii Sw. Trojcy, 1893-1898*. P 41-44.

the United States, the Rev. William Corby, C.S.C. Satolli begged Corby for one of his Polish-speaking priests to be put in charge of this Chicago parish. The Congregation of Holy Cross had already developed a reputation for making peace at St. Stanislaus Kostka when Rev. Valentine Czyzewski, C.S.C. in 1887 ameliorated the difficulties between Barzynski and the Lithuanians at St. Stanislaus who objected to being "Polonized" by the Resurrectionists. Czyzewski convinced the Lithuanians to build their own St. George Parish on the south side as a way of peacefully settling this ethnic controversy.⁹ Having only three Polish-speaking priests at the time, Corby was obviously not anxious or willing to comply with the request. However, the Apostolic Delegate was insistent in his demands, even commanding the Provincial under obedience to provide the pastor.¹⁰ This brought to an end the twenty years of turmoil between the Unionists and Alliancists at St. Stanislaus Kostka and Holy Trinity. At the same time it began a new era in the American experience of the Congregation of Holy Cross.

Holy Cross took possession of the parish three days later on June 8, 1893. Fr. Corby accompanied by Fr. Czyzewski arrived in Chicago to survey the physical premises.¹¹ What they found was not exactly impressive. The parish consisted of a frame church building, a brick dwelling house, an old wooden shanty, and five lots, #s 46,47, 48,49, and 50 in Chalfield's addition to the City of Chicago. The property's

⁸ See *Parafia Sw. Trojcy, 1893-1943, Ksiazka Jubileuszowa*, Chicago, Illionis: 1943, p 23.

⁹ Stabrowski, 1991, p 12-13.

¹⁰ *Parafia Sw Trojcy, 1893-1943, Ksiazka Jubilewzowa*, p. 67. See also *Dzieje, Parafii Sw. Trojcy w Chicago, Illinois*, 1898, p 47-49.

¹¹ *Chronicles of Holy Trinity Parish*, 1893, p 3.

assessed value was \$40,000, and it was mortgage free. However, there were unpaid bills amount to \$12,279.31, resulting from expenditures of the previous pastors.¹²

More discouraging than the physical state of the parish was its spiritual condition. Of the estimated 300 families belonging to the parish, few were regular, many had long neglected their Easter duty. The religious education of the children had been neglected, many not having received the sacraments for several years. Fr. Czyzewski remained on the premises for several weeks organizing the parish along similar lines of his very successful venture at St. Hedwig in South Bend. Hundreds of these neglected parishioners received the sacraments from him in those initial days. He examined the books, investigated the finances and appointed Joseph Grajczyk and Peter Binkowski trustees, Stanislaus Slominski as treasurer, and Dyonisius Ekowski as Secretary of the parish. The pastor was to be the President of the Parish Committee. On June 27, 1893, nineteen days after Holy Cross' arrival in the parish, Rev. Casimir Sztuczko, C.S.C. arrived to become the first Holy Cross pastor of the parish.¹³ The chronicler describes both the parishioners and the new pastor at their first acquaintance,

The disposition, which the parishioners and the new pastor then showed were of the best kind: they were generous and submissive. The victory which they won over the pastor of the neighboring parish of St. Stanislaus elated them exceedingly. With a great deal of satisfaction and joy did they welcome their new pastor, notwithstanding the fact that his feeble voice and unassuming sickly appearance could by no means allow them to entertain great hopes for him.¹⁴

¹² Chronicles, p 3-4.

¹³ Chronicles p 7.

¹⁴ Chronicles p 9.

Little did this congregation realize that the man they described as feeble and sickly would remain their pastor for the next 56 years until his death in August 1949.

The man appointed pastor was only twenty-seven years old when he arrived in Chicago and was ordained only two years. He was born in Miroslaw, in the Russian Sector of Poland that is now Lithuania, the same area from which Valentine Czyzewski had emigrated a few years earlier. Sztuczko's father was the parish organist and Casimir was the seventh child born to Anthony Sztuczko and Frances Szamfucht Sztuczko on February 28, 1867. In 1882 at the age of 15 he attempted to cross the Russian border into Germany, but was arrested by Russian border patrols and returned to the village. His second attempt later that year was successful, and he arrived in South Bend and was met by Fr. Czyzewski, who assisted him in applying for admission to the seminary at Notre Dame. For the next nine years he learned English, completed his novitiate and his theological studies and was ordained at age 24 by the Most Reverend J.S. Foley, Bishop of Detroit on July 16, 1891. His first two years of parish ministry were spent as the assistant to Fr. Czyzewski at St. Hedwig Parish in South Bend.

Given the circumstances of this fledgling congregation, the new pastor was undoubtedly besieged with demands that were made on him by a host of debtors, parishioners who had not been to the sacraments in years, and many children who had not yet received Holy Communion. Alone and without any support in religious personnel, what Sztuczko was able to accomplish in the summer of 1893 was nothing short of amazing. The hostility that existed in the neighborhood by parishioners from St. Stanislaus did not go away, and at any public function in the parish, there were detractors, individuals who made life difficult for this newcomer.

Sztuczko's first task as pastor was to make peace with the many creditors who had waited for years in some cases to have their debts satisfied. Several of the creditors wanted interest payments as well as the debt repaid, and the new pastor was successful in calming them by promising to first pay the debts, and then to consider payment of the interest on those debts that had accumulated over the years.¹⁵ Within weeks, the parish began repaying its debts and much of the distrust and suspicion that surrounded this new venture disappeared.

However, the first priority of the pastor was the spiritual welfare of the parish. Many of the adults had not made their Easter duty, few of them were permanently attached to the parish, and in the years the parish had been closed very few of the children had made their First Holy Communion, and those who did had gone to St. Adelbert Parish on the southside. Sztuczko's first sermons emphasized the importance of the sacraments of penance and Holy Communion, and he encouraged the various societies in the parish to approach the sacraments corporately on every Sunday during the summer of 1893. Almost all of the societies did respond to Sztuczko's exhortations—with the exception of the Catholic Order of Foresters—and the pastor was convinced that a good start had been made at bringing this congregation back to the practice of their faith.¹⁶

Sztuczko immediately realized that working closely with the children of the parish—especially in preparing them for the sacraments—was perhaps the best way of winning over the parents' support and trust in his pastorate. For the next six weeks, through July and August 1893, he organized the children of the parish into catechism

¹⁵ Chronicles p 10-11.

¹⁶ Chronicles p 11.

classes that met in the evenings in the basement of the rectory where he taught them personally in preparation to receiving the sacraments. These summer catechism classes were the beginnings of the grammar school, and Fr. Sztuczko was the first teacher. On Sunday, August 20, 1893 a splendid event took place in Holy Trinity Church, the reception of Holy Communion by 44 young men and women.

The first communion ceremonies were carried out with the greatest pomp then possible. A little parade of the children under the direction of Br. Peter Hosinski, C.S.C. [who had arrived in early August to assist the pastor] with a music band and the soldiers *krakusey* was made in the streets before the church services. After these were over, the children...remained the whole day within the premises of the church where a breakfast and dinner were served to them. In the afternoon they were enrolled in the Confraternity of the Scapular of Mt. Carmel.¹⁷

A strong believer in providing societies and sodalities for parishioners as a means of connecting them strongly to the parish community, Fr. Sztuczko initiated four new sodalities for the children that same August. The sodality for the boys of the parish was called the Infant Jesus Sodality and the Children of Mary provided the same experience for the girls. The young ladies' Holy Rosary Society was also established for the teenage girls and the St. Casimir Society for teen age boys. Fr. Sztuczko initially was the moderator for each of these groups, but he eventually turned them over to the Brothers of Holy Cross and the Sisters of the Holy Family of Nazareth.

Fr. Sztuczko's personal attributes were remarkable. Br. Theophilus Machalinski, C.S.C. writes that Fr. Sztuczko imposed on himself a very rigorous daily schedule from which he rarely departed. His routine was so established that you would know his whereabouts in the parish and schools by the time of day. He visited every building each

day, taught catechism to the children, spent long hours in the rectory receiving parishioners and hearing confessions, and himself until he was well past seventy years of age made all of the sick calls during the evening hours.¹⁸ He was a reserved and considerate individual totally interested in supporting all those who worked with him to assure the success of whatever endeavors were being undertaken in the parish or the schools. One of his earliest customs established with the school children were the semi-annual examinations that he and the trustees of the parish personally conducted. At the end of each semester, the pastor accompanied by his trustees visited every classroom in the parish and conducted oral examinations of the children after which students were promoted to the next class. The chronicles are rich with descriptions of these examinations. At the end of the school year, 1894, the chronicler observes,

The annual examinations of the school children were going on here during these three days [June 18, 19, and 20th]. In some of the classes the children did well. The fourth and fifth class of boys under the care of Br. Peter won applause for arithmetic.¹⁹

He further observes the following year that,

The examinations convinced the pastor and the school board that the pupils were not spending their time uselessly at the school. It must be remarked, however, that a poor attempt has been made at the cultivation of the intellects of the pupils. This was evident from the fact that they read and recited their lessons without understanding them. The memory work was conspicuous through the school.²⁰

And, by 1904, the chronicler observed that, "The boys of the fourth grade appeared to be

¹⁷ Chronicles p 12. Also see Machalinski, p 18. See also *Dzieje, Parafii Sw Trojcy w Chicago, Illinois*, 1898, p 112.

¹⁸ Machilinski, p 18.

¹⁹ Chronicles, June 18, 19, and 20, 1894, p 37-38.

²⁰ Chronicles, June 17, 18, and 19, 1895, p. 63-64.

The worst of the entire school.²¹ It is also noted that as the school enrollments grew, the number of days necessary to conduct the examinations expanded into four days.

Perhaps the most important achievement of that first summer after the reopening of the parish was setting in place the grammar school. Over the summer, Fr. Sztuczko requested that Br. Peter Hosinski, C.S.C., who at the time was teaching in South Bend, be assigned to Holy Trinity to begin a formal grammar school. A school had been operated on an off between the years 1873-1893, administered by lay teachers, but its enrollments had never exceed 109 pupils.²² Plans for accommodating the large numbers of children in the parish were hurriedly prepared. They called for sending the girls and the younger boys to Holy Family Academy on Division Street to be taught by the Sisters of the Holy Family of Nazareth. Br. Peter would teach the older boys and a lay teacher in two classrooms to be outfitted in the basement of the rectory—the same space Fr. Sztuczko used during the summer to teach catechism. However, the plan was soon changed when Fr. Sztuczko was able to get the promise of three Sisters of Nazareth to actually come to the parish to teach the girls and the younger boys. Additional rooms were prepared on the rectory's first and second floor. Money for these first classrooms was donated by the Polish National Alliance Convention held in Chicago that summer when a collection was taken from its membership amounting to \$150. Sister Victoria was to be the first director of the girls and young boys ably assisted by Sister Julianna and later in the year by Sister Valentine. On the first day of school, September 5, 1893, 163 boys and 146 girls, a total of 309 students appeared for classes. Thus Holy Trinity School was opened.

²¹ Chronicles, June 21, 22, 23, and 24, 1904. P. 46

²² Machalinski, p 11-12.

A single lay woman, Josephine Gniazdowski who was replaced during the year by Cornelia Nowak, assisted the Sisters. Br. Peter was assisted by two laymen, Mr. Machinowski and Mr. Czechowicz. A description of that first school year gives us an indication of what these teachers faced.

These (the 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 and could not now be easily classified. The parents were obliged to pay [a] tuition [of] 50 cents a month or \$1.00 for two or three. The books adopted were those of the Polish Publishing Company and Gilmour's Series.²³

Mother Lauretta Lubowidzka, the Provincial Superior of the Sisters of the Holy Family of Nazareth in the United States in her report to the Congregation's General Chapter of 1895 provides an overview of Holy Trinity School at the end of its second year of operation.

At first the work was difficult because [the] children were indifferent to God, were not trained—slowly through care and prayer the sisters changed the children's attitude. [Two years ago when the school opened] there were 300 children, but now there are over 600. Sisters alone have three classes of girls.

The church and school are close to our Novitiate on Division Street. Because the parish does not have a convent 5 sisters who teach at Holy Trinity live [at the Academy] on Division Street and daily walk to teach. The oldest sister, Sister Wiktorja is in charge of the sisters. The superior of St. Joseph Convent is their superior. Salary is \$25 a month, paid regularly by Fr. Sztuczko. He did not want to give money for vacation because of the parish debt.²⁴

²³ Chronicles, 1893, p 19.

²⁴ Mother Lauretta Lubowidzka, *Report on the State of the Congregation in America*, Prepared for the First General Chapter, 1895 in Sevres.

Holy Trinity School was the eighth school the Sisters of Nazareth were teaching in their new American Mission in 1895, and they also conducted Holy Family Academy and St. Mary of Nazareth Hospital in Chicago. The \$25 salary paid each month was also the same for Br. Peter and the Brothers would teach in the parish. Sister Provincial's comment that Fr. Sztuczko paid the monthly salary regularly is a commendation as in another situation at another Chicago parish, she points out that the pastor there "...thinks the \$25 is too much for each sister and would love to lower the salary if he could." And Besides that, "one always has to ask for the salary."²⁵

Sister Victoria, like Br. Peter, was prototypical of religious working in ethnic parishes. She had been born in Milwaukee, Wisconsin on February 26, 1871 to Ludwick Fatz and Franciszka Buchnolc Fatz. At the age of 15 she entered the Congregation of the Sisters of the Holy Family of Nazareth in Chicago and for the next fifty years, until her death in 1936, taught in schools in Brooklyn, New York and Chicago. Two of her younger sisters would also enter the convent as Sister Beata and Sister Martha. Both preceded her in death. She was a remarkable woman who with little formal education became a champion educator herself. The three years she spent at Holy Trinity (1893-1896) were instrumental in establishing a strong foundation for a school that would eventually educate thousands of young men and women under the guidance of hundreds of Sisters of Nazareth.

After leaving Holy Trinity, Sister Victoria would spend the next thirty-nine years in other parochial schools in Chicago at St. Ann's, St. Hyacinth's, St. Ladislaus, and Immaculate Heart of Mary as well as at St. Andrew's in Calumet City. In those schools

²⁵ Ibid

whether teaching or as an administrator she would seek the help of private teachers to instruct the sisters in modern teaching methods. As a principal she visited classrooms often and knew every student by name. In her last years, as she aged, she referred to herself as "grandma" explaining that just as the children had a *bapcia* at home so in school they have a grandma besides the sister they have in the classroom. She invited children to approach her if they had any problems, and the children loved her. As principal, she instructed her sisters to give some small gift from her at the end of the school day, and she loved to watch the happy faces of the students as they left the school building.²⁶

What is remarkable about Sister Victoria and the hundreds of Sisters of Nazareth who followed her for the next eighty-one years at Holy Trinity Grammar School is the energy and generosity each brought to that apostolate. Classes frequently with as many as sixty or seventy children were taught well. When the school day ended, the Sisters' work did not end. They served as sacristans for the parish's two churches, moderated sodalities, and well into the twentieth century tutored newly arrived Poles in English so their lives would be enriched with the ability to adjust to a new country.

Eventually the parish did provide living quarters for the sisters. In 1897, the parish purchased two homes on Cleaver Street to accommodate their needs. In 1917, when the present school building was constructed, the top three floors of the school building erected in 1894 was converted into living quarters for as many as fifty-five sisters in 1922 when the enrollment of the grade school reached 3,181 pupils. In 1957 the sisters were finally moved to the top floor of the present grade school building while a

²⁶ Taken from the *Nekrology*, Sister M. Victoria CSFN (Martha Fatz) died July 12, 1936.

new convent was built for them on the site of the former grade school. Finally in 1958, after 65 years, the sisters moved into a new convent that served as their home until leaving the parish in 1974.²⁷

By early 1894, plans for a separate school building were prepared, presented, and accepted by the parishioners at the annual parish meeting held in Walsh's Hall on Noble Street. The plans for a brick building, 120 feet by 50 feet, 3 stories high with a basement. There were to be 12 classrooms, a large hall for entertainment, 2 meeting rooms in the basement, 2 water closets, 1 office room, and 1 play room. The cost of the structure estimated by the architect would be approximately \$36,000.²⁸ Fr. Sztuczko asked the Archbishop of Chicago to approve the plans for the school, but he was not given approval in this first request, since the parish at the time had only \$4,000 to finance the project. Not discouraged by the refusal of the Archbishop, Fr. Sztuczko approached him three weeks later indicating the desperate need for the building. The Archbishop relented and approved the building of the basement and only one story, but made it quite clear that the Archdiocese in no way would provide any financial support for the parish.²⁹ Pledges of support for the project materialized and the building proceeded and was ready for occupancy for the beginning of classes just five months later.

On May 31, 1894 almost a year after Holy Cross had come to Holy Trinity, Archbishop Paul Feehan made his first visit to the parish to administer the sacrament of confirmation to 218 men and women, described in the chronicles as being of "ripe age."

²⁷ Sr. Mary Bonosa C.S.F.N, *Historical Sketches, Sacred Heart Province Ministries*, Des Plaines, Illinois: 1958, p. 2.

²⁸ Chronicles, April 15-19, 1894, p 30-31.

Obviously the pastor wanted to impress the visitor and to garner his support for the new school building. Feehan was met on his way to the church "...by the Polish national and church societies headed by a music band. The streets during the procession were literally jammed with eager spectators," some of whom are described as the "enemy." The Unionists from St. Stanislaus were very concerned why the Archbishop would pay a visit to what they considered the schismatics of Holy Trinity Parish.³⁰ Symbolically this visit was important for two reasons: first, the parishioners were encouraged by the presence of the Archbishop of Chicago in the parish for the first time; second, the critics of the parish were in a sense silenced once the official ordinary of the Archdiocese made his entry into the church thereby sanctioning the work of the new pastor in the reconstituted parish. In the words of the chronicler, "This was one of the happiest and greatest days in Holy Trinity Parish."³¹ The impression made on the Archbishop by the parish had positive effects on the future of the school building. On July 2, 1894, Feehan granted permission to complete the entire building.³²

For the next seventeen years, until 1910, when the high school opened, the Sisters of Nazareth would teach the boys, grades one through four, and all eight grades of the girls. Br. Peter, and eventually several other Brothers of Holy Cross would teach the boys from the fifth through eighth grades, and would even continue this model well into the 1920s after the present high school building was constructed.

²⁹ Chronicles, May 4, 1894, p 32.

³⁰ Chronicles, May 31, 1894, p 36.

³¹ Ibid.

³² Chronicles, July 2, 1894, p 39.

Br. Peter Hosinski, C.S.C., the first Brother of Holy Cross assigned to Holy Trinity, was born to Polish immigrants in South Bend, Indiana on September 20, 1872, five years before Holy Cross established its first Polish parish in what was then a thriving and growing city. When what is today St. Hedwig Parish began its first grammar school, young Michael Hosinski attended classes there. At the age of 16, on December 8, 1888, he 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 an equivalent of two years was sufficed. Before completing even the first year of his novitiate, he was assigned to teach at St. Hedwig School with the Sisters of the Holy Cross. Peter taught the boys in the upper grades. In addition to his weekday assignments at St. Hedwig, he also taught catechism to children at the Polish mission at Terre Coupe, Indiana on Saturdays. One Sunday a month 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 novitiate requirement. It wasn't until December 30, 1897 that he professed vows in the Congregation of Holy Cross.³³

After arriving at Holy Trinity in 1893, Peter quickly became a popular and effective teacher. His many talents and strong personality were well received, and he quickly became one of the leaders of the parish. A popular speaker at parish events as well as in the neighborhood, he was frequently called on by families to help out when

³³ Machalinski, p. 21. *Province Review*, February, 1958, p 4. For a more complete biography of Br. Peter Hosinski, see "Br. Peter Hosinski, C.S.C., A Pioneer in Secondary Education," a paper presented at the Holy Cross History Conference, Holy Cross College, Notre Dame, Indiana June 16, 1995.

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 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.³⁴

The need to recruit and form capable teachers for the schools became a major concern of the Congregation of Holy Cross in the first decade of the twentieth century when few vocations were entering the brothers' society. Following the General Chapter of 1906, to which Br. Peter was a delegate, 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 of 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 the Provincial Rev. Andrew Morrissey frequent references are made to Br. Peter's role in recruiting especially Polish vocations to the community. In August, 1907, Br. Peter informed Fr. Morrissey that there would be 28 candidates ready to go to Watertown, of which five were his recruits.³⁵ 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.

³⁴ *Pamiętnik 100-letniego Jubileuszu Parafii Sw. Trojcy*, Chicago, 1973, no page number.

³⁵ Hosinski to Morrissey, August 28, 1907.

For the next decade almost every letter from Holy Trinity to the Provincial at Notre Dame would include a plea for additional personnel, sometimes necessitated by increasing enrollments, or frequently because someone assigned did not work out in the classroom. Each of these letters 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.

After the turn of the nineteenth century, there was a growing desire all across the United States to send young men to high school in preparation for a college or professional education. The only option to the few 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 no desire in any way to come under the 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."³⁶ 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 who would administer the high school. Fr. Michael Szalewski, Fr. Sylvester Sypniewski, and Br.

³⁶ Sztuczko to Morrissey, January 9, 1909.

Peter had openly disagreed as to who would have charge of the high 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. Both Fr. Sztuczko and Br. Peter, who is described as a personal friend of Fr. Morrissey assumed, that the brothers would administer the school. Fr. Sztuczko asked the Provincial to assure the brothers that "...it would be their school."³⁷ Apparently Morrissey complied with Sztuczko's request, and five days later the pastor assured 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.³⁸

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 its 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.³⁹

However, the excitement stirred by the Brothers opening the first high school in Fort Wayne in the fall of 1909 was perhaps the immediate cause for Holy Trinity High School beginning the next year in 1910. Br. Bonaventure Foley's interpretation of the immediate circumstances surrounding the school's opening was basically that Br. Peter

³⁷ Sztuczko to Morrissey, December 13, 1909.

³⁸ Sztuczko to Morrissey, December 18, 1909.

and Fr. Sztucko 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 in 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. With increasing numbers of priests and brothers assigned to the parish, the rectory was overhoused. The natural solution was to provide a separate house for the brothers, which also could be used for establishing the high school.⁴⁰

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 assemble 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 that would be 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.

³⁹ Machalinski, p 20.

⁴⁰ Machalinski, p 21.

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 Gurka. Tuition was set at one dollar a month. Of the first twenty-five students, four would become medical doctors, two attorneys, and one a priest.⁴¹

In 1917, after having served as principal of the new high school for seven years, and having completed twenty-four years at Holy Trinity, Br. Peter would ask to be relieved of his administrative 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, then the high school. The second was his health. Although only in his middle forties, he apparently had suffered from the stress brought on by long hours and endless personnel problems. He was convinced that his work in the new high school was accomplished and that someone with more formal education might be selected to follow him as principal. There were several younger, and he thought more capable brothers who had also been instrumental in the founding of the school, who he was convinced would be better prepared to carry the school forward. In response to a Circular Letter of the Superior General, Fr. Gilbert Francais requesting American religious to volunteer to go to India, Br. Peter offered himself as an excellent candidate for the foreign missions and agreed to take the foreign

⁴¹ *Srbrny Jubileusz, Swietej Trojcy, 1910-1935*, Chicago, 1935, p 17.

mission vow immediately.⁴² His choice to succeed him as principal and superior of the brothers was Br. Maximus Czyzewski.⁴³

Br. Peter remained in India from 1917 until 1923. In 1923 he was assigned to Portland where he taught arithmetic, and was remembered for the "...the splendid drilling he gave the pupils in mental arithmetic."⁴⁴ In 1924 he returned to Holy Trinity Parish where he served as parish secretary. In 1929, he was assigned to serve as treasurer at St. Edward's, and in 1934 returned to Notre Dame where he worked in the Purchasing Office and the Bookstore until 1936. In 1936 he returned to the high school where he was the Prefect of Discipline, taught four classes of Polish and catechism, and in his "free time" recruited students for the high school. At the end of the school year in the spring of 1937, he was to leave Holy Trinity for the last time. Returning to Notre Dame he was assigned to keep books at Holy Cross Seminary where he would live until 1949, when he was assigned to Holy Cross House where he died on December 29, 1958 at the age of eighty-seven.

Undoubtedly Br. Peter played an important role in the development of Holy Trinity High School and in a larger sense the teaching brother in the Congregation of Holy Cross. He entered the community in an age when the teaching brother had hardly finished more years of school than the pupils he taught. Mid point through the twentieth century, he died in an era that was very different than the one he had experienced upon entry into the community. By 1950, the Brothers of Holy Cross had distinguished themselves as teaches, operating numerous secondary schools all over the United States.

⁴² Hosinski to Morrissey, February 20, 1917, March 15, 1917, July 2, 1917, and also see Hosinski to Francais, July 10, 1917

⁴³ Hosinski to Morrissey, July 5, 1917.

What had begun as a very small operation in 1910, when Holy Trinity High School began, would develop into a Holy Cross System of Secondary Schools recognized for excellence in the faculty and students who were part of those institutions. Br. Peter was a pioneer among the teaching brothers, and to him and a host of several other brothers who spent their years in the Polish-American apostolate, we owe a great deal of thanks and respect. Among those pioneers, several others need to be identified and singled out: Br. Maximus Czyzewski, C.S.C., Br. Victor Czerwinski, C.S.C., Br. Theophilus Machalinski, C.S.C., and Br. Stanislaus Rusilowski, C.S.C. are equally as impressive for their many contributions to Holy Trinity Parish and to its schools as well as to many other educational apostolates of the Brothers of Holy Cross.

Br. Maximus Czyzewski spent 54 of his 63 years of religious life at Holy Trinity Parish. Born in the Russian sector of Poland in 1881 near the village of Mirosław where the Sztuczko's and other Czyzewski relatives lived, he came to the United States to his Uncle, the Rev. Valentine Czyzewski, pastor and founder of St. Hedwig Parish in South Bend in the fall of 1896. A younger sister came with him to this country who would become a Sister of the Holy Cross. On January 19, 1897, he became a brother postulant in the Congregation and received the habit on August 15 that same year. Two years later, August 15, 1899, he made religious profession and on March 19, 1907 pronounced his final vows.

After taking first vows, he taught at St. Hedwig Grade School in South Bend, Sacred Heart College, Watertown, Wisconsin, the Old Cathedral School in Fort Wayne, Indiana, and spent three years working at the Notre Dame bookstore. He was assigned to Holy Trinity Grade School in 1907, and when the high school opened in 1910, he would

⁴⁴ *Province Review*, February 1959, p 4.

teach Polish and Latin there until he became principal in 1917. He served a total of nine years as principal from 1917 until 1920 and then from 1928 until 1934. His administration is remembered for his efforts and persistence in securing the schools accreditation with the North Central Association of Schools and Colleges, a major accomplishment in this era.⁴⁵ His second term as principal was affected by the Great Depression when enrollments plummeted to levels that barely supported the faculty and programs that were in place at the time.

After stepping down as principal of the high school, Br. Maximus would continue teaching as well as writing numerous Polish literary pieces in the form of poetry, plays, and historical sketches that were the occasions for school and parish celebrations.⁴⁶ The influence of this man on both Holy Trinity schools as well as the parish was amazing. Besides Fr. Sztuczko, there is perhaps no one else who influenced more students and parishioners than Br. Maximus in the fifty-four years he lived and worked there. His quiet, unassuming, humble and tender personality were known to countless Trinitarians as he taught, administered, and guided thousands of students over the course of his career.

A man, whose career began with little formal education, Br. Maximus spent countless summers and evenings taking courses at Notre Dame, Loyola and De Paul Universities to complete his bachelors degree. Well into middle age, he would still spend his summers and evenings taking classes so that he could fulfill the licensure requirements for high school teachers and administrators. Fortunate to have spent more than fifty continuous years at Holy Trinity High School, he was able to celebrate its

⁴⁵ Machalinski, p 24-28 and 31-33.

golden jubilee in 1960, as the only Holy Cross religious who had witnessed the entire development of this school's first half century of existence. In 1961 he retired to Columba Hall on the Notre Dame campus where he died in October 1963.

Br. Victor Czerwinski was another of these pioneers who would spend forty-seven of his fifty-two years of religious life at Holy Trinity. He was born on October 10, 1881 in Grand Rapids, Michigan to immigrant parents and spent his early years at St. Mary's Parish School. Without going to high school, he worked for several years in the fast-growing furniture factories in Grand Rapids before entering the community as a brother postulant in 1905. He completed his novitiate, made his profession of vows and immediately spent the next two years until 1909 as the assistant to the novice master at Notre Dame. In 1909 he was assigned to prefect in Brownson Hall on the Notre Dame campus, and in the summer of 1910, when the high school opened, he was assigned to Holy Trinity. For the remainder of his life—save a single year he spent in New Orleans—he would remain at Holy Trinity until his death on August 11, 1958.

Following in the steps of Br. Maximus, he too would spend countless summers and evenings taking classes at Notre Dame and at Loyola University in Chicago to complete the requirements for his bachelor's degree that he received in 1926 and his Master of Science degree in 1933.⁴⁷

A man of duty, great faith, strong convictions, and loyalty, Br. Victor was perhaps more dedicated to his students and superiors than any other individual who worked at Holy Trinity. He managed to bring the school through the last days of the Great Depression when more than half the students could not pay their tuition. Many who lived

⁴⁶ *Parafia Sw. Trojcy, 1893-1943*, p 92.

⁴⁷ Machalinski, p 33-34.

and worked with him recall him as an extremely conscientious teacher whom well into his sixties after many years of teaching general science still spent time every evening preparing his classes before doing anything else.

Br. Theophilus Machalinski was another of those stalwarts who spent a major portion of his apostolic life at Holy Trinity High School. A native of Erie, Pennsylvania, at the age of 14 he responded to one of Br. Peter's recruiting trips and made application to the community. He arrived at Notre Dame in 1907, received the habit on December 8, 1908, and upon completion of the novitiate year made first vows on the same feast day in 1909. Upon completion of his undergraduate degree at Notre Dame, he was assigned to teach at Holy Trinity High School in 1912. For the next ten years, he taught, moderated numerous clubs in both the parish and school, directed plays and musical programs—especially the glee club, and even coached several of the high school teams in basketball and baseball. In 1922 he was named principal and superior following the brief two-year term of Br. Eligius Janecki, who resigned the principalship and left the community.

In 1928, upon completion of his term as principal, Br. Theophilus and several other religious were assigned by the Superior General to begin missionary work in Eastern Poland for the purpose of recruiting young men to join the priests and brothers in their work with Polish immigrants in the United States. The mission was short-lived as Br. Theophilus quickly decided the mission was unworthy of their efforts and returned to the United States without the approval of the Superior General who had so carefully authorized this foundation. We can only imagine his explanations upon his return to the United States to the Superior General, and Brother Theophilus rarely spoke of this adventure. He spent most of the 1940s at the new high school in Long Beach, California,

and in the 1950s returned to Holy Trinity where he continued to teach and moderate the Young Christian Students. He was also at Holy Trinity High School for its golden jubilee and played an active role in writing the history of the school. He remained there until being assigned to Archbishop Hoban High School where he lived in semi-retirement through the 1970s. He lived well into his nineties, and was one of those rare religious who celebrated eighty years of vows in the community.

Well-prepared academically, Brother Theophilus earned both his bachelors and masters degrees at Notre Dame and early on in his teaching career distinguished himself as a master in the classroom. For several summers in the 1940s he taught methods courses to the Scholastic Brothers at Dujarie Hall.

When assuming the role of superior and principal at Holy Trinity in 1922, he was thirty-one years old and he describes himself as "...enthusiastic, working always at a high tempo and suffering from the defects of such a temperament." Fortunately for himself and those who worked with him, he had the strong support of Br. Maximus who was "...a strong advocate who with uncommon prudence controlled this enthusiasm." Likewise, Fr. Sztuczko and Br. George Biadiskiewicz—an inseparable companion—had the courage to warn brother principal of his failings.⁴⁸

Br. Theophilus' major contribution to the high school was overseeing the construction of the present high school building in his last two years of administration. The impressive four-story building that still very effectively serves as a superb facility was built between 1927 and 1929 for what seemed in the late 1920s to be an astronomical cost of \$543,000. When it opened at the beginning of the 1929-30 academic year, it housed the high school, the overflow of the grammar school, bowling alleys and

clubrooms for the men of the parish, an auditorium that seated 1,000 with stage facilities that could float three complete sets, and a cafeteria used not only for the grade and high school students but for weddings and banquets on weekends.⁴⁹ This impressive structure brought together the entire parish and was truly a statement that Holy Trinity Parish had not only been saved with the arrival of the Congregation of Holy Cross in 1893, but was prospering and thriving as one of the largest parishes in the Archdiocese of Chicago.

One other individual who completes this group of pioneers at Holy Trinity was Br. Stanislaus Rusilowski. Also a native of Grand Rapids, Michigan, he was born there in 1902, and in 1917 at the age of 15 became a brother postulate at Notre Dame. He made his first vows in 1919 and his final vows in 1924. He completed his undergraduate degree at Notre Dame in 1923 and was sent to Cathedral High School in Indianapolis where he taught for the next five years. In 1928 he was assigned to Holy Trinity where for the next twelve years he would teach, work in the library, and serve as the school's athletic director. In 1940, he succeeded Br. Victor Czerwinski as principal.⁵⁰

For the six years of his administration—corresponding to World War II—he grappled with low enrollments initially, and then burgeoning ones at the end of the war in 1945. Personally, he is described as a man of peace, wonderfully sympathetic, cooperative, uncomplaining—qualities attractive to his fellow teachers and students.⁵¹ He is best remembered for not only running the school, but bringing it into modern times while still quite capably directing that pioneering group of strong-headed, hard-working

⁴⁸ Machalinski, p 28

⁴⁹ *Parafia Sw. Trojcy, 1893-1943*, p 92-93.

⁵⁰ *Parafia Sw. Trojcy, 1893-1943*, p 97.

⁵¹ Machalinski, p 35.

Polish Brothers who had spent most of their teaching careers at Holy Trinity, all in a quiet unassuming manner.

When his term as principal and superior ended in 1946, he was assigned to St. Anthony High School in Long Beach, California and for the next ten years served there as vice principal. In 1956 he was appointed superior and principal at the high school in Monroe, Michigan, where he died at the age of 56 on August 14, 1958.

These men of the Congregation of Holy Cross were indeed founders and pioneers of this significant and long lasting educational apostolate. They were a unique bunch of individuals, to a person hard working, dedicated, and loyal souls to both the Congregation and to their fellow Poles among whom they worked for most of their lives. Br. Remigius Bullinger, as a young brother was assigned to Holy Trinity for the 1936-1937 school year, the same year Br. Peter returned to be on the faculty, and provides some colorful memories of Peter and the others,

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 Biadaskiewiz, 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 Univeristy 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 Holy Trinity.

Great times, gone for good. But let me recall 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.”⁵²

Br. Remegius’ observations summarize well the group of founders. Despite great differences, strong personalities, and a willingness to argue for hours about what they believed to be right, they were united to a fault when it came to their work and lives together. Thus is the legacy they have left for the hundreds of brothers who followed them and continue their work today on the Northwest side of Chicago.

⁵² Br. Remigius Bullinger, C.S.C., “Lasting Impressions, Peter Hosinski, A Note On,” April 24, 1995. These words can be found in the Midwest Province Archives.