

# Jadwiga Zamoyska née Działyńska's way to holiness\*

## Droga Jadwigi z Działyńskich Zamoyskiej do świętości

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**Abstract:** Jadwiga Zamoyska was born on 4<sup>th</sup> July 1831 in Warsaw. As a married noble layperson she elaborated a very original educational system based on the Gospel and Catholic catechism, which was approved by the Popes Leo XIII and Pius X. In 1882 this system was successfully introduced into practice in her famous school for young women. Thousands of them graduated from the school being very well prepared for housework and family life. The school functioned first in Kórnik and then in Zakopane till 1948. Jadwiga Zamoyska died on 4<sup>th</sup> November 1923 in Kórnik with the reputation of holiness. In 1931 the process of her beatification was inquired by the Archdiocese of Poznań, however it was interrupted in 1939. After decades the process was resumed in 2012 by the Poznań Archbishop, Stanisław Gądecki.

**Keywords:** Jadwiga Zamoyska; Servant of God; layperson; Catholic school for women; Archdiocese of Poznań

**Abstrakt:** Jadwiga Zamoyska urodziła się 4 lipca 1831 roku w Warszawie. Jako zamężna świecka szlachcianka opracowała bardzo oryginalny system wychowawczy oparty na Ewangelii i katechizmie katolickim, który został zatwierdzony przez papieży Leona XIII i Piusa X. W 1882 roku system ten z powodzeniem wprowadzono w życie w jej słynnej szkole dla młodych kobiet. Tysiące z nich ukończyło szkołę będąc bardzo dobrze przygotowanymi do prac domowych i życia rodzinnego. Szkoła funkcjonowała najpierw w Kórniku, a następnie w Zakopanem do 1948 roku. Jadwiga Zamoyska zmarła 4 listopada 1923 roku w Kórniku w opinii świętości. W 1931 roku o proces jej beatyfikacji zabiegała archidiecezja poznańska, jednak został on przerwany w 1939 roku. Po dziesięcioleciach proces wznowił w 2012 roku arcybiskup poznański Stanisław Gądecki.

**Słowa kluczowe:** Jadwiga Zamoyska; służebnica Boża; osoba świecka; szkoła katolicka dla kobiet; archidiecezja poznańska

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It is an art to die for your country,  
but the greatest art is to live well for it.

*card. Stefan Wyszyński, Primate of Poland*

## Introduction

On July 4, 1831, when the November Uprising was drawing to a close, Jadwiga, the third child of Gryzelda Celestyna née Zamoyska and Tytus Działyński, was born in the Zamoyski Blue Palace in Warsaw. Jadwiga's father fought in the uprising, which had a significant impact on the fate of the family. For his participation in the uprising, Tytus Działyński was sentenced in absentia by the Russian authorities to the death penalty and confiscation of property in the Kingdom of Poland, and the Prussian authorities imposed sequestration<sup>1</sup> on the Kórnik property<sup>2</sup>. The difficult financial situation, or even poverty, experienced by the family after the uprising in Galicia, until the Prussian authorities removed the sequestration from the property, affected Jadwiga's health throughout her later life.

Despite her frail health, Jadwiga was characterized by extraordinary fortitude, and her intellect aroused universal admiration already in childhood. She formed her worldview as a child, first under the influence of a deeply religious mother, and then in contact with her beloved, albeit positivist, father. Regaining the Kórnik property after years of lawsuits and the family's return to Kórnik in 1845 gave Jadwiga an additional opportunity for intellectual development in the following years by using the rich library collection. However, these were not very useful books for a young person, because among the authors she read were mainly Jean Jacques Rousseau, Jules Michelet, David Hume and Constantin Volney. Years later, she wrote about it, 'I devoured all those works that breathed the spirit and impiety of the 18<sup>th</sup> century. [...] It got to the point where I don't even know if and what I believed'<sup>3</sup>.

A significant influence on the upbringing and spiritual formation of Jadwiga in childhood was also exerted by Anna Birt, an Englishwoman and a Protestant. It was to this beloved teacher, and later friend, that Jadwiga owed, among others, a true love of Scripture and a deep, analytical knowledge of it<sup>4</sup>.

As the years passed, young Jadwiga developed a concept of life as a service to God, the homeland and other people, a service to the point of forgetting about oneself. In 1852, under the influence of her family, she undertook marriage and

<sup>1</sup> The word 'sequestration' in the old sense meant the seizure of property for the benefit of the state treasury (see: *Słownik wyrazów obcych*, Warszawa 1967).

<sup>2</sup> S.K. Potocki, B. Wysocka, *Tytus Działyński*, Kórnik 2014.

<sup>3</sup> *Jadwiga Zamoyska w domu rodzinnym i na emigracji. Wspomnień część 1*, eds. E. Bątkiewicz and M. Biniś-Szkopek, [Kórnik] 2013, p. 109.

<sup>4</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska (1831–1923). Życie i dzieło*, Poznań 2011, p. 61.

family tasks, marrying her uncle Władysław Zamoyski, a hero of the November Uprising, by papal dispensation. It was he, a man of deep faith, who became Jadwiga's next guide on the path of spiritual development, '[...] in long correspondence he molds the soul of his young fiancée, cleanses the dust of unbelief from the 18<sup>th</sup> century, exercises in the love of God and the Church, in love of all fellow human beings, good and bad, rich and poor'<sup>5</sup>.

The crucible in which Jadwiga's steadfast faith, combined with absolute trust in God's mercy, burned like a precious metal, was also the tragic experiences she had: the death of her one-year-old daughter Maria in 1858, the miscarriage of the fifth child in 1867, the death of her husband in 1868 year, followed by the death of her younger son, Witold, in 1874<sup>6</sup>.

In those difficult years, she found strong spiritual support from French Oratorian priests. Jadwiga met them while her husband was still alive, establishing close contacts with many prominent priests of this congregation; among them was Fr. Adolphe Perraud, later a cardinal. Jadwiga's confessors and spiritual directors came from among the oratorians, and they also greatly supported her in the implementation of the decision to establish a school of Christian life for the laity and worked in it throughout its existence<sup>7</sup>.

## 1. A life's work

Jadwiga Zamoyska achieved her ambition in 1882 by founding the School of Housework for Women in Kórnik, also known as Zakład Kórnicki. Deeply believing and trusting in God, she gave herself and the work of her life under the care of Our Lady of Good Counsel.

The cult of Mary in this invocation, developing very dynamically in the 19<sup>th</sup> century and associated with her miraculous image from Genazzano in Italy, found in Jadwiga Zamoyska a zealous spreader. In 1880, she founded the Christian Social Society of Our Lady of Good Counsel in Paris. According to the idea of the founder, the main goal of the Association was to shape the personality of Christian women and social work for the Church and Homeland.

The Association was not supposed to be a religious congregation, but it gathered people living 'in the world' and doing their work where God had placed them. Zamoyska believed that one should strive for holiness also in everyday, ordinary life, and perfection could be achieved not only in the clerical state or in a monastery.

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<sup>5</sup> *Myśli generała Wł. Zamoyskiego*, in: *Myśli ludzi czynu*, vol. 1, ed. S. Bross, Poznań 1936, p. 48.

<sup>6</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, p. 115.

<sup>7</sup> Z. Nowak, *Historia Zakładu Kórnickiego*, cz. II: *Zakopane-Kuźnice, wrzesień 1889-lipiec 1914*, „Pamiętnik Biblioteki Kórnickiej” 2003, issue 26, p. 79.

Formation work in the Association was based primarily on the study of the Holy Bible and the catechism, which the founder considered the most important method of spiritual formation. Teachers and tutors for the School came from this Association<sup>8</sup>.

The educational and formation program developed and implemented by Jadwiga was too radical for many priests, nuns and lay people, especially from the landed gentry and aristocracy. Some priests, including Fr. Walerian Kalinka, even believed that the independent study of the Holy Bible by lay people ‘smells of Protestantism’<sup>9</sup>.

The idea of a school run by the secular Association of Our Lady of Good Counsel, founded by Jadwiga Zamoyska, was not understood by female religious congregations engaged in educational activities; neither was it understood by St. Archbishop Zygmunt Szczęśny Feliński, who urged Jadwiga to associate her school with the Congregation of the Franciscan Sisters of the Family of Mary founded by him<sup>10</sup>.

In view of this situation, Jadwiga, fully convinced of the rightness of the chosen path, turned directly to the Holy Father, Leo XIII, asking for a blessing. In January 1886, the Holy Father issued a Breve on the matter, in which he praised and blessed the School and Society of Our Lady of Good Counsel, writing:

### **Leo XIII Pope**

Dearest daughter in Christ

Jadwiga Countess Zamoyska

Dearest daughter in Christ, greetings and Apostolic blessing.

With perfect piety, you have begun a work whose task is to educate young girls according to their social position, instilling in them the principles of religion and the virtues flowing from it, so that they could answer piously and honestly to the various duties awaiting them, whether as masters of the house or as servants. For a great and invariably important service is rendered to society and the family by the pious upbringing of women, and vice versa, nothing is more fatal to both women than the corruption over which they work with such ferocity in our unhappy times. So that You and Your Daughter have decided to devote not only Your lives but also Your property to this timely work, we are happy about this in the Lord and You and Your Daughter, as well as the companions You have taken for this work, we congratulate You on Your undertaking from the bottom of our hearts.

With great consolation for our souls, we learned that a work of such great piety and generosity had already begun to bear fruit. Let us trust that these will become

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<sup>8</sup> F. Suchodolska, *Jadwiga z Działyńskich Zamoyska — Służebnica Pańska, Życiorysy Bohaterów Czynu*, no. 11, Katowice 1936.

<sup>9</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, p. 270.

<sup>10</sup> Z. Nowak, *Historia Zakładu Kórnickiego. Cz. II ...*, pp. 72–78.

more and more perfect and abundant, if both in the work itself and in those who preside over it and work around it, Catholic faith and perfect love do not cease to live and flourish.

We also decided, dearest daughter in Christ, to give proof of our pastoral kindness to this pious and promising work whose Patroness You wanted to have the Holy and Immaculate Mother of God, Mary of Good Counsel, so that You and Your Collaborators in Your work would be a stimulus and encouragement, and help You gain eternal happiness more easily.

Therefore, trusting in the Mercy of Almighty God and supported by the authority of His Apostles Sts. Peter and Paul, we grant, in the form adopted by the Church, to all those who now participate in the above-mentioned work or will participate in the future, as well as to those who will surround Your Institute with pious care 100 days of indulgence once a day, whenever with a contrite heart before the image of Our Lady of Good Counsel they say in any language 'Remember O Most Merciful One' with the invocation 'O Mother of Good Counsel, pray for us', to those who would also devoutly pray once a month either the Little Office of the Blessed Virgin Mary, or the Office for the Dead, or any other Office approved by the Holy Church, we grant seven years and a quadragen of indulgence once a month.

To all those people, together and each one, who, in the spirit of true penance, having confessed and received Holy Communion on April 26, on the feast of Our Lady of Good Counsel, either in church or in a public chapel, will recite their baptismal vows on their knees and for consent and unity of Christian princes, the eradication of heresy, the conversion of sinners, and the exaltation of the Holy Church of our Mother, devout prayers to God, we most mercifully grant a plenary indulgence in the Lord, likewise to each and every one of the above-mentioned persons at the hour of their death in any of your houses, provided that in the spirit of true penance, having confessed with Holy Communion, or in the event of inability to meet the above conditions, truly repentant, if not with the lips then at least with the heart, invoked the name of Jesus, we grant a plenary indulgence.

Which all together and each of these indulgences and exemptions from penance we allow, that they may also be offered for the souls of Christ's faithful in the love of God, who have departed from this world.

It is our wish that this privilege will retain its force and importance for ten years, in spite of all obstacles that may be made to it at any time or anywhere. It is also our will that all copies or printed copies of this letter bearing the signature of a public notary and the seal of a clerical person of sufficient authority to do so, should have the same faith as this original whenever it is shown or presented.

Given at Rome, at the Church of Saint Peter under the Fisherman's Ring, on the twenty-sixth day of January in the year of our Lord MDCCCLXXXVI.

In the eighth year of our Papacy.

signed Mieczyslaw Card. Ledóchowski

The above copy of the letter in Polish was authenticated by the signature of Cardinal Mieczysław Ledóchowski, then the prefect of the Congregation for the Propagation of the Faith<sup>11</sup>.

Leo XIII also approved the existence of a chapel with the Blessed Sacrament in the School building and gave Jadwiga Zamoyska a beautiful copy of the miraculous image of Our Lady of Good Counsel from Genazzano, which is still in the chapel of the former School of Housework for Women in Kuźnice near Zakopane (currently the building houses the Directorate of the Tatra National Park).

In 1906, Pope Pius X confirmed all the indulgences granted to the Society and the School by Leo XIII, adding an indulgence on the memory of St. Joseph. He again expressed his praise for Jadwiga's work and the approval of the Holy See for the statute of the School:

Dearest daughter in Christ,  
Countess Jadwiga Zamoyska

**Pope Pius X.**

DEAREST DAUGHTER IN CHRIST,  
GREETING AND APOSTOLIC BLESSING.

We are very pleased that you have made known to Us the institution founded by you and your daughter, and already praised by Leo XIII, Our Predecessor, and made Us acquainted with its statutes. This gives Us a welcome opportunity to express the kind feelings we have in our souls for your Association. Indeed, We like that you aim to supplement the education of girls, which is often neglected at the most dangerous moment for them, when they leave school; that you educate them in piety and learning, and teach them to put their hands on housework. Hence it follows that your institution is both a practical school of Christian life and a school of good household. But what impresses Us even more, and undoubtedly extends the scope of your activities, is your desire to come to the aid of the whole of society through the pupils you educate. Because of them, when they return to their families, permeated with deep reverence for the grace of Holy Baptism and the resulting obligations, you implant the Christian spirit in human hearts; after receiving your teachings, they will, as it were, guard the spirit that you nourish and cherish through them. Therefore, not only do we wholeheartedly share the hopes that Our Predecessor had in your Association, but we also rejoice that they are already being realized, despite the short existence of your institution, thanks to the Association, which has the peculiarity of being composed of people striving to holiness and not

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<sup>11</sup> Kórnik, Biblioteka Kórnicka Polskiej Akademii Nauk, BK PAN, Dipl. 200, *Breve papieskie dla generalowej Jadwigi Zamoyskiej przez Ojca św. Leona XII.*

bound by any vows. We trust that in the future the Association, under the protection of Our Lady of Good Counsel, will more and more meet our expectations and wishes of the Catholic Church, expanding the scope of its zeal more and more, and therefore we approve the indulgences that the late Leo XIII granted your Society, and we add a plenary indulgence on St. Joseph under the usual conditions. As a proof of Our favour and as a pledge of heavenly gifts, we bestow, most mercifully in the Lord, an apostolic blessing to you, your daughter, all the collaborators and students whom you take care of.

Given in Rome at St. Peter on May 10, 1906, in the third year of Our pontificate.

### POPE PIUS X

For compliance with the original text.  
Poznań, July 20, 1906.

L.S. † X Bishop Edward Likowski<sup>12</sup>.

## 2. The ideological foundations of Jadwiga Zamoyska's educational principles

The synthesis of the School's curriculum was the motto, 'Serve God by serving the Homeland, serve the Homeland by serving God'. This specific life credo was developed by Jadwiga Zamoyska in 1896 in a letter to Count Stanisław Tarnowski, professor at the Jagiellonian University:

The temporal Homeland can be carried only by conquering the eternal Homeland, we can win the eternal Homeland best by working for the temporal Homeland, that is, by spreading the Kingdom of God in it [...]. They both depend on: faithfully fulfilling the duties of the state in which we are by God's will; improving one's state in skillful and conscientious performance of duties belonging to Him [...]; that the Lord God has destined everyone to triple work: mental, spiritual and manual [...]; that Christ the Lord has promised that great things will be entrusted to those who are faithful in little things [...]; that it is necessary for us to win God's mercy by introducing into our Polish life a little penance and mortification with the help of the virtues against which most people have sinned in our country, i.e. diligence, frugality, order, accuracy, regularity, moderation in the whole way of life, and finally, a little humility [...]; that one must perform the most common duties in the highest mind, seeing in each

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<sup>12</sup> Kórnik, Biblioteka Kórnicka Polskiej Akademii Nauk, BK PAN, prints 1901–1918, reference numer 221462, *List Ojca Świętego Piusa X/Zakład Kórnicki*.

and the most humble duty an expression of God's will; and so constantly combine the thought of the eternal Homeland with the memory of the earthly Homeland and the duties towards it<sup>13</sup>.

The task of Catholic and patriotic upbringing of the young generation of Polish women through spiritual, mental and physical work was considered by Zamoyska as the only chance to get rid of national vices, atone for the sins committed in the past, and to regenerate the nation and the state. She treated upbringing as an integral and inalienable part of education, and the question, 'What is science and education for if they are not accompanied by upbringing, i.e. developing a sound judgment, vigilant conscience, brave will and fortitude?', became the foundation of her pedagogical system<sup>14</sup>. She knew perfectly well that 'all science without faith serves to warp the mind rather than to educate it; but if science without faith derails the mind, and thus the judgment and the whole life, then the science based on faith and its attendants multiplies the benefits of faith a hundredfold'<sup>15</sup>.

She also knew how and what to do in order to bring up young people well and show them the right direction and way of life, 'If you want to teach the truth, diligence, decency, kindness — you have to be truthful, hardworking, decent, kind. In the material order, it does not occur to anyone to give what he does not possess; how in the mental or spiritual order can this be done?'<sup>16</sup>.

Mrs General's pedagogical principles were deeply rooted in the Holy Bible, the catechism and the teaching of the Church. She developed them wonderfully in her three basic works: *O miłości Ojczyzny* (Poznań 1899), *O pracy* (Poznań 1900) and *O wychowaniu* (Poznań 1902), which brought European fame to their author. All these works have been translated into foreign languages: *O miłości Ojczyzny* into French (*Sur l'amour de la patrie*, Paris 1914; awarded the Medal of Honour by the Société National d'Encouragement au Bien); *O pracy* into French (*Sur le travail*, Paris 1902), Italian (*Del lavoro*, Roma 1904) and Spanish (*El trabajo*, Barcelona 1905); *O wychowaniu* into French (*Entretiens sur l'éducation*, Paris 1903), English (*Ideals in practice*, London 1903, New York 1903), Spanish (*La educación moral y cívica*, Barcelona 1914) and into Italian (*Ragionamenti sull'educazione*, Roma 1905).

Many authors have written about the origins and ideological foundations of the pedagogical and educational system implemented in Jadwiga Zamoyska's School of Housework for Women, and there is no need to discuss this topic in this

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<sup>13</sup> [List] *Do Prof[esora] Uniwers[ytetu] Hr[abiego] Tar[nowskiego]*, Zakopane, 16.09.1896, in: J. Zamoyska, *Listy z lat 1883–1918*, Kórnik 1930, pp. 66–68.

<sup>14</sup> J. Zamoyska, *O wychowaniu*, Lublin 2002, p. 10.

<sup>15</sup> Eadem, *O pracy*, Poznań 1900, p. 65

<sup>16</sup> Eadem, *O wychowaniu*, pp. 22–23.



study. Particularly recommendable, however, are detailed analyzes of this issue, which the reader will find in two studies. The first of them is a series of three articles by Zofia Nowak, published in 'Pamiętnik Biblioteki Kórnickiej': *Historia Zakładu Kórnickiego, part. I: Kórnik — Lubowla — Kalwaria 1882–1889*, 'PBK' 2001, issue 25, pp. 197–226; *Historia Zakładu Kórnickiego, part II: Zakopane — Kuźnice, wrzesień 1889 — lipiec 1914*, 'PBK' 2003, issue 26, pp. 31–83 and *Historia Zakładu Kórnickiego, part. III: lipiec 1914 — październik 1924*, 'PBK' 2009, issue 29, pp. 93–119.

The second work is an extensive monograph by Katarzyna Czachowska entitled *Generalowa Jadwiga Zamoyska (1831–1923). Życie i dzieło*, published in Poznań in 2011 by Poznań Publishing House and reissued in 2023 by the Zakłady Kórnickie Foundation. A very important advantage of this study is the extremely extensive bibliography.

### 3. In the opinion of holiness

After a long, over 92-year life, Jadwiga Zamoyska née Działyńska died in Kórnik on November 4, 1923 and, after a modest funeral, was buried in the new crypt of the Kórnik collegiate church<sup>17</sup>.

She left behind a grateful memory of 'a brave woman and a wise educator', and the belief in the uniqueness of her person dominates in numerous memories of school students from the interwar years. This is what an expert on the subject, Katarzyna Czachowska, writes about it:

In the memories of former students, Mrs General became a figure — a symbol, a model of all virtues and perfection, piety and patriotism. [...] A living statue of bronze, without any blemish, flaw or defect. [...] Even in the accounts of those dissatisfied who left the School themselves or were expelled, for whom the Institute resembled military barracks, Mrs General was a symbol of perfection<sup>18</sup>.

There were also opinions of people who knew Mrs General on her holiness and effective intercession. Stanisław Małecki, a longtime burgrave of the Kórnik Castle, recounts the following event:

My wife was still in Zakopane with Mrs General when the trial over the borders of Poland and Hungary was taking place in Hradec. Władysław Zamoyski informed his mother by telephone from Hradec that the trial had begun. Then Mrs General ordered

<sup>17</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, pp. 334–335.

<sup>18</sup> *Ibidem*, p. 327.

the recitation of an hourly novena; it was completed at 6 p.m., and at that very moment, at six o'clock, a phone call came from Hradec that the trial had been won<sup>19</sup>.

Elsewhere, the same author mentions, 'She was considered a saint here. After her death, people prayed to her. The carpenter Der told me that when he had no work and it was very difficult for him, he prayed to Mrs General and always got a job'<sup>20</sup>.

An interesting testimony about Mrs General's intercession is given by Stanisław Michałowski from Kórnik, one of the leaders of the Polish Underground State, tried in the famous 'trial of the sixteen'<sup>21</sup> in Moscow. For some time, before starting law studies in Poznań in 1923, he helped Maria Zamoyska in taking care of boys, orphans of soldiers killed in the Polish-Bolshevik war. This is how he recalls the end of this collaboration:

Miss Countess told me a new surprise when parting. Both my brother and I decided that because a new period in my life was beginning, I was to receive a blessing from their mother, Mrs General Jadwiga Zamoyska, on this occasion. [...] Mrs General was sitting in the right corner, in an armchair, at the desk by the table, near the window. From various stories about Mrs General Zamoyska, I knew that this was her favourite place, because from here, through the park, you could see the tower of the Bnin church. As far as I remember, Count Władysław Zamoyski also appeared. I was introduced, said hello. Mrs General was prepared for my visit. After a short conversation, she wished me good luck, recommended me to the care of God, the Holy Spirit and other saints of the Catholic world. She prayed — I knelt down — and with the sign of the cross, also on my forehead, she blessed me. All this took no more than fifteen minutes. [...] Then during my life I found myself in extremely dangerous situations several times. My life was just hanging by a thread. And yet I came out of all the predicaments unscathed. Something always happened at the last minute to save me. I am now seventy-three years old, and I have surpassed all my ancestors in a straight line, except for my mother, who lived to be eighty-four. My family (and especially my wife) attribute it to the blessing received from the hands of Mrs General Zamoyska<sup>22</sup>.

The belief in the holiness of Mrs General became more and more common. In response to these sentiments, the Association of Our Lady of Good Counsel made efforts to start the beatification process of its founder.

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<sup>19</sup> S. Małecki, *Wspomnienia z mojego życia*, „Pamiętnik Biblioteki Kórnickiej” issue 7, 1959, p. 164.

<sup>20</sup> *Ibidem*, p. 170.

<sup>21</sup> The 'Trial of the Sixteen' was a political show trial of the leaders of the Polish Underground State, who were deceitfully kidnapped by the NKVD and tried on June 18–21, 1945 in Moscow.

<sup>22</sup> S. Michałowski, *Spotkanie z hrabianką Marią Zamoyską*, Żnin 2005.

On June 15, 1931, the Metropolitan Curia in Poznań opened the information process of Jadwiga Zamoyska. A four-page picture with relevant information was printed for the occasion (Fig. 1 and 2).

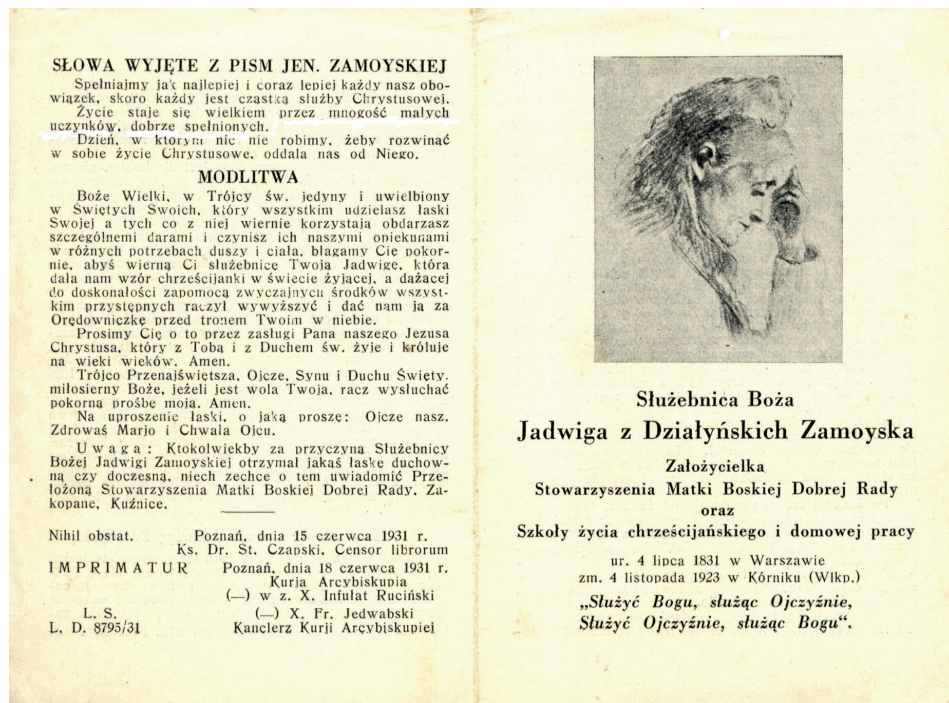


Fig. 1. The outside of the information picture from 1931

In addition to printing the picture, the collection of testimonies and opinions about the Servant of God also started<sup>23</sup>. In the Kórnik Library of the Polish Academy of Sciences there is an archival folder (no. BK 7555) with materials related to this case<sup>24</sup>. Unfortunately, the folder does not contain any official documents apart from the picture above. The content of the folder is interesting, however, because it contains a number of working materials from the years 1936–1937, related to the beatification process of Jadwiga Zamoyska. In the folder, in the form of a manuscript, there is an official beatification and canonization questionnaire translated from Latin into Polish, containing 225 various questions regarding the characteristics of the candidate and 6 pages of office format, con-

<sup>23</sup> K. Czachowska, *Generałowa Jadwiga Zamoyska...*, p. 337.

<sup>24</sup> W. Chałupka, *Kolejne ślady przygotowań do procesu beatyfikacyjnego Jadwigi Zamoyskiej*, „Miesięcznik Parafialny” no. 9 (105), 2006, pp. 10–11.

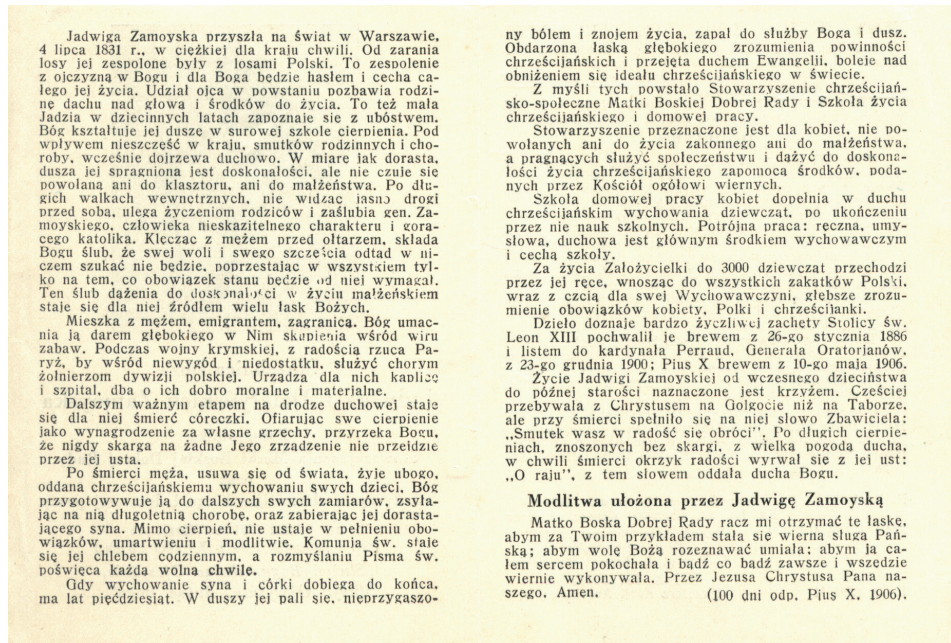


Fig. 2. The inside pages of the picture

taining answers to the first dozen or so questions of this questionnaire, which are given below<sup>25</sup>:

### Details relating to Mrs General Zamojska

#### 1) Where was she born:

In Warsaw on July 4, 1831 (during the uprising before the taking of Warsaw)

#### 2) Who were the parents:

Tytus Działyński and Celina née Zamojska

#### 3) How was she brought up:

She received her entire upbringing in her parental home. The mother, judging by herself, trusted the nursemaids to whom she had entrusted the child; alas, she did not suspect that they simply tormented the child in the most horrible way and covered everything with hypocrisy. When little Jadzia was 6 years old, her older sister drew her mother's attention to the suffering inflicted on her sister by nursemaids. At that time, Mrs Działyńska left for Paris to visit her brother, an exile from the uprising, who lived in solitude in exile. It was then that the mother, warned by her older daughter, took little

<sup>25</sup> Kórnik, Biblioteka Kórnicka Polskiej Akademii Nauk, ms. BK PAN, 7555, k. 21–217.

Jadzia with her and thus the relationship with nursemaids ended. In Paris, the mother had a difficult task, because everywhere she looked for a sitter for her child, she could not find anyone suitable, except an English Protestant girl who had very good records; but the fact that she was a Protestant embarrassed Mrs Działyńska. Unable to find anyone, however, she persuaded herself that she would take this Protestant English girl only for those few weeks in Paris. Meanwhile, little Jadzia became so attached to this Englishwoman that when there was talk of leaving and saying goodbye, she fell into black despair, thinking what awaited her again at home. So the poor mother, in trouble, persuaded herself again that she would take the English girl with her for three months until she found someone suitable. But those three months extended until Jadzia's marriage. Relationship with this English girl caused Jadzia, when she was 14, to remark, 'What is it, she once said to her mother, that they say the Church forbids reading the Holy Scriptures; it must be a mistake, because it is called 'God's Word'. Miss Birt, when she wants to praise something, quotes the words of the Holy Scriptures, just as when she wants to condemn something, she expresses it with the judgment issued by the Holy Scriptures. — Mrs Działyńska replied as follows, 'The Jesuit Father is coming to us today, so ask him about it'. When indeed the Jesuit Father came, the mother ordered her daughter to be called and asked the Jesuit Father to let her present her problem. As a result, the Jesuit Father, having interrogated the young lady, said these words, 'You are probably right, the Holy Church does not forbid the reading of Sacred Scripture, but demands that it be read in Catholic editions and with commentaries approved by ecclesiastical authority'. This answer was a triumph for little Jadzia and it was necessary to enrich it as soon as possible with an appropriate edition of the Holy Bible; and since then this love of reading the Holy Scriptures strangely prepared her for the direction she would later receive from Fr.Fr. Oratorians. It is striking that the girl, faced with this question of reading Scripture, did not mean to criticize the Holy Church but rather she thought people had misunderstood the Church.

#### **4) Did she show signs of holiness from an early age?**

and a question **5) What way of life did she lead from her earliest youth:**

There were three factors in her upbringing that prevented her from thinking of serving God in a convent. But the thought of serving the homeland and sacrificing for it became the guiding principle for little Jadzia. Because she and her siblings knew what persecution Poles were exposed to in those times, they inflicted various physical sufferings on themselves, competing to see who could endure more and hardening themselves so that later they could bravely endure whatever befell them.

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x) *1. that Tytus Działyński was not practicing.*

*2. Mrs Działyńska was of exaggerated piety; e.g. she never kept the children in the church for less than two hours.*

*3. An acquaintance of hers, who brought up children in an abnormal way, lived with Mrs Działyńska, and constantly caused misunderstandings and confusion in the whole house, covering all her brutality with piety.*

### **6) What was the beginning of the vocation?**

When she was 14 years old, she already asked people surrounding her if there was a ‘School of Life’, this is how that striving for perfection was already resonating in her, and the people replied, ‘you have a school here and there’. But that was not what she was looking for. She wanted to be trained somewhere, not only in theory, but also in practice, in the fulfillment of her Christian, national, domestic and social duties; but no one understood what she meant.

At the age of 14, she once stayed alone with her father in the Kórnik Castle, because the mother and her son went to Paris to introduce him to prince Adam Czar-toryski. So the father was left alone with his daughter by the castle that was just being restored, which at that time was reached by the road as far as the bridge; you used the bridge to enter the castle and, having crossed a kind of courtyard and a bridge on the other side of the castle, you continued to enter the road again, so when consulting her about changing the road, her father once said to her, ‘Well, Jadzia, we will not pass through the castle now; so where should the road be led: behind the park, or here along the lake?’ And the little girl replied as she had cared for it all her life, ‘Why deprive people of joy to adore this beautiful view?’ And the father, following his daughter’s opinion, ordered a road to be built along the lake.

### **7) How did she show the virtues proper to her vocation?**

All her life she was looking for the practical application of the theory heard from the pulpit or read in books. And the upbringing she received from an Englishwoman introduced into her life some outstanding principles, such as, for example to have a place for everything and put everything in its place.

### **8) Did she apply the theological and cardinal virtues in a heroic manner, i.e. higher than is usually the case?**

Getting married was a great sacrifice for her, because on the one hand she was embarrassed by compassion for this lonely and noble uncle, an exile from 1931, and on the other hand she wanted to devote herself to her homeland, namely work with a pen. Meanwhile, marriage thwarted these plans. So, kneeling before the altar at the wedding, she made this statement, ‘Lord God, you have spoiled all my plans, but if so, then take the rest. From now on, I promise you that I will never allow myself any expense for my pleasure or for my outfit, except at the time when my husband wishes it’. And she always kept that promise. Only when her husband told her that she had to go to some dinner, and that she would have to get herself a better dress for that purpose, did she buy one for herself. When e.g. due to the uprising of 1963, the general had to stay in London often and for a long time and visit the diplomatic world with his wife, Mrs General at that time appeared at various dinners, always in one and the same, tasteful and pretty, but black dress without any jewels, which she gave to the insurgents. Once, when she entered one of the salons in London with her husband, the ladies gathered there were talking to each other vividly, but fell silent when they saw her, which resulted in some embarrassment. But one of the ladies, more friends with the house of Mr and Mrs Zamoyski, said that they had just been talking about Mrs General, namely: what could

be the reason that Mrs General wears the same dress everywhere, and the lady added that she argued to other ladies that Mrs General did it out of patriotism. Mrs General confirmed that she was indeed in national mourning and that she would consider it inappropriate to waste money on expensive evening gowns at a time when her homeland was in such captivity.

Through her mother, she was trained in mortification from childhood, because Mrs Działyńska, as a result of the losses incurred during the uprising of 1831, constantly reduced household expenses as much as she could, and on this basis she removed sugar and salt from the table. So Mrs General kept to this all her life and brought up her children in the same way.

**9) Will it be examined whether she often thanked God for being born in the bosom of the Catholic Church?.**

*no answer*

**10) Has she always wholeheartedly agreed to every article of faith and the mysteries of God?**

This reverence was known in her all her life, and never the slightest evasion of the will and opinion of the Church was seen in her.

**11) What was her respect for the Mysteries of the Most Holy Trinity, the Incarnation of the Word of God and the Most Holy Sacrament of the Altar?**

When she lived in exile in Paris, she attended Mass every day at 6.

**12) It is also necessary to find out whether she had respect for the veneration of the Blessed Virgin Mary.**

When she left the church in Paris, she always went to the altar of the Blessed Virgin Mary, she knelt and prayed as follows, 'Holy Mother, give me the Fear of God for Władysław, give me the Fear of God for Witold, give me the Fear of God for Marysia'. She also wrote the following prayer to Our Lady: 'Mother of God of Good Counsel, grant me the grace to become, following Your example, a faithful servant of the Lord; that I may discern God's will; that I may love it with all my heart and, in any case, faithfully perform it always and everywhere. Amen'.

Holy Father Pius X attached 100 days of indulgence to this prayer.

**13) Did she try to extend this honour and in what way?**

Later, having her school under the care of Our Lady of Good Counsel, she taught the above prayer to her students.

**14) Did she pray often and long before the Blessed Sacrament?**

She made sure to visit the Holy Sacrament. When she founded her institute in Kórnik, she did not want a chapel in her place, but she wanted the members of the institute to live a parochial life, going to church, so that they would be distinguished from convent life.

**15), 16), 17)**

*These questions relate to priests.*

**18) Did she show devotion to the Passion of Jesus Christ?**

She had great respect for all Fridays of the year, trying to receive the Sacraments. During Lent, she tried to go to church every Friday afternoon to recite the Stations of the Cross. When she lived in Paris, she always went to the churches on the last days of Holy Week to visit the Holy Sepulchre, taking her children with her.

**19) Did she often think about it?**

No specialty in this direction was noticed in her, because going through the Holy Scriptures successively throughout the year, she took every day to meditate on what was to be read on a given day.

**20) With what zeal and with what devotion?**

She always made her meditations with great conscientiousness, zeal and devotion.

**21) Did she contribute to awakening this devotion in others?**

Having introduced the obligatory meditation in her institute, she took great care that the students conducted such meditations with the greatest concern.

**22) It is necessary to examine whether the Servant of God showed special reverence for the Saints.**

She always showed respect for the Saints of the Lord. When she lived in Paris, she venerated the tomb of St. Genevieve. During the war of 1870, when she took refuge in Tours, she also venerated the grave of St. Martin. In her travels, she never neglected to visit the graves of the Saints, which were located on her roads in given cities.

The author of these answers was Helena Olszewska, a longtime secretary of first Jadwiga Zamoyska and later Maria Zamoyska. The folder also contains hundreds of extracts from Jadwiga Zamoyska's letters, her works and noted oral statements. The content of the folder is complemented by several testimonies of people who knew Jadwiga Zamoyska. All this collected material has a clear preliminary character for the preparation of the future spiritual characteristics of Mrs General for the needs of the beatification process.

**4. Precursor of Catholic Action**

Eight years after her death, in June 1931, the 100<sup>th</sup> anniversary of Jadwiga Zamoyska's birth was celebrated in Poznań and Kórnik. A year earlier, in June 1930, the Polish Episcopate passed the Statute of Catholic Action, and in November of that year, Cardinal August Hlond founded the Supreme Institute of Catholic Action



in Poznań. The activities of the primate were a consequence of Pius XI's final determination of goals and modes of operation of Catholic Action, which happened in November 1928. In this context, the program and work of Jadwiga Zamoyska were seen as exemplary, and her person was presented as a precursor of Catholic Action.

During the aforementioned celebrations, Card. August Hlond said:

It is a pity that the figure of Mrs General is so little known and her teachings so little known. I would like you to become apostles of her spirit, so that everyone would be moved by it, and Poland would take a different position in the family of nations. Mrs General Zamoyska's thoughts are so wise and so Christlike in every field, especially in relation to the Polish spirit, which requires a strong positioning in the spirit of Christ. Today we are talking about Catholic Action — it is her apostolate, which she talks about so often, it is the cooperation of a layman with the Church<sup>26</sup>.

There were also other statements in the same spirit. Father Władysław Kor- niłowicz, in the sermon during the Holy Mass on the occasion of the aforementioned ceremony, said:

Mrs General Zamoyska's thought anticipates what has become today the most up-to-date program of the Church, crystallized in the so-called Catholic Action, and in the slogans of Catholic Action, thrown to the world by the present Holy Father, this idea received the highest official approval. What is the essence of her work, namely the penetration of the Christian spirit, or Catholicism, into all areas of social and family life, the same — according to the definition of its most authoritative leaders — is also the essence of Catholic Action<sup>27</sup>.

The initiation of the beatification process meant that, apart from memories of students of the School and people who knew Jadwiga Zamoyska, more serious studies on her religious life and spirituality began to appear. In a publication from 1936, Felicja Suchodolska also linked Jadwiga's life and work with Catholic Action, writing, among others:

She remembered the words of St. Paul, 'I can do all things in Him who strengthens me' — and never trusting herself, despite her extraordinary inborn talents and excellent preparation for the mistress of life — she nourished her activities with her constant prayer and meditation, always seeking the advice of eminent priests. Therefore, her social work, based on a solid foundation, had to bear abundant fruit, and even today, after the death of the saintly founder, it bears fruit. Together with her entire immediate family, Mrs General Zamoyska can serve as an example of how one can and should — in accordance with God's commands — use earthly goods: posi-

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<sup>26</sup> *Po Zjeździe*, „Kuźniczanka” 7–9 (1931), pp. 128–129.

<sup>27</sup> *Ibidem*, p. 134.

tion and title, property, relations with outstanding people — not only for one's own benefit, but for higher matters, more important — for the good of our fellow human beings and homeland. That is why you can call Mrs General Zamoyska — an inspired predecessor and an example of an activist of Catholic Action in Poland<sup>28</sup>.

The year 1938 brings another study, the last one before the war, about Jadwiga Zamoyska, and its author, Fr. Antoni Marchewka assessed her life and work in the following way, 'From all the actions of Jadwiga Zamoyska, it is clear that she lived in God and for God. God was also her friend, confidant and constant companion in life. [...] The moral and intellectual legacy she left to the nation is of great importance and significance'<sup>29</sup>.

## 5. Back to national memory

Efforts for the beatification of the Servant of God Jadwiga Zamoyska were stopped by World War II. The School of Housework for Women and the Association of Our Lady of Good Counsel ceased to exist. Thus, the case lost its promoter and fell into oblivion. The memory of Jadwiga Zamoyska continued in various publications using the knowledge accumulated before the war. However, these studies did not touch upon the issue of beatification.

This subject appeared only in 1984 thanks to a solid study by Fr. Kazimierz Piastowski, who summed up his spiritual portrait of Mrs General:

She is a model of a secular man striving for perfection. She considers striving for perfection as her great duty, which rests on her from the moment of receiving the sacrament of baptism. The awareness of the importance of baptism in life and the commitments she accepted are the main motives of her heroic life. She wants to imitate Christ in everything. She seeks God's will everywhere and wants to fulfill everything perfectly according to God's plan. Deep faith and hope lead J. Zamoyska to union with God. The great love of God makes her love her fellow human being to the point of forgetting herself. Mrs General's whole life was a service — for her husband, children, fellow fellow beings, homeland and the Church. She fulfills these tasks as God's imperative. [...] At the end, there is a quiet expectation and hope that Mrs General Jadwiga Zamoyska, a great educator, 'Mother of Polish Women', may one day be counted among the Servants of God and the Blessed<sup>30</sup>.

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<sup>28</sup> F. Suchodolska, *Jadwiga z Działyńskich Zamoyska*, p. 8.

<sup>29</sup> A.M. [Fr. Antoni Marchewka], *Jadwiga Zamoyska*, in: *Gwiazdy katolickiej Polski*, ed. K. Wilk, vol. II, Mikołów 1938, pp. 310–320.

<sup>30</sup> K. Piastowski, *Jeneralowa Jadwiga Zamoyska (1831–1923)*, in: *Chrześcijananie*, ed. B. Bejze, vol. XII, Warszawa 1984, pp. 222–251.

Another place where Jadwiga Zamoyska was remembered was the book published in 1987 in Wrocław by Fr. Jerzy Mrówczyński, who counted Mrs General among the saintly people of recent times<sup>31</sup>.

The case of the beatification was recalled in 2000 in the 'Miesięcznik Parafialny' of the parish of All Saints in Kórnik<sup>32</sup>. However, the writings of Jadwiga Zamoyska herself remained practically inaccessible and widely unknown. A breakthrough in this regard was brought only in the first years of the 21<sup>st</sup> century, when the Publishing House of the Institute of National Education in Lublin reissued three basic works by Jadwiga Zamoyska in different years: *O pracy* (2001; 2021), *O wychowaniu* (2002; 2019) and *O miłości Ojczyzny* (2021).

In 2004, the Foundation for the Development of Polish Culture in Lublin published for the first time a hitherto unknown work by Jadwiga Zamoyska entitled *Zapiski z rekolekcji*, the manuscript of which is in the archives of the Norbertine Sisters' monastery in Imbramowice<sup>33</sup>. Maria Dębowska, who edited the manuscript, writes in the introduction:

[...] the manuscript was not widely known; there is no mention of it in previous publications about Jadwiga Zamoyska. It is worth making it available to a wider group of readers, if only because of the author herself, an extraordinary woman, deeply religious and leading a rich spiritual life, as evidenced by her previously published works, and her notes — a very personal work — are yet another excellent confirmation of this<sup>34</sup>.

Reading *Zapiski* is a fascinating experience. Jadwiga Zamoyska reveals in them her extremely deep thoughts and very personal spiritual experiences. These spiritual notes show the extraordinary consistency of the author in her spiritual work on deepening her bond with Christ and in her pursuit of holiness. The resources of the Kórnik Library of the Polish Academy of Sciences contain more unpublished manuscripts of Jadwiga Zamoyska from other annual retreats.

The following years brought other events popularizing the cause of beatification. In 2006, on the occasion of the 175<sup>th</sup> birthday, the Servant of God Jadwiga Zamoyska patronized the 'Workshops on the Road', a nationwide walking pilgrimage of teachers from Zielona Góra to Jasna Góra. In 2007, the Servire Veritati Foundation Institute of National Education in Lublin published *Myśli wybrane Jadwigi Zamoyskiej*, which was then reissued in 2013. During the 90<sup>th</sup>

<sup>31</sup> J. Mrówczyński, *Polscy kandydaci do chwały ołtarzy*, Wrocław 1987, p. 276.

<sup>32</sup> W. Chałupka, *Generalowa Jadwiga Zamoyska — zapomniana Służebnica Boża*, „Miesięcznik Parafialny” 8 (2000), pp. 8–9.

<sup>33</sup> J. Zamoyska, *Zapiski z rekolekcji* (rękopis opracowała Maria Dąbrowska), Lublin 2004, p. 23.

<sup>34</sup> *Ibidem*, p. 24.

performance of the ‘Verba Sacra’ series, a selection of texts from various works by Jadwiga Zamoyska was presented in the Poznań Cathedral: *O wychowaniu, O pracy, O miłości Ojczyzny* and *Zapiski z rekolekcji*. This performance was repeated in 2013 in Zakopane.

An important and significant event was the official inclusion of Jadwiga Zamoyska in the group of people awaiting the glory of the altars, which is confirmed by the documents of the Synod of the Archdiocese of Poznań, promulgated on November 23, 2008 by Archbishop Stanisław Gądecki, Metropolitan of Poznań<sup>35</sup>. In 2009, Jadwiga Zamoyska was for the first time among the people for whom the archdiocese of Poznań was praying for canonization during the annual solemn holy mass in the Poznań cathedral in early November.

There was also a new picture with a prayer for the beatification of the Servant of God Jadwiga Zamoyska, released on November 27, 2012 by the Metropolitan Curia in Poznań. On the occasion of the 90<sup>th</sup> anniversary of the death of the Servant of God, during the holy mass in Kórnik on November 4, 2013, Archbishop Stanisław Gądecki confirmed the resumption of efforts for her beatification, saying:

The Archdiocese of Poznań resumes the interrupted efforts to beatify Jadwiga Zamoyska. We are convinced that she was a heroic figure. [...] She will remind us that holiness is the vocation of every baptized person. After all, Christ loved the Church and gave Himself up for it in order to sanctify it (cf. Eph 5:25–26). Holiness is simple, it is nothing but obedience to God. Creation obedient to the Creator. This is holiness. Thanks to Jadwiga Zamoyska, it will be easier for us to understand that all states of life — thanks to the action of God’s grace and the commitment and perseverance of each of us — can become ways of sanctification<sup>36</sup>.

In 2015, a study by Fr. prelate Michał Maciołka, then postulator in the beatification process of Mrs General was published. It was previously sent to the Holy See with a request for permission to start the beatification process at the diocesan level<sup>37</sup>.

The next stage of the process was the decree of Archbishop Stanisław Gądecki of October 26, 2017, establishing the Historical and Theological Commissions and assigning them appropriate tasks.

<sup>35</sup> *Synod Archidiecezji Poznańskiej 2004–2008*, vol. 1: *Dokumenty*, Poznań 2008, p. 470.

<sup>36</sup> Abp S. Gądecki, *Rozumnie i skutecznie, 90-lecie śmierci Służebnicy Bożej, Jadwigi z Działyńskich Zamoyskiej*, Kórnik, 4.11.2013, Archive of homilies from 2007–2013, p. 1096, <http://archpoznan.pl/pl/arcybiskup>.

<sup>37</sup> M. Maciołka, *Generalowa Jadwiga Zamoyska (1831–1923) — prekursorka roli laikatu w życiu Kościoła*, in: *Spiritus Sanctus et Ecclesia. Opuscula Bogdano Czesz Septuagenario dedicata*, *Opuscula Dedicata* 10, Poznań 2015, pp. 193–213.

## Conclusions

Faithful to God, Homeland and the Holy Church, Jadwiga Zamoyska offered herself entirely to God during the Ignatian retreat held in Paris in Lent 1893, taking the words of St. Ignatius of Loyola:

Take, Lord, and accept all my freedom, my memory, my mind and all my will, all that I have and possess; You gave it all to me, Lord I give it to You; everything is Yours, dispose of them according to Your will. Give me Your love and grace, for that is enough<sup>38</sup>.

Mrs. General is an extraordinary person who amazes with the depth and strength of faith, life wisdom, logic of thinking and acting, insight and far-sightedness, as well as the breadth and depth of her interests. With her extremely organized mind, Jadwiga Zamoyska covered vast areas of knowledge and made a reasonable assessment of her contemporary mental currents. In the changing and unstable world of the 19<sup>th</sup> century, she noticed above all the irreplaceable value of the foundation of the Holy Church, writing:

There is no institution more progressive than the Church, no doctrine more progressive than its, for though it alone has never needed to revoke certainties of faith once given, in applying them it has never been encased in obsolete formulas. Faithful to the ancients, always open to the modern, the Church applies to all ages, to all nations, to all forms of government and society, to all strata<sup>39</sup> of society, to every age, to every measure of mind. The Church is inexhaustible; for every new social need there is new help and advice in it.

Thanks to various publications and activities, the beautiful figure of the Servant of God, her spiritual formation, saintly life and original and still up-to-date educational program fascinate wider and wider social circles. Looking at the life and work of Jadwiga Zamoyska née Działyńska, one can rightly say that she worthily extends in the history of our homeland and the Holy Church a number of eminent women bearing this name, among whom the greatest is St. Jadwiga, Duchess of Silesia and St. Queen Jadwiga, godmother of Lithuania and founder of the Jagiellonian University. They were great Jadwigas and they did great works. They are not inferior to Mrs General Jadwiga Zamoyska, who with her beautiful and fruitful life deserves to stand next to her holy namesakes<sup>40</sup>.

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<sup>38</sup> J. Zamoyska, *Zapiski z rekolekcji...*, p. 28.

<sup>39</sup> Eadem, *O wychowaniu...*, p. 82.

<sup>40</sup> W. Chałupka, *Jadwiga Zamoyska — Służebnica Boża na nowo odkryta...*, p. 42.

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