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THE QUEEN'S GEMS



THE QUEEN'S GEMS

Short Lives of the Patron Saints of Poland

by

Rev. Claude E. Klarkowski, S.T.L.

of

Quigley Preparatory Seminary

Chicago, Illinois

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SAINTS CYRIL AND METHODIUS
APOSTLES OF THE SLAVONIC NATIONS

July 7

The two saintly brothers Cyril and Methodius, Apostles of the Slavs, were Greeks born in Thessalonica, an ancient city in Macedonia, located about 175 miles north of Athens, Greece. From Slavic colonists, who had settled in Macedonia at that early date, they learned the Slavic language, which they used later as priests in preaching the Gospel and winning whole nations for Christ.

St. Ignatius, the Patriarch of Constantinople, sent them first as missionaries to Bulgaria. St. Methodius is said to have painted a picture of the last judgment and presented it to King Boris of the Bulgarians with a suitable explanation. The ruler was so moved by the truth

expressed in the painting that he was converted to Christianity together with all his subjects.

Hearing of the apostolic success of the Saints among the Bulgars, Ratislaus, a Moravian prince, invited them to his realm in 863. The holy brothers gladly accepted his invitation to convert the Moravians.

Saint Cyril invented an alphabet adapted to the Slavic language, called after him the **Cyrillic** alphabet. St. Methodius translated the Bible into the language of the Slavs. They successfully introduced this language into the sacred liturgy. Some foreign bishops denounced them to Rome as violators of ancient practices and traditions. Pope Adrian II summoned the zealous brothers to Rome and, having heard their story with paternal kindness and sympathy, approved of their missionary work among the Slavs and consecrated them bishops. Both brothers swore solemnly that they would "adhere steadfastly to the faith of Blessed Peter and the Bishops of Rome."

Worn out by missionary toil, St. Cyril became seriously ill while at Rome and died there. The whole city turned out to pay public honor to this great Apostle of the Slavs in a huge funeral procession, which resembled a public triumph accorded to a great Roman general returning home after a glorious victory. He was buried next to Pope St. Clement I, whose body he and Methodius had brought to Rome, having found it during their missionary labors in the Crimea, where the holy Pontiff had been exiled and martyred.

Appointed Papal Legate to Pannonia and Moravia

ST. ADALBERT, MARTYR
FIRST APOSTLE OF POLAND

April 23

St. Adalbert is to the Poles what St. Patrick is to the Irish, and St. Boniface to the Germans — the first Apostle of their country. He was a descendant of an aristocratic Czech family. His mother was a sister of Dombrovka, the wife of Miecislaus, the first Christian ruler of Poland. He is known among the Slavic nations by his baptismal name *Vojtech* or *Wojciech*, and among other nations, by his Confirmation name *Adalbert*, which he chose in honor and memory of his beloved teacher, Archbishop Adalbert of Magdeburg.

After completing his studies at the cathedral school in Magdeburg, he received Holy Orders from the hands

of Ditmar, Archbishop of Prague. The unhappy death of this churchman made a lasting impression on the relatively young Adalbert. On his deathbed Archbishop Ditmar was tormented with dreadful remorse for having been too indulgent to the sheep entrusted to his care and more solicitous about honors and riches than their spiritual welfare.

Succeeding him to the see of Prague, Adalbert resolved to correct the errors of his predecessor. Barefoot and wearing a hairshirt, he entered the cathedral about to assume the difficult office of bishop. He often said, "It is easy to wear a mitre and carry a crozier, but it is an awful thing to render an account of the episcopal office to the just judge of the living and the dead." He practiced severe penances. His mortifications were extreme. He exhorted and instructed his flock with great zeal and devotion. He visited the sick and the poor in their homes, and the prisoners in their dungeons. All these efforts of the good shepherd, all this good example, seemed to be in vain. Half of the souls committed to his care remained immersed in idolatry. The others were Christians in name only. The holy and mortified life of their shepherd was to them "a stumbling-block and foolishness," to use the words of St. Paul.

Fearing in his humility that perhaps his own lack of zeal or virtue was an obstacle to their conversion, St. Adalbert went to Rome, resigned his bishopric and, with the Pope's consent, entered a Benedictine monastery with his brother Gaudentius. There it was noticed that

he always chose the last place and performed the most menial tasks.

After five years of monastic solitude he received orders from the Pope to return to Prague. He went obediently, but was able to win the Pope's permission for his eventual resignation should his work again meet with serious obstacles. Upon arriving in Prague he found a most deplorable state of affairs and, what was worse, received the tragic news that his enemies had murdered his whole family. With a broken heart he left the city, never to return.

First he went to Hungary to the court of Geyza, the first Christian ruler of that country, and baptized his son, the future St. Stephen.

Thence he went to Poland, where he was kindly received by Prince Boleslaus the Brave. Under his protection and with his generous support he went about the country spreading the light of Faith. At Boleslaus' wish and with the Pope's consent he became the Archbishop of Gniezno, the oldest episcopal see in Poland, the cradle of Polish Catholicism.

We sometimes see the White Eagle of Poland in pictures of St. Adalbert, because, according to Polish mythology, the White Eagle, which became the national symbol, had its nest in Gniezno (the very name of the city is derived from the word **gniazdo**, meaning a **nest**).

After a few years of apostolic work in Poland, St. Adalbert undertook the task of evangelizing the Prussians. In the neighborhood of Koenigsburg, while

offering Mass in one of the groves sacred to the pagans, he was attacked by pagan Prussian priests and pierced with seven spears. This martyrdom took place in 997. King Boleslaus the Brave ransomed his body from the Prussians for its weight in gold. It rests today in a magnificent tomb in the Gniezno cathedral.

St. Adalbert is thought to be the author of the celebrated song: **Boga Rodzica (Mother of God)**, which the Polish knights used to sing in honor of Our Lady when they engaged in battle.

The present Primate of Poland, Cardinal Stefan Wyszynski, is a successor of St. Adalbert, the Martyr, as Archbishop of the primatial see of Gniezno.



Five Holy Martyrs of Poland

THE FIVE HOLY MARTYRS OF POLAND

November 12

Sometimes the Five Holy Martyrs of Poland are referred to as the **Five Holy Polish Brother Martyrs**. Strictly speaking, however, they were not brothers by birth, nor were they all Poles. Benedict and John came to Poland from Italy at the invitation of King Boleslaus the Brave, and settled in a hermitage in Western Poland near the confluence of the Obra and the Warta Rivers. They were anchorites or hermits observing the rule of St. Benedict. They came from a Benedictine hermitage in Ravenna, which was later reformed by one of their former fellow-hermits, St. Romuald, the founder of the Camaldolese monks. This happened after their death, hence it is not correct to reckon them as members of the Camaldolese Order, as some writers do.

Later two Poles, Isaac and Matthew, joined them as novices, and a lad, Christinus, who served them as cook. They lived in great brotherly love and harmony, having "one heart and one soul," as a certain writer described them. It was their fervent desire to preach the Gospel in Poland, and they were awaiting permission from Rome.

Meanwhile, to alleviate their great want, King Boleslaus sent them a considerable sum of money, asking them to pray for him. But the holy hermits immediately returned the money through a sixth companion, Barnabas, wishing to remain in perfect poverty. Later some bandits from that vicinity found out about the royal gifts and attacked the holy hermits during the night of the 11th of November, 1003. Not finding the money, they murdered them in anger. Thus they died, keeping faithfully the vow of evangelical poverty on the path of higher perfection.

SAINTS ANDREW AND BENEDICT
BENEDICTINE HERMITS

July 21

Saints Andrew and Benedict were born of peasant stock.

They are venerated more widely in Slovakia and Hungary, where they lived as hermits, than in Poland, their native country.

They were born about the year 978. From early youth they were bound by ties of holy friendship which lasted to the end of their lives. God-fearing and religious from childhood, they helped their parents in the farm work, plowing, sowing, harvesting and tending the sheep and horses. In short, they were dutiful and obedient sons.

When they grew into strong and manly youths,

they tenderly bade farewell to their parents, for Christ, Who had said, "He that shall not leave father and mother for my sake, is not worthy of me," was calling them. They went to seek God and live a life hidden from the world, completely detached from earthly interests, a life of union with God through prayer and contemplation.

They settled in an inaccessible spot under a rocky mountain in the province of Chacow. Andrew and his comrade Benedict were the first Polish hermits. It is remarkable that already in the first years of Christianity in Poland, there were true contemplatives. Undoubtedly, the spread of the Faith in Poland in those early days is to be attributed in a great measure to the prayers of these holy men.

Some time later Andrew and Benedict, on the advice of a holy priest, decided to join some monastery, where, under the guidance of a superior, they might practice obedience and make greater progress in the spiritual life. This priest advised them to go to a Benedictine monastery near Nitra, Slovakia, governed by the saintly abbot Philip. At that time Nitra was under Hungarian rule. The Saints felt that in Hungary and Slovakia they could do more for the spread of the Faith, because those regions were just beginning to be evangelized.

Having tested their vocation by a novitiate lasting two years, Philip knew that they had a true vocation to the eremitical life and permitted them, at their request, to retire to a forest near the monastery and there live as hermits. Some of the monks of that community re-

mained in the monastery, while others were scattered through the forests and deserts that encircled it, keeping contact, however, with their superiors and brethren in the monastery.

In their forest hermitage Sts. Andrew and Benedict spent many years and with God's grace performed extraordinary penances. The oral tradition of the Slovak peasant folk has handed down details of the various severe penances practiced by St. Andrew.

He is said to have eaten only raw vegetables all year round. Only on rare occasion did he eat a little bread. Three days a week he abstained from all food. At the beginning of Lent he used to take to his hut forty walnuts, eating one a day, and nothing more. After a day's work of chopping wood for the monastery and intense prayer, instead of sleeping he would doze all night perched on a high, inconvenient tree stump.

After his death, when the monks removed his clothing, they noticed a thick copper chain, which, because of constant wearing, had cut so deeply into the flesh that it would not have been noticed, had not the buckle, which was rather large, protruded from the flesh.

"These incredible mortifications," says a certain writer, "which seem to be pure phantasy, have proved how great is the grace of God, which, overcoming carnal nature, is capable of transforming a man into an angel."

A certain holy Capuchin in his biography of St. Andrew makes this observation: "Some excuse their carelessness in observing the Church's laws concerning fasting

ST. STANISLAUS, BISHOP-MARTYR

May 7

St. Stanislaus, martyr and champion of Christian morality, was born in the diocese of Tarnow in Poland. His wealthy and pious parents built and endowed the church of St. Magdalen on their ancestral estate. They were childless for many years, but finally, after unceasing prayer, were blessed with a baby boy, Stanislaus, whom they dedicated to God from infancy.

After completing his studies in Gniezno and Paris, the holy youth distributed his possessions among the poor and received Holy Orders at the hands of Lambert, Bishop of Cracow, whom he devotedly served after ordination as a chaplain, winning the love and confidence of all the diocesans. After Lambert's death they received Stanislaus

enthusiastically as their bishop. In this capacity he embraced the sick and needy with loving care, erected many churches and chapels and visited the remotest corners of his extensive diocese.

The unpleasant duty of admonishing and rebuking the ruling monarch, Boleslaus the Bold, fell to St. Stanislaus. Boleslaus was a courageous warrior, but a violent man, morbidly ambitious and sensual.

When all his pastoral admonitions were of no avail and Boleslaus continued to live in scandalous adultery, with no thought of reforming his life, St. Stanislaus was compelled to excommunicate him from the Church in order to bring him back to his senses. Although the whole nation was shocked at the immoral life of the king, none of the lords or nobles dared to admonish him. The bishop of Cracow alone, as guardian of the purity of morals, did not hesitate to reprove the sinful monarch, and, like another John the Baptist, exposed himself to royal wrath. Enraged by this reproof, which he considered an insult to his regal majesty, the proud king commanded his soldiers to kill the holy bishop. When they drew back with horror at so inhuman an order, the king with his own hand slew him at the altar, May 8, 1079. The whole nation was horrified at this unheard of sacrilege and reacted so strongly that Boleslaus was compelled to flee to Hungary as early as September of that same year.

When miraculous cures began to multiply at the tomb of the martyr, Pope Innocent IV raised him to the altar, proclaiming him Poland's principal Patron. The

ST. FLORIAN, MARTYR
PATRON OF FIREMEN

May 4

St. Florian, a Roman martyr, is numbered among the Patron Saints of Poland. When frequent fires were spreading in Poland, causing much damage and suffering, King Casimir the Just sent ambassadors to Pope Lucius III in 1184 to request relics of some Martyr who could be invoked against the scourge of conflagrations. The Pontiff graciously presented them with the relics of St. Florian, which the king received with much solemnity. One of the arms of the Martyr was enshrined in a special chapel dedicated to his honor, and the rest of the relics were placed in the cathedral church in the Wawel Castle in Cracow, where they remain to this day. Through all

these centuries Poles have had great devotion to St. Florian and consider him one of their special Patrons.

St. Florian is said to have been an officer in the army of Emperor Diocletian. He was stationed in Noricum, modern Austria. When he was accused of being a Christian he bravely admitted that he was a follower of Christ. Refusing to offer sacrifice to pagan gods, he was ordered by Aquilinus, procurator of Noricum, to be cast into the Ens River with a millstone tied to his neck. Over his grave in Upper Austria a chapel was built and later a celebrated Augustinian monastery was erected. His relics were removed to Rome and later to Cracow.

St. Florian is the Patron of firemen. He is usually depicted extinguishing a fire with a bucket of water.

distributing generous alms to the sick and indigent. Daily she fed thirteen beggars at her table, waiting upon them personally. The needy came to her palace from all quarters, and she sent none of them away empty-handed. She was a kind and solicitous mother to her servants, personally teaching them their catechism and preparing them for the reception of the sacraments. She detested gossiping and slander.

A certain Polish historian thus describes St. Hedwig: "She was a most remarkable woman for those times. She was full of unusual pity for all who have succumbed in the struggle for existence, that is, beggars, the ill, and prisoners. At the same time she was intelligent and educated, a *litterata*, that is, acquainted with the Latin language and literature. A woman with such qualities of heart and mind must have exerted a salutary influence in the court of the Silesian duke...."

God did not spare Hedwig bitter trials. We will mention only one. Her beloved son Henry, called the **Pious**, fell on the field of battle as leader of the Christian army fighting the Tartars at Lignica (1241). Although she knew by a special revelation that her son would perish in battle, yet, without hesitation, she sent him to war as soon as the Tartars invaded Poland.

When he was slain, she again received a revelation from heaven. "My son," she exclaimed, "has flown from me like a bird on the wing. I shall not see him again in this life."

When the courier announced to her the death of

Henry, she said with Christian resignation: "Such is the will of God. Whatever pleases Him is also pleasing to me. I thank God for giving me such a son. He loved me and honored me all his life. Never did he cause me the slightest displeasure. I wished to have him with me a little longer, but now I rejoice with my whole heart that, by shedding his blood in a holy cause, he has merited to be united with God in heaven."

After the death of her husband, Hedwig retired to the convent of Cistercian nuns at Trebritz, which she had endowed. There this valiant and holy woman ended her earthly pilgrimage on the 15th of October, 1243. During her canonization by Pope Clement IV in 1267, a blind woman miraculously regained her sight through Hedwig's intercession.

canon law. Upon his eventual return to Poland he was ordained priest and shortly thereafter was appointed canon of the Cracow cathedral by his uncle, Bishop Ivo Odrowoz. With him he journeyed to Rome on diocesan business, and there he had the pleasure and privilege of meeting Saint Dominic de Guzman, the holy Spanish priest and founder of the Order of Preachers. Charmed by the holiness of the saintly founder and by a miracle of raising a dead man to life performed by Dominic during Hyacinth's stay at Rome, the young Polish priest conceived a strong desire of joining the order founded by so holy a man. St. Dominic gladly accepted the young Pole, whose very countenance radiated an unearthly holiness, and invested him and his brother Ceslaus and several young travelling companions with the white Dominican habit.

After they completed their novitiate at St. Sabina's, St. Dominic sent them back to Poland. Along the way, as true Friars Preachers, they preached the word of God, converting many lukewarm souls to a fervent service of God. They stopped for a while at Friesach in Carintia, where St. Hyacinth established the first Dominican monastery north of the Alps. At Prague he founded another monastery and likewise won many souls to Christ by his fiery sermons. By establishing monasteries at various points during his missionary journeys, which lasted through most of his life, he assured for the holy work, which he had begun in those places, a continued and sustained existence.

When he finally arrived at Cracow, he established

there in 1222 the first Dominican monastery in Poland, adjoining the Church of the Holy Trinity. Here he trained countless Polish Dominicans and sent them to the four corners of Poland to preach the word of God. He also wandered about the country with his spiritual sons, conducting missions in towns and villages and setting up monasteries.

Next he crossed the sea to Sweden and Norway to preach Christ's Gospel and inflame Scandinavian hearts with the love of God. After that he went to Ruthenia and penetrated as far as Kiev, where he established a Dominican monastery near the church of the Irish Benedictines, who had already settled there.

It happened that while saying Mass in Kiev one day, he received word that the savage Tartar hordes under Genghiz Khan unexpectedly descended upon the city laying it waste with fire and sword. He finished Holy Mass and then took the monstrance with the Blessed Sacrament and was going to flee from the burning city, when suddenly he heard a voice saying: "Hyacinth, you take my Son; but will you leave me behind?" And so he also took the statue of our Lady and dryshod crossed the Dnieper River. In memory of this event St. Hyacinth is often represented carrying a monstrance in one hand and a statue of the Blessed Virgin in the other.

In 1231 he undertook his longest missionary excursion. It took him to central Asia, Tibet and China, where for a long time there remained vestiges of the Christianity planted by him. He was, indeed, one of the greatest, if

ST. JOHN CANTIUS
PRIEST-EDUCATOR
UNIVERSITY PROFESSOR

October 20

St. John Cantius was born in 1390 near the little town of **Kanty** in Poland (pronounced **Cantius** in Latin and in English). From his earliest days he was distinguished by a remarkable devotion to Christ and His Blessed Mother.

At the age of sixteen he was sent to the famous University of Cracow, where he was a brilliant student and received all the lower academic degrees and finally the doctorate in sacred theology with highest honors.

The story has come down that once as a young student at Cracow he heard, during dinner, a beggar-man cry through the window: "A bit of bread for the love of Jesus!" He sprang up and took him what he was eating. "Why did you keep nothing for yourself?" asked the more "reasonable" students. John blushed, hung his head, and there was his dinner, as before, on the table!

In memory of this, till Poland was dismembered, a portion was daily set aside in that University for some poor man. The Vice-Rector would cry as he led a poor man into the dining hall: "A poor man comes!" And the Rector made answer: "Jesus Christ comes!" And the beggar was served, and then only the students might begin their meal.

Throughout his long life St. John Cantius had great compassion on the poor. As a professor in the University of Cracow, his own Alma Mater, where he was loved and respected by all his students, he distributed all his modest earnings among the poor. Frequently he would even give away his shoes to some poor beggar and return home barefoot, carefully covering his feet with his cassock, lest anyone notice it.

One early morning a little servant-maid had gone to a Cracow market to sell milk. She dropped the pitcher, and the milk streamed into the street. She sat down and cried. Carriages rolled by to Mass, but no one attended to her. Suddenly an old priest stood near her.

"Go and fill your pitcher at the river."

"But it's broken!"

"Look at it," he said smiling gently. And, lo! it was intact. Off to the river she ran, dipped the pitcher and drew forth — fresh milk.

St. John is said to have performed many such graceful miracles during his walks through the streets of Cracow.

ST. CASIMIR
PATRON OF POLISH YOUTH

March 4

St. Casimir was the son of King Casimir of Poland and of Elisabeth, an Austrian princess. His grandfather, Ladislaus Jagiello, Grand Duke of Lithuania and later King of Poland, started the celebrated Jagellon dynasty and was instrumental in bringing about the Christianization of Lithuania.

St. Casimir was reared under the watchful, loving eye of the wise and saintly queen Elizabeth, called the "Mother of the Jagellons." He was educated by such excellent tutors as John Dlugosz (Longinus), Canon and Chronicler, St. John Cantius, a professor at the Cracow University, and also the learned Italian scholar Filippo Buonaccorsi.

Lutheran, named Kimberker. However, they continued to attend classes at the Jesuit house.

Paul, sad to relate, was very worldly. He was fond of entertainments, feasts and drinking parties. Now that they lived in a private house he was free from all surveillance. The tutor Bilinski, instead of notifying Paul's father of his escapades, went along with him and led the same light-headed, frivolous life as Paul.

The austere and innocent life of Stanislaus irritated and galled them. In revenge they mocked and ridiculed him, pushed him around and persecuted him in various, trying ways. They even struck him when they returned a litle tipsy late at night.

Such mistreatment undermined Stanislaus' physical and mental strength to such a degree that he fell seriously ill. When he begged Paul and Bilinski to bring him a priest, they refused. They remembered that the fanatical owner of the house rented them the rooms on one condition: that no priest would ever be allowed to visit them.

Abandoned by his intimates, the poor lad turned to St. Barbara, Patroness of a happy death. She appeared with two angels, and one of them gave him Holy Viaticum. The Blessed Virgin also appeared to him and placed the Infant Jesus in his arms. She bade him enter the Society of Jesus. Immediately the youth regained his strength.

But he had to surmount many difficult obstacles before he was allowed to enter the Order. The superiors in Austria hesitated to admit him into the Society. They

feared that his proud and powerful father would resent his son's becoming a humble religious and would take revenge on the Society for admitting him, by bringing about the expulsion of the Jesuits from the kingdom of Poland, where they had recently established themselves.

At the advice of Father Anthony, a Spanish Jesuit, Stanislaus set out on the long and exhausting journey to Rome. He went on foot, carrying a traveler's staff, wearing beggar's garb and begging for food along the way. Paul and Bilinski began to pursue him, when they noticed his absence a few hours after his departure, but failed to overtake him and gave up the chase. Now that he was gone they were sincerely sorry for being unkind to him, and they dreaded his father's punishment for not watching the boy.

Stanislaus sojourned three weeks in the Jesuit house at Dillingen, in Bavaria. The superior of the house, St. Peter Canisius, put him to work in the kitchen. The young Polish nobleman was so humble, industrious and obedient that St. Peter was edified and sent a very favorable report on him to the Superior General in Rome.

With two young Jesuits as companions St. Stanislaus was sent off on his long journey to Rome. In the autumn of 1567 he safely reached the Eternal City, where another future Saint, Francis Borgia, the General of the Society of Jesus, admitted him into the novitiate. Stanislaus was then seventeen years old.

In the novitiate he amazed everyone by his consistent cheerfulness, obedience and fervor. His love for the

less of his own safety he went to meet them only to plead with them not to harm the members of his household. He fell under the blows of an axe and clubs on November 12, 1623, forgiving and blessing his murderers.

Of the many miracles which happened through his intercession perhaps the greatest was the conversion to the true Faith of all his murderers. Even his greatest enemy, the schismatic bishop Smotrycki, became a fervent Catholic.

Pope Pius IX canonized St. Josaphat in 1867, and Pope Leo XIII extended his feast to the universal Church in 1882. His relics, found in 1915 during the First World War in the town of Biala Podlaska, were transferred the following year to the Byzantine Rite Church of St. Barbara in Vienna, Austria.

Lady in Warsaw. People came from all parts of the capital to hear his eloquent, inspired sermons. After that he was sent to Lithuania as a missionary, where he labored hard to repair the damage done by the defection from the Faith of Prince Radziwill. The sons of the old prince, who had become a Calvinist, realized their father's mistake and, after his death, did everything in their power to win back the souls he led astray. They helped and encouraged St. Andrew in every possible way.

Next God called St. Andrew to a field of labor on which he was to meet a martyr's death. In Eastern Poland, especially in the vicinity of Pinsk, a terrible schism was spreading like a plague, a real menace to the true Faith. There was need in that region of valiant, selfless priests who would confirm wavering Catholics in the Faith, guard them against defection and bring back those who had fallen away. Thither was St. Andrew sent by his superiors. He gave himself so completely, so wholeheartedly to the apostolic work that he was called a "hunter of souls" not only by Catholics but even by the schismatics.

He wandered through the poor, muddy villages of Polesia, an impoverished, war-torn district, sparsely populated by unfriendly, suspicious folk, who often treated him with derision and contumely, which he bore patiently, rejoicing that he could suffer with the outraged Savior.

This brave apostle sowed the seed of evangelical truth not with fire and sword, but with the catechism and crucifix in hand. His sacrificial toil brought abundant

fruit. Angered at his success the enemies of the Cross resolved to destroy him and waited for an opportunity to carry out their wicked plan.

On May 16, 1657, the inevitable and long desired hour of martyrdom struck for St. Andrew. A gang of schismatics apprehended him on the road to Janow, tied him to their horses and dragged him to that town, where they brutally murdered him.

They drove sharp slivers under his fingernails, tore the skin from his head, chest and shoulders, cut off his lips, nose and ears, gouged an eye, tore out his tongue through a hole which they dug in the back of his neck. Finally they finished him off with the blow of a sabre. Little wonder then, that Pope Benedict XIV exclaimed during his beatification process: "There nas not a greater martyr in our times than Andrew Bobola, the Pole!"

Pope Pius XI canonized St. Andrew on Easter Sunday, 1938. His body, incorrupt to the present day, was venerated for many years in the city of Polotsk. The Communists took it to Russia and profaned it by placing it in a medical museum in Moscow, where it was found by two American Jesuits, Fathers Walsh and Gallagher, who were serving on the Papal Relief Commission to Russia during the famine in 1922 and 1923. After many difficulties they succeeded in getting permission from the Russian authorities to remove the body of their fellow-Jesuit to Rome. Thence it was solemnly taken to Poland and now rests in the chapel of the Jesuit house on Rakowiecka Street in Warsaw.

but pious mother brought him up in a pious manner. When he was a little older he began to learn the baker's trade, at the same time taking his preparatory studies for the priesthood. He was always most devoted to Our Lady. Daily he recited the whole rosary. In his youth he spent a few years as a hermit near Znaim and Tivoli. After that he joined the Order of the Most Holy Redeemer (Redemptorist Fathers). St. Alphonsus Liguori, founder of this order, foretold that he would become an instrument of God's glory in the northern countries. This prophecy was fulfilled, as subsequent events have proved.

Shortly after his ordination he arrived at Warsaw. Here he established the first monastery of his order next to the Church of St. Beno, which was entrusted to his charge. For this reason the Redemptorists were at first called **Benonites** in Poland. By his sermons and good example he effected much good in the city. He established orphanages and schools for indigent youth. He went about the city begging alms for his institutions, often receiving, besides alms, insults and derisions. His zeal and that of his confreres produced many conversions among the Protestants, Jews and indifferent Catholics of Warsaw.

In 1808 Masonic machinations in the government of the Grand Duchy of Warsaw brought about the expulsion of the Redemptorists from Poland. St. Clement went with his fellow-religious to Vienna, where he spent the last twelve years of his life, winning more souls for Christ. He died March 15, 1820, rich in merits as the Apostle of two capitals, Warsaw and Vienna. Pope St. Pius X numbered him among the Saints.

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