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**In the time of forced evacuation of the Galician people.****Rev. Dr. Jan Trznadel in Styria***ABSTRACT*

*One of the people who decided to leave Galicia in the late autumn of 1914 was Reverend Doctor Jan Trznadel (1860–1920), a Roman Catholic catechist who taught in the I Gymnasium with Polish as the language of instruction in Przemyśl. He wrote some memories of his wartime wandering, published in two series of articles in the local Catholic periodical "Echo Przemyśkie" in 1916. This excellent source not only describes what happened to the author but it is also a good case study of the fates of average inhabitants of Galicia forced to emigrate in the years 1914–1915. Most of his time Trznadel spent in Reichenburg, but also refers to other places where Galicians were places such as: Lichtenwald (Sevnica), Gurkfeld (Krško) and Rann (Brežice). Rev. Trznadel's memories are part of the series of recollections which the "Echo..." published during the Great War, including texts by soldiers, priests and local intellectuals of both sexes.*

*KEY WORDS*

*Rev. Jan Trznadel, Reichenburg, Styria, WW1, Refugees, Galicia*

*IZVLEČEK***ČAS PRISILNIH EVAKUACIJ PREBIVALCEV GALICIJE. ČASTITI DR. JAN TRZNADEL NA ŠTAJERSKEM**

*Med tistimi, ki so v pozni jeseni leta 1914 sklenili, da zapustijo Galicijo, je bil tudi duhovnik dr. Jan Trznadel (1860–1920), rimskokatoliški katehet, ki je v poljskem jeziku poučeval na Prvi gimnaziji v Przemyślu. Trznadel je napisal nekaj spominov na svoje medvojnne poti, ki jih je lokalni katoliški časnik »Echo Przemyśkie« leta 1916 objavil v dveh nizih člankov. Ta prvovrstni vir ne ponuja le opisov dogodkov, ki so zaznamovali avtorjevo življenje v begunstvu, temveč tudi izvrstno študijo primera usod običajnih prebivalcev Galicije, ki so bili v obdobju 1914–1915 prisiljeni zapustiti svoje domove. Trznadel je večino časa preživel v Rajhenburgu (Brestanica), poleg tega pa omenja še vrsto drugih krajev, kamor so nastanili begunci iz Galicije, na primer: Sevnica, Krško in Brežice. Spomini duhovnika Trznadela so del niza spominskih besedil, ki so bila med Veliko vojno objavljena v časniku »Echo Przemyśkie« skupaj z besedili vojakov, duhovnikov ter lokalnih intelektualov in intelektualcev.*

*KLJUČNE BESEDE*

*duhovnik Jan Trznadel, Rajhenburg (Brestanica), Štajerska, prva svetovna vojna, begunci, Galicija*

*A group of priests and their assistants from the [Przemysł] diocese have left their posts and abandoned their parishes. They defend themselves saying they got into panic at first but their duty was to remember the words of the Gospel that a good shepherd lays down his life for the sheep, and they ought to have returned to the parishes right after the danger was over. The more praiseworthy are those priests, catechists and their assistants, who have persevered at their posts and have become guardian angels for their towns and villages.<sup>1</sup>*

When in June 1915 the German and Austro-Hungarian troops managed to recapture some Galician land from the Russians, including the Przemysł Fortress, the Galicians started returning slowly to their homes. There were many fugitives or people forcibly evacuated by the army whose wandering had started in the autumn of 1914.<sup>2</sup> Among them there were a lot of clergymen of various denominations. Also Rev. Dr. Józef Sebastian Pelczar returned, the Roman Catholic bishop of the Przemysł diocese, who was in Rome and in Hungary during the Russian occupation of Przemysł.<sup>3</sup> In his appeal to the clergy issued already after his return, he emphasized the commendable attitude of those priests who, despite the fear of the Russian army marching into Galicia, remained in their posts and helped the faithful. However, he also tried to excuse those who had escaped, fearing the enemy, and he appealed to the refugee priests to resume their duties as soon as possible. It was a repetition of the appeal written in Cracow on 17 February 1915. In it Bishop Józef Pelczar urged “the parish priests, their assistants and catechists who are staying abroad to go back to their parishes and schools as soon as it is possible again”.<sup>4</sup>

### The main source of the history of Rev. Trznadel's stay in Styria

One of the people who decided to leave Galicia in the late autumn of 1914 was Reverend Doctor Jan Trznadel, a Roman Catholic catechist who taught in the I Gymnasium with Polish as the language of instruction. He wrote some memories of his wartime wandering, published in two series of articles in the local Catholic periodical *Echo Przemyskie* in 1916.<sup>5</sup>

This excellent source not only describes what happened to the author but it is also a good case study of the fates of average inhabitants of Galicia forced to emigrate in the years 1914–1915. Rev. Trznadel's memories are also part of the series of recollections which the *Echo* published during the Great War, including texts by soldiers, priests and local intellectuals of both sexes. Among these articles of different length and value, the memories of priests are an important historical source, providing a lot of information not only on everyday life at the time of the Great War but also on people's religious attitudes of that period.

Despite the considerable value of the published accounts of refugee priests, historians have not shown much interest in them to date. This is hard to understand, especially as besides some short texts published in local dailies or weeklies, a lot of clergymen had written more extensive memoirs, excellent descriptions of the epoch.<sup>6</sup> It is also worth remembering that wartime experiences of priests could be completely different than those of peasants, laborers, craftsmen, intellectuals and aristocrats – their holy orders and the respect they enjoyed among the rather conservative and traditionally religious Galician community often helped them in their hardships, sometimes being the reasons of extreme hatred on the part of the invaders.<sup>7</sup>

The memories of Rev. Trznadel are a valuable source as they touch upon a lot of aspects of a refugee's everyday life. They also show that their author was a perceptive observer. On the other hand, the author spent the period of the occupation of the Przemysł Fortress in places rather unfrequented and exotic to an average Galician; probably that was why the editors decided to get him to share his observations with the readers. The religious orders of the Trappists and Carthusians in Slovenian and Bosnian monasteries were ones not many Galicians had heard of by then. In the manner rather typical of the nineteenth century, Rev. Trznadel focused on Polish motifs in exile and used numerous comparisons,<sup>8</sup> especially regarding the work of Slovenian and Polish priests. He was not being judgmental of any of them but the reader cannot help noticing that he was very impressed with the pastoral diligence of the priests from Reichenburg or the Slovenian and Bosnian Trappists' flair for economy. Rev. Trznadel's observations both showed typical problems of the refugees (travel hardships, lack of work, hunger) and introduced some novel elements. And since they were written in an interesting way and a colorful language,

\* Gratitude to Dr. Miha Preinfalk and Dr. Miha Šimac for suggestions and help.

<sup>1</sup> Pelczar, *Odezwa*, p. 2.

<sup>2</sup> See more in e.g.: Rędziński, *Szkolnictwo galicyjskie*.

<sup>3</sup> For the wartime fates of Bishop J. S. Pelczar see more in: Kasperkiewicz, *Sługa Boży*, p. 141–148.

<sup>4</sup> Pelczar, *Wielebnemu Duchowieństwu*, p. 3.

<sup>5</sup> W klasztorze OO. Trapistów i Kartuzów (*Echo Przemyskie* Y. 21: 1916, no. 3 of 9 I 1916, p. 2–3, no. 4 of 13 I, p. 2–3, no. 5 of 16 I, p. 2–3, no. 6 of 20 I, p. 2–3, no. 7 of 23 I, p. 2–3), Ze wspomnień uchodźcy wojennego (ibidem, no. 21 of 12 III, p. 2–3, no. 22 of 16 III, p. 2–3, no. 23 of 19 III, p. 2–3, no. 25 of 26 III, p. 2, no. 26 of 30 III, p. 2, no. 29 of 9 IV, p. 2, no. 30 of 13 IV, p. 2, no. 34 of 27 IV, p. 2, no. 34 of 27 IV, p. 2, no. 35 of 30 IV, p. 2, no. 36 of 4 V, p. 2, no. 37 of 7 V, p. 2, no. 38 of 11

V, p. 2, no. 39 of 14 V, p. 2).

<sup>6</sup> See e.g. Wais, *Wspomnienia z pierwszego roku wojny światowej*.

<sup>7</sup> See more in Puđłocki, *The Experience*, pp. 107–125.

<sup>8</sup> See more in Burkot, *Polskie podróżyopisarstwo romantyczne*, p. 5–40; Tomasik, *Inna droga*, p. 41–74.

after publishing the first series the periodical asked him to write another. The two complement each other, the second one often chronologically preceding the first. That is why, describing the author's war path, I used them interchangeably.

### Reverend Jan Trznadel – a short biography

Jan Trznadel was born on 13 May 1866 in Odrzykoń.<sup>9</sup> He attended a gymnasium in Jasło between the school years 1877/1878 and 1884/1885. He was a very good student.<sup>10</sup> After passing his school-leaving examinations he enrolled at the Theological Seminary in Przemyśl where he studied between 1885/1886 and 1888/1889. He was ordained on 21 July 1889 by Bishop Łukasz Solecki (1827–1900).<sup>11</sup> For a short time he was an assistant curate in Dobrzechów (21 August – 20 September 1889), after which his superiors sent him to study theology in Innsbruck (1889/1890–1891/1892) and Vienna. In Vienna he studied at the Higher Scientific Institute for Diocesan Priests (Frintaneum), at the same time learning at the Faculty of Theology of the University of Vienna (5 October 1892–25 July 1893).<sup>12</sup> On 22 July 1893 he obtained his PhD degree, having passed the necessary exams and written the thesis *De relatione sacrificium Missae inter et sacramentum eucharistiae*.<sup>13</sup> On 18 February 1905 the ordinariate declared him qualified to teach religion in secondary schools. Trznadel was fluent in German and French.<sup>14</sup>

On return to the Przemyśl diocese he became a religious instructor at a girls' school in Sambor (from 17 September 1893). Additionally, from 31 January 1894 he was a religious instructor at the Private Men's Teacher Training College in Sambor. On 23 July 1895 he was appointed deputy religious instructor in the gymnasium in Sambor. As early as on 19 November he was promoted to the position of a regular religious teacher in the gymnasium in Sanok. Besides teaching the Catechism of the Catholic Church he sometimes taught other subjects, e.g. in the school year 1897/1898 he also taught German.<sup>15</sup> On 5 September 1899 the school authorities granted him the title of professor.<sup>16</sup>

By the decision of the Minister of Religious Denominations and Education of 10 January 1902,

confirmed by the National School Council of 26 February 1903, he was transferred to the I Gymnasium in Przemyśl to replace Rev. Dr Józef Drozd.<sup>17</sup> He assumed his duties on 1 September 1903 and performed them with some short breaks until his death.<sup>18</sup> On 1 October 1907 he was granted the so-called 8th official rank.<sup>19</sup> Due to his position he took part in diocesan conventions of Roman Catholic catechists. At one convention on 29 April 1907 he was even appointed president of a diocesan committee whose task was to prepare the act of joining the national Union of Catechists.<sup>20</sup> In his speech *he presented the current position of a catechist at school. There is more and more work, the needs are increasing by the day, despite good will one sometimes lacks courage to go ahead, especially if one goes alone. Thus, when all the classes and groups are uniting, there is also a need for catechists to set up a diocesan union that would be linked with the Lviv Association of Catechists*.<sup>21</sup>

Trznadel did not take active part in the work of the gymnasium but he devoted his time to the sons of the local craftsmen and peasants who studied in Przemyśl. He got involved in the work of the committee for the Polish Peasant Dormitory, organizing in May 1904 a meeting inaugurating its activity. He was one of the authors of the appeal to society for supporting that initiative, and its *spiritus movens*.<sup>22</sup> The dormitory was opened on 1 September 1904 at 24, Katedralna Street and it welcomed ten boys. Already in the school year 1905/1906 twenty-four students lived in the dormitory free of charge.<sup>23</sup> In 1909 a building was purchased at 4, Lipowa Górna Street, which on 24 October was blessed by Bishop Pelczar.<sup>24</sup> Apart from working for the peasants' sons, Rev. Trznadel was also chairman of the Tadeusz Kościuszko Association of Young Craftsmen. It was a mutual-aid organization for the apprentices of Przemyśl craftsmen. As its chairman, on 30 October 1910 Rev. Trznadel said a Holy Mass for the youth

<sup>9</sup> For his biography see Pudłocki, Ks. dr Jan Trznadel, p. 41.

<sup>10</sup> *Sprawozdanie c.k. Gimnazjum w Jasle za rok szkolny 1878*, Jasło 1878, p. 54; *Ibidem* for the year 1879, p. 66; *Ibidem* for the year 1880, p. 105; *Ibidem* for the year 1882, p. 28; *Ibidem* for the year 1883, p. 35; *Ibidem* for the year 1884, p. 70.

<sup>11</sup> AAP, Official tables on Rev. Dr Jan Trznadel.

<sup>12</sup> Piech, *Wychowywać*, p. 189, 196.

<sup>13</sup> *Ibidem*, p. 252.

<sup>14</sup> AAP, tables on Rev. Dr Jan Trznadel.

<sup>15</sup> *Ibidem*; AP, fond 387, sign. 192; *XVII Sprawozdanie Dyrektora c.k. Gimnazjum w Sanoku za rok szkolny 1898*, p. 2.

<sup>16</sup> *XIX Sprawozdanie Dyrektora c.k. Gimnazjum w Sanoku za rok szkolny 1900*, p. 3.

<sup>17</sup> *Ibidem* for the year 1903, p. 5. On Rev. Dr J. Drozd and possible reasons for his transfer to Sanok see Pudłocki, Ks. dr Józef Drozd, p. 41.

<sup>18</sup> There was a note about the change of catechists in the I Gymnasium in Przemyśl as of 1 September 1903 in *Echo Przemyskie* (Y. 8: 1903, no. 68 of 23 VIII, p. 2). Rev. Trznadel after spending some time in Przemyśl broke his leg during a trip to Niżankowice on 12 June 1904. The accident was so serious that he could be transported to Przemyśl only three weeks later. He was then granted a recuperation leave and in the first semester of the school year 1904/1905 he was substituted for by Rev. Dr. Wojciech Tomaka – *Sprawozdanie Dyrekcji c.k. Gimnazjum w Przemyślu za rok szkolny 1905*, p. 2; *Echo Przemyskie* Y. 9: 1904, no. 49 of 16 VI, p. 2, no. 54 of 3 VII, p. 3.

<sup>19</sup> AP in Przemyśl, fond 387, sign. 192.

<sup>20</sup> *Kronika Diecezji Przemyskiej* Y. 7: 1907, issue 5, p. 189–190.

<sup>21</sup> *Echo Przemyskie* Y. 12: 1907, no. 36 of 5 V, p. 3.

<sup>22</sup> *Ibidem*, Y. 9: 1904, no. 47 of 9 VI, p. 1.

<sup>23</sup> *Kronika Diecezji Przemyskiej* Y. 6: 1906, issue 2, p. 113.

<sup>24</sup> Kupczewska, Biskupa, p. 120.



Group of teachers of I Gymnasium in Przemyśl in 1913. Rev. dr. Jan Trznadel is standing in the middle (4. from the left in 1. row), close to Władysław Bojarski – the School's Headmaster (Courtesy of Ms. Joanna Staręga).

to celebrate the anniversary of the Battle of Tannenberg.<sup>25</sup> On 19 November 1912 he introduced a celebration devoted to Saint Stanislaus Kostka organized by the Association.<sup>26</sup>

Besides working for the poor youth the priest sometimes got involved in other duties. On 12 November 1905 at the “Przyjaźń” Christian workers’ association, he delivered a lecture *The life of first Christians*.<sup>27</sup> On 28 October 1906 at the teachers’ meeting in the city hall, after Professor Bolesław Stojanowski delivered the paper titled *Cooperation of home and school*, Rev. Trznadel officially appealed for taking into consideration the pupils’ behavior in general evaluation, not only their marks in individual subjects.<sup>28</sup> He also cooperated with the Przemyśl Association of Higher Education Instructors. However, not much is known about that activity of his, as he did not often take the floor during the meetings.<sup>29</sup> At a meeting on 23 October 1913 he was chosen to sit on a committee dealing with summer camps for gymnasium students.<sup>30</sup> In 1910 he published an

article in *Echo Przemyskie* titled “On the anniversary of the November Uprising”.<sup>31</sup>

In 1908 Bishop Pelczar granted him the “Rochetto et Mantoletto” privilege, which meant that he had a right to wear a rochet, a kind of narrow-sleeved surplice lined with red cloth, and a mantelletta, a purple coat. Both privileges showed the Bishop’s appreciation of Trznadel’s involvement in the work of the local Church.<sup>32</sup> On 28 September 1912 Bishop Pelczar appointed Rev. Trznadel assessor and official of the bishop consistory, and from 1913 he made him a supervisor of religious instruction in the schools in the parish of Żurawica.<sup>33</sup> Before the war Rev. Trznadel became member of the local Society of the Friends of Learning<sup>34</sup>.

### The war history of Rev. Trznadel – between Styria and Bosnia

*[...] like all sensible and cautious people I escaped when the war started, but my escape was only partial, as I stayed in one of the Western Galician towns, and as a result could experience neither the affection of the sentimental Viennese ready to share all their taverns with the*

<sup>25</sup> *Echo Przemyskie* Y. 15: 1910, no. 87 of 30 X, p. 3.

<sup>26</sup> *Ibidem*, Y. 17: 1912, no. 94 of 23 XI, p. 2.

<sup>27</sup> *Ibidem*, Y. 10: 1905, no. 89 of 5 XI, p. 1.

<sup>28</sup> *Ibidem*, Y. 11: 1906, no. 88 of 1 XI, p. 1.

<sup>29</sup> *Sprawy Towarzystwa Nauczycieli Szkół Wyższych* Y. 24: 1908, vol. 2., p. 119; *Słowo Polskie* Y. 11: 1906, no. 524 of 17 XI, p. 9.

<sup>30</sup> *Ibidem*, Y. 29: 1913, vol. 2., p. 787–789.

<sup>31</sup> *Echo Przemyskie* Y. 15: 1910, no. 96 of 1 XII, p. 1–2.

<sup>32</sup> *Schematismus*, p. 45.

<sup>33</sup> AAP, Tables on Rev. Dr. Jan Trznadel.

<sup>34</sup> *Rocznik Przemyski* 1922, vol. 3, p. 59.

*fugitives, nor the brotherly, very Slavic, cordiality of the Czechs, who could not understand why the Poles were fleeing their fellow Slavs again; also I could not experience the delight of staying in Choczni $\acute{a}$ ,<sup>35</sup> that paradise on earth, for which we should be grateful and hand down the memory of it to posterity.<sup>36</sup>*

This is how Rev. Józef Budowski sarcastically recalled the months of his wandering between Galicia and Spiš.<sup>37</sup> He was, however, one of those priests who tried to stay as close to their parish as possible, thus he travelled around Western Galicia and Upper Hungary. Reverend Jan Trznadel, similarly to the diocese ordinary Bishop Pelczar, found himself quite far away from home. Whereas Bishop Pelczar could decide about his destination himself, however, his subordinate had no say in that matter.

Rev. Trznadel remained in Przemyśl as long as he could; he can hardly be accused of leaving the town driven by fear, at the first opportunity. He did not comply with the order of the fortress command of 11 September 1914, telling the civilians to leave the fortress, so he witnessed the first siege, and then the euphoria in town after repelling the Russians. The climax of the celebrations was a several-day visit of the heir to the throne, Archduke Charles. It did not mean much, though, in the face of the advancing Russian troops. That is why both the military and civilian authorities issued next orders for all civilians to leave the city before 4 November 1914.<sup>38</sup> About eight thousand people were ordered to leave the city then. As Wanda Zakrzewska wrote: *The most painful picture was seen in the last days of evacuation. Wagons were moving day and night down the streets, and on them there were women with children and babies, with some belongings, bedlinen and some forage. One poor cow, fastened to the wagon with an iron chain – the feeder and friend of the family – pauses, exhausted, moos wistfully. All of those people are cold, soaking wet, exhausted from crying, bitter, moving in large numbers, leaving all their property earned by the sweat of their brow, which is already burning behind their backs.<sup>39</sup>*

Among those people was Rev. Trznadel, who, seeing that “the beginning of November 1914 did

not herald any good in Galicia”<sup>40</sup> left the city with the masses of fugitives. The conditions of the journey were depressing for them all, especially as it was the beginning of November and the weather was not favorable to travelling. Besides, everyone was scared of the Russians: *Half-clothed children are running thoughtlessly in the cold and sleet right in front of a horse-drawn cart or behind it, holding a bit of dry bread in their hands. They look like frightened gypsies escaping from justice. And that sad procession is going God knows where and what for. Just to get westwards as soon as possible, just to push their way through hundreds of wagons, horses, cannons and tens of thousands of people floating in one wave from the north and east along all roads, paths and fields towards Gorlice and Nowy Sącz.<sup>41</sup>*

Reverend Trznadel stayed for a few days with a fellow priest at a presbytery near Gorlice. Seeing that the area was not safe to stay, they both decided to head further westwards. It turned out that some oil refinery officials were leaving the place with their families at the time; the ministry of war had provided them with some wagons to transport their goods to the nearest railway station. And so, on 11 November, they set off with a few dozen tanks of petrol and the two priests in tow.

*Trunks are carried out and loaded on wagons, as well as baskets, suitcases, washtubs and... babies, who are too weak to walk yet. At last, all is ready for the set-off, the factory emptied and closed – only the caretaker remains on the premises. We start our journey in the name of God – lucky to have a roof over our heads and benches to sit on, although the wagon is really overcrowded, what with over sixty people inside!<sup>42</sup>*

If they had thought their problems had been solved, it turned out that travelling during wartime was not easy at all. As Rev. Trznadel remarked: *[...] the railways in such cases do not take into account the passengers' wishful thinking and against our plans and intentions we were “transported” there in the way we had neither expected nor wanted.<sup>43</sup>* Thus, willy-nilly, on that same night they reached Nowy Sącz. Rev. Trznadel was surprised by the busy traffic at the station and by people actually fighting for seats in the carriages. After arranging a train for ca. 800 people they could continue their journey. The carriages were unlit, unheated and unattended. None of the passengers knew their destination; the travel went on and on. As another wanderer of that time, Rev. Józef Budowski, wrote: *Travelling by train during a war is not too pleasant, as anyone who was sadly forced to do it, knows, but if you have already taken the plunge, you will not move back until, half-dead, you will get where you*

<sup>35</sup> A village near Wadowice, where a large group of fugitives stayed during the First World War. The author probably meant the infamous barrack camp in Choceń in Moravia – see more in: Rędziński, *Szkołnictwo galicyjskie*, p. 57–63.

<sup>36</sup> J. B. [Józef Budowski]: *Wojenne wrażenia ze Schodnicy*, *Echo Przemyśskie* Y. 21: 1916, no. 8, issue 27 I, p. 2.

<sup>37</sup> See his memories: *ibidem*, p. 2–3, no. 9 of 30 I, p. 2–3; *Miesiąc pobytu na Spiszu. Ze Schodnicy do Jasła*, no. 61 of 30 VII, p. 2–3, no. 63 of 6 VIII, p. 2–3; *Z Jasła do Bardiowa*, no. 81 of 8 X, p. 2, no. 82 of 12 XII, p. 2–3, no. 83 of 15 X, p. 2.

<sup>38</sup> For the living conditions in Przemyśl at that time see: Puđłocki, *Działalność inteligencji*, p. 109–128. For the Przemyśl Fortress and its inhabitants see e.g.: Forstner, *Twierdza Przemyśl*; Błoński, *Przemyśl. Twierdza niezdobyta*; Idzikowski, *Twierdza Przemyśl*.

<sup>39</sup> Zakrzewska, *Oblężenie Przemyśla*, p. 70.

<sup>40</sup> Trznadel, *Ze wspomnień uchodźcy wojennego!*, *Echo Przemyśskie* Y. 21: 1916, no. 21 of 12 III, p. 2.

<sup>41</sup> *Ibidem*, p. 2–3.

<sup>42</sup> *Ibidem*, no. 22 of 16 III, p. 2.

<sup>43</sup> *Ibidem*.

wanted to.<sup>44</sup> Reverend Trznadel reminisced that the trip from Galicia to the south-west was not too nice. It was long and enforced. He had found himself in a group of war refugees from around Gorlice, who – for fear of spreading cholera – were not allowed to leave the carriage throughout the journey. The Galicians could not choose the place of their temporary evacuation.<sup>45</sup> What is more, after some cruising between the Moravia, Lower Austria and Upper Hungary, i. e. Slovakia, they realized that the relevant authorities were bargaining with the authorities of particular crown lands about whether the locals in some towns would take care of the refugees. The issue was urgent inasmuch as winter was coming. Reverend Trznadel remembered that when the train stopped at stations, the locals were afraid to come closer for fear of cholera. That is why the travelers did not get any help – they were not even given drinking water. *Faced with that unexpected kindness we had to go through quarantine, not even in isolated barracks but right on the train.*<sup>46</sup> The quarantine took place in the crowded carriages, in dirt, among crying children, with the smell of food and sweat-soaked clothes. There was not enough water, not even to drink, let alone to wash. Despite those hardships the passengers showed a lot of kindness and support to one another.<sup>47</sup>

When two days later the train stopped at some station and several people got off to stretch – all of a sudden the train started moving on. Those who had not managed to get back on, remained at the station, separated from their families. And in Přerov (Moravia), where the train stopped half a kilometer from the station for fear of the passengers spreading cholera among the locals, the military police saw to that no-one left the train. No-one was permitted to get off or change trains. A few gymnasium students managed to get to the station restaurant. However, they paid for their cunning by getting separated from their families, as it was also in Přerov that the train unexpectedly left. *Cries and moans are heard on the train but no railway men seem to hear them!*<sup>48</sup>

On reaching Austria the situation got slightly better. In Simmering near Vienna, even though officially no-one was allowed to do shopping at the station and the military police watched the passengers, some of them were able to get some food thanks to the station service. After a short stopover all the eight hundred people were transported in one column to the southern railway station. There Red

Cross soldiers distributed bread and black coffee, *but of course only to those who had suitable utensils.*<sup>49</sup>

The Galician exiles were really surprised, however, by the reception in Mürzzuschlag. The train was allowed to enter the station and the soldiers and Red Cross volunteers distributed lunch of meat and vegetables. Those who did not have their own utensils, would get bread. Everybody was surprised by the politeness of the officials, so very different from that of the Czech ones.

Another stop was in Bruck an der Mur. There the travelers had to undergo a sanitary inspection. And although there was no doctor among the political and military commission, it was decided the Galicians were in a quite good form. At that point the Ruthenians and the Jews were separated, to be taken somewhere to Upper Styria. The Poles were divided into two groups: the majority were directed to Judenburg in Western Styria and the rest to Reichenburg, west of Zagreb.<sup>50</sup> Having ended up in the latter group, Rev. Trznadel set off with his companions southwards to Marburg. There the travelers could buy some food in the station restaurant. Another sanitary commission appeared then, composed of four doctors, unlike in Bruck an der Mur, and ordered to change the straw in the carriages. However, as Rev. Trznadel recalled: *But could a few bundles of straw, with no heating, with hoar frost covering even those southern areas, give us any warmth? There was not enough time to clean out the carriages and remove all the dirt and waste, as they would have had to withdraw all the carriages and subject them to thorough disinfection. For it was during the journey that any microbes had a chance to spread freely, especially among our "brothers" of the Jewish faith.*<sup>51</sup>

That fragment is the only anti-Semitic interjection in the whole of his account. It is the more surprising that although there were teachers in the I Gymnasium in Przemyśl who were known for their negative attitude towards Jewish students,<sup>52</sup> and the *Echo* newspaper was known for strong anti-Jewish overtones,<sup>53</sup> Rev. Trznadel had never been known to speak about them like that.<sup>54</sup> His words might have been the result of the fact that all the way to Bruck an der Mur he had been travelling with a group of poor Jews, who did not observe basic hygiene, which,

<sup>49</sup> Ibidem, no. 26 of 30 III, p. 2.

<sup>50</sup> Ibidem.

<sup>51</sup> Ibidem, no. 29 of 9 IV, p. 2.

<sup>52</sup> See more: Puđłocki, Na rozstaju, p. 431–447.

<sup>53</sup> See more: Szal, Czasopismo; Mendyka, Wizerunek Żyda, p. 61–96; Mendyka, Żydzi, p. 53–67.

<sup>54</sup> There is no information either that at pre-war meetings of the Przemyśl Association of Higher Education Instructors he would speak in favor of dividing Polish and Jewish students into two separate holiday camp groups, which was advocated by Rev. Dr. Tomasz Wąsik, catechist of the Przemyśl gymnasium with Polish as the language of instruction in the *Zasanie* district – see *Sprawy Towarzystwa Nauczycieli Szkół Wyższych*, supplement to *Muzeum* Y. 29: 1913, vol. 2, p. 787–789.

<sup>44</sup> J. B. [Józef Budowski], Wojenne wrażenia ze Schodnicy, *Echo Przemyskie* Y. 21: 1916, no. 8 of 27 I, p. 2.

<sup>45</sup> Trznadel, Ze wspomnień uchodźcy wojennego!, *Echo Przemyskie* Y. 21: 1916, no. 3 of 9 I 1916, p. 2.

<sup>46</sup> Ibidem, p. 3.

<sup>47</sup> Ibidem, no. 25 of 26 III, p. 2.

<sup>48</sup> Ibidem, no. 23 of 19 III, p. 2–3.



*Postcard of Reichenburg (Rajhenburg), sent from Gurkfeld (Krško) to Vienna in March 1917  
(kept by: Kulturni dom Krško, enota Grad Rajhenburg).*

as Rev. Trznadel had mentioned himself, was very hard to observe in those conditions.

After six days of continuous train journey on 17 November a hundred and eighty people reached Reichenburg<sup>55</sup> in southern Styria. It was a small village situated in a hilly area on the Sava River. There they were awaited by a starost from the nearby Rann (Brežice), a doctor and crowds of local people, *the more curious as they had been told that the newcomers were only workers and the poorest people from the "historical Galicia"*.<sup>56</sup> Since all of the new arrivals had been deemed healthy, they were accommodated wherever possible. The more wealthy ones could rent modest rooms in some inns, some were taken in by the locals, and others found shelter in *an old, damp, one-story presbytery*.<sup>57</sup> They were soon provided for by the local parish priest, Rev. Jožef Cerjak, who additionally accommodated over a dozen people at the new presbytery.<sup>58</sup> The mayor organized a dinner for the newcomers, however – as Rev. Trznadel observed – *it must have been a very modest one (apparently it was potato soup), as it did not satisfy even the hungry*

*ones*.<sup>59</sup> The two priests who were in that group were offered a choice of where to stay. Accommodation at the Trappist monastery was suggested.<sup>60</sup>

On the next day after the arrival, Rev. Trznadel, like the other newcomers, started to get familiar with the village. As he recalled later, it had a population of ca. 1500 and was situated on the border of Styria, Carniola and Croatia *among magnificent forested mountains, separated from Carniola by the beautiful river Sava*.<sup>61</sup> The village itself had a post office, a police station, a doctor's, several shops, a pub and brick houses, mainly one-story ones. Reichenburg was inhabited only by Catholics; apart from the Trappist monastery there was the new Our Lady of Lourdes basilica, which in July 1914 – a few months before the Poles arrived – had been consecrated by the Lavant Bishop Rev. Dr Mihael Napotnik.<sup>62</sup> The Bishop visited Reichenburg while the Poles were there – on account of his canonical inspection. The refugees could use that opportunity to be confirmed.<sup>63</sup>

Rev. Trznadel spoke with great appreciation about the work of the local parish priest and his two assistant curates. He stressed that the parish comprised around 7000 people, who often lived high up in the

<sup>55</sup> Since 1952 the place has been called Brestanica.

<sup>56</sup> *Echo Przemyskie* Y. 21: 1916, no. 29 of 9 IV, p. 2.

<sup>57</sup> *Ibidem*, no. 30 of 13 IV, p. 2.

<sup>58</sup> *Ibidem*, no. 34 of 27 IV, p. 2. Jožef Cerjak was born on March 15, 1863; ordained a priest on July 11, 1889, rector of Reichenburg parish (*Personalstand*, p. 157).

<sup>59</sup> *Echo Przemyskie* Y. 21: 1916, no. 30 of 13 IV, p. 2.

<sup>60</sup> *Ibidem*, no. 3 of 9 I, p. 2.

<sup>61</sup> *Ibidem*, no. 30 of 13 IV, p. 2.

<sup>62</sup> *Ibidem*. The diocese was renamed into Maribor only in 1962.

<sup>63</sup> *Ibidem*, no. 34 of 27 IV, p. 2.

mountains, and the priests had as many as 15 associate chapels to attend to. Often they were situated so high up that the priests could get there only on foot.

*Although the Styrian priests train to become mountaineers from a young age, still they deserve admiration for their parish labor, especially in unfavorable weather. Many a time have I seen a solitary figure of a priest, wading through snow, in the cold and blizzard. When asked where he was coming from, he answered with some contentment, that he had been visiting a sick parishioner! ... How many hours are needed to cover that distance? – I ask. Five to six, answers he! These seem to be worse conditions for the pastoral ministry than in our country, I thought.*<sup>64</sup>

Reverend Trznadel did not hide his admiration for the priests' diligence. He pointed out that in the parish church they would very often hear confessions since four in the morning, regardless of the time of year, in order to meet the spiritual needs of the faithful. But the local Poles did not have a reason to complain either. The parish priest, Rev. Józef Cerjak (like his assistants, Rev. Józef Tratnik<sup>65</sup> and Rev. Martin Gaberc<sup>66</sup>) not only offered shelter and food to the ones in need, but also made a small brick church available to them. There the two Polish priests who had arrived along with the refugees, could practice their ministry. Rev. Trznadel alone would have 300–400 people receiving the Holy Communion during the Sunday masses, so the work was not easy.<sup>67</sup> The priests from the Przemyśl diocese were not, however, left only to their own devices and the help of the local priests. They were supported in their ministry by Polish Salesian priests who were living in the village of Radna. The Poles in Styria were also taken care of by Polish Jesuits, who were provisional chaplains of the Polish Sisters of the Immaculate Conception from eastern Galicia, who, in the number of eighty, had settled in the Thurn am Hart castle. Polish priests were needed there, as besides Reichenburg a lot of Poles also stayed in Lichtenwald (Sevnica), Gurkfeld (Krško) and Rann (Brežice).<sup>68</sup> According to the Military Commando from Zagreb in January 1915 there were around 370 Poles only in Rann, who occasionally were traveling to Lichtenwald and Zagreb trying to get some information about their relatives.<sup>69</sup>

Thanks to the Reichenburg curates and Polish police a Christmas Eve supper was organized in the military police building. A Christmas tree was

decorated and present given out: *Having noted down what particular families lacked, they clubbed together with the locals and bought whatever was needed: bread, meat, butter, tea, sugar etc. Under the Christmas tree there were small packages with the names of the addressees. Additionally there appeared wine and fruit, as an extra gift from the presbytery and the parishioners. The sweets and other treats from the tree were given only to children.*<sup>70</sup>

In his writings Reverend Trznadel expressed his gratitude for the local people's involvement in supporting the Poles. Apart from the priests he distinguished the attitude of the local mayor, doctor and the Trappist monks, who employed a lot of repairmen in their large property and helped people in various other ways.<sup>71</sup>

The Trappists had lived in Reichenburg since 1884. Their monastery was situated in a 12th-century fortified castle, which they had adapted for their needs. It was a medieval fortress towering over the village, located right on the river on a high cliff. There were only two larger abbeys in Austria-Hungary at that time, in Reichenburg and in Maria Stern near Banja Luka (in the area of Bosnia and Herzegovina, established in 1848) and a small priorship in Zemunik Donji near Zadar in Dalmatia.

Sharing his observations with the readers of *Echo Przemyskie*, Rev. Trznadel knew that his potential hosts were one of the strictest religious orders in the Catholic Church. Probably that is why he wrote: *One had heard and read a little about the Trappists before, about their strict rule and life but so far there had not been any opportunity to meet them. One really is curious then and desires to see those interesting monks; however, at the same time one has doubts whether one is able, even temporarily, to adjust to the strict inner life of the monastery.*<sup>72</sup>

Like many other refugees, Reverend Trznadel hoped that the forced evacuation would last only some time. Soon, however, it turned out that the occupation of Galicia by Russian troops had taken much longer, so, like it or not, one had to stay at the hospitable monastery – of course, at some charge.<sup>73</sup> Those eight months in austere conditions must have had positive influence on the Przemyśl priest, as he later spoke very well of the Trappists, impressed by their rule and everyday life.

A lot of space he devoted to describing their daily schedule, which was, he stressed, strictly followed. He emphasized that all of them were obliged to keep silence and stay together in the chapel, chapter house, refectory and bedroom. Rev. Trznadel described three monks with whom he had more con-

<sup>64</sup> Ibidem.

<sup>65</sup> Józef Tratnik was born on December 12, 1874; ordained a priest on July 25, 1904, later rector of Reichenburg parish (*Personalstand*, p. 156).

<sup>66</sup> Martin Gaberc was born on September 29, 1883; ordained a priest on July 25, 1908, vicar of Reichenburg parish, later pastor of St. Cross parish in Maribor (*Personalstand*, p. 74).

<sup>67</sup> *Echo Przemyskie* Y. 21: 1916, no. 35 of 30 IV, p. 2.

<sup>68</sup> Ibidem, no. 34 of 27 IV, p. 2; no. 35 of 30 IV, p. 2.

<sup>69</sup> OeStA KA, Zst, KM, KUA, 1915, 16034.

<sup>70</sup> *Echo Przemyskie* Y. 21: 1916, no. 36 of 4 V, p. 2.

<sup>71</sup> Ibidem.

<sup>72</sup> Ibidem, no. 3 of 9 I, p. 2.

<sup>73</sup> Ibidem, p. 3.



*Krško (Gurkfeld) in 1918 (kept by: Valvasorjeva knjižnica Krško).*

tact: the order superior, abbot Father Placyd Epalle,<sup>74</sup> the minister of the house Father Maurus Reberšek,<sup>75</sup> and secretary Father Bernard Bernigaud.<sup>76</sup> They were the only monks whose names he actually mentioned, although – as he stressed – during the war about eighty people were living at the monastery. Among them there were sixteen priests, the others were brothers and novices. He tried to communicate with them in French, which was the language of the community. The French character of the monastery was also noticed by Military Command from Zagreb, reporting to the Superiors in Vienna in January 1915, that the monks regularly visited the inhabitants of Lichtenwald (Sevnica). Nevertheless, despite of their nationality and activities the Trappists were not perceived as suspicious<sup>77</sup>.

In the eyes of Rev. Trznadel all the furniture used in the monastery was extremely simple and practical. Even the common bedroom was not heated – what is more, until everyone went to sleep, its windows were open wide even in winter. Also the meals were modest – there was no meat, and an apple or a piece of

cheese were a luxury.<sup>78</sup> Rev. Trznadel did not hide his admiration for his hosts' industriousness.

*A Trappist at work is not a hired hand or a wage earner, not even a loyal servant – he is a model diligent manager, who bases his whole existence on that work. He does not do it for anyone to admire, or because anyone oversees him, but because this is what he deems right in his conscience. And so an axe, a spade, a pickaxe or a rake and a pitchfork in the hands of a Trappist are sensitive and accurate tools in the hands of a specialist! In every field of work they employ educated and professional people! Both the monk who repairs the road and the one who regulates a stream, both the one who watches the machines and the one who looks after the brickyard, the brewery, the factory, the mill etc., all of them are silent people, but when need arises some of them can even show certificates in technical science for themselves!*<sup>79</sup>

Apart from work and prayer the monks entertained themselves reading books from their large library.<sup>80</sup> The castle-monastery, bought in 1881 from baron Philip Esebeck, features in Rev. Trznadel's memoirs as a sort of ideal Christian place, able to compete for economy with a Bosnian monastery: *Nowadays also here there is a model farm, complete with orchards, beehives, vineyards, a brickyard, factories of liqueur and cheese – the latter of a well-known brand. Considering the monastery's beautiful situation among*

<sup>74</sup> Placyd Epalle was born on December 21, 1876 in Marlies in France; ordained a priest on November 23, 1899 (*Personalstand*, p. 174–175).

<sup>75</sup> Maurus Reberšek was born on January 15, 1874 in Peilenstein (Pilštanj); ordained a priest on September 10, 1898 (*Personalstand*, p. 175).

<sup>76</sup> Bernard Bernigaud was born on March 12, 1879 in St. Julien sur Reyssouze in France; ordained a priest on August 20, 1902 (*Personalstand*, p. 176).

<sup>77</sup> OeStA KA, Zst, KM, KUA, 1915, 16034.

<sup>78</sup> *Echo Przemyskie* Y. 21: 1916, no. 4 of 13 I, p. 2–3.

<sup>79</sup> *Ibidem*, no. 5 of 16 I, p. 2.

<sup>80</sup> *Ibidem*, no. 4 of 13 I, p. 2–3.

*the mountains, a forest and a park, it is hard not to see that the Trappist monastery is a great attraction for the locals and tourists. The minister of the house never spares his effort and time – he will always see a visitor around, show him everything, and sometimes even treat him to some fruit.*<sup>81</sup>

The author of those memoirs shared his doubts with the readers of *Echo*, concerning the usefulness of that thrift of the Trappists. If the monks hardly ever used the products of their own hands, who and what for was all that they had accomplished? In the case of the Reichenburg monastery, the Przemyśl priest tried to solve the puzzle, answering: *Here any youngster can find work and occupation, here the poor find support and beggars – hot food and roof over their heads.*<sup>82</sup> Trznadel wrote that in the abbey in Maria Stern, on the other hand, they had erected a large two-story building for 480 male orphans. The boys would find there anything they needed, for free – food and clothes, theoretical and practical education as well as pastoral care. He added: *Among the abandoned ones I even found here Polish refugee boys.*<sup>83</sup>

The abbot of the Reichenburg Trappists sold to the refugees home-made milk, home-grown cabbages, potatoes, bread and cheese, all at low prices. Skilled craftsmen were employed in the homestead and the poor could gather brushwood in the woods, provided with special little carts from the abbey. Fathers Bernigoud and Reberšek even learned to speak a few words in Polish, in order to communicate with the refugees better. At Christmas and Easter the Trappists invited several families with young children for a modest dinner.<sup>84</sup>

According to Rev. Trznadel's report, during wartime Polish refugees tried to cope in different ways. First of all, a lot of men, having obtained relevant passes, went to Bohemia and Moravia, to be closer to their home land. Austrian authorities readily issued permits for men, who at such occasions were often recruited for the army. Eventually only elderly men, women and children remained in Reichenburg. They were entitled to a modest government allowance – 70 halers a day. The healthier and stronger ones worked in the Trappist garden, forge and carpenter's shop, for some low wages. *The women who had some knowledge and skills found jobs as seamstresses, dressmakers etc.*<sup>85</sup> The refugees had difficulty providing education for their children. They could study for free where the Polish Salesians had settled. However, for the families living in Reichenburg the Salesian school was too far away.<sup>86</sup> Those refugees who were staying in Gurkfeld and Rann were lucky as there

were Polish folk school teachers there from around Gorlice and Krosno, who taught the children free of charge. Religion was taught in those schools by Salesian priests.<sup>87</sup>

Although originally the relations between the Poles and local Slovenians were very friendly, with time they got worse. Rev. Trznadel tried to find reasons for that. He pointed out that wartime hardships had an impact on the life and wealth of the locals who gradually stopped treating the numerous Poles like guests and started seeing them as burdensome. The newcomers did not always respect the property of the locals either. Thefts happened as well as conflicts with the local military police. Moreover, the betrayal on the part of the Italians, who not only failed to join the Austria-Hungary in the war but attacked it on 23 May 1915, increased the Slovenians' mistrust towards the strangers.<sup>88</sup>

During his eight-month exodus Rev. Trznadel did not stay in Reichenburg only. He would leave Styria and he spent some time at the Bosnian Trappist monastery. He noticed a few entries in its guest book: *The metropolitan bishop Rev. [Andrzej] Szeptycki himself is a quite frequent visitor at the Maria Stern monastery; he is not averse to the life of novices either.*<sup>89</sup> Rev. Trznadel also travelled around Styria; among others he visited the Carthusian monastery in Pleterje (he recommended reaching the place through Zagreb or through Rann). He was also impressed by that place. Like in the case of the Trappists, he could only speak to the Carthusians in French, as it was also the language of that community, but... there was little communication, despite the monastery's international character: *It is surely a real hermitage for those detached from life and called to live here perhaps by some voice from heaven. Their ascetic faces, mortified and emaciated, and almost as white as their habits, at first make such an impression on visitors from all over the world – Belgium, the Netherlands, Spain, Egypt, Palestine etc. [...] that if one did not see those people – silent though moving – one could think it is some land of dead skeletons.*<sup>90</sup>

Reverend Trznadel openly admired the austerity and the good organization of the monks' life. He emphasized that apart from work, choral prayers, contemplation and absolute fast, his hosts devoted a lot of time to self-improvement through reading: *One can see them in their free time, sitting in silence over books from the rich library, which contains not only plenty of ascetic works but also hundreds of academic books in all languages of the world.* Compared with their learn-

<sup>81</sup> Ibidem, no. 5 of 16 I, p. 3.

<sup>82</sup> Ibidem, no. 5 of 16 I, p. 3.

<sup>83</sup> Ibidem, no. 5 of 16 I, p. 3.

<sup>84</sup> Ibidem, no. 37 of 7 V, p. 2.

<sup>85</sup> Ibidem, no. 38 of 11 V, p. 2.

<sup>86</sup> Ibidem.

<sup>87</sup> Ibidem, no. 39 of 14 V, p. 2.

<sup>88</sup> Ibidem, no. 5 of 16 I, p. 3.

<sup>89</sup> Ibidem, no. 6 of 20 I, p. 2. Andrey Sheptytsky (Ukrainian: Митрополит Андрей Шептицький; July 29, 1865 – November 1, 1944) was the Metropolitan Archbishop of the Ukrainian Greek Catholic Church from 1901 until his death in 1944. Author used Polish version of his name.

<sup>90</sup> Ibidem, no. 6 of 20 I, p. 3.

edness and piety Trznadel described himself as a layman, which probably was not a sign of some false modesty (after all he had a PhD in theology), but rather admiration of the harmony and profoundness of the Carthusian life. Those deliberations allowed Rev. Trznadel for a lengthy reflection explaining the differences between the lives of the Carthusians and the Trappists to his readers, especially as though the former had appeared in Poland before, neither of the two orders had their house in this part of Europe at the beginning of the 20th century.<sup>91</sup>

The Poles returned from Reichenburg to Galicia in June 1915. As Rev. Trznadel emphasized: *The government needed room for other unlucky victims from the southern parts of the monarchy, who arrived in large numbers already in June.*<sup>92</sup> They were Slovenians – victims of the hostilities that had just started on the Austro-Italian front. Trains were provided to transport the refugees for free from Galicia back to the north of the Habsburg monarchy, granting them the necessary passes. Concluding his deliberations, Rev. Trznadel expressed his hope that the experience gained in exile would let a lot of Poles live wiser, which would be of benefit not only for them but also their families.<sup>93</sup>

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After returning to Przemyśl in the summer of 1915, Rev. Trznadel went down with pleurisy. The illness was so serious that school authorities granted him a leave for the period of 1 September 1915 – 15 February 1916. When he resumed work in the I Gymnasium, he taught only four hours a week, and later his teaching load was reduced in half.<sup>94</sup> He got promoted, though – the Ministry of Religious Denominations and Education elevated him to the 7. official rank by the rescript of 28 December 1915.<sup>95</sup> On holiday in 1916 (which he spent in Zakopane, like in the previous year, after returning from exile), he wrote an article “On our spas”.<sup>96</sup> Those trips did not do much to improve his health, though.<sup>97</sup> It was probably the hardships of wartime wandering that weakened it a lot. It is known that besides working at school and in the bishop’s consistory, on 8 February 1918 he organized a special service for secondary school students to commemorate the victims of the Lviv incidents.<sup>98</sup> Two persons had been shot to death during a protest of national youth in Lviv against es-

tablishing a political group called the National Labor Party. One of those killed was a fifth-form student from a branch of the IV Gymnasium, Marian Czerkas. His funeral was attended by a delegation of students from Przemyśl schools.<sup>99</sup> Other than that Rev. Trznadel became a member of the Society for the Care of Youth in Przemyśl.<sup>100</sup> He died on 1 February 1920.<sup>101</sup> He was buried at the Main Cemetery in Przemyśl. The short obituary read: *We have said goodbye to a quiet educationist, a devout clergyman. For many years he was an adviser in the bishop’s consistory, he dealt eagerly with educational matters. Inexorable death cut the thread of a short life; the deceased was only 54 years old.*<sup>102</sup>

His wartime memories are among the few printed texts which Rev. Trznadel left. Besides his professional and pastoral work and assistance to young people from craftsmen’s and peasant families, the memories are perhaps the only source from which we can learn more about him. For he was not a very active priest, especially if we compare him with some other contemporary Przemyśl religious instructors, like e.g. Rev. Dr. Józef Drozd, Rev. Dr. Wojciech Tomaka or Rev. Dr. Tomasz Wąsik. Perhaps the reason was his poor health? His wartime memoirs prove, however, that he was a keen observer, who, even in difficult conditions, was able to capture the specific nature of the situations in which he found himself. The memoirs also provide some unknown source material on Reichenburg history and on Polish emigration during the First World War and complement the series of articles on Slovenia which had occasionally appeared in *Echo Przemyskie* before the war.

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<sup>91</sup> Ibidem, no. 7 of 23 I, p. 2–3.

<sup>92</sup> Ibidem, no. 39 of 14 V, p. 2.

<sup>93</sup> Ibidem.

<sup>94</sup> AP in Przemyślu, fond 387, sign. 192.

<sup>95</sup> *Sprawozdanie Dyrekcji c.k. Gimnazjum z wykładowym językiem polskim w Przemyślu za rok szkolny 1915/16*, p. 4–6.

<sup>96</sup> *Echo Przemyskie*, Y. 21: 1916, no. 59 of 23 July, p. 2–3

<sup>97</sup> *Ziemia Przemyska* Y. 6: 1920 no. 10 of 5 II, p. 2.

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<sup>100</sup> *Sprawozdanie Wydziału Stowarzyszenia Opieki nad Młodzieżą w Przemyślu za czas od 25 stycznia 1918 do 31 stycznia 1919*, p. 8. See also: Pudłocki, *Blask szarości*, p. 26, 28, 178.

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## P o v z e t e k

### Čas prisilnih evakuacij prebivalcev Galicije. Častiti dr. Jan Trznadel na Štajerskem

Med tistimi, ki so v pozni jeseni leta 1914 sklenili, da zapustijo Galicijo, je bil tudi duhovnik dr. Jan Trznadel (1860–1920), rimskokatoliški katehet, ki je v poljskem jeziku poučeval na Prvi gimnaziji v Przemyslu. Trznadel je napisal nekaj spominov na svoje medvojne poti, ki jih je lokalni katoliški časnik *Echo Przemyskie* leta 1916 objavil v dveh nizih člankov. Ta prvovrstni vir ne ponuja le opisov dogodkov, ki so zaznamovali avtorjevo življenje v begunstvu, temveč tudi izvrstno študijo primera usod običajnih prebivalcev Galicije, ki so bili v obdobju 1914–1915 prisiljeni zapustiti svoje domove. Čeprav je Trznadel večino časa preživel v Rajhenburgu (Brestanica), v svojih pisanjih omenja tudi druge kraje, kamor so nastanili begunce iz Galicije, na primer Sevnico, Krško in Brežice, prav tako pa je obiskal trapistovski samostan Marije Zvezde v Bosni.

Spomini duhovnika Trznadela predstavljajo dragocen vir, saj se dotikajo številnih vidikov vsakdanjega življenja v begunstvu in razkrivajo avtorjevo pretanjeno sposobnost opazovanja. Poleg tega je avtor obdobje okupacije trdnjave Przemyśl preživel v krajih, ki so se običajnim Galičanom zdeli tuji in so tja le redko zašli. Ravno zato je morda z uredništva časnika *Echo Przemyskie* prejel povabilo, naj svoja opažanja deli z njihovimi bralci. Do tedaj je namreč za cerkvena reda trapistov in kartuzijancev v slovenskih in bosanskih samostanih slišal le redkokateri od njegovih rojakov. V maniri, ki je bila precej značilna za devetnajsto stoletje, se je Trznadel posvetil motivom poljskega begunstva, pri čemer je nizal številne primerjave predvsem med delovanjem slovenskih in

poljskih duhovnikov. Čeprav pri pisanju ni presojal nikogar od njih, se bralec ne more znebiti občutka, da sta nanj izjemen vtis naredili pastoralna vnema duhovnikov iz Rajhneburga ter poslovna žilica slovenskih in bosanskih trapistov. Omenil je tudi pomoč, ki so jo šlezijski Poljaki nudili siromašnim otrokom, ki so bili pogosto prepuščeni sami sebi. Trznadel je s svojimi opažanji na romanesken način osvetlil težave, s katerimi so se vsakodnevno srečevali begunci (težavno potovanje, pomanjkanje dela, lakota). Zavaljo zanimive vsebine in barvitega jezika njegovih besedil ga je po objavi prvega niza člankov časnik povabil, naj napiše še enega. Niza se med seboj dopolnjujeta, pri čemer se drugi v kronološkem smislu pogosto uvršča pred prvega.

Spomini duhovnika Trznadela so del niza spominskih besedil, ki so bila med Veliko vojno objavljena v časniku *Echo Przemyskie* skupaj z besedili vojakov, duhovnikov ter lokalnih intelektualcev in intelektualcev. Med članki, ki se med seboj razlikujejo po dolžini in kakovosti, so spomini duhovnikov pomemben zgodovinski vir, saj odpirajo podroben vpogled v vsakdanje življenje v času Velike vojne in odnos, ki so ga ljudje tedaj gojili do vere. Velja poudariti, da spomini duhovnika Trznadela niso edini zgodovinski vir o poljsko-slovenskih povezavah na začetku 20. stoletja. Kljub temu pa so verjetno edini vir te vrste, ki posreduje tako natančen opis slovenskega podeželja v času prve svetovne vojne.