

HLOND, Augustus Joseph, Cardinal and Primate of Poland, founder of the Society of Christ, Servant of God. Born 5 July 1881 at Brzęczkowice, a small village in Upper Silesia, then under Prussia. He was the second of eleven children, four of whom became Salesians of Don Bosco. His father, Jan, worked on the railway and his mother Maria Imiela was a housewife. His parents passed on to him a deep attachment to Christian values, cultivating a special devotion to Our Lady, and preserving a healthy attachment to Polish traditions.

1. After completing elementary school at Zawodzie (Katowice), he began to attend the secondary school in Mysłowice (Katowice) which he then left at 12 years of age, together with his brother Ignatius, to go to Italy attracted by the reputation of Don Bosco. In October 1893, he was accepted into the College of Turin-Valsalice where he was able to continue his secondary studies; there with other young Poles he founded the Association of St Stanislaus Kostka. A year later he was transferred to the Salesian house of Lombriasco (Turin), where he continued his studies. During these years of secondary schooling in the Salesian Colleges his desire to enter the Salesian Society matured. In October 1896 he was accepted into the Salesian Novitiate in Foglizzo Canavese (Turin) and on 12 November received the clerical habit from the hands of the Rector Major, Blessed Michael Rua; it was he the following year who was present when he took his perpetual vows on 3 October. His intellectual gifts and human qualities led the superiors to send him to Rome to the Gregorian University where he attended the lectures of, among others, Fathers G. Starace, F. Fratalli, A. Ferretti, A. Müller and V. Remer. He successfully completed his Roman studies on 10 July 1900 with a doctorate in philosophy. The need for personnel at the time in the only Salesian College in Poland at Oświęcim, did not permit him to begin theological studies in Rome. During the time he spent in Italy he learned to play the clarinet and the piano and acquired basic skills in musical composition thanks to his acquaintance with the well-known Salesian musician R. Antolisei (1872-1950).

2. At Oświęcim, while he did his practical training he had various responsibilities: teacher, assistant, in charge of the choir and the band, and the Rector's secretary. He had to study theology on his own following the courses provided and taking the examinations. His imaginative way of applying Don Bosco's educational system together with his total dedication to the young and his kindly disposition gave him a great hold over them. Nevertheless his most demanding apostolic work, which he was given in 1901, was responsibility for editing the Polish edition of the «*Bollettino Salesiano*» («*Wiadomości Salezyjańskie*»). Thanks to his great spirit of work the Polish edition of the «*Bollettino Salesiano*» overcame a serious crisis and in 1907 34,000 copies were being printed. He continued to work as editor until summer 1909, when he was transferred to Vienna.

3. He was ordained priest on 23 September 1905, in the church of the Visitation Sisters in Krakow, by one of the great admirers of the Salesian charism, Mgr. A. Nowak, auxiliary bishop of that city. Immediately afterwards the Superior of the Austro-Hungarian Province, E. Manassero, entrusted him with the spiritual direction of the «*Prince Aleksander Lubomirski Hostel*» in Krakow. There there were boys between 8 and 15 years of age. With this work in the hostel a Salesian presence began in the royal city, undoubtedly an important place for the future Salesian expansion in Galicia. The merit of the apostolate Hlond carried out in Krakow consisted in his practising the educational system of Don Bosco without trying to change the structure or the rules of the Hostel, concentrating instead on the personal witness of his Salesian vocation. At this time he enrolled in the Arts Faculty of the famous Jagiellonian University, to study Polish and German literature, following courses given by, among others, professors with a European reputation such as S. Tarnowski, J. Łoś, W. M. Creizenach, K. Morawski. Between 18 and 20 March 1907, he attended the Ist Austrian Congress on safeguarding the young.

4. In 1907 he was made Rector of the new house in Przemyśl, a Galician city in the south of Poland. On account of this he moved to the Jan Kazimierz University in Leopoli. The Latin-rite bishop, Blessed J. S. Pelczar, offered to the Salesian Society in perpetuity a modest building with a little land in the *Zasanie* district, inhabited mainly by workers. Thanks to his gesture, in autumn of

the same year, it was possible to begin the typically Salesian activity of an oratory. The welcome this received from the youngsters in the district and from the city was so great that he was forced to rent a place belonging to a city association so as to be able to respond better to the demand. He soon thought of a building scheme for an oratory that would be able to provide various educational, teaching and religious activities and also plans for a church since the district did not have one. Following a visit, his Provincial Fr. Manassero in a confidential report to the Superiors in Turin, expressed his satisfaction at the work Hlond was doing in these words: «He is a treasure.» Like the other Salesians, as far as they possibly could, he willingly offered his services for various pastoral activities in nearby churches. He revised the statutes of the «Catholic Apprentices' Association», which were approved by the Imperial authorities in Leopoli on 31 Dec. 1908. This was a period when he suffered painfully with his eyes due mainly to his excessive work-load carried on into the small hours.

5. In summer 1909 he was sent as Rector to the new house in Vienna, situated in the third district (Bezirk III), called «Erdberg», a working class district par excellence. The apostolate was at the request of Cardinal Anton J. Gruscha (1820-1911) and strongly supported by his successors, Card. Franz X. Nagl (1855-1913) and Card. Friedrich G. Piffl (1864-1932). On 22 March 1910 Hlond received official permission from the civil educational authorities to open an educational centre. Within this centre he gradually had three sections in operation. The first called «Knabenheim - Salesianum», was opened in July of the same year for youngsters up to 14 years of age. On 29 Oct. 1911 he opened the second section: «Jugendheim Don Bosco» for youths between 14 and 17. The third section: «Jugendverein Johannes Bosco», was started on 21 Nov. 1915 for young adults over 17 years of age. In 1919 the Salesian Oratory was welcoming 646 young people from the three sections on weekdays and feastdays. After the Great War he founded the Association of the Past Pupils of the Institute. In 1912 he opened the lower secondary school of the Salesian Society which was granted official recognition as a secondary school. In 1913 he registered the Association of Salesian Cooperators with the civil and ecclesiastical authorities and also had the idea of setting up an autonomous group in each district of Vienna. He began Our Lady's Sodality which didn't only have a religious purpose. With a group of people in Vienna sympathetic to the work of Don Bosco, in 1913 he set up the «Wiener Jugendrettungs-Verein Don Bosco» Association. In 1915 he became the editor of the German language magazine «Mitteilungen aus den deutschen Don Bosco-Anstalten». With the members of the Salesian community, he gave himself generously to humanitarian activities during the years of the first world war on behalf of youngsters in the district, an apostolate that was greatly admired by the civil authorities in the city and also by the Imperial House which between 1916-19 gave him three medals. In 1919 as superior he was guiding a Salesian community of 34 members and in addition he had to supervise other foundations that were about to begin. For a better distribution of Salesian books in German speaking countries, in 1911 he set up a publishing house «Verlag der Salesianer Don Boscos» at the Salesian Institute. He succeeded in maintaining excellent relationships with the civil and the ecclesiastical authorities. He was in personal contact with many distinguished people in Vienna, including the famous Catholic philosopher and theologian E. Commer (1847-1928), one of the founders of neo-scholastic philosophy, Blessed A. Schwartz (1852-1929), founder of the Christian Workers of St. Joseph Calasanz, the Archduchess Maria Josepha, as well as the Finance Minister Count Zaleski and various Polish residents there. As Delegate for the Austro-Hungarian Province he took part in the XI General Chapter of the Salesian Society, held in Turin between 15 and 31 August 1910. He also took part in the Ist Austrian Congress on Social Welfare, held in Vienna 13 and 14 January 1918 giving an address *Ausbildung der beruflichen Fürsorgeerzieher*. Between 1910 and 1919 he was a member of the Council of the Austro-Hungarian Province. The Provincials E. Manassero and P. Tirone often gave him the task of preaching the retreats and giving conferences during the annual meetings of the local superiors.

6. In autumn 1919 the Austro-Hungarian Province was divided into two independent parts: the Polish Province and the German-Hungarian Province. The Rector Major Fr. Albera, in a decree

dated 1st December. 1919, appointed him the first superior of the Guardian Angels German-Hungarian Province, with headquarters in the Salesian Institute in Vienna. The exercise of his office was characterised by his spirit of heroic availability to the confreres and his determination to act in the fullest communion with the centre of the Society to which he was always attached with all his heart. 151 members belonged to the German-Hungarian Province distributed in twelve foundations: Bamberg, Freyung, Graz, Monachium, Nyergesújfalú, Passavia, Szentkereszt, Unterwaltersdorf, Vienna III, Vienna (1917), Vienna XXII (1919) and Würzburg. When he took office as Provincial most of these houses were at the stage of being organised or indeed were beginning from nothing. He gave absolute priority to the work of vocations and the formation of the confreres. He laboured to increase the number of the aspirants to the ecclesiastical state and for the school year 1922/23, in fact, 395 were admitted. To his work for the promotion of vocations was added that for the formation of the confreres. One of the means he used for this purpose was the retreat he preached personally, and also the canonical visitations which he took very seriously. For the animation of the local superiors he organised meetings every year. After the opening of the novitiate in Ens Dorf (Germany) for German-speaking candidates in May 1922, he asked permission from the superiors to open a novitiate for candidates from Hungary in their own country in the house of Szentkereszt. In autumn there were 16 Hungarian novices there and 44 German-speaking novices in Ens Dorf. Among other works he founded the house at Fulpmes, in the Tyrol, for the “Sons of Mary” (late vocations to the ecclesiastical state), that already mentioned at Ens Dorf, a hostel for apprentices at Essen (Renania); at Stadlau, at the time a suburb of Vienna. In 1922 he bought the land for the building of a church and extended the youth centre; in the capital of Hungary, Budapest, he acquired land in order to build an oratory there and a school of arts and trades. In May 1922, during a visit to Turin, he presented to the superiors the proposal for a new foundation in Holland and later began negotiations for the opening of another in Berlin. He prepared and held the Ist Chapter of the German-Hungarian Province at Fulpmes between 13 and 15 Dec. 1921. He took part in the XII General Chapter in Turin, between 23 Apr. and 9 May. 1922, in which he was actively engaged working as a member of two commissions.

7. After the definitive establishment of Polish frontiers on the basis of international treaties, the Apostolic See with a decree of 7 Nov. 1922, changed the Episcopal Delegation of Polish Upper Silesia into an Apostolic Administration entrusting its government to Hlond who on 11 Nov. 1922 was raised to the dignity of Apostolic Protonotary *ad instar participantium* and he took up the task of Administration on 17 Dec. 1922. First of all he organised the central offices and the institutions of the Administration, including the Curia, the Senate of the clergy, the Council of Diocesan Consultors and the Council of Administration. He then organised the administrative structures, increasing the network of deaneries and parishes. He attended to the construction of a future cathedral church and of the buildings destined to become the curial offices and the diocesan seminary. In view of a sound theological formation of future priests for the Apostolic Administration, he opened his own diocesan seminary and he wanted it to be in Krakow so that the seminarians might also attend the Jagiellonian University. To bring together and to intensify activity in the social field he founded the Catholic League, which in its formal structures resembled the future organisational structures of Catholic Action; he set up the Charitable Secretariat and the Rescue Committee in Silesia to respond to the consequences of the economic crisis; he created the Temperance League. In 1923 he founded the «St Hyacinth», publishing house, the Catholic weekly «Gość Niedzielny», for children the «Mały Gość Niedzielny» and, two years later, for German-speaking Catholics the weekly «Sonntagsbote». He brought out the bulletin «Directives for the Apostolic Administration of Polish Silesia ». Through his inspiration Catholic Congresses were organised in Silesia at Huta Królewska (1923) and at Katowice (1924). He was responsible for the solemn crowning of the of the miraculous picture of the Madonna at Piekary (Silesia) which was carried out on 15 August 1925 by the Papal Nuncio Mgr. L. Lauri, attended by numerous bishops, clergy and faithful.

8. After the Concordat between the Holy See and the Polish Republic (10 Feb. 1925), Pope

Pius XI with his bull *Vixdum Poloniae unitas* of 28 October 1925 reorganised the Metropolitan sees and the dioceses of Poland, establishing among other things the diocese of Katowice, which contained within its boundaries the Apostolic Administration of Polish Upper Silesia and the General Vicariate of Cieszyn Silesia. The Holy Father, on 14 Dec. 1925, appointed him the first bishop of the newly erected diocese and on 3 Jan. in the SS. Peter and Paul pro-cathedral of Katowice he received episcopal consecration from the hands of the Metropolitan of Warsaw, Card. Aleksander Kakowski. As Ordinary on 22 Jan. 1926 he erected the Cathedral Chapter of Katowice and founded the diocesan newspaper «Diocesan News».

9. On 13 Feb. 1926 the Metropolitan of Gniezno and Poznań, the Polish Primate Card. Edmund Dalbor died. Pope Pius XI, on 24 June 1926, appointed Hlond as archbishop of Gniezno and Poznań, raising him the following year (20 June 1927), to the dignity of Cardinal and assigning him the title of Santa Maria della Pace. He then began a gradual process of reorganising church life in both dioceses. In 1927 he abrogated the Archiepiscopal Ordinariate of Poznań and in its place created the Chancellery of the Primate. Thanks to his reforms in 1930 the independence of the diocese of Gniezno was once again established, which until that time had in fact been united with the archdiocese of Poznań but only in the one person. He established the economic autonomy of the property of both the seminaries. He reorganised the studies in the seminaries, and also created a Theological Academy at Poznań. In both dioceses he introduced a new organisation of the ecclesiastical tribunal. He revived the Chapter of the ancient Collegiate Church of Kruszwica. He cultivated very close relationships with the clergy, taking part in deanery meetings. He prepared a Provincial and a Diocesan synod which however it proved impossible to hold because of the outbreak of the war.

He gave new impetus to Catholic involvement in the social field supporting the activities of charitable and social associations. In 1927 he organised in Poznań The Catholic Social School, transformed in 1933 into the Catholic Institute of Education, and in 1938, the Catholic School for Nurses. He also set up there in 1938 the Higher Institute of Religious Culture. In 1930 at Poznań he founded the Archdiocesan Institute of Catholic Action, and two years later at the Primatial Chancellery, he set up a Secretariat for retreats, with the role of spreading the idea and the movement of “enclosed” retreats. During the years of the economic crisis he instituted a Committee for Helping the Unemployed. He gave interviews and talks on the radio, on the occasion of the Weeks of Mercy and at Christmas, alerting public opinion to the fate of the very poor especially the children. He reorganised and provided norms for all the areas of administration of archdiocesan property, in 1935 publishing «norms for the administration of ecclesiastical property ». He supported the organisation of numerous Catholic congresses and at Poznań personally involved himself in the preparation of National and International congresses: The International University Missionary Congress (1927), the X National Catholic Congress (1929), the National Eucharistic Congress (1930), the International Congress on Thomism (1934). In addition he took part in various congresses including: the International Eucharistic Congress in Cartagena (1930), the Congress of Religious Sodalities in Rome (1931), the International Eucharistic Congress in Dublin (1932), the International Eucharistic Congress in Buenos Aires, Argentina (1934), the Catholic Congress in Malines, Belgium (1936) and the International Eucharistic Congress in Budapest (1938); then as Delegate of the Holy Father Pius XI, he opened the National Eucharistic Congress in Ljubljana, Slovenia (1935); as Papal Legate he opened the International Congress of Christ the King in Poznań (1937) and that in Ljubljana, Slovenia (1939). He took part in the canonisation of Saint John Bosco in Rome (1934), and in Turin at the celebrations organised on that occasion he gave an address *Don Bosco torna: maestro di spiritualità e di apostolato*. In 1935 he presented a request to the Pope, Pius XI, that the feast of Saint John Bosco might be extended to the universal church.

He devoted himself in an extraordinary way to keeping the Polish bishops united among themselves, with the Nunzio and the Holy See. He also tried to exclude politics from church life. He organised Polish Catholic Action (1929-1930), for which he personally drew up the statutes and the regulations and founded the « General Institute of Catholic Action», as well as the centre for the

Catholic Union of Young Men and Women, with headquarters in Poznań. In 1933 he created the Social Council, at the Polish Primatial see, for the purpose of examining social problems in the light of Catholic teaching and spreading Catholic social principles. An important historical event, that as a result of his determination was a success, was the preparation and the holding of the First Polish Plenary Synod, which under the Presidency of the Papal Legate Card. F. Marmaggi, took place in the sanctuary of the Black Madonna of Jasna Góra on 25 and 26 August 1936. He was plenipotentiary of the Holy See for the implementation of the deliberations of the concordat, arriving at agreement with the Polish authorities on the most difficult and complicated questions.. A personal chapter of his activity as Primate of Poland was pastoral care on behalf of Polish emigrants. On 26 May 1931 he was appointed by Pope Pius XI Protector of Polish Emigration throughout the world. To provide for regular spiritual assistance, encouraged by Pius XI, on 8 Sept. 1932 he founded the Congregation of the Society of Christ for Polish emigrants.

10. His going to Rome in Sept. 1939, after the invasion of Poland by the Third Reich, happened after repeated talks with members of the Polish government and with the Nunzio F. Cortesi and following their pressing insistence. He left with the firm desire to return at once. Meanwhile, during his journey news reached him of the attack on Poland by the Soviet Union, which happened on 17 Sept. This would have made his attempts to return to his homeland even more problematic. In the light of what happened afterwards it can be said that his departure was the beginning of his dramatic experience as a pastor of the Church. Received in fatherly fashion by the Holy Father Pius XII, he explained to him the tragic situation of Poland and announced to the world the atrocities committed by the Germans. Thanks to this interview, in his first Encyclical letter Pius XII spoke about the martyrdom of Poland and her right to freedom. In vain the Pontiff requested from the German authorities permission for him to re-enter occupied Poland. During his stay in Rome (19 Sept. 1939 - 9 June 1940), in Lourdes (11 June 1940 - 6 April 1943) and in Hautecombe (6 April 1943 - 3 February 1944) he did all he could to make himself useful to his fellow-countrymen and women in the occupied country unmasking the lies and untruths of Hitler's propaganda, and drawing the attention of world public opinion to the nature and aims of German National Socialism. He was arrested by the Gestapo on 3 February 1944, but categorically rejected every suggestion to collaborate with the aggressors. He was freed from the convent of Wiedenbrück (Westphalia) on 1st April 1945 by soldiers of the IX American army.

11. On 24 April. 1945, by way of Paris he reached Rome. In agreement with Mgr. Domenico Tardini, Secretary of the Congregation for the Extraordinary Affairs of the Church and head of the First Section of the Secreteriat of State, on the basis of information gathered in Paris and Rome, regarding to the situation of Poland, he prepared a whole series of proposals in view of the reconstruction of church and religious life in his homeland. In a document of 28 June 1945 he sent to Mgr. Tardini, among other things were proposals to resolve the question of temporary church government in Polish territories. Taking account of the decisions made at the Yalta Conference (4 - 11 February 1945) and then confirmed at Potsdam (17 July - 2 August.) concerning the new Polish boundaries, he proposed solutions for the former Polish territories in the east, as well as the new Polish territories in the west. This was a question of the dioceses of Roman-Catholic rite and of Greek-Catholic rite. On 3 July the proposals were given to Pope Pius XII, who on 8 July approved them and gave him very special faculties.

He left Rome on 11 July, and re-entering Poznań on 20 July in a short time he turned to the the socio-political and religious situation of the country. The most urgent problem was that of the ecclesial organisation and administration in the German territories annexed to Poland. Poles arrived in these territories from central Poland and from the territories east of the Curzon line which had passed to the Soviet Union. The Communist state authorities on the the other hand, considering themselves masters of those territories and without taking any account of the German diocesan authorities and their jurisdiction, administered former German ecclesiastical goods in a totally independent manner. The Primate became immediately aware of the gravity of the situation, and therefore wanted to put an immediate end to these abuses and to the enormous confusion. He did

not have formal contact with the central Communist state authorities in Warsaw, nevertheless he was informed about the orders given to units of the Polish army in June and July 1945, regarding a rapid and efficient process of evacuating Germans from Lower Silesia. In addition, from the press and other sources he was able to see clearly that the care of souls in the territories annexed to Poland could only be carried out by Polish priests. On 9 August in agreement with Mgr A. Sapieha he chose the candidates to be Apostolic Administrators: Fr. A. Wronka, Fr. T. Bensch, Fr. B. Kominek, Fr. K. Milik and Fr. E. Nowicki. On the 14 of the same month he gave them the decrees of appointment dated 15 Aug. (feast of the Assumption) with the obligation of taking up office on 1st Sept.. On 10 September he entrusted jurisdiction on behalf of the archdiocese of Ołomouc to Fr. Kominek, on behalf of the archdiocese of Prague to Fr. Milik. The assuming of this jurisdiction by the Administrators was due to begin on 1st October. In letters of 28 Aug and 22 Sept. he informed the Holy See of what had been done and of the situation of the Church in postwar Poland. Naturally the Communist civil authorities were not happy. The President B. Bierut also showed the same dissatisfaction refusing to receive Fr. E. Nowicki, administrator apostolic of Gorzów, who was delegated to be the first to present himself to the state authorities. The circumstances of all this were explained by Cardinal Hlond in an ample report *The five Apostolic Administrations created in Poland in August 1945*, dated 24 Oct. 1946. It was precisely on the basis of his suggested arrangements that Pope Paul VI with the bull *Episcoporum Poloniae coetus* dated 28 June 1972 set up the definitive ecclesiastical organisation in the western and northern Polish territories. The arrangement of Hlond has to be undoubtedly considered one of the most important decisions made by the Polish Catholic Church in postwar Poland. On 12 May. 1946 he presided at Jasna Góra (Częstochowa) at the ordination of the new bishop Stefan Wyszyński who was to become his successor. In the same year the President of the American Jewish Organisation and of the Interreligious- Associations, Prof. Mendel Zylberberg (1886-1965), thanked him for the help given in saving Jews during the second world war.

His pastoral activity during the post-war period was aimed at healing the wounds that the storms of war had inflicted on the Church. He was tireless in encouraging the rebuilding of church life and in reactivating church organisations and institutions. He dearly wanted the faithful to commit themselves to raising the level of their moral lives. Following his suggestion, throughout the country two weeks of parish missions were held. An act of the highest importance was the consecration of the Polish nation on 8 September 1946, first to the Immaculate Heart of Mary at Jasna Góra (Częstochowa), in the presence of the whole episcopate and over a million of the faithful, and then to the Most Sacred Heart of Jesus. He was convinced that at that historic moment the real task was «the consolidation of Polish life in the Christian spirit which has as its source the gospel and as its expression the teaching of the Church».

12. In 1946, in virtue of decrees of the Holy See dated 4 and 30 March, the personal union of the dioceses of Gniezno and Poznań was suspended *pro hac vice*. The archdiocese of Gniezno was united under one person to the archdiocese of Warsaw and he became the Ordinary, in this way retaining the title of Primate of Poland. On the solemnity of the Ascension (30 May 1946) he made his entry into the pro-cathedral of Warsaw and the following day assumed the government of the archdiocese. He at once invited the Primatial Council to begin the reconstruction of the churches in Warsaw that had been destroyed. On 27 June 1947 he laid the first stone for the reconstruction of the ruins of Warsaw Cathedral. He established the Commission for the Causes of Saints and set up the College of Consultors for the care of souls. He supported cultural activities (e.g he gave financial assistance to the “Rapsodyczny” Theatre in Krakow) and became the patron of various writers and scholars. In spring 1948, the Catholic University of Lublin conferred on him a doctorate honoris causa. He was a member of the Vatican Congregations: for the Oriental Churches, of the Council, of Rites, of Seminaries and Universities and of Studies. His unexpected illness and death which happened on 22 October 1948, put an end to a rich and prophetic pastoral ministry. On receiving news of Hlond’s death, Cardinal Bernard Griffin, archbishop of Westminster wrote: «Poland has lost one of the greatest sons history records; the world an inspired Commander; the

Church, a faithful servant and a great Priest ». On 26 October 1948 the solemn funeral rites were held in Warsaw at which Cardinal Adam Sapieha presided. Taking part were all the Bishops, representatives of the Cathedral Chapters throughout the country, Ambassadors accredited to the Polish Government. He was buried in the crypt of the Blessed Sacrament Chapel in the Cathedral of Warsaw not yet rebuilt. Nevertheless according to his wishes, his heart was placed in the Primatial Basilica of Gniezno, where the other Primates, his predecessors are to be found.

The process of beatification, begun by Card. Józef Glemp, the present Primate of Poland on 9 January 1992, was concluded on 21 October 1996. On 6 March 1998, the Congregation for the Causes of Saints issued a decree regarding the validity of the diocesan process.

He left various writings and many pastoral letters. Some of those published are: *Szanowny Księżę Redaktorze*, in «Wiadomości Salezyjańskie» 8(1897) 216-218; *Wielebny X. Redaktorze*, in *ibid.*, 2(1898) 48-50; *Kilka rysów z młodości lat Ks. Augusta Czartoryskiego*, in *ibid.*, 2 (1908) 32-33; *Przyczynek do żywota ś.p. ks. Augusta Czartoryskiego, Salezjanina*, in *ibid.*, 3/4 (1908) 61-63; *Don Bosco, der Patriarch katholischer Jugendpflege*, in «Jugendpflege», 3(1916) 161-167; *Ausbildung der beruflichen Fürsorgeerzieher*, in *Bericht über den Ersten österreichischen katholischen Fürsorgeerziehungstag. Wien 13. und 14. Jänner 1918*, Wien [1918] 87-93; *Das Werden des Salesianums bis 1910*, in AA. VV. *Don Bosco und sein Werk in Wien*, Wien 1921, 4-5; *Z Prymasowskiej Stolicy*, Poznań 1936; *The Persecution of the Catholic Church in German-occupied Poland. Rappports Presented by Cardinal Hlond to Pope Pius XII, Vatican Broadcasts and other Reliable Evidence*, New York 1944; *Na straży sumienia Narodu. Wybór pism i przemówień*, New York 1951; *Daj mi duszę. Wybór pism i przemówień 1897-1948*, Łódź 1980; *Z Chrystusem w życie. Okruchy myślowe 1922-1948*, Łódź 1982; *W służbie Boga i Ojczyzny. Wybór pism i przemówień 1922-1948*, Warszawa 1988.

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