

*Jolanta M. Marszalska*

Cardinal Stefan Wyszyński University in Warsaw, Poland

## **Religious foundations of Princes Lubartowicz-Sanguszko of Kowelski lineage in the turn of the 17<sup>th</sup> and 18<sup>th</sup> century in Wołyń**

### **Abstract**

The foundation activity of the Princes of the House of Sanguszko in the turn of the 17<sup>th</sup> and 18<sup>th</sup> century presented in this paper does not depict the whole religious experience and people's faith who passed away. Among many outstanding personages the greatest were Szymon Samuel Sanguszko and his heirs, especially Paweł Karol Sanguszko, who played an important role in founding churches and convents. Such an expansive foundation activity of the Sanguszkos in their ancestral possessions, especially the borderlands, had its powerbase. The sources of which were, among others, the financial status, the positions held and indeed it was characteristic of the fall of the baroque epoch, according to which one ought to take care of their eternal life by being helpful. This helpfulness boiled down to numerous foundations and philanthropic activity for the deprived. What is more, the founders secured for themselves, often after stormy lives, prayers for their souls in the convents and churches they donated, which also usually became the places of their burials. It is worth emphasizing that many of the Sanguszko family chose religious vocations as priests, monks or nuns. Undoubtedly, it was a manifestation of living faith and deep religious devotion of one of the most important families in the Republic of Poland and Latvia in the 17<sup>th</sup> and 18<sup>th</sup> century.

### **Keywords**

Lubartowicz-Sanguszko family, foundation monastery and church, monastery in Lublin and Lubartów, Kowelski lineage, benefactors, Carmelite convent in Wiśnicz.

The Sanguszko family of the Kowelski lineage has its beginning in the first half of the 16<sup>th</sup> century, and according to historians, its forefather was Michał Sanguszkowicz, an heir of Kowel in the Wodzimierski province, who died in 1511. Michał Sanguszkowicz and Anna Dubrowicka had two sons: Janusz and Wasyl. During their father's life, Zygmunt Stary, leased, in 1508, the Świcłocki

forest, to them. Around 1516, after Janusz Sanguszko's death, his brother Wasyl became the only heir of the estate in Wołyń, which was inherited after Michał Sanguszko<sup>1</sup>, the father. Wasyl Sanguszkowicz became an heir of the town of Kowel which he founded on 24<sup>th</sup> December 1518 in the place of an old village, on the basis of the Magdeburskie law, on the strength of his princely privilege. In 1543, by the king's consent, Wasyl exchanged his goods: Kowel for Smolany, Horwol and Obolce situated in the region of Vitebsk. Herald Kasper Nisiecki commented on this fact in the following way: "[...] Bazyli (Wasyl), Prince Sanguszko from the Kowelskis, the second son of Michał, the brother of Jędrzej, the starost of Łuck and the Prince of Koszyrs; he, along with Queen Bona, wasted Kowel in favour of Smolany, Obolce and Horwol [...]"<sup>2</sup>.

According to the preserved records, mainly legal ones, Wasyl was a restless and a peppery man; he died around 1558<sup>3</sup>. The one who continued the Kowelski line was Hrechory, son of Wasyl and his first wife, Hanna Skorucianka. Hrechory was mentioned merely several times in few legal documents, and died in 1555, leaving a son, Andrzej Hrechorowicz and a daughter, Fedora. Prince Andrzej Sanguszko did not hold any positions, contrary to Wasyl, his father and grandfather. Andrzej was a calm and peaceful man. Law records, the best testimony of the past epochs, did not present any conflicts connected with his person. With his wife Zofia Sapieżanka, the daughter of Paweł Sapieha, he had a son Szymon (Szymon Samuel) and two daughters, Helena and Aleksandra. All his life he administered the inherited possessions: Smolany, Obolce and Horwole. He died on 26<sup>th</sup> January, 1591. Andrzej Hrechorowicz Sanguszko was commonly known to be of "Russian faith"<sup>4</sup>.

## **1. Catholicism in the first generation of the Sanguszkos of the Kowelski lineage**

The first to convert to Catholicism in the Sanguszko family was Prince Szymon Samuel Sanguszko (died in 1638), the son of Andrzej Hrechorowicz

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<sup>1</sup> M. Machynia, *Sanguszko (Sanguszkowicz) Wasyl, Polski Słownik Biograficzny*, vol. 34/4, Wrocław-Warszawa-Kraków 1993, p. 513–514.

<sup>2</sup> K. Nisiecki, *Herbarz Polski*, vol. 7, Lipsk 1839, p. 239.

<sup>3</sup> J. Wolff, *Kniazowie litewsko-ruscy do końca XIV wieku*, Warszawa 1895, p. 452.

<sup>4</sup> J. Wolff, *Kniazowie litewsko-ruscy do końca XIV wieku*, p. 453–454.

and Zofia Sapieżanka. He was a castellan, the mayor of Vitebsk, a writer, an engraver and a bibliophile<sup>5</sup>. Undoubtedly, he was an extraordinary person. Kasper Niesiecki noted that “[...] he was the first to cast aside schismatical mistakes and reconcile with the Roman Church; he could not bear any schismatic in his possessions. He founded a castle and the palace of Biały Kowel. He possessed a clock, on the top of which death could be seen. Above it, there was a column which was a symbol of the wickedness of the world which turned around on each stroke of the hour”<sup>6</sup>. He also did not accept any money offered to him by the inhabitants of Smoleńsk after he gave his consent to conducting Greek services. In the vicinity of Smolany, he built a grand residency, which he named after the old ancestral abode, Biały Kowel. In Biały Kowel, he, as the fist in the family lineage, and a very well-educated man, gathered an immense library. Among the books worth mentioning was a collection of prayers (“hours”) entitled *Hore dive Virginis Mariae Secundum Verum usum Romanorum* (Paris, 1505), which was given to Szymon Samuel by Mikołaj Zenowicz. On one of the pages of the prayer book Zenowicz left his very own inscription: *Sum possesor huius libri Symeon Samuel Sanguscis dux de Kowel kaste[llanus] Witeb[scensis]. Anno 1625 ET editus est. Liber ab A[nno] 1505 ad hunc annum 120 annis*<sup>7</sup>.

Many years later, a Jesuit and a professor of the Vilnius University, Andrzej Henszel vel Hąszel Morrski (1598–1649) mentioned the prayer book during a memorial speech dedicated to the deceased Szymon Samuel Sanguszko. He emphasized at the same time Sanguszko’s neophytish zealousness and strong faith. “He possessed indeed, among other spiritual books, a religious book which contained many various and beautiful prayers, which was printed on parchment in Paris in 1555. In this book he, with his own hand, wrote many services and prayers which he gave to his eldest son as the last will [...]”<sup>8</sup>.

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<sup>5</sup> K. Niesiecki, *Herbarz Polski*, vol. 8, Lipsk 1839–1840, p. 240; M. Nagielski, *Sanguszko Samuel Szymon, Polski Słownik Biograficzny*, vol. 34/4, Wrocław-Warszawa-Kraków 1993, p. 510–513; J.M. Marszalska, *Życie religijne Sanguszków*, „Religioni et Litteris”, 6/1994, p. 36–42; J.M. Marszalska, *Biblioteka i Archiwum Sanguszków*, Tarnów 2000, p. 20–22.

<sup>6</sup> K. Niesiecki, *Herbarz Polski*, vol. 8, p. 239–240.

<sup>7</sup> J.M. Marszalska, *Biblioteka i Archiwum Sanguszków*, p. 80; M. Sokołowski, *Miniatury włoskie Biblioteki Jagiellońskiej i modlitewnik francuski księcia Samuela Sanguszki w Bibliotece Dzikowskiej*, Kraków 1892, p. 23.

<sup>8</sup> A.H. Mokrski, *Pogonia żałobna... Szymona Samuela Lubartowicza Sanguszka... u grobu zastanowiona roku 1639, dnia 22 lutego...*, Wilno 1639.

In the sentiment that Szymon Samuel Sanguszko had for the mentioned book of prayers there was seen a historic process, a need for zealousness on the part of the followers of the new faith, as well as a need to gather their own religious books. Great significance was attached to the religious attitude of Szymon Samuel towards his progeny, whom he instilled Catholic faith<sup>9</sup>. Three out of all his children from the first marriage with Anna from the Zawiszas chose to serve God. His son Hieronim Władysław (1611–1657) became a priest, and gradually became Bishop of Smoleńsk. His two daughters followed their brother's steps: Halszka (Elżbieta, Anna) decided, around 1635, to enter a Benedictine convent in Vilnius, taking a monastic name Aurea. The other sister, Helena, entered a Barefoot Carmelite nunnery also in Vilnius, receiving a monastic name Eufraza of St. Kazimierz.

## **2. Monastic and church foundations as the token of special piety and concern for salvation**

The praiseworthy successor of Szymon Samuel Sanguszko's actions, as well as the real creator the aristocratic fortune of the Sanguszkos was Paweł Karol Sanguszko (1689–1750). He was a Lithuanian court official responsible for the finances (*podskarbi*) and later Speaker of the Lithuanian Parliament<sup>10</sup>. On the basis of an agreement about the division of goods between him and his brother Kazimierz in 1700, Paweł received the following lands: Smolany, Połonne, Hawryłków and Janów in the province of Vitebsk, and numerous areas in Orsza.

His estate was enlarged after he came into an inheritance after his first wife Bronisława of the Pieniążkis and his brother death. Unfortunately, that led to a conflict with the family of his wife, after her death. Owing to his second marriage with Marianna (Maria Anna) of the Lubimirskis, Paweł Karol endeavoured to take over the entail of Ostróg. However, he entered into this marriage against the will of his wife's family, after her premature death in

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<sup>9</sup> Sanguszko was married twice. With his first wife he had eleven children. After her death in 1619 he married Helena Marcybella Gosiwska, in 1627. Any information about the children from the second marriage is uncertain. J. Wolff erroneously claims that Helena Gosiewska was the mother of Helena, who later entered a Barefoot Carmelite nunnery in Vilnius. See. M. Nagielski, *Sanguszko Samuel Szymon, Polski Słownik Biograficzny*, vol. 34/4, p. 512.

<sup>10</sup> R. Marcinek, *Sanguszko Paweł Karol, Polski Słownik Biograficzny*, vol. 34/4, p. 497.

1729, and the death of her brother Aleksander Dominik Lubomirski. Marianna of the Lubomirskis Sanguszko was dowered with the Zasławki duchy in Wołyń, and on the basis of contracts from 1710 and 1711 she received from her brother possession of Jakubowice and Kijów, the city of Lewartów in the province of Lublin, which in time became Lubartów, and possession of Ostrów and Ćmielów in the province of Sandomierz<sup>11</sup>. After the death of his brother-in-law Lubomirski and Marianna, Paweł Karol administered the entail of Ostróg, which was afterwards passed on to his only son Janusz Aleksander Sanguszko, “a greatly uncertain heir”, as recorded by his contemporary chroniclers<sup>12</sup>. Paweł Karol Sanguszko concluded with his son a final agreement on 12<sup>th</sup> December, 1738, on the strength of which he passed the whole administration of the entail on to him. By way of compensation for the costs and effort devoted to the maintenance of the entail, the son renounced the ownership of Lewartów, Kijany, Jakubowce and Łąki (the Russian province), the whole province of Zasławszczyzna, the county of Tarnów and his Hungarian estate, to his father. By August III Sanguszko’s consent, Janusz Aleksander renounced also the Czerkaski starosty to his son Janusz on 12<sup>th</sup> March in 1739<sup>13</sup>. Paweł Karol Sanguszko made a considerable contribution to the foundation of numerous churches, monasteries and chapels. The chronicler of the epoch, Tadeusz Jerzy Stecki noted: “Prince Karol, a quick-witted and an open-minded man, managed to administer this immense fortune, bearing in mind the glory of God he undertook the restoration of many churches in his estate, which were devastated after the attack of Chmielnicki. He founded, among others, a parish church and an Observant church in Zasław, he embellished a Capuchin church in Lublin, missionaries in Zasław, and a chapel of the Virgin Mary in Czestochowa and Lubartów with gold and jewellery”<sup>14</sup>. The monastic foundations of Paweł Karol Sanguszko and his second wife Marianna of the Lubomirskis deserve special attention. Both spouses did their best to secure the living standard of the monks in the convents they restored, especially in the Capuchin monasteries in Lublin and Lubartów.

<sup>11</sup> There, p. 499; T.J. Stecki, *Wołyń pod względem statystycznym, historycznym i archeologicznym*, vol. 1, Lwów 1864, p. 316–317.

<sup>12</sup> J. Kitowicz, *Opis obyczajów i zwyczajów za panowania Augusta III...*, Kraków 1925.

<sup>13</sup> R. Marcinek, *Sanguszko Paweł Karol, Polski Słownik Biograficzny*, vol. 34/4, p. 499.

<sup>14</sup> T.J. Stecki, *Wołyń pod względem statystycznym, historycznym i archeologicznym*, vol. 1, p. 317.

Paweł Karol Sanguszko and his wife Marianna founded the Capuchin monastery in Lublin between 1724 and 1733<sup>15</sup>. The founder contracted Karol Bayow, a Warsaw architect, to make architectural plans and to supervise the construction of the convent paying him 133.864 Polish *florets* [currency in those days]. Priest Walery Gołębiewski, a canon of the cathedral of Chełm, blessed the cornerstone destined for the building of the convent and the church on 23<sup>rd</sup> May, 1726. Paweł Karol fixed in the cornerstone a foundation plaque himself in the presence of his closest family and the Supreme Court<sup>16</sup>. Paweł Karol took care of the equipping of the convent. It was at his request that the painting of Virgin Mary, which was brought from Rome, from Pope Urban VIII by Chancellor Jerzy Ossoliński, a delegate of King Władysław IV, should be placed in the side altar. The St. Peter and Paul's convent church was consecrated on 16<sup>th</sup> July in 1733 by the Bishop of Chełm, Jan Feliks Szaniawski. The Capuchins from Lublin initially took up their residence in a temporary hospice. They were formally introduced to the convent by the founder in 1733. In gratitude for the foundation, the monks put a portrait of Paweł Karol Sanguszko and his wife Marianna in their convent choir stalls. After her death, according to her will, Marianna's heart was placed in the convent library, and her body was buried in the family tomb of the Lubomirskis in the Barefoot Carmelite convent in Wiśnicz<sup>17</sup>. It is worth mentioning, that a hundred years later, the Capuchin convent in Lublin was closed down in the time of the January Rising [Powstanie Styczniowe]. Many monks were involved in the insurrection, including Wacław Nowakowski, exiled later to Siberia, a friend of Father Rafał Kalinowski – a Barefoot Carmelite. In the second half of the 19<sup>th</sup> century, Prince Roman Adam “Sybirak” Sanguszko, a grandson of the founder, carried out a renovation of the tombs of his ancestors, who were buried in the church crypt. In 1866, Adam Sanguszko brought a silver box with Marianna's heart to the St. Dorothy's church in Sławuta, in Wołyń. A few years later, after the foundation in Lublin, Paweł Karol decided to found a church in his ancestral Lubartów. The foundation for the Capuchins in Lubartów took place between 1737 and 1741. In place of the former chapel built in 1721, the walls of the

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<sup>15</sup> J.L. Gadacz, *Słownik Polskich Kapucynów*, vol. 1, Wrocław 1985, p. 181.

<sup>16</sup> There.

<sup>17</sup> The preserved inscription reads: Marianna of the Lubomirskis, the daughter of Józef Karol Lubomirski, born in 1693, wife of Paweł Karol Sanguszko, the Lithuanian marshal, died in 1729; B.J. Wanat, *Zakon Karmelitów Bosych w Polsce. Klasztory Karmelitów i Karmelitanek Bosych 1605–1975*, p. 357; J.L. Gadacz, *Słownik Polskich Kapucynów*, vol. 1, p. 182.

church and chapel were built according to the architectural plans of Paweł Antoni Fontana, the court architect of the Sanguszko family. Paweł Karol founded the convent church, while the convent itself was founded by Mikołaj Krzynecki, the royal treasurer of Trębowla and a colonel of Polish forces<sup>18</sup>. St. Wawrzyniec the Martyr's convent church was consecrated on 20<sup>th</sup> May, 1751 by Bishop Michał Kunicki. The Capuchin convent also rendered considerable services to regain independence in the period of the Partitions of Poland, as well as during the November and January Risings, where almost all novices enrolled in the ranks. In 1867 the convent was closed down<sup>19</sup>.

In his ancestral Lubartów, Paweł Karol Sanguszko made a concerted effort to renovate St. Ann's parish church, which had existed since the 15<sup>th</sup> century and suffered many fires. The current one was built in 1733 according to the architectural plan by Paweł Antonii Fontana. The church was damaged during a fire in 1792, and was immediately renovated by its inheritors, 40 years after the death of the founder. A portrait of Paweł Karol Sanguszko, with a date 1756 written on, survived. It was a copy of the portrait which can be found in the District Museum in Tarnów, with an inscription: 1745. More can be found in the church, including a black, marble gravestone of the founder and his third wife, Barbara of the Dunins, and their eldest son, Józef Paulin Sanguszko. The gravestone was built by sons: Janusz Modesta and Hieronim Janusz Sanguszko, the sons from the third marriage of Paweł Karol and Barbara of the Dunins. Further evidence includes the preserved family crests: Lithuanian *Pogoń* of the Sanguszkos, and *Łabędź* of the Dunins<sup>20</sup>.

Dębno, which belonged to the entail of Ostróg, known sometimes as Dubieńsk entail, was administered by Paweł Karol Sanguszko once he had married Marianna, and later by their son Janusz Aleksander. Also in this instance, the generosity of Paweł Karol, his second wife and their only son Janusz Aleksander is fully documented<sup>21</sup>. This concern was a consequence of

<sup>18</sup> J.L. Gadacz, *Słownik Polskich Kapucynów*, vol. 1, p. 177; *Katalog zabytków sztuki w Polsce*, vol. 8, *Dawne województwo lubelskie – dawny powiat lubartowski*. ed. R. Brykowski, E. Smulikowska, Warszawa 1976, p. 32–33; M. Baliński, T. Lipiński, *Starożytna Polska pod względem historycznym, jeograficznym i statystycznym opisana*, vol. 2, p. 1114.

<sup>19</sup> J.L. Gadacz, *Słownik Polskich Kapucynów*, vol. 1, p. 177.

<sup>20</sup> *Katalog zabytków sztuki w Polsce*, vol. 8, *Dawne województwo lubelskie – dawny powiat lubartowski*. ed. R. Brykowski, E. Smulikowska, Warszawa 1976, p. 30–31; T. Żychliński, *Złota księga szlachty polskiej*, p. 297.

<sup>21</sup> Owing to Teresa Baronowska and Marcelina Kobylńska, Carmelite nuns of the former order in Lvov, the second foundation of theirs was created in Dubno. On the basis of the decree issued in

the previous notation made by Teofilia Ludwika Lubomirska in Łuck on 31<sup>th</sup> July, 1702. Here, she confirmed handing down twenty thousand Polish zloty secured “[...] in the possessions and the duchy of Zasław and all its estate, and after my death, my descendants and successors are to pay and will pay from the mentioned goods [...]”<sup>22</sup>. The above notation was confirmed by Paweł Karol Sanguszko, her son-in-law, and by his wife Marianna, the inheritor of Dubno by a certificate signed in Dubno on 26<sup>th</sup> March, 1721<sup>23</sup>.

Also the son of Paweł Karol Sanguszko and Marianna of the Lubomirsis, Janusz Aleksander, supported the convent of Dubieńsk with numerous alms, as well as other convents including the Observant and Basilian convents. On 21<sup>th</sup> June, 1774, he gave his consent to a free clearing of the Dubieńsk area to the above mentioned convents, for the glory of God, as he said<sup>24</sup>. Special care, however, Janusz Aleksander provided for the Carmelite nunnery in Dubnieńsk, as “[...] the Carmelite order of the old rule was founded by my ancestors [...] to this convent I do give my consent, in perpetuity, to clear the forests in the area of Dubno”<sup>25</sup>. For all the received kindness and privileges, grateful nuns committed themselves to pray for their donors, their heirs, and all the benefactors forever.

Paweł Karol Sanguszko donated Capuchins and Carmelites, and provided care for his foundations. The Observant Friars were also supported by him

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Lublin on 5<sup>th</sup> June, 1688, Józef Karol Lubomirski, a Polish equerry, with his wife Teofilia Ludwika Zesławska, primo voto Wiśniowiecka, gave the Carmelites a yard as the ground for building a church and a convent together with the walls of the former baths and a “figarnia” “[...] Hereby I endow the Carmelite nuns in Dubno with a yard in the palace orchard in Dubieńsk, where a baths and a “figarnia” used to be as well as a yard where stone buildings and an orchard were placed [...]” See. Archiwum Karmelitów Dubno, sygn. 4, p. 2.

<sup>22</sup> There, p. 2–3.

<sup>23</sup> The special care of Paweł Karol Sanguszko for the church and convent in Dubieńsk was apparently due to a feeling that he had for the prioress of the convent, Sister Agnieszka Głowska, who resided there between 1725 and 1728, and between 1734 and 1737. After the death of his second wife, Marianna of the Lubomirskis Sanguszko, he tried in Rome to exempt Sister Agnieszka Głowska from her vows. His attempt was disturbed by her death in 1741. Historians very often confused Agnieszka Głowska with her relative Paulina, who entered a Carmelite nunnery in 1727. On 6<sup>th</sup> November, 1749, she was elected a prioress of the nunnery. She held these positions in years: 1749–1752, 1758–1761, 1761–1764. Franciszek Rawita Gawroński (Wołyński) wrote in his study that Agnieszka Głowska was a prioress of the Carmelite nunnery in Dubieńsk twice, but it is unknown exactly when, therefore he could not have had an access to the cited above archives of the nunnery in Dubno. See. R. Marcinek, *Sanguszko Paweł Karol, Polski Słownik Biograficzny*, vol. 34/4, p. 499.

<sup>24</sup> Archiwum Karmelitów Dubno, sygn. 4, p.7.

<sup>25</sup> There, p. 8–9.



and his heirs. It was so in case of Zasław on the Horyń River in the diocese of Łódź. Paweł Karol is acknowledged to be a genuine benefactor of the convent and, so to speak, the second founder<sup>26</sup>. All the goods of Zasław were brought as a dowry by the second wife of Paweł Karol, Marianna.

The renovation of the church was launched by Sanguszko in 1727. A chapel was built beside it. There was placed a painting, famous for its blessings, which was kept, since the Cossack wars, in the Observant Convent in Rzeszów. The church was built in the baroque style, and inside it, there were placed ten highly artistic altars. In one of the side altars, there were put St. Valentine's relics brought from Rome in 1774, after the death of Paweł Karol. In the grand altar, there was placed an immense wooden cross, famous for its blessings<sup>27</sup>. The sacristy was also richly ornamented with liturgical items. Particularly precious paintings in the church were the one depicting St. Michael the Archangel and two canvases by Czechowicz: *St. Rocha* and *St. Luke*. Three medallion portraits of Paweł Karol Sanguszko and his wife Marianna and Hieronim Sanguszko, Bishop of Smoleńsk, were placed in one of the side chapels<sup>28</sup>. The church was consecrated by Franciszek Kobielski, Bishop of Łuck, in 1744. Paweł Karol Sanguszko took great care of the area surrounding the church and the convent, and he enclosed the whole property with a wall along with the park, garden and two orchards. Owing to the generosity of Paweł Karol and his heirs, the Observant Friars in Zasław increased greatly in status<sup>29</sup>.

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<sup>26</sup> The founder of the convent and St. Michael's church was Prince Janusz Zasławski, voivode of Wołyńsk who is said to have been converted to Catholicism, along with his family, by an Observant Adam Miecznikowski. Observant monks accepted the foundation in the chapter house in 1604 which was approved by King Zygmunt III Waza in the Warsaw Sejm. The Zasławki order quickly became a strong convent centre, and in 1603 was elevated to the rank of "kustodia." After 1648 due to Cossack and Tatar wars, the convent fell in to ruin and became a residence of only few monks. The inheritors of the founder did not pay too much attention to the convent. The only one to revitalize it was Józef Karol Lubomirski, the Lithuanian Speaker, married to Teofilia Ludwika, the daughter of Władysław Dominik Zasławski and the later founder of the Carmelite convent in Dubieńsk. Por. *Klasztory bernardyńskie w Polsce w jej granicach historycznych*, ed. H.E. Wyczawski, p. 451–452.

<sup>27</sup> *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, ed. B. Chlebowski, J. Krzywicki, J. Sulimierski, vol. 14, Warszawa 1895, p. 444.

<sup>28</sup> T.J. Stecki, *Wołyń pod względem statystycznym, historycznym i archeologicznym*, vol. 1, p. 329.

<sup>29</sup> There, p. 325, 328–330, 334–346; S. Barącz, *Pamiętnik zakonu bernardynów w Polsce*, Lwów 1874, p. 382; J.M. Giżycki (Wołyński), *Zniesione kościoły i klasztory rzymsko-katolickie przez rząd rosyjski w wieku XIX*, „Nova Polonia Sacra”, 1/1928, p. 33–45; *Klasztory bernardyńskie w Polsce w jej granicach historycznych*, ed. H.E. Wyczawski, p. 452–453.

He also renovated the parish church in Zasław and St. Vincent a Paulo's church "[...] an ancient sanctuary, he founded it right before his death on 13<sup>th</sup> April, 1750 and endowed it generously with the county areas of Wołków, Wołkowszczyki and Helakówka with 279 men and 229 women, and the donation of 600 Polish zloty for a hospital"<sup>30</sup>. Paweł Karol Sanguszko was also a benefactor of the Dominican church and convent in Raków in the province of Mińsk. Raków was included in the possessions of the Sanguszkos of the kowelski lineage as a dowry of Anna Zawiszanka, the first wife of Szymon Samuel Sanguszko in the first half of the 17<sup>th</sup> century, and it proved to be the most significant ancestral seat, apart from Biały Kowel, Zasław and Dubno<sup>31</sup>. The founders of rather small St. Jack's Dominican church and convent in Raków were Paweł Karol's parents, Hieronim Sanguszko and Konstancja Teodora of the Sapiechas, who leased the friars the Gieniewicze grange and yards in Mińsk in perpetuity<sup>32</sup>. The convent burnt down in 1742, and was rebuilt by Paweł Karol Sanguszko. In Raków, there was also an Orthodox Church of the Transfiguration, beside which, Kazimierz Antoni Sanguszko, the elder brother of a Speaker of the Lithuanian Parliament, founded a Basilian convent in 1702. He also endowed the monks with the village of Kuczynka (Kuczuny) and 300 Polish zloty of the annual income. There was a shelter for the poor donated by Sanguszkos and Zajarskis<sup>33</sup> next to the Orthodox church. It was due to Paweł Karol and his second wife Marianna, that the old parish church in Cudnów, belonging to the entail of Ostróg, was renovated. Their son, Janusz Aleksander Sanguszko, donated not only the ground for the convent and a garden but also meadows (so called *sianożęć*) and the entail to the Observant monks. St. John Nepomucen's wooden convent and church were built thanks to donations made by various benefactors<sup>34</sup>.

The last entailer of Ostróg, Janusz Aleksander Sanguszko, as well as his parents allotted considerable sums of money for religious purposes. Around 1755 he founded a Jesuit mission in Iliniec, in the province of Braclaw, and for

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<sup>30</sup> T.J. Stecki, *Wołyń pod względem statystycznym, historycznym i archeologicznym*, vol. 1, p. 331.

<sup>31</sup> *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, ed. B. Chlebowski, J. Krzywicki, J. Sulimierski, vol. 9, Warszawa 1888, p. 508–510.

<sup>32</sup> J.B. Chodźko, *Diecezja mińska około 1830 roku. Struktury zakonne*, ed. M. Radwan, Lublin 1998, p. 56.

<sup>33</sup> *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, ed. B. Chlebowski, J. Krzywicki, J. Sulimierski, vol. 14, p. 509.

<sup>34</sup> *Klasztory bernardyńskie w Polsce w jej granicach historycznych*, ed. H.E. Wyczawski, p. 41.

the Barefoot Carmelite church and convent in Wiśniowiec<sup>35</sup>, he donated one thousand Polish zloty to an altar of Miracle Virgin Mary [ołtarz Matki Bożej Cudownej]<sup>36</sup>. In 1751, Janusz Aleksander, after his father's death, renounced his share of home estate to the third wife of Paweł Karol, Barbara Sanguszko (of the Dunins) and foster siblings, securing his stepmother a living in the county of Tarnów<sup>37</sup>. After the heirless death of Janusz Aleksander on 13<sup>th</sup> November, 1777, his foster brothers: Józef Paulin, Janusz Modest and Hieronim Janusz Sanguszko, the sons of Barbara of the Dunins, booked a mass for their deceased brother, and gave handouts “[...] for it is a beneficial thing to pray for the deceased to free them from sin as well as to fund masses in eight convents and to give ‘uniwersał’ to Prince Janusz Sanguszko, the Speaker of Lithuanian nation, and his eldest brother in the convent in Zasław”<sup>38</sup>.

The vast majority of convents and churches were founded by Paweł Karol Sanguszko and his second wife Marianna of the Lubomirskis. Paweł's only son from this marriage, Janusz Aleksander continued with this support for the convents and churches<sup>39</sup>.

Barbara of the Dunins Sanguszko (1718–1791), the third wife of Paweł Karol Sanguszko, an outstanding woman, a poet, translator, philanthropist and a bibliophile, was also thought to be a generous person with reference to church and convent foundations.

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<sup>35</sup> Michael the Archangel's Barefoot Carmelite convent in Wiśnicz had two founders: Jeremi Wiśniowiecki, Russian voivode, who between years 1645 and 1650 founded a church and a convent. After the Carmelite convent was destroyed by Turks in 1673 it was rebuilt by Michał Serwacy Wiśniowiecki; B.J. Wanat, *Katalog Archiwum Krakowskiej Prowincji Karmelitów Bosych pw. Ducha Świętego w Czernej*, Kraków 1998, p. 348–350.

<sup>36</sup> „Annales foundationis istius conventus nostri Visniovecensis sub titulo s. Michaelis Archangeli cum annexis variis collectaneis scitu posteritatis dignis, per unum ex conventualibus huius conventus P. Bonifacium S. Matthaeo [Słowakowicz] [...] fundator carnis humanae 1733, mense Martio [ad 1742]. Archiwum Karmelitów w Wiśniowcu, sygn. 1, p. 69.

<sup>37</sup> R. Marcinek, *Janusz Aleksander Sanguszko*, *Polski Słownik Biograficzny*, vol. 34/4, p. 491.

<sup>38</sup> T.J. Stecki, *Wołyń pod względem statystycznym, historycznym i archeologicznym*, vol. 1, p. 341–346.

<sup>39</sup> Paweł Karol Sanguszko died on 14<sup>th</sup> April, 1750 in Zahajce in Wołyń. According to his last will he was buried in the Capuchin church in Lublin (which he himself founded). His heart was buried in the church in Lubartów. His sons from the third marriage, Janusz Modest and Hieronim Janusz founded there a neo-classical gravestone made of black marble with family crests: *Pogoń* of the Sanguszko and *Łabędź* of the Dunins. See. R. Marcinek, *Sanguszko Paweł Karol*, *Polski Słownik Biograficzny*, vol. 34/4, p. 499; *Katalog zabytków sztuki w Polsce*, vol. 8, *Dawne województwo lubelskie – dawny powiat lubartowski*. ed. R. Brykowski, E. Smulikowska, p. 30.

In Lutomiersk (the province of Sieradzk) which she inherited from her mother, Barbara Sanguszko built a stone church, in place of a wooden parish church. After her husband's death she finished, in 1756, renovating St. John the Baptist's church in Zasław<sup>40</sup>. But still, her biggest enterprise was completing the construction of the Observant nunnery in Tarnów, after her husband's death in 1750<sup>41</sup>. It was still during Paweł Karol Sanguszko's life, in the year 1747, that building of a church beside the chapel began. Both buildings were initiated by Helena Nikelson, who donated her ancestral castle to this purpose. Bricks and stones from the deteriorating castle of the Tamowskis were used for building the church. Demolition of the castle began 1770 and was placed on St. Martin's mountain. The decision to do that was made when Paweł Karol was still alive. In his letter written in Dubno on 20<sup>th</sup> July, 1747 to his son Janusz Aleksander "[...] I hereby allow to use brick or stone or any other needed material for building the church of Observant nunnery in Tarnów [...]"<sup>42</sup>. The church construction began in 1752 and was finished in 1776 under the supervision of Barbara Sanguszko<sup>43</sup>. It is worth mentioning that owing to Barbara Sanguszko, the greatest poet of Saxon times, Elżbieta of the Kowelskis Drużbacka, spent her last years in the Observatory nunnery. She died on 14<sup>th</sup> March, 1765 and was buried there<sup>44</sup>. From the pages of the

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<sup>40</sup> *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, ed. B. Chlebowski, J. Krzywicki, J. Sulimierski, vol. 5, Warszawa 1884, p. 490.

<sup>41</sup> Sisters of the third Franciscan convent were brought to Tarnów from Kraków, from St. Agnes' convent in 1550, by Jan Tarnowski, "hetman wielki koronny." There a sister and two other relatives of Jan Tarnowski were nuns, in Tarnów, they were known as "koletki". Hetman Tarnowski founded a little wooden convent to the nuns in the vicinity of the Observant church. In 1630, supported by Princess Teofila Ostrogska, renovated the convent and built a wooden one, St. Micheal's convent. The nunnery was devastated by Swedish invasion in 1655. The building of the stone Observant convent was undertaken by the current owner of the town, the Ostróg. See: W. Chotkowski, *Historia polityczna dawnych klasztorów panińskich w Galicji*, Kraków 1905, p. 42–44; J. Leniek, F. Herzig, F. Leśniak, *Dzieje miasta Tarnowa*, Tarnów 1911, p. 52; W. Balicki, *Miasto Tarnów pod względem historycznym, statystycznym i topograficznym i naukowym*, Tarnów 1931, p. 78–79, 109; *Klasztory bernardyńskie w Polsce w jej granicach historycznych*, ed. H.E. Wyczawski, p. 542–543.

<sup>42</sup> *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, ed. B. Chlebowski, J. Krzywicki, J. Sulimierski, vol. 12, Warszawa 1892, p. 198; W. Balicki, *Miasto Tarnów pod względem historycznym, statystycznym i topograficznym i naukowym*, p. 78–79.

<sup>43</sup> B. Kumor, *Prepozytura tarnowska*, Lublin 1966, p. 255–256.

<sup>44</sup> J.M. Marszalska, *Elżbieta Drużbacka w kręgu mecenatu Barbary z Duninów Sanguszkowej. Epizod tarnowski*, „Religioni et Litteris”, 5/1994, p. 34–40. Autorka po raz pierwszy dotarła do niepublikowanych listów poetki, których adresatką była Barbara z Duninów Sanguszkowa.

preserved letters between the two women one can learn about the everyday life within the walls of the nunnery, about prayers, work and the way the convent was remembered by the poet. In a letter addressed to her affluent patroness, written on 31<sup>st</sup> January, 1753, the poet mentions the portraits of founders which ornamented the convent's churchyard: "[...] the portrait of the benefactor reminds everyone of her presence [...]"<sup>45</sup>.

Barbara of the Dunins Sanguszko was described by her contemporary diarist as very attentive to the reputation of her family, and owing to her stepmother Helena Potocka (a daughter of Jerzy and a granddaughter of Waclaw Potocki), she became pious and generous to the monks, churches and the needy. She was, as it was said, a saint lady, who was "a frontrunner" among all the ladies in Warsaw in the times of Stanisław August<sup>46</sup>. She helped the poor and the needy. Barbara Sanguszko had never forgotten about financial aid for the churches and convents she founded. Owing to that a building for missionaries was built in Zasław. In Iliniec she gave the land for building an Orthodox church; in Żytowmierz she gave the Jesuits materials for building a church. What is more, she gave money to the Basilian monks in Zamość and the reformed Observant nuns in Jarosław. She died in Warsaw on 2<sup>nd</sup> October, 1791. She was buried, as well as her husband, in the Capuchin church in Lublin, and her heart was buried in a Capuchin church, founded by her husband, in Lubatrów<sup>47</sup>.

The foundation activity of the Princes of the House of Sanguszko in the turn of the 17<sup>th</sup> and 18<sup>th</sup> century presented in this paper does not depict the whole religious experience and people's faith who passed away. Among many outstanding personages the greatest were Szymon Samuel Sanguszko and his heirs, especially Paweł Karol Sanguszko, who played an important role in founding churches and convents. Such an expansive foundation activity of the Sanguszkos in their ancestral possessions, especially the borderlands, had its powerbase. The sources of which were, among others, the financial status, the positions held and indeed it was characteristic of the fall of the baroque epoch,

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<sup>45</sup> J.M. Marszalska, *Elżbieta Drużbacka w kręgu mecenatu Barbary z Duninów Sanguszkowej. Epizod tarnowski*, „Religioni et Litteris”, 5/1994, p. 34–40. Currently, the portraits of the founders can be found in refectory in the Benedictine monastery in Tarnów.

<sup>46</sup> T. Święcicki, *The historical mementoes of distinguished Polish families and people were explained and annotated by Julian Bartoszewicz*, Warszawa 1859, p. 433.

<sup>47</sup> E. Aleksandrowska, *Sanguszkowa z Duninów Barbara Urszula*, *Polski Słownik Biograficzny*, vol. 34/4, p. 520.

according to which one ought to take care of their eternal life by being helpful. This helpfulness boiled down to numerous foundations and philanthropic activity for the deprived. What is more, the founders secured for themselves, often after stormy lives, prayers for their souls in the convents and churches they donated, which also usually became the places of their burials. It is worth emphasizing that many of the Sanguszko family chose religious vocations as priests, monks or nuns. Undoubtedly, it was a manifestation of living faith and deep religious devotion of one of the most important families in the Republic of Poland and Latvia in the 17<sup>th</sup> and 18<sup>th</sup> century.

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