



ANETA BOLDYREW* – ŁÓDŹ
RENATA BEDNARZ-GRZYBEK** – LUBLIN

CATHOLIC PRESS IN THE KINGDOM OF POLAND IN THE YEARS 1905–1914 AND THE IDEA OF MODERN EDUCATION AND CITIZENSHIP¹

Abstract

The Catholic press in the Kingdom of Poland at the turn of the 19th and 20th centuries covered in major part the situation of the Church in the changing social reality, and also discussed and critically commented on Western concepts of modernization. Publicists searched for ways of shaping modern society and defining the role of the Church in this process that suited domestic conditions. The discourse on modernity addressed issues of education and citizenship, among others.

Magazines addressed mainly to the clergy and published over a longer period of time are taken as representative subjects of the study; these include: *Przegląd Katolicki*, *Ateneum Kapłańskie*, *Wiadomości Pastorskie*, *Kronika Diecezji Kujawsko-Kaliskiej*, *Kronika Diecezji Sandomierskiej*, *Przegląd Diecezjalny w Kielcach*, and *Wiadomości Archidiecezjalne Warszawskie*. They promoted contemporary knowledge about the ways in which the Church supports school and extracurricular education, and pointed out the symbiotic relationship between the education of the young generation and the consolidation of religious values, the shaping of civic attitudes, and concern for the ethical dimension of the social community. The article adopts a research strategy based on the so-called social

* Aneta Boldyrew – Ph.D. (dr hab.) in pedagogy, Department of History of Education, University of Łódź

e-mail: aneta.boldyrew@uni.lodz.pl

<https://orcid.org/0000-0002-6121-0816>

** Renata Bednarz-Grzybek – Ph.D. (dr hab.) in pedagogy, Institute of Pedagogy, Maria Curie-Skłodowska University,

e-mail: renata.bednarz-grzybek@mail.umcs.pl

<https://orcid.org/0000-0002-5033-9163>

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concept of the history of education. Methods of historical and pedagogical research and methods of press discourse analysis were applied. The formal and editorial issues of the periodicals are briefly discussed, focusing primarily on educational and civic issues as they appeared in the Catholic social press after 1905, and on the problems of extracurricular education.

Keywords: idea of modern education; idea of modern citizenship; Catholic press; Kingdom of Poland (1905–1914); extracurricular education

Introduction

The turn of the 20th century witnessed heated discussions in the Kingdom of Poland regarding modernization processes, usually referred to in historiography as modernity. The Catholic Church has been one of the actors of social life involved in the debate on the problems caused by social and ideological changes. The Catholic press published many texts on the faith and the situation of the Church in the changing realities. Assessments of socio-political, religious, economic and ideological processes were made, and Western modernization concepts were discussed. The journalistic deliberations were aimed at seeking the ways to shape modern social relations and define collective identity that corresponded to domestic conditions.

It is worth recalling that the Catholic Church as an institution sought to develop its own vision of modernization, alternative to concepts based on scientific and materialistic assumptions, which in their extreme manifestations denied the meaning and need for religion. Currently, scholars are questioning the validity of the dichotomy, in which liberals were assigned the role of supporters of progress, and Catholics – defenders of tradition averse to modernity in any form.² The achievements of the ‘Catholic Enlightenment’ and the complexity of 18th century culture are emphasized, questioning the juxtaposition of two images of the Enlightenment – secular and religious.³ The encyclicals of Pope Leo XIII were of particular importance for the theoretical reflection and directions of the Church’s practical social activity. Since that pontificate, the Church has systematically commented on current social issues.

At the beginning of the 20th century, the discussion of modernity in the Kingdom of Poland included two perspectives – education and citizenship. In Catholic circles, these were also considered particularly important areas of social life. Many

² A. Barańska, *Nowoczesny naród, nowoczesna religijność – przypadek Polski*, part 2 https://xpxzhp.umcs.lublin.pl/Referaty/Anna%20Bara%C5%84ska_Nowoczesny%20nar%C3%B3d,%20nowoc_zesna%20religijno%C5%9B%C4%87_cz.%202.pdf (accessed on: 10.07.2021); R. Butterwick-Pawlikowski, *Między oświeceniem a katolicyzmem, czyli o katolickim oświeceniu i oświeconym katolicyzmie*, „Wiek Oświecenia”, 30 (2014), pp. 11–53; M. Janowski, *Małżeństwo z rozsądku: katolicyzm i nowoczesność w dziewiętnastowiecznej Europie*, „Kwartalnik Historyczny”, 122 (2015) issue 4, pp. 657–699.

³ S. Janeczek, *Rola Oświecenia chrześcijańskiego w kulturze wieku XVIII*, „Kultura i Wartości”, (2015) issue 15, p. 15.

interesting contributions on these issues have been presented in the religious press,⁴ including periodicals intended mainly for Catholic priests. These periodicals, being an important transmitter of facts, views and assessments, had a significant impact on the formation of attitudes of the clergy. The subject of research for this article comprises magazines addressed to the clergy, issued for at least several years and having a significant readership ratio. Consequently, three periodicals for priests regardless of diocesan affiliation were analysed: *Przegląd Katolicki*, *Ateneum Kapłańskie* and *Wiadomości Pasterskie*, as well as magazines for the priests of individual dioceses: *Kronika Diecezji Kujawsko-Kaliskiej*, *Kronika Diecezji Sandomierskiej*, *Przegląd Diecezjalny w Kielcach*, *Wiadomości Archidiecezjalne Warszawskie*. The research strategy adopted in the article is the so-called social concept of educational history. Methods of historical and pedagogical research and methods of press discourse analysis were also applied.

Formal and publishing issues

Przegląd Katolicki was the oldest Catholic weekly newspaper in Warsaw. It had been published since 1863. Its first editor was Rev. Prof. Michał Nowodworowski, succeeded by Rev. Antoni Sotkiewicz, and from 1878 Rev. Teofil Jagodziński, from 1907 Rev. Antoni Szaniawski, in 1909–1910 Rev. Teofil Matuszewski, and from 1911 Rev. Władysław Załuskowski. The magazine featured texts written by clergymen from all dioceses of the Kingdom of Poland, as well as from dioceses outside the Congress Kingdom.⁵ According to the programme objectives of the periodical, it was to serve as a comprehensive informational resource for both clergy and lay readers.⁶ In addition to theological issues, it addressed social and philosophical problems.

Wiadomości Pasterskie was published from January 1905 to December 1907; it was a monthly theological and pastoral magazine, edited and published first by Rev. Antoni Grochowski, and since 1906 by Rev. Marian Fulman. The magazine was intended for Roman Catholic priests. The first and second annuals were published in Piotrków, while the last (the third) was published in Częstochowa.

The *Kronika Diecezji Kujawsko-Kaliskiej* and *Ateneum Kapłańskie* monthly magazines represented the group of Włocławek church magazines.⁷ They were characterized by rich content, high scientific level and careful editing. The Bishopric of Włocławek had ample financial resources, strong publishing facilities in

⁴ Religious periodicals, including Catholic ones, experienced intensive development in the Polish lands in the 19th and early 20th centuries; today they are a particularly valuable category of sources for historical research. *Polskie czasopisma religijno-społeczne w XIX wieku. Materiały do katalogu*, eds. B. Lesisz, Cz. Drapińska, D. Olszewski, K. Marciniak, Warsaw-Lublin 1988.

⁵ H.E. Wyczawski, *O warszawskim „Przeglądzie Katolickim”*, „Studia Theologica Varsaviensia”, 16 (1978) issue 2, pp. 269–279; I. Kaczmarek, „*Przegląd Katolicki*” w latach 1863–1915, „Przegląd Tomistyczny”, 3 (1987), pp. 317–342.

⁶ G. Markiewicz, *Spór o model społeczeństwa na łamach „Przeglądu Tygodniowego” i „Przeglądu Katolickiego” w latach 1864–1880*, Łódź 2000, pp. 12–13.

⁷ A. Notkowski, *Z dziejów prasy polskiej na Kujawach wschodnich do 1918 r.*, cz. 2, „Rocznik Historii Czasopiśmiennictwa Polskiego”, 10 (1971) issue 10/4, p. 435.

the form of an extensive Diocesan Printing House and General Bookstore, and an educated staff (especially clergy associated with the seminary), among whom were people with editorial and journalistic practice.⁸ *Ateneum Kapłańskie* was the first theological and social scientific journal for the clergy in the Kingdom of Poland; the subtitle stated that it was '[...] devoted to Scripture, dogmatic theology, apologetics, moral and ascetical theology, canon law, liturgy, philosophy, history, social sciences, pedagogy and Christian art.' The monthly had nationwide coverage and had a debit for the entire Austrian and German empires, the US and France. It was published by the Theological Seminary in Włocławek from 1909 to 1939, under the guidance of professors of the local seminary.⁹ The subject matter of *Kronika Diecezji Kujawsko-Kaliskiej*, a monthly magazine with the character of an internal bulletin of the bishopric, concerned the affairs of the diocese; the magazine was published from 1907 to 1939.¹⁰

The *Przegląd Diecezjalny* monthly, edited by Rev. Jacek Pycia, had been in circulation from 1911 as the body of the Kielce diocesan curia. Published in Kielce until 1939, it experienced a suspension in editing forced by the war in 1914–1916. It was subject to compulsory subscription by all parishes of the diocese.¹¹ Another important Catholic periodical was *Kronika Diecezji Sandomierskiej*, a monthly magazine devoted to religious, scientific and social affairs, published in Sandomierz in 1908–1947. The publisher of the magazine was Rev. Jan Gajkowski, who cooperated with the rector of the local seminary, Rev. Paweł Kubicki, and seminarian professors.¹²

Issued between 1911 and 1914, the *Wiadomości Archidiecezjalne Warszawskie* monthly magazine was intended to provide information material for the clergy of the Warsaw Archdiocese, to facilitate their practical activities and to inform them about matters related to their vocation and social tasks.¹³ Its editor and publisher was Rev. Kazimierz Bączkiewicz.¹⁴

⁸ Ibidem.

⁹ The magazine was founded by Rev. Idzi Radziszewski, rector of the Włocławek seminary. Beginning in 1909, the monthly was published by Rev. Stanisław Gruchalski, and the magazine's responsible editor was Rev. Antoni Szymański.

¹⁰ Initially, the editor-publisher of *Kronika Diecezji Kujawsko-Kaliskiej* was the Rev. Marian Fulman, and Rev. Piotr Czaplą was the head of the literary department. Beginning in 1908, Rev. Rudolf Filipiński, who also became editor-publisher the following year, served as the magazine's head manager.

¹¹ *Przegląd Diecezjalny*, later renamed *Kielecki Przegląd Diecezjalny*, was the longest-running Catholic periodical in the Kielce Diocese.

¹² The Editorial Committee included the rector of the seminary Rev. Paweł Kubicki, Canon Marcełi Gralewski, Canon Antoni Rewera, Dean Stanisław Puławski, and seminary professors: Józef Rokoszny, Julian Młynarczyk, Adam Szymański, Andrzej Wyrzykowski, Józef Kawiński, Stefan Suchecki; J. Krasieński, „*Kronika*” jako dzieło redaktorów, in: *Stulecie periodyku diecezjalnego „Kronika Diecezji Sandomierskiej”*, ed. J. Krasieński, Sandomierz 2009, pp. 28–29.

¹³ *Od Redakcji*, „*Wiadomości Archidiecezjalne Warszawskie*”, (1911) issue 1–2, pp. 1–2.

¹⁴ From 1912, the head of the literary department of the magazine was Rev. Czesław Sokółowski, and its administrator was Rev. Jan Podbielski. Rev. Alexander Pajęcki served as publisher and editor from 1914.

All of the magazines in question served as a link between Church authorities and lower-level clergy, posting papal encyclicals, bishops' letters and ordinances, government regulations, diocesan news, and information on personnel changes among priests.

Education and citizenship in Catholic social work

In the 19th century, education and upbringing were a constant in Catholic culture's consideration of social processes. They were considered traditional areas of concern for the Church, invariably important also under the conditions of civilizational changes taking place under the influence of the development of capitalist relations and Enlightenment ideas. In the realities of the Kingdom of Poland, the lack of its own statehood and the oppressive policies of the tsarist authorities made it difficult to carry out social educational activities. The increase in the scope of freedoms in this area after 1905 contributed to the growth of educational initiatives and the revival of journalistic discussions on education. This also applied to Catholic circles. Education, closely linked to religion and morality, was considered one of the foundations of social development. The category of citizenship was also permanently included in the glossary of terms used in the Catholic press in Congress Poland in the early 20th century in considering social issues. It was, moreover, sometimes present in Catholic journalism in earlier decades as well. *Przegląd Katolicki* argued, as early as 1876, that the most important task of education '[...] should be to make everyone according to their position and conditions of life a good husband, a good father, a decent farmer, a faithful and conscientious servant, a reliable craftsman, in a word, a citizen of the country worthy of the name.'¹⁵

The model of citizenship promoted in the Catholic press was expressed in the recognition of the paramount value of community goods, as well as in demands for participation in public life and the expansion of traditional forms of activity, previously carried out in private spaces or confined to a single social group. The pattern of civic conduct referred to both romantic and positivist ideals, and combined concern for preserving the continuity of national identity with concepts of grassroots work. This issue was closely linked to the dissemination of social and moral values among adults and the younger generation to strengthen their civic attitudes. Among the most important qualities and attitudes were honesty, integrity, patriotism, generosity, and responsibility for community property. Most of the articles, however, paid little attention to the importance of tolerance, openness and responsibility for words. The need to foster respect for the law was also disregarded, which was also due to the Russified nature of the judiciary. A characteristic feature of the promoted model of citizenship was the strong presence of national content, while avoiding the problem of the scope of the social and civic community, as well as the relationship of the collective with minority groups (such as national minorities). Issues of civil citizenship, related to the rights of the individual guaranteed by the legal system and political citizenship, concerning the active and passive

¹⁵ As cited in: Markiewicz, *Spór o model społeczeństwa*, p. 189.

right to vote, have been addressed to a limited extent. This was due to the political situation in the Kingdom of Poland and the interference of the censors, but also due to the tendency to avoid problems which were difficult to solve in the absence of their own statehood, and controversial to some public opinion. Consideration of this topic would have to involve, for example, defining attitudes toward the rights of women and Jews. This made the discussion of citizenship less inquisitive, leaving unanswered the key question: who deserves to be called a full member of the community? Between the lines of statements about the need to build a civic community, one can see the difficulty of defining the degree of inclusion and the acquiescence to the arbitrariness of dominant groups over non-elite communities. Much has been written about the need to ‘empower’ the peasantry, while assuming the need for guardianship exercised by the clergy and, in part, by representatives of the landed gentry and intelligentsia.

The clergy addressed the importance of forming civic attitudes in the faithful, and applied this criterion to themselves as well. For example, Rev. Hipolit Zieliński, addressing the National Democracy’s efforts to subordinate the Catholic clergy to party goals, argued: ‘[...] whoever failed to submit to the party’s command was denied the label of a patriot and all the virtues that could adorn a good citizen of the country.’¹⁶ At the same time, the press reminded the public of the need for extreme caution, as the Church’s attempts at civic and patriotic activity in Congress Poland could risk being accused of anti-government or even espionage activities. In these terms, the Russian authorities sometimes read communications with the Roman Curia, although official relations between the Catholic bishops of the Russian Empire and the Vatican were always conducted through the Ministry of the Interior. Activity for education and the empowerment of the faithful was met with accusations of unlawful interference by Catholic priests in the organization of secret Polish schools and the establishment of national organizations.¹⁷

Reflections on modernity in the press for the clergy were combined with a contestation of its materialist and scientific dimensions. Catholic circles in Congress Poland sought their own concept of modernization, alternative to the modernity promoted in secular circles. As Brian Porter-Szücs wrote, ‘Catholic authors even appropriated and to some extent domesticated the troublesome vocabulary of modernity, words like science and progress.’¹⁸ Typically, the category of modernity was avoided by using the term ‘progress’. Reference was made to the Christian concept of man, stating that progress means the perfection of man, the spiritual maturation to which he was called by God.¹⁹ Using the concept of progress, issues

¹⁶ H. Zieliński, *Stronnictwo narodowo-demokratyczne a Kościół*, „Wiadomości Pastorskie”, (1906) issue 6, p. 377.

¹⁷ Sz., *Z ksiązek i z prasy. Religia w życiu narodowym*, „Ateneum Kapłańskie”, (1909) issue 5, pp. 470–473; *Rozporządzenia prawno państwowe*, „Wiadomości Archidiecezjalne Warszawskie”, (1911) issue 11, pp. 294–299.

¹⁸ B. Porter-Szücs, *Faith and Fatherland. Catholicism, Modernity, and Poland*, Oxford 2011, p. 82.

¹⁹ Until World War I, the press relied on assumptions laid out in *Encyklopedia kościelna*, published in the late 19th century, where the collective dimension of progress was addressed, arguing

of social modernization were considered, and solutions to social problems were sought, emphasizing that: ‘The social question is first and foremost a question of education and upbringing; second only to this is the need for economic reform,’ while also underlining that ‘the education of the mind should again be checked for harmony with Christian truth.’²⁰

The equation of national education with folk education in most Catholic periodicals was symptomatic.²¹ Regarding the people as the building blocks of society and the modern nation (although neither the concept of the people nor the nation was specified), efforts to educate them were considered a mission of special importance. Pointing out ‘the highest determinants of the ideals of the whole nation’, the ‘1) Catholic faith, 2) Polish culture, 3) the good of the Polish people’ triad was emphasized.²² In response to the question of what is the most important area of activity within Catholic social work, Rev. Franciszek Wojewódzki argued that: ‘[...] there is not the slightest doubt, and nobody can say otherwise that the most urgent and necessary of all social issues in our country, in the present era, is the enlightenment of the people. And it is not just because these people are ignorant, that education has been hampered for a number of years.’²³ According to Rev. F. Wojewódzki, there was a threat to the ‘nation’ from the Communist International; he considered those who ‘wear sheep’s clothing’ to be even more dangerous – within this group he included educational activists originating from among the peasantry, sympathetic to liberal, independence and socialist circles.²⁴ *Przegląd Katolicki* has repeatedly argued that it is the moral duty of all Catholic society to build a Catholic education system.

School, learning and education of the people are terms encountered almost everywhere today in every broader walk of life: we find them vividly in the Catholic press, we hear them around the cities in speeches and lectures, we read about them almost constantly in dailies and newspapers, sometimes irreligious or even downright hostile to the aspirations and principles of the Catholic Church. Let us then march boldly forward today with the motto *let the national-Catholic education live*; united and with strength we raise this banner to the top, but not otherwise than under the banner of the Cross and the Church of Christ.²⁵

that: ‘Only through the perfecting of the individual, can any social progress be made, and mutually all social progress aims at the moral perfecting of the individual. The more reason, justice and prosperity there is in society, the easier it will be for each individual to fulfil their destiny’, J.N. [Jan Nowodworski], *Postęp ludzkości*, in: *Encyklopedia kościelna*, ed. M. Nowodworski, vol. 20, Warsaw 1894, p. 493.

²⁰ Ibidem, p. 518.

²¹ A. Śnieżko, *Nieco o stanie oświaty ludowej*, „Przegląd Katolicki”, (1907) issue 14, pp. 216–218.

²² A.Sz., *Nie żadne stronnictwo, ale potężny Obóz Narodowo-Katolicki*, „Przegląd Katolicki”, (1905) issue 51/52, p. 793.

²³ F. Wojewódzki, *Pasterz parafii i prace społeczne*, „Przegląd Katolicki”, (1909) issue 6, p. 84.

²⁴ Ibidem.

²⁵ Śnieżko, *Nieco o stanie*, p. 216.

While formulating a vision of the nation's close ties with religion and Catholic education, the problems of education of other religious groups were *de facto* on the side.

The discussion of the role, importance and scope of activities for the development of education and the formation of civic attitudes was linked with the consideration of the participation of the clergy in social activities.²⁶ This issue spurred a lively debate in the Catholic press at the beginning of the 20th century, and clergy attitudes varied widely.²⁷ Some shared the conviction of combining pastoral work with social and civic work. In 1906, Rev. M. Fulman wrote in *Wiadomości Pasterskie*: 'Parish priests have a duty not to shy away from any social work. In charitable and cooperative societies they should appear not as a burden on honour or a thing of insignificance, but as an animating spirit.'²⁸ Welfare and educational activities for children and young people were depicted as a particularly important element of Catholic social work. In 1906, *Przegląd Katolicki* featured an extensive series of articles by Stefania Marciszewska, dedicated to the activities of the Society for the Care of Children²⁹. The author claimed that '[...] children and youth are the foundation of societies, the element that rejuvenates them. Thus, the first goal of work in the social field is to care for children and young people.'³⁰

Rev. Józef Magott argued in *Wiadomości Pasterskie* for the need for the clergy to undertake socio-educational activities, believing that their neglect had contributed to the strengthening of attitudes of religious indifferentism in some circles. He wrote:

[...] part of our intelligentsia has become indifferent to religion, but we are to blame for this, because with our desire to rule and other vices we display we pushed them away, and we have not given them an understanding of religion. Also, some of our young people are combating religion. But who is to blame for this? Who took interest in these young people? Who cared about their spiritual and material well-being? This youth suffers and strays because we have not fulfilled our duty in terms of education.³¹

The demands for social activation of the clergy were usually combined with expectations of their involvement in educational and caring activities and appeals 'to leave the vestry for schools and children's shelters, to asylums and classrooms [...] Unfortunately, many priests consider this very sitting in the vestry a point of honour, and any departure therefrom as harmful social activity and a sign

²⁶ A. Szymański, *O pracy społecznej*, „Wiadomości Pasterskie”, (1905) issue 3, pp. 153–176; M. Fulman, *Nasza praca społeczna na dobie*, „Wiadomości Pasterskie”, (1905) issue 6, pp. 389–395.

²⁷ A discussion on this topic was held in 1909 in the pages of *Przegląd Katolicki*, (1909) issue 5, 12, 14, 15.

²⁸ M. Fulman, *Wielkomięskie i fabryczne parafie*, „Wiadomości Pasterskie”, (1906) issue 2, pp. 87–88.

²⁹ S. Marciszewska, *Towarzystwo Opieki nad Dziećmi*, „Przegląd Katolicki”, (1906) issue 48, pp. 744–745; issue 49, pp. 762–763; issue 50, pp. 775–777.

³⁰ *Ibidem*, (1906) issue 48, p. 744.

³¹ J. Magott, *Jaką prowadzić drogą?*, „Wiadomości Pasterskie”, (1906) issue 11, p. 666.

of modernism.³² Some of the clergy were against the implementation of social tasks, arguing that combining pastoral and social activities contradicts the words of Christ: 'My kingdom is not of this world.'³³ The clergy's distancing from the involvement in organizing social activities was due, among other things, to the dislike of the expectations of National Democracy, which considered the work of the clergy on behalf of the people and the democratization of social relations as its main mission, while at the same time considering religion to be subordinate to the national cause.

The subordination of religion to national and social tasks aroused concerted opposition from the clergy, which did not imply a negation of Catholic social work as such. The journalistic polemics concerned the scope, type and form of social activism expected of priests. There was agreement on the immutability of the Church's mission as the guardian of morality, from which came a conviction about the fundamental role and responsibility of the clergy in the field of education and upbringing.³⁴ It was recalled that the priestly tradition sees the priest as a kind of teacher, combines the religious activities of the Church with the promotion of education.³⁵ It was also considered a form of civic duty for the clergy. The press for the clergy reported that '[...] the dissipation of superstition, ignorance and prejudice as to the rights of the Church in the work of education and public enlightenment in Poland is to be our first task both in ecclesiastical and extra-ecclesiastical teaching.'³⁶ The conviction of the Church's unquestionable right to curate education and upbringing stemmed from the belief in the inseparability of the education – morality – religion triad. The moral order was recognised as stemming from religion, therefore religion had to be the foundation of education.³⁷ At the same time, it was accepted that the main purpose of education is to shape man in the spiritual dimension – religious and moral, rather than intellectual, as '[...] a child who acquires various knowledge in school, but lacks in virtue and morals, loses more than gains.'³⁸ Religion has been claimed to be the core element that teaches a young man how to use abilities and knowledge, because '[...] one that has great learning, and does not know how to use it properly, will end up in

³² *Pasterzowanie w wielkich miastach*, „Przegląd Katolicki”, (1914) issue 15, pp. 229–230.

³³ V.A. Bołdyrew, M. Krakowiak, *Obszary działalności edukacyjnej i opiekuńczej Kościoła Katolickiego wobec dzieci i młodzieży w Królestwie Polskim i na Kresach zaboru rosyjskiego na początku XX w.*, „Piotrkowskie Zeszyty Historyczne”, 20 (2019) issue 1, pp. 63–96.

³⁴ Concern for the education of parishioners should be combined with concern for the priests' own intellectual level, so they were encouraged to be scholarly and literate. Devoting oneself exclusively to practical activities and neglecting self-education led to a risk of parochial views. 'If one's vision reaches only the borders of the parish or neighbourhood and their view of the world becomes narrow and limited, pettiness will be the consequence of such a state of affairs.' K. Tomczak, *Kapłan i czytelnictwo*, „Wiadomości Archidiecezjalne Warszawskie”, (1913) issue 11, pp. 297–300.

³⁵ „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 1, p. 25.

³⁶ H. Zieliński, *Polska Macierz Szkolna*, „Wiadomości Pasterskie”, (1907) issue 6, p. 377.

³⁷ X.A. Woroniecki, *O stosunku moralności do religii*, „Wiadomości Archidiecezjalne Warszawskie”, (1911) issue 5–6, pp. 99–107.

³⁸ *Rozporządzenia diecezjalne*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1908) issue 2, p. 52.

peril'.³⁹ Assuming that the Catholic religion was to be the basis of all education, it was expected that also in elementary and secondary schools funded by the state, no subjects should be taught that opposed those religious values.

The moral order shaped by the Catholic religion was considered to have a universal dimension and absolute value. It is the basis of social life and a prerequisite for proper civic education. School raises good children for the family, good Christians for the Church, and good citizens for the homeland.⁴⁰ Unfortunately, many representations disregarded the fact that one in three inhabitants of the Kingdom of Poland was not Catholic; and so, for example, in 1909, *Przegląd Katolicki* argued that society needed a school '[...] not only Polish and national, but also religious, that is, Catholic, because Catholic is the whole nation'; a school that does not meet these conditions, 'should [...] sink right into the ground'.⁴¹ Thus, the Church was considered an institution that upholds education, exercising spiritual leadership over the education system in a society with no statehood on its own. Education based on Christian ethics and the social teachings of the Church was to be the guarantor of educating the younger generation in accordance with the requirements of early 20th century civilization. In the Catholic press, the educational and upbringing-related duties of priests were presented as a result of the law, but also a spiritual duty to direct education. The Church's participation in matters of education and the formation of civic attitudes was considered essential, especially in relation to the people, without specifying this concept, usually with the rural people in mind. There were constant calls in the Catholic press for the establishment of schools,⁴² especially in villages where elementary education faced challenges and private schooling was quite limited. Parishes were to become educational centres. Fostering education among the peasantry was proclaimed to be the duty of every 'intelligent individual', all the more a priest.⁴³ Addressing the small number of schools, they stressed the adverse impact of the lack of educational institutions on the social life of local communities.⁴⁴ They also constantly reminded that the

³⁹ Ibidem.

⁴⁰ S.K. Zdzitowiecki, *Z miłosierdzia Bożego i Stolicy Apostolskiej łaski Biskup Kujawsko-Kaliski wiernym diecezji naszej pozdrowienie i błogosławieństwo pasterskie*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 12, pp. 361–370.

⁴¹ *Piękne słowa P. W. Gomulickiego*, „Przegląd Katolicki”, (1909) issue 12, p. 188.

⁴² *Pastoralia. Budujmy szkoły*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1912) issue 6, pp. 177–180.

⁴³ Z., *Pastoralia. Powszechne nauczanie a młodzież wiejska*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1913) issue 12, pp. 379–382; L. Kleczyński, *Przewodnik Duszpasterza. O kółkach rolniczych*, „Wiadomości Archidiecezjalne Warszawskie”, (1913) issue 5, pp. 136–140.

⁴⁴ *Kronika Diecezji Sandomierskiej* reported on the lack of education, for example, in the parish of Magnuszew, with 2 one-classroom schools: one private, attended by only 18 children, and the other – the government school – with up to 70 students. The parish also ran schools in Trzebień and Łękawica. This meagre number of institutions could not meet the educational needs of the local community. Another problem was the lack of understanding on the part of many parishioners about the importance of developing elementary education, which could become a ticket to vocational schools for young people. A. Pawiński, *Parafia Magnuszewska*, „Kronika Diecezji Sandomierskiej”, (1912) issue 5, pp. 147–150.

primary purpose of school is not the transmission of knowledge, but proper moral education. In addition to acquiring the ability to read and write, the child should be equipped with moral principles in school, '[...] brought up to harmonize the development of physical and spiritual forces, to become a formed human: healthy, reasonable, responsible, noble.'⁴⁵ The press also reported on the formal and legal aspects of the establishment of private schools by priests.⁴⁶ It included articles about specific educational initiatives taken by the clergy, for example, *Kronika Diecezji Kujawsko-Kaliskiej* reported that the priests of the Piotrków deanery took an active part in the establishment of a grammar school in Piotrków in 1906. Piotrków vicars pledged to pay 50 roubles annually each to the school for 3 years.⁴⁷ The organist school, which had been in operation since 1894, was considered valuable in religious, educational and civic terms. It continued the tradition of the formerly active section of church music lovers at the Warsaw Music Society.⁴⁸

The significance of catechetical activities for education

Catechesis of school children remained a particularly important area of educational activity for the clergy. Concern for its quality was combined with the intensification of the clergy's catechization work with children and young people in rural communities in the last decades of the 19th and early 20th centuries, which led to an improvement in the religious formation of the countryside.⁴⁹ The press addressed to the clergy served to help establish the methods and goals for conducting systematic catechization. The knowledge of the methodology of teaching religion, derived from the seminaries, turned out to be inadequate, not corresponding to the requirements of the reality of the early 20th century. The need for the priest to constantly enrich his knowledge and improve his catechetical skills was emphasised.⁵⁰ The authors argued that religious education for children should be illustrative and practical, and knowledge should be conveyed in simple and understandable language. It was stressed that the catechist should not place undue emphasis on the externals of learning and should not expect children to know catechetical definitions. More important was the students' understanding of the essentials and preparation for First Communion.⁵¹ A clergyman conducting

⁴⁵ Z., *Pastoralia. Powszechne nauczanie*, p. 379.

⁴⁶ Rev. Wład. Mik., *Rozporządzenia Prawnopaństwowe. Z powodu nowej ustawy szkolnictwa prywatnego*, „Wiadomości Archidiecezjalne Warszawskie”, (1914) issue 9–10, pp. 270–272.

⁴⁷ S. Szabelski, *Wieści z diecezji*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 4, pp. 132–133.

⁴⁸ *Z Kurii Biskupiej. Rozporządzenia diecezjalne. O zakładaniu po parafiach Związku Katolickiego*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 7, pp. 224–226.

⁴⁹ W. Mędrzecki, *Młodzież wiejska na ziemiach Polski centralnej 1864–1939. Procesy socjalizacji*, Warsaw 2002, pp. 89, 102.

⁵⁰ W. Gajzler, *Pastoralia. Nieco o katechizacji dzieci*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1914) issue 1, pp. 25–30; Wł. Górzyński, *Wykłady sztuki chrześcijańskiej w seminariach*, „Ateneum Kapłańskie”, (1909) issue 2, pp. 109–120.

⁵¹ Prior to First Communion, 3 grades were established for teaching children prayers and catechetical messages. Lessons were to be held on Sundays and holidays 1 hour each throughout the year, and 3 times a week for 10 weeks after Easter. The teaching of the catechism was to be combined

catechesis was expected to be patient, empathetic towards his pupils, use appropriate didactic and educational methods.⁵² His story was to be lively, joyful, full of life and feeling, and change its form often in order to affect the mind and spiritual sphere of the student.⁵³ The teaching provided by a priest, as by any teacher, was to refer to the principles of pedagogy.⁵⁴ The press emphasized the importance of good, substantive and pedagogical preparation of catechists,⁵⁵ but also their personal qualities, and the ability to gain respect and recognition. While requiring catechists to hone their teaching skills, they stressed the importance of comprehensively influencing students during the class.⁵⁶ These lessons were intended to be a particularly important transmitter of knowledge about the principles of the faith, Catholic morality, dogma, sacred history, Catholic values, behaviour during religious rites, but also an opportunity for social and moral education.⁵⁷ Having good relations with young people in mind, the catechist should walk in the corridors during breaks, visit the recreation halls, school dining halls, and participate in excursions of male youth. The catechist remained a pastor both inside and outside the school classroom, so he could not only focus on imparting a certain amount of religious knowledge, but at the same time had to be a professional educator, shaping attitudes and good manners.⁵⁸ Attention was drawn to the need for parish priests to cooperate with the parents of students, and they were obliged to remind

with the singing of religious songs. A child could not enter a higher grade until they had passed an exam on the teachings of the previous form. After passing the exam on the teachings of the second grade, the children took their first confession. The catechist was required to explain its terms to them beforehand. After the third grade exam, students took their First Communion. *Rozporządzenia diecezjalne*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 2, pp. 49–51.

⁵² *Momento dla katechizujących*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1908) issue 7–8, pp. 251–252.

⁵³ *Jak rozbudzać wśród młodzieży szkolnej cześć dla Przenajświętszego Sakramentu?*, „Przegląd Katolicki”, (1909) issue 6, pp. 83–84; *Odpowiedzi i informacje*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1914) issue 1, pp. 31–32; Rev. W. K., *Bibliografia*, „Kronika Diecezji Sandomierskiej”, (1913) issue 1, p. 29; X. S., *Głos wiejskiego proboszcza o nauczaniu katechizmowym i o podręcznikach do nauk katechizmowych*, „Kronika Diecezji Sandomierskiej”, (1913) issue 2, pp. 47–48; issue 3, pp. 81–84.

⁵⁴ Tomczak, *Rozporządzenie papieskie o głoszeniu słowa Bożego*, „Wiadomości Archidiecezjalne Warszawskie”, (1911) issue 5–6, pp. 81–93. The press also addressed the value of ‘knowledge of sociology and psychology’ among priests for a better understanding of man as an individual being and member of society. M. Ciemniowski, *Na co należy zwrócić uwagę w nauczaniu kapłańskim?*, „Przegląd Katolicki”, (1907) issue 51, p. 804.

⁵⁵ Szabelski, *Pastoralia. Braki i potrzeby naszego nauczania religijnego*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1914) issue 7–8, pp. 223–229.

⁵⁶ *Przewodnik Duszpasterza*, „Wiadomości Archidiecezjalne Warszawskie”, (1914) issue 3, pp. 67–70; issue 4, pp. 95–103.

⁵⁷ *Rozporządzenia diecezjalne*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1908) issue 2, pp. 50–53.

⁵⁸ A. Trepkowski, *Katecheta jako duszpasterz w klasie i poza klasą*, „Wiadomości Archidiecezjalne Warszawskie”, (1911) issue 1–2, pp. 28–35; *Miscellanea. Warunki przyjmowania Kandydatów do Szkół zawodowych Męskich Towarzystwa Popierania Przemysłu Ludowego w Królestwie Polskim*, „Kronika Diecezji Sandomierskiej”, (1913) issue 6, pp. 206–207.

parents and guardians of their duty to send their children to catechesis. The dissemination of catechetical classes conducted in schools and at parishes was linked in the articles with an increase in the social importance of this area of education and with an improvement in the position of priests.⁵⁹

The role of good teaching aids for lecturing on religion was also highlighted. Looking for means to improve the quality of catechesis, they considered a textbook that would properly fulfil the didactic and educational role. In 1906, *Mały katechizm Kościoła rzymsko-katolickiego* [Small (Provincial) Catechism of the Roman Catholic Church] was compiled and adopted by the bishops of the ecclesiastical province of Warsaw by their order.⁶⁰ It was introduced to teach children in the church and schools of the Polish Educational Society. On the eve of World War I, there were calls in the press for the preparation of a new catechism textbook; in the view of the clergy, of the many catechisms in operation at the beginning of the 20th century, none had stood the test of time. Rev. Leon Wojciechowski's remarks on the preparation of a textbook for the catechization of rural children were published in the pages of *Kronika Diecezji Sandomierskiej* in 1913.⁶¹ Another article in this magazine pointed out the disadvantages of catechism textbooks: excessive volume, overburdening the child's memory, excruciatingly long formulas 'that have to be learned by heart.'⁶² Catechists working with children also counted among the disadvantages of the folk catechisms the widespread use of archaisms in the textbooks, the lack of illustrations and the poor quality of printing.

Catechesis was to be linked with the overall religious life of children and young people. The authors emphasized the importance of cooperation between the school, clergy and parents in deepening the religious spirituality of young people, taking care of their participation in religious practices.⁶³ The 'great pedagogical value of children's confession' was pointed out.⁶⁴ They wrote about the important role

⁵⁹ It was explained in the press that religious instruction in parish-established schools complemented and expanded the teaching of the elementary school network, thus providing access to education for a larger group of children. After the introduction of a general school network, when the number of schools in each parish increased, teaching religion in them became part of the pastoral duties of each parish priest, as was the case, for example, in Galicia. Such an organization simplified the catechization of children; moreover, the new law provided for remuneration for teaching religion in elementary schools, which had previously been usually conducted free of charge in the villages, allocating for that purpose 60 roubles per year for 2 hours per week, in addition to the possibility of teaching in several schools. *Odpowiedzi i informacje*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1914) issue 1, pp. 31–32.

⁶⁰ *Mały katechizm Kościoła rzymsko-katolickiego*, Warsaw 1906; *Rozporządzenia diecezjalne*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 2, pp. 49–51.

⁶¹ L. Wojciechowski, *Uwagi w sprawie przygotowania podręcznika diecezjalnego dla katechizacji dzieci wiejskich*, „Kronika Diecezji Sandomierskiej”, (1913) issue 10, pp. 312–321.

⁶² X. S., *Głos wiejskiego proboszcza o nauczaniu katechizmowym i o podręcznikach do nauk katechizmowych*, „Kronika Diecezji Sandomierskiej”, (1913) issue 2, pp. 47–48; issue 3, pp. 81–84.

⁶³ Szabelski, *Praktyki i zwyczaje religijne w szkole*, „Wiadomości Pasterskie”, (1906) issue 11, p. 656.

⁶⁴ *Kilka uwag o postępowaniu z dziećmi w konfesjonale*, „Wiadomości Pasterskie”, (1907) issue 11, p. 679.

of trips and pilgrimages of schoolchildren in the educational process, including religious education. These were considered ‘an important factor of education’, increasingly used ‘in the life of the rejuvenated Polish school.’⁶⁵ It was stressed that pilgrimages ‘are a very positive factor in the work on the moralization of youth.’⁶⁶

The papal decree on the preaching of the word of God⁶⁷ stressed the rank of sermons, an essential form of church teaching to the faithful. The press recommended homiletic literature, including texts particularly useful for youth work, such as *Egzorty świętalne zastosowane do potrzeb uczniów wyższych klas szkół średnich* by Antoni Bystrzonowski.⁶⁸ The importance of involving youth in religious practices was emphasized. One of the recurring themes was the integral relationship between religious teaching provided through catechesis and homilies and the formation of the moral attitudes of the faithful. Particular importance was attributed in this regard to the influence of pastors on the younger generation. The press pointed out the value of sermons also relating to social issues, shaping basic civic virtues such as honesty, prudence, solidarity with other members of the community, care for the common good, and responsibility for community property. The homiletic message of the pastor should prepare the individual to be part of the community, to work in solidarity, self-education and self-control. It was argued that in sermons the faithful should be reminded of the basic principles of life that apply to every Catholic, namely concern for the family, honesty, the duty to work on character. The method of explaining in a sermon some religious principle was recommended, as related with customs among people in order to stimulate love of God and neighbours. The essential purpose of the sermon, therefore, was to elevate and ennoble the moral side in a person through religious motives. As addressed in *Wiadomości Archidiecezjalne Warszawskie*, the implementation through catechesis and homily of ethical tasks made the pastor a moral educator, shaping the moral system, but also a sense of citizenship, especially towards young people.⁶⁹

Catholic press and Polish school education after 1905

The Catholic clergy and press displayed ambivalent attitudes towards the issue of the 1905 school strike, which resulted in a boycott of Russian schools, the formulation of demands for the introduction of the Polish language into teaching and the establishment of private Polish schools.⁷⁰ Some of the clergy feared youth radicalization and anarchy. In a letter to Polish Parents published in *Przeгляд Katolicki* in July 1905, Archbishop Wincenty Popiel expressed his concern over the Russian school boycott. He was also concerned about demands for the

⁶⁵ Szabelski, *Wycieczki i pielgrzymki młodzieży szkolnej*, „Wiadomości Pasterskie”, (1906) issue 11, p. 656.

⁶⁶ Ibidem, p. 658.

⁶⁷ Tomczak, *Rozporządzenie papieskie*, pp. 81–93.

⁶⁸ *Nasza najnowsza literatura homiletyczna w oświeceniu krytycznym*, „Wiadomości Archidiecezjalne Warszawskie”, (1911) issue 7–8, pp. 155–170.

⁶⁹ Tomczak, *Rozporządzenie papieskie*, pp. 81–93.

⁷⁰ K. Lewalski, *Kościół rzymskokatolicki a władze carskie w Królestwie Polskim na przełomie XIX i XX wieku*, Gdańsk 2008, pp. 111–119.

establishment of private schooling due to the threat of students' access to this form of education being limited by their parents' financial capabilities. Fearing the exclusion of the poor from such education and the widening gap between wealthy and poor youth, he concluded that 'private education will not remedy the evil.'⁷¹ Addressing parents with an appeal to send their children to school in the new school year, 'whether private or public [...] according to the means at your disposal', he emphasized the religious and civic dimension of their responsibility for the education of the younger generation.⁷² Also published in the pages of *Przeegląd Katolicki* was a letter from the Archbishop of Gniezno and Poznań Florian Stablewski, who supported the positions of Archbishop W. Popiel.⁷³ Admonishing the striking youth, he urged them to obey: 'The measure of the value of youth is always the understanding that it is not to them to lead the nation, but to serve it, and with such service only, under the leadership of tried and tested men, can they give the guarantee of God's blessing.'⁷⁴

The events surrounding the youth strike and the vision of Polish education, formulated at the time by circles advocating a secular model of education, caused concern among the clergy. The belief in the fundamental role of religion in the upbringing of children and young people was closely linked to the conviction of the necessary presence of religion in school education and criticism of non-denominational schools. Concerns about the secularization of education have sometimes gone hand in hand with the formulation of strong accusations and the stigmatization of opponents. In November 1905, the *Przeegląd Katolicki* reported that: 'the new Polish school turns out to be a seedbed of moral anarchy right from the start.'⁷⁵ The author of the article accused circles of the Polish intelligentsia, which succumbed to the influence of a- and anti-religious intellectual currents, of having established Polish secondary schools with '[...] a faithless kind of rationalism, supported by works of Jewish and Protestant origin,' among which he mentioned books by Immanuel Kant.⁷⁶

Much emotion was evoked by the evaluation of the activities of the Polish Educational Society. The Catholic press has devoted much space to criticizing the schools managed by the institution. It is difficult to determine whether during the period of the school strike and the activities of the Society, the press for the clergy expected Catholic schools to be complementary or competitive with community schools. The article in *Kronika Diecezji Kujawsko-Kaliskiej* argued that although

⁷¹ *Arcybiskup warszawski do Rodziców polskich*, „Przeegląd Katolicki”, (1905) issue 30, p. 458. The archbishop argued: 'And what will happen to the masses of poor youth? Why should the son of a peasant, an artisan, a poor widow, a seamstress half-blinded from work, go to waste more so than their companion from the school bench lavishing in comforts and affluence, with teachers, tutors and all kinds of academic help at their disposal?'

⁷² *Ibidem*.

⁷³ *Pismo J.E. Najdostojniejszego Arcypasterza Gnieźnieńskiego i Poznańskiego*, „Przeegląd Katolicki”, (1905) issue 32, pp. 489–490.

⁷⁴ *Ibidem*, p. 399.

⁷⁵ *Co warta jest szkoła obecnie niby już „polska”*, „Przeegląd Katolicki”, (1905) issue 47, p. 732.

⁷⁶ *Ibidem*, p. 729.

the Society runs many schools, its success can only be sustainable if it operates under the auspices of the Catholic Church.⁷⁷ The author of the text lamented that under the aegis of the Society, various kinds of talks were organized more and more often, where a lot of time was devoted to issues of natural science, which, in his opinion, contributed to the disappearance of the religious worldview.⁷⁸ A few issues later, the same periodical reported on a conference on religious and social matters in Włocławek,⁷⁹ held by order of Bishop Stanisław Zdzitowiecki on 26 June 1907. The first subject of deliberations was the attitude of the clergy toward the Society. As written in the report, those gathered at the conference concluded that the institution does not guarantee either by law or by activity the education of Catholic youth in the Catholic spirit. They called for the introduction of a provision on the Catholic spirit of its institutions in the Society's statute, letting prefects influence the Catholic direction of youth education, and guaranteeing tolerance of non-Catholics in the Society's schools.⁸⁰ Other magazines wrote in a similar vein. For example, *Wiadomości Pasterskie* considered one of the biggest problems of Polish education to be '[...] insufficient consideration of the religious factor in the modern Polish school and in the main organization of our education, i.e., in the Society.'⁸¹ *Przegląd Katolicki* lamented that in organizing schooling under the Society, '[...] the Catholic Church was left out and deprived of its rightful access to school and education of Catholic youth'.⁸²

Concurrently, some of the clergy criticized the priests, who outright condemned the activities of the Society. In 1907, in the pages of *Wiadomości Pasterskie* Rev. H. Zieliński, while expressing his conviction of the need to care for the religious education of the younger generation, at the same time criticized the attitudes of radical clergymen who depreciated the activities of the Society: 'A serious institution was being rebuked from the pulpit, accused of being godless and pagan, and mercy was not even bestowed upon those who only send their children to the Society's schools. It was a reprehensible abuse of the Church office and the sacrament, which was only capable of kindling hatred against the clergy and even the Church itself.'⁸³ The clergy's anxiety and fear of ideologization and further secularization of education persisted after the dissolution of the Society by the

⁷⁷ The arguments of the Society's Chairman Antoni Osuchowski about the self-governing nature of Society's field organizations of circles were recalled. Hence, it was considered necessary for priests to have a part in the decision-making process. Rev. F. M., *Zakładajmy biblioteki parafialne*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 1, p. 24.

⁷⁸ *Ibidem*, p. 22.

⁷⁹ *Konferencja w sprawach religijno-społecznych w Włocławku*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 7, pp. 227–228.

⁸⁰ *Ibidem*.

⁸¹ Zieliński, *Polska Macierz Szkolna*, p. 375.

⁸² J. Antonowicz, *Administrator Diecezji Sejneńskiej do wielbego duchowieństwa diecezjalnego i wszystkich wiernych Chrystusowych tejże diecezji*, „Przegląd Katolicki”, (1907) issue 20, p. 307.

⁸³ Zieliński, *Polska Macierz*, p. 375.

Russian authorities.⁸⁴ They were concerned about the influence of various progressive circles, to which the editors of the *Przegląd Katolicki* included 'Masonic', popular and socialist circles. References to nationalist, sometimes combined with anti-Semitic, rhetoric were evident in some of the texts published in this magazine and concerning educational issues.⁸⁵ For example:

If Polish school were now to fall into such hands, it would be a disaster for the education of the people far more dangerous than the present disastrous monopolistic influence of national democracy. The Polish school would then rot to the core. [...] The people themselves will cope with the school which one party has denied them, but let all the powers available to the people guard them against the new Jewish-Masonic bondage.⁸⁶

Much space in the periodicals under analysis was devoted to promoting vocational education. Detailed information on schools, courses and organizations providing vocational training was often provided. Such articles served an informative function for priests, who could then pass on specific messages to parishioners and disseminate to the rural population the prospects of young people obtaining qualifications for specialized agricultural work and the virtues of craft work. Much space was devoted to promoting information about the activities of the Society for the Promotion of Folk Industry in the Kingdom of Poland, registered in September 1907.⁸⁷ The articles reported about the organization's goals, emphasizing the educational aspects. The Society was to establish schools of folk industry and drawing classrooms, open stores for the sale of folk industry products, prepare instructors, i.e. specialists in various branches of folk industry, arrange permanent, moving and temporary exhibitions to spread its activities as widely as possible. Much attention was paid to the establishment of schools of instructors, whose task was to prepare and provide future workshops and schools of folk industry with properly, professionally and pedagogically trained managers.

The press periodically reported on the Society's standards of requirements for prospective students. Entrants to vocational schools usually had to be between the ages of 16 and 20, demonstrate good knowledge of reading, writing and performing 4 arithmetic operations.⁸⁸ Handicraft instruction, teaching aids, housing, lighting, and medical care were provided to the students free of charge by the Society; the students paid only for boarding school maintenance. The education period was 2 years. The press reported that admission to any of the professional schools had to be applied for directly to the Society's Board in Warsaw. Information about

⁸⁴ I. Charszewski, *Kościół a Polska Macierz Szkolna*, „Przegląd Katolicki”, (1907) issue 20, pp. 317–318; issue 21, pp. 328–330.

⁸⁵ *Działwa polska w szponach masonerii*, „Przegląd Katolicki”, (1906) issue 47, pp. 721–722.

⁸⁶ *Notatki z prasy peryodycznej*, „Przegląd Katolicki”, (1907) issue 51, p. 813.

⁸⁷ *Towarzystwo Popierania Przemysłu Ludowego w Królestwie Polskim*, „Wiadomości Archidiecezjalne Warszawskie”, (1911) issue 5–6, pp. 122–125.

⁸⁸ Exemplary behaviour and good health were also prerequisites for student admission. In addition, the candidate had to have a passport, a smallpox vaccination certificate, necessary underwear, bedding, clothes, and shoes for the duration of their stay at the school. *Miscellanea. Warunki przyjmowania Kandydatów do Szkół zawodowych Męskich*, pp. 206–207.

specific ventures of the Society was systematically provided, such as the Jan Bloch Toy Instructors' School in Nałęczów, founded in 1905 and later operating under the auspices of the Society.⁸⁹ Various workshops and courses, conditions of admission to them, costs, and the study duration periods were also covered.⁹⁰ The establishment of lace-making schools in the Kingdom was postulated in *Wiadomości Archidiecezjalne Warszawskie*, while stressing the importance of disseminating craft skills among rural youth.⁹¹

Much of similar information about vocational training aimed at rural youth was provided in the Catholic press. They also argued for the importance of building a market for goods produced at such facilities. This was considered as realisation of the principles of social solidarity. Such functions were attributed, for example, to the People's Industry Support Store in Warsaw, at Bracka 18 Street, which sold textiles, furniture, basketry accessories purchased from workshops and institutions established by the Society and run by private individuals, mainly from various folk manufacturers.⁹² The store's role was to act as an intermediary between the manufacturer and the consumer, to acquaint the wider public with the products of the folk industry. However, to accomplish this task, the store needed active public support. The press helped promote such institutions among the parish clergy, who disseminated knowledge of them to the faithful. Describing private philanthropic initiatives for the organization of vocational education, the aim was to popularize such activities for the people among the aristocracy and landed gentry. One example cited in the press was the initiative of Count Jan Zamoyski, who organized a weaving workshop at his own expense.⁹³

Encouraging priests to popularize vocational education, the Catholic press wanted to spread among the people a new educational path that would contribute to the economic, social and cultural advancement of both individuals and the

⁸⁹ The headmaster of the school was Z. Janikowski of Kraków, a Galician toymaking specialist. Students were allowed to live in a boarding house, which housed 50 students, who paid 7 roubles each per month. In 1910, there were 20 students at the school aged 13–24, seventeen of whom lived in a boarding house. Tuition at the facility was free of charge, and after the first few months, students were paid a percentage of the value of the items produced. In order to form and develop in the future instructors a sense of aesthetics and good taste, as well as to enhance the artistic value of the subjects they produced, students took drawing and modelling lessons, 2 hours a day, from artists who came to Nałęczów during the 2 summer months. *Towarzystwo Popierania Przemysłu Ludowego w Królestwie Polskim*, „Wiadomości Archidiecezjalne Warszawskie”, (1911) issue 11, pp. 286–288.

⁹⁰ The articles covered, for example, the information about art and craft workshops for men in Częstochowa, in the building of the Museum of Folk Industry, and carpentry workshops in Złoty Potok in the Częstochowa district, as well as courses for women: weaving instructors in Grzędzice in the Płock governorate, lace-making instructors, and threaded button-making instructors in Warsaw. *Miscellanea. Warunki przyjmowania Kandydatów do Szkół zawodowych Męskich*, pp. 206–207.

⁹¹ It was reported that in order to make such folk products more competitive, the Society's Board of Directors instructed the talented illustrator Wanda Szrajber to develop lace patterns against a background of folk motifs. *Ibidem*.

⁹² *Towarzystwo Popierania Przemysłu Ludowego w Królestwie Polskim*, pp. 286–288.

⁹³ A. Pawiński, *Parafia Magnuszewska*, „Kronika Diecezji Sandomierskiej”, (1912) issue 5, p. 150.

people *en masse*. It was considered a promising way to modernize the Królewiec countryside and the peasantry while remaining within the same cultural model based on religious principles. Educational work in schools, workshops and courses, reported in the Catholic press, was carried out mainly by activists from the landed gentry community. It was to provide an alternative to similar schools for peasant youth organized by liberal and progressive intelligentsia sympathetic to socialists. The latter were disparaged in the Catholic press, primarily for promoting a secular model of education. The school in Kruszynek was accused of conducting anti-religious propaganda, according to which ‘attempts are made to confine the Church’s moralizing activities within the temple walls.’⁹⁴ Vocational and extracurricular educational activities to develop craft skills among the people were expected to play an important educational role towards the younger generation, according to the editors of Catholic periodicals. It was estimated that they would contribute to the dissemination of an educational model promoting honesty, reliability, conscientiousness, thrift, diligence, and entrepreneurship. It was also pointed out that a good craftsman, educated in a solid school, could provide real competition for Jewish craftsmen and merchants.⁹⁵ These texts did not avoid taking the economic rivalry between the Jewish and Catholic populations as the axis of consideration, and criticizing the position of Jews in crafts and trade, which was regarded as excessively strong and a threat to the well-being of Polish society.

The activities of private teachers’ seminaries were considered important for the development of elementary education. They were seen as an opportunity to fill teacher shortages for the growing number of folk schools each year. *Kronika Diecezji Sandomierskiej* reported about the activities of the Ursynów seminary, important for the development of teaching staff, founded in 1907, with as many as 160 alumni in 1912.⁹⁶ It also stressed the value of preparatory courses for candidates willing to retrain as folk school teachers. Such courses were conducted, among others, by Roch Kowalski, supervisor of the 4-class men’s school on Chmielna Street in Warsaw. Admissions were given to boys and men over the age of 16 who had graduated from at least a 1-grade elementary school and wanted to be early childhood teachers in the future.⁹⁷

Issues concerning extracurricular education

The periodicals under analysis urged clergy to initiate extracurricular education activities for children, adolescents and adults. *Przegląd Katolicki* argued that a pastor should establish a parish library, organize lectures, and promote the

⁹⁴ *O szkołę dla dziewcząt w Kruszyнку*, „Wiadomości Pasterskie”, (1907) issue 4, p. 253.

⁹⁵ Cf. Pawiński, *Parafia Magnuszewska*, p. 149.

⁹⁶ *Miscellanea. Seminarium nauczycielskie w Ursynowie*, „Kronika Diecezji Sandomierskiej”, (1912) issue 5, pp. 159–160.

⁹⁷ Lectures began in July 1907, and the total cost of living and tuition was about 30 roubles per person. The press assured that R. Kowalski could be entrusted with the youth, as he is ‘a religious man of the best morals’. *Z kurii biskupiej*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 7, p. 224.

reading of Catholic books and periodicals.⁹⁸ These were activities aimed at raising the level of religious knowledge and reflection of the younger and older generations, but also general knowledge of the world. The importance of the reading activity of priests in metropolitan parishes was emphasized, as task that can be not only educational but also apostolic. Arguments were raised for the importance of clergymen's participation also in readings organized by secular organizations, which could serve to attract participating listeners who 'do not attend Mass or confession, and through which these people could then be attracted to churches.'⁹⁹ The Catholic press attached great importance to the promotion of reading and the collection of parish books, useful for self-education and community development.

For detailed information on the organization of parish libraries, cf. *Kronika Diecezji Kujawsko-Kaliskiej*.¹⁰⁰ Recalled was the fact that the Church had already had a rich historical tradition of disseminating knowledge – it was at churches and monasteries that many children acquired literacy skills. Referring to this tradition, it was argued that 'the propagation of sound education is his [the priest's] foremost duty.'¹⁰¹ This was all the more important because the schools run by the partition authorities, with foreign languages of instruction, did not instil in children a love of Polish literature. Therefore, it was deemed a priest's duty to provide parishioners with useful books that would bring 'enlightenment to the countryside.'¹⁰² It was postulated that there should be a library in every parish, and practical, including legal, information was given about the rules of its organization.¹⁰³ The problem was the lack of professional staff. Usually the library was run by a parish priest or vicar, but the latter often changed, and the lack of continuity in the librarian's role adversely affected the extent of the institution's impact on the local community.¹⁰⁴ The need to carefully select the book collection and to adapt it to the mental level of the audience was stressed; otherwise the book 'will be boring, and so the educational campaign will prove pointless.'¹⁰⁵ Parish library was also tasked with providing religious education through pamphlets, proclamations and publications addressing current affairs.¹⁰⁶ At the same time, orders were published not to collect books, journals, magazines and pamphlets opposed to religion and good morals,¹⁰⁷ with the range of publications criticized being wide – from socialist pamphlets and leaflets to publications by the Centnerszwer's bookstore as part of a self-education

⁹⁸ Wojewódzki, *Pasterz parafii i prace społeczne*, „Przegląd Katolicki”, (1909) issue 6, p. 85; *Pasterzowanie w wielkich miastach*, „Przegląd Katolicki”, (1914) issue 15, p. 229.

⁹⁹ *Pasterzowanie*, „Przegląd Katolicki”, (1914) issue 15, p. 229.

¹⁰⁰ Rev. F. M., *Zakładajmy biblioteki parafialne*, p. 23.

¹⁰¹ *Ibidem*.

¹⁰² *Ibidem*; „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 2, pp. 52–55.

¹⁰³ The library of the Marians of the Immaculate Conception, which has existed in Piotrków since 1898 at the Bernardine Church, was given as an example. Formal issues related to the establishment of libraries were addressed, as well as the possibility of establishing rosary circle libraries.

¹⁰⁴ „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 3, pp. 95–102.

¹⁰⁵ *Ibidem*, (1907) issue 2, p. 57.

¹⁰⁶ *Ibidem*, p. 58.

¹⁰⁷ *Rozporządzenia diecezjalne*, „Kronika Diecezji Kujawsko-Kaliskiej”, (1907) issue 2, p. 51.

library deemed dangerous to the faith.¹⁰⁸ The selection of items for the book collection was also the responsibility of a clergyman. While addressing various forms of extracurricular educational activities, warnings were issued that the possible idleness of the clergy in this field could be exploited by representatives of other ideologies. 'Our people crave education, they feel instinctively, so to speak, an educational hunger. If we, shepherds, do not actively contribute to satisfying this hunger, we will be replaced by those multitudinous and highly zealous enlighteners for whom education is not actually an end but a means of thuggery.'¹⁰⁹ Thus, when imposing on priests the mission of caring for readership, organizing lectures and readings, it was not uncommon to resort to ideological arguments and rhetoric characteristic of the National Democratic milieu.

Much space in the Catholic press was devoted to the importance of efforts to develop institutional forms of care and upbringing for young children from poor families, emphasizing their value especially for rural families. Children's shelters and pre-school institutions that played a crucial role in modernizing the system of care and education for young children, were considered an important link in education. At the beginning of the twentieth century, the idea of organized institutional care for several-year-old children in the Kingdom of Poland was no longer new, it can be considered a *signum temporis* of 19th-century social life, but initially children's shelters developed primarily in cities, providing support for working-class families. Between 1905 and 1914, there was an intensive development of rural children's shelters, largely the result of the Catholic Church and the social organizations operating under its auspices. Many parish priests encouraged local communities to raise money for the upkeep of the children's shelter, sometimes donating their own funds. At the beginning of the 20th century, the press addressed to the clergy and lay Catholics emphasized the utilitarianism of children's shelters, which provided many hours of care and education for the children of poor, working parents, sometimes also being a place of holistic care for orphaned children.

The periodicals under analysis repeatedly stressed the importance of the clergy's support for organizing and running children's shelters.¹¹⁰ This was all the more important because it was easier to obtain permission from the partition authorities to establish them than schools. In view of the inadequate number of schools, especially in the villages, children's shelters could play a special role. At times the only educational institutions in the immediate area, they became an important component of popular education. It was emphasized that the concern for the establishment of children's shelters is an important field of social work for a priest. The organization of institutional care for children was considered a moral duty of society, with the priest assigned the role of guiding these activities. The establishment of children's shelters was showcased as a form of support for poor families in villages and cities, but the most important goal was to carry

¹⁰⁸ Rev. F. M., *Zakładajmy biblioteki parafialne*, p. 24.

¹⁰⁹ Wojewódzki, *Pasterz parafii*, p. 85.

¹¹⁰ Cf. *Ogrody dziecięce*, „Wiadomości Pasterskie”, (1905) issue 12, pp. 791–792; S. Kuczyński, *Przewodnik Duszpasterza. Ochronki*, „Wiadomości Archidiecezjalne Warszawskie”, (1913) issue 11, pp. 300–303.

out the function of caring for and educating children. Arguments were raised that this stage of education should be the beginning of religious, moral and social formation, complementing the influence of the family. The shelter's educator was obliged to teach children prayers and the first principles of the catechism. Through well-selected talks, stories and games, the children were to learn proper moral and religious principles, to learn obedience and respect towards elders, agreement and politeness when playing with peers, dutifulness and agility. They also stressed the importance of the children's shelter for the development of the child, who was expected to gain basic knowledge of the outside world in the institution. Children's shelter was also intended to be a place for aesthetic education. The quality of educational activities largely depended on the work of the educator, so the importance of the high ethical and religious level of the educator, her kindness to children and professional preparation for the profession was emphasized. The selection of candidates for the role of women educators in children's shelters and attention to their qualifications was an important social issue, hence the press, including those addressed to the clergy, included information about courses for female children's shelter educators.¹¹¹

The press chronicles of current events described the activities of individual children's shelters. Information on local initiatives showed the value of parish-level activities. For example, *Kronika Diecezji Sandomierskiej* wrote about the St Stanislaus Kostka children's shelter in Sandomierz, the shelter and classrooms for children in Zawichost¹¹² and the shelter in Trzebień¹¹³. These were typical notes that provided figures for children, information about the nature of the institution, and the name of its manager or founder. Showing concrete examples of establishments set up within the parish community was meant to inspire similar initiatives, to help better understand the idea of educating young children, which was increasingly considered necessary. The role of the priest was also to convince the faithful of this idea. The institution of the children's shelter on the one hand referred to the traditional, pre-modern model of charity-based care, and on the other was a manifestation of modern thinking about education, emphasizing the importance of purposeful, planned education and upbringing of children as young as a few years old, and the importance of self-help activities in the creation of social institutions.

The situation of the family was the subject of much discussion in the Catholic press related with problems and challenges of social transformation under the conditions of civilizational change in the early 20th century. The words of the bishops were posted, providing guidance on the educational impact of parents. It was emphasized that parents are called by God to raise their children properly and give them by their own conduct a proper example of religious, moral and civic

¹¹¹ *Kursy wakacyjne dla ochroniarek*, „Wiadomości Pasterskie”, (1907) issue 3, pp. 180–181.

¹¹² The head of the institution in Zawichost was Aniela Spoczynska, with custody of approx. 30–40 children in the children's shelter, and 15–20 girls in the classroom. *Sprawozdanie z działalności Towarzystwa Dobroczynności w Sandomierzu w roku 1911*, „Kronika Diecezji Sandomierskiej”, (1912) issue 2, pp. 72–73.

¹¹³ The shelter in Trzebień was founded and maintained by Count Jan Zamoyski. The facility provided care for 37 court children and 10 farm children. Pawiński, *Parafia Magnuszewska*, p. 150.

attitudes. The parental home was supposed to be the best catechism for children. Parents were to ensure that children are brought up in a religious spirit, and at the same time with a sense of duty of responsibility for the welfare of the family, community, nation and country. It was postulated that parents should teach interpersonal relations, and eradicate lying and stealing.¹¹⁴ The family's responsibility for shaping the civic attitudes of the younger generation before God and people was emphasized. In this context, a diagnosis was made of family upbringing in elite social groups, putting forward the thesis of a crisis of morality, the decline of Christian values of family life and the lack of civic responsibility. There have been numerous complaints about bad behaviour and lack of modesty in young people, their laziness, and the corruption of morals. 'The maiden is raised as a puppet for sale, the young master learns from his early childhood to push poor people around and to please only himself. What specimens one encounters among this aristocratic youth.'¹¹⁵ The disastrous influence of mass culture on the younger generation was deplored.¹¹⁶ For example, the Łódź bourgeoisie was accused of indifference to the responsible upbringing of youth, including tolerating the commercialization of culture, and even indifference to the threat of pornography, which has a negative impact on adolescent boys.¹¹⁷ Coeducational schools were considered dangerous for the education and socialization of young people. Such a concept of organizing secondary education, promoted by secular educational activists, was approached with scepticism. It was assessed that 'the coeducational system is, to say the least, problematic in its benefits and very dangerous in its application.'¹¹⁸

Conclusion

The reflections of Catholic journalism in the early 20th century on various aspects of education and the formation of civic attitudes among the faithful were an important part of the debate to help develop the Church's position on social changes in the Kingdom of Poland in the period after the 1905 Revolution. In the press intended for the clergy, practical opportunities were sought to implement the concepts of Catholic social work, developed on the basis of the Church's social teaching and native traditions dating back to the Enlightenment, integrating religious culture and education with the social and economic practice of the early 20th century. Attempts were made to identify the ways to realize the upbringing of a human – a Christian and a citizen, in this typical, since the European Enlightenment, dyad involving a national element, shaped under the influence of modern national ideology of the turn of the 20th century. Addressed to the clergy, the press disseminated knowledge about the needs and opportunities for the Church to support school and extracurricular education, as well as institutional and family upbringing,

¹¹⁴ Zdzitowiecki, *Z miłosierdzia Bożego*, pp. 361–370.

¹¹⁵ *Zbrodniczy łańcuch*, „Przegląd Katolicki”, (1914) issue 1, p. 11.

¹¹⁶ P. Ostoja, *Walka z demoralizacją*, „Przegląd Katolicki”, (1909) issue 35, pp. 545–547; *Apasze i bezwyznaniowa inteligencja*, „Przegląd Katolicki”, (1913) issue 7, p. 107.

¹¹⁷ *Więści z Łodzi*, ibidem, (1914) issue 8, pp. 124–125.

¹¹⁸ *Rec., O wspólnem obu płci kształceniu w szkole średniej*, „Wiadomości Pasterskie”, (1906) issue 3, p. 192.

pointing out the close links between the education of the younger generation and religion, civic attitudes and the moral level of society. With the focus on the need to improve catechetical activities and the concern of priests for education, arguments were raised that the education of children and young people is the supreme social task, a *sine qua non* for building modern order and social harmony.

Constantly present in Catholic journalism was the problem of the civic duty of priests and the faithful – adults and the younger generation – to the community. In the reflections posted in the press for the clergy, citizenship was treated as part of the processes of progress and modernization of society. The task of the Church, the social societies operating under its auspices, organizations for children and young people, and Polish private education was to spread values that strengthen civic attitudes among adults and the younger generation. The most important of these were honesty, integrity, patriotism, generosity, and responsibility for community property. Little attention was paid to the importance of tolerance, responsibility for words, openness, and respect for the law (imposed by the partitioner). Civic education, especially towards children and young people, was given priority, with the expectation that its effect would be to raise a consolidated generation around the idea of building a modern society, open to irredentist activities. A characteristic feature of the promoted model of citizenship was the strong presence of national content and the belief in the need to build a modern community of citizens. What was not written *expressis verbis* was who was eligible to belong to that community in the Kingdom of Poland and in the future free country. Typically, the press for the clergy did not clearly state its position on the rights of women and Jews. This made the discussion of citizenship less inquisitive, leaving unanswered the key question about who deserves to be called a full member of the community.

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PRASA KATOLICKA W KRÓLESTWIE POLSKIM W LATACH 1905–1914 WOBEC IDEI NOWOCZESNEJ OŚWIATY I OBYWATELSTWA

Abstrakt

W prasie katolickiej w Królestwie Polskim przełomu XIX i XX wieku dyskutowano o sytuacji Kościoła w zmieniających się realiach społecznych, omawiano i krytycznie komentowano zachodnie koncepcje modernizacyjne. Publicyści poszukiwali odpowiadających rodzimym warunkom sposobów kształtowania nowoczesnego społeczeństwa i określania roli Kościoła w tym procesie. Dyskurs o nowoczesności dotyczył m.in. zagadnień oświaty i obywatelstwa. W niniejszym artykule reprezentatywnym przedmiotem badań uczyniono czasopisma adresowane głównie do duchowieństwa i wydawane przez dłuższy okres:

„Przegląd Katolicki”, „Ateneum Kapłańskie”, „Wiadomości Pasterskie”, „Kronika Diecezji Kujawsko-Kaliskiej”, „Kronika Diecezji Sandomierskiej”, „Przegląd Diecezjalny w Kielcach”, „Wiadomości Archidiecezjalne Warszawskie”. Propagowano w nich nowoczesną wiedzę o sposobach wspierania przez Kościół oświaty szkolnej i pozaszkolnej, wskazywano symbiotyczne związki edukacji młodego pokolenia z utrwalaniem wartości religijnych, kształtowaniem postaw obywatelskich i dbałością o etyczny wymiar wspólnoty społecznej. W artykule przyjęto strategię badawczą opartą na tzw. społecznej koncepcji historii wychowania. Zastosowano metody badań historyczno-pedagogicznych oraz metody analizy dyskursu prasowego. Krótko omówiono kwestie formalno-wydawnicze czasopism, skupiając się przede wszystkim na zagadnieniach oświatowo-wychowawczych i obywatelskich, ukazywanych w katolickiej prasie społecznej po 1905 roku oraz problemach edukacji pozaszkolnej.

Słowa kluczowe: idea nowoczesnej oświaty; idea nowoczesnego obywatelstwa; prasa katolicka; Królestwo Polskie (1905–1914); edukacja pozaszkolna