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The Piarist School in Raseiniai

Szkoła pijarska w Rosieniach

ABSTRACT

The article is on the history of the Piarist school in Raseiniai. In terms of administration, it belonged to the Lithuanian province. Not many sources on this institution are preserved, particularly those from the 18th century, and therefore its history is little known. It was one of the last collegia established by this Order. After the Third Partition, it became part of the Russian state. The aim of this article is to present the school's activity; archival materials were used, which were found as a result of an inquiry in the country and the National Lithuanian Historical Archive in Vilnius and the General Archive of the Piarist Order in Rome. They have never been used by Polish scholars before. This allowed to verify and – to a great extent – supplement the current research on this school. The collegium was founded around 1743, and a school was opened at the collegium. The collegium together with the school were closed in 1833.

Key words: Piarists, Piarist schools, education, Raseiniai

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STRESZCZENIE

Artykuł dotyczy dziejów szkoły pijarskiej w Rosieniach, która administracyjnie należała do prowincji litewskiej. Niewiele zachowało się źródeł na temat tej placówki, szczególnie z XVIII w., dlatego jej losy są mało znane. Była ona jednym z ostatnich kolegiów założonych przez to zgromadzenie. Po III rozbiorze szkoła znalazła się w granicach państwa rosyjskiego. Celem artykułu było przedstawienie działalności szkoły, wykorzystano w nim materiały archiwalne do których dotarto w wyniku kwerendy w kraju, w Litewskim Państwowym Archiwum Historycznym w Wilnie oraz Archiwum Generalnym Zakonu Pijarów w Rzymie. Dotychczas nie były one wykorzystane przez polskich badaczy. Pozwoliło to zweryfikować, jak i w znacznym stopniu uzupełnić badania na temat tej szkoły. Kolegium zostało ufundowane około 1743 r., a przy nim funkcjonowała szkoła. Kolegium wraz ze szkołą zostały zlikwidowane w 1833 r.

Słowa kluczowe: pijarzy, szkoły pijarskie, edukacja, Rosienie

The Order of Piarists is known for being permanently inscribed in the history of Polish education. Its most renowned figure is undoubtedly Fr. Stanisław Konarski who conducted the reform of the Piarist education system and established the famous Collegium Nobilium in Warsaw in 1740. It was a teaching order, thus nearly every collegium was becoming an educational institution; after the reforms in the mid-18th century, the Piarist schools became centres for promoting the Enlightenment thought¹. This article will present the history of one of the lesser known Piarist collegium, i.e. of Raseiniai in Samogitia². It was founded already after establishing a separate Lithuanian province. The first Piarists came to Poland in 1642 and opened collegia in Warsaw and Podolínec in Spiš³. Until 1662, the Polish Piarist collegia belonged to the German province because only then a separate Polish province that had been established – a part of which also included the Hungarian vice-province – was approved by Pope Alexander VII. In 1692, Hungarian collegia created their own province and in 1696 the Lithuanian vice-province was founded. The Order's authorities constituted a separate Lithuanian province in 1736. In the second half of the 18th century it included the following monastic houses: Lithuanian Ščučyn, Lida, Vilnius (Collegium Nobilium, and in 1774 the Piarists additionally took over the Jesuit monastery – Church of St. Raphael in Šnipiškės), Lužki, Ukmergė, Raseiniai, Liubeshiv, Dąbrowica, Panevėžys, Zelwa, Vitebsk, Dubrowna, and the parish of Dūkštas. After 1795, the collegium in Mezhirichi – which was the only one from the Polish province that had

¹ A. Lezáun, *The History Of The Order Of The Pious Schools (A Handbook)*, Madrid–Rome 2011, s. 77.

² Polish name Rosienie. In the past the following spelling was also used: Rossienie, Rosiejnie. The current Lithuanian name is Raseiniai.

³ At present it is the territory of Slovakia.

been situated in the Russian partition – was attached to the Lithuanian province, and in the first half of the 19th century two more houses were established in this province: Polotsk and Petersburg. As a result of subsequent political changes, the collegium of Drohiczyn was translocated to the Lithuanian province in 1807.

This article presents the history of the school in Raseiniai, in Samogitia. It is one of the institutions from the Lithuanian province that still awaits for its history to be presented. The history of the Lithuanian Piarists has so far attracted little interest from historians specialising in education. Apart from a few exceptions, there are also no studies on individual collegia. The first reference to Raseiniai comes from 1254. Adam and Mikołaj Stankiewicz-Billewicz introduced the Dominican Order and built a monastery for the friars in 1645. The city held regional assemblies, municipal and nobles' courts, it was also the seat of diocesan seminary⁴. Raseiniai was the district capital. This was written about the city in the mid-19th century by the graduate of the local school, Tomasz Dobszewicz⁵: „[...] the oldest settlement in Samogitia, often mentioned in the chronicles as an important point, distinguished due to the pagan Romuva temple, is recommended neither for the beauty of its location nor for the convenience of trade. Undoubtedly, it owes the increase of its population to the forest and fertile area, and a quiet seclusion dedicated to worshipping the gods. After instilling Christianity, a parish church was founded here at the beginning of the 15th century, and the town was elevated to the status of Samogitia's capital, and designated as a place for courts and regional assemblies”⁶.

The Piarist collegium in Raseiniai was founded in 1743⁷, some of the publications provide an erroneous date – most likely after the *Geographical*

⁴ *Słownik Królestwa Polskiego i innych krajów słowiańskich*, red. B. Chlebowski, t. 9, Warszawa 1888, s. 770–771.

⁵ Dobszewicz Tomasz Jerzy Ejtwid (1807–1881), born in Tryškiai, in Samogitia, he was educated i.e. in the Piarists' school in Raseiniai, a priest, theologian, lecturer at the Kiev University. See: T. Turkowski, *Dobszewicz Tomasz Jerzy Ejtwid*, w: *Polski Słownik Biograficzny*, t. 5, Kraków 1939–1946, s. 276–277.

⁶ „[...] osada najdawniejsza na Żmudzi, często wspomniana w kronikach jako punkt ważny, odznaczający się świątynią pogańską Romowe, nie zaleca się ani pięknnością położenia, ani dogodnością do handlu. Bez wątpienia zawdzięcza ona wzrost swej ludności okolicy leśnej i żyznej i cichemu ustroniu poświęconemu czci bogów. Po zaszczerpieniu chrześcijaństwa, założono tu kościół parafialny na początku XV w., a samo miasteczko podniesiono do godności stolicy Żmudzi i przeznaczono na miejsce dla sądów i sejmików”. T. Dobszewicz, *Wspomnienia z czasów, które przeżyłem*, Kraków 1883, s. 59.

⁷ L. Picanoyl, *Brevis conspectus historico-statisticus ordinis scholarum piarum*, Romae 1932, s. 276.

Dictionary of the Kingdom of Poland – of 1749⁸, but it is possible that the school only began to work that year. In turn, the foundation was registered on 27 May 1743, and the donors were Ludwik Sienicki of Bończa coat of arms, Rietavas bailiff⁹, and his wife, Teresa née Komorowski. Less than a month later, i.e. on 24 June, they handed over the estate in Dūkštas near Vilnius, as due to the distance it was meant to be administered by the Piarists from the Vilnius collegium¹⁰. This foundation was undoubtedly associated with Sienicki's conversion from Calvinism to Catholicism. 1743 as the date of establishing the collegium is also indicated by other facts; at the foundation, Sienicki appears as the bailiff of Rietavas, but he resigned from this office on 14 November 1746. Moreover, the additional argument is that the descriptions, collegia's reports that were sent to the General Curia in Rome, were always arranged chronologically, and all the institutions in the provinces were described in that order. The Raseiniai collegium is always found between the collegium of Lužki opened in 1741 and of Ukmergė founded in 1745. In accordance with the recommendation of the Samogitian assembly that certified Sienicki's foundation, it was stated that only the nobility could study at the school. However, over time, this recommendation ceased to be followed. The Raseiniai school enjoyed a very good opinion among the Samogitian nobility¹¹. When the Raseiniai school was opened, the reform of the Piarist education system was worked on in the Polish province. According to the new regulations, the structure of the Piarist schools did not change much. In turn, a lot was changed in the syllabi, new textbooks were introduced, teaching Latin was limited, and – first and foremost – teaching Polish was included¹². Teaching took place in classes: *parva*, *infima*, *gramatyka*, *syntaxa*, *humanitas*, *rhetorica*, and *philosophia*. It took eight or nine years, depending on whether the first two classes were combined or not (it was the schools' decision

⁸ *Słownik*, t. 9, s. 772; see also: L. Zasztowt, *Kresy 1832–1864. Szkolnictwo na ziemiach litewskich i ruskich dawnej Rzeczypospolitej*, Warszawa 1997, s. 168; I. Szybiak, K. Buczek, *Komisja Edukacji Narodowej 1773–1794*, t. 10, *Szkoły w Wydziale Żmudzkiem*, Warszawa 2018, s. 123.

⁹ Sienicki Ludwik (1677–1757), a colonel of the Lithuanian army, bailiff of Rietavas. Full biography see: W. Kriegerseisen, *Sienicki Ludwik*, w: *Polski Słownik Biograficzny*, t. 37, Warszawa–Kraków 1996–1997, s. 153–154.

¹⁰ Lietuvos Valstybės Istorijos Archyvas, [dalej: LVIA], fondas 694, apyrašas 1, bylos 4416, k. 13v.

¹¹ I. Szybiak, K. Buczek, *op. cit.*, s. 123.

¹² D. Żołądź, *Ideaty edukacyjne doby staropolskiej*, Warszawa–Poznań 1990, s. 100, 105; A. Brückner, *Dzieje kultury polskiej*, t. 3, Kraków 1931, s. 292.

in this case), while the rhetoric and philosophy classes took two years¹³. On the other hand, the timetable of a pupil from the Piarist school in the Lithuanian province at that time was as follows:

- 6 AM – waking up, prayer, studies revisions, breakfast;
- 7 AM – Mass;
- 8–10 AM – classes;
- 10 AM – 12 PM – returning to lodgings, getting ready for classes;
- 12 PM – 2 PM – lunch, rest, revision of classes;
- 2–4 PM – classes;
- 4–7 PM – returning to lodgings, afternoon tea, studies;
- 7–9 PM – dinner, rest, studying;
- 9 PM – prayer, sleep¹⁴.

The Lithuanian province of the Piarists also took part in the transformations and education reform. Admittedly, its achievements are more modest than those of the Polish province. The reform of schools in the Lithuanian province was carried out only at the beginning of the 1760s. The new regulations for teaching in the schools of the Lithuanian Piarists – *Methodus docendi pro Scholis Piis Provinciae Lithuaniae* – were issued in Vilnius only in 1761. It was a modification of Konarski's *Acts (Ustawy)* and although the same division of classes was applied, many novelties or the latest literature has been omitted, and his surname is also nowhere to be found¹⁵. It is difficult to state unambiguously now what the reasons for it were, but the major cause was most likely the fear of the nobility's reluctance to such radical changes and – what is confirmed by the monastic sources and visitation from the time of KEN [Komisja Edukacji Narodowej – National Education Committee; thereafter: KEN] – the lack of funds and appropriate staff. Nevertheless, the reform bore fruit and the Lithuanian Piarists got accustomed without any major problems to the new KEN guidelines. On 13 June 1780, the ministry issued the so-called *Points to the Commission for the Lithuanian Province Fr. Piarists (Punkta do Komisji dla ks. Pijarów prowincji litewskiej)*; a similar document was received by the Polish province). They defined the rules for the functioning of the Piarist schools within the commission's structures. However, the Lithuanian province did not manage – the way the Polish province had done – to establish a separate department, the schools were scattered across

¹³ Detailed records are in: *Ordynacje Wizytacji Apostolskiej dla Polskiej Prowincji Szkół Po-bożnych*, w: S. Konarski, *Pisma pedagogiczne*, red. Ł. Kurdybacha, Wrocław-Kraków 1959, s. 118–259.

¹⁴ Archiwum Polskiej Prowincji Zakonu Pijarów [dalej: APPZP], Collegium Lidense, sygn. 2, k. 72, Z pamiętników x. Jozefata Wojszwyły.

¹⁵ Ł. Kurdybacha, *Reforma litewskich szkół pijarskich w 1762 r.*, w: Ł. Kurdybacha, *Pisma wybrane*, wyb. J. Miąso, t. 3, Warszawa 1976, s. 129–130.

individual departments. In terms of administration, the Raseiniai school belonged to the Samogitian department. Only in 1790 the Piarists of both provinces managed to create a separate Department of Piarist Schools¹⁶.

The affliction of the Raseiniai collegium – as well as the entire province – were small funds and a small number of friars, which did not allow for a dynamic development of schools. The collegium's income was insufficient, as the visitor wrote „there is barely enough for feeding people”¹⁷. Apart from this, the facility's biggest problem was the lack of suitable lodgings for pupils. A modest life and hard pedagogical work did not have too many supporters. The living conditions in collegia were described by Fr. Józef Wojszwillo as follows: „A glass of hot beer for breakfast, three casseroles for lunch and two for dinner or only snacks during the lent, what had grown in the house yard or in the field was the entire food, but at times fruit would arrive too, while water, beer were for drinking; in turn, honey appeared only for ceremonies to sweeten them. Young people did not try vodka, only the elders refreshed themselves with it and some of them drank it in small glasses in necessary. Coffee and tea was unknown even by name; sugar was used only as medicinal herb and wine in church as holy sacrament, or only for important guests. With such life, with such savings, small income was sufficient”¹⁸.

Due to the lack of sources, it is difficult to recreate the first years of the functioning of the collegium and the Raseiniai school. The first composition of the school's teaching staff, which was possible to discover, comes from 1756¹⁹; it includes the following people:

1. Krzysztof Łopaciński²⁰, taught the infima class – vice-rector;

¹⁶ M. Ausz, K. Puchowski, *Komisja Edukacji Narodowej 1773–1794*, t. 9, *Szkoły w Wydziale Pijarskim*, Warszawa 2018, s. 130–131.

¹⁷ „ledwo na wyżywienie osób wystarczyć może”. *Raporty Generalnych wizytatorów szkół Komisji Edukacji Narodowej w Wielkim Księstwie Litewskim (1782–1792)*, oprac. K. Bartnicka, I. Szybiak, Wrocław–Warszawa–Kraków–Gdańsk 1974, s. 441.

¹⁸ „Szlankła grzanego piwa na śniadanie, trzy potrawy na obiad a dwie na wieczrę lub tylko przekąska w dniach postu, z tego, co urosło w domowej zagrodzie albo na polu były całem pożywieniem, bo chyba owoce dość kiedyś przybywały a napojem woda, piwko; miodek zaś pokazywał się w czasie uroczystości na osłodę. Wódki młodzi ani kosztowali, sami tylko starzy pokrzepiali się i to niektórzy małym kieliszkiem w razie potrzeby. Kawy i herbaty nieznano ani nawet z imienia; cukier używał się tylko na lekarstwo to ziołem a wino w kościele do najświętszej ofiary lub jedynie ważnych gości. Przy takim życiu, przy takiej oszczędności wystarczały drobne dochody”. APPZP, Collegium Lidense, sygn. 2, k. 72, k. 63–64.

¹⁹ Archivio Generale delle Scuole Pie [dalej: AGSP], Provincia Lithuania, sygn. 59A, cz. 1, k. 18a–c, Status Domorum Provincia Polona et Lithuania, 1718.

²⁰ Łopaciński Krzysztof of St. Konstancy, secular name Fabian Sebastian (1712–1760).

2. Karol Siedlikowski²¹, rector, he taught rhetoric and, at the same time, he held the office of regens at the diocesan seminary in Reseiniai;

3. Bonifacy Wróblewski²², rhetoric and poetics professor, school prefect;

4. Józef Germer²³, Master degree in syntax and grammar class;

5. Fr. Dominik Rakowski²⁴.

More can be said about the functioning of the school from the 1780s when the KEN new programme began to be implemented and school inspectors started to visit it regularly. The school had three classes (each class run for two years) and from 1783 it had a rank of a sub-departmental institution²⁵. The first note on the staff was left in the diary of a famous botanist, Fr. Stanisław Bonifacy Jundziłł. He worked in Reseiniai for one year only, he was the 1st grade teacher in 1779/80 schoolyear. In his diaries, Jundziłł presented the majority of the described people in a vicious and biased manner. Describing his fellow brothers in the Reseiniai school, he presented an exceptionally spiteful, unflattering, and also seemingly prejudiced image of this teaching staff, but also – partially – of the entire congregation. „Fr. Augustyn Petruszewicz was a rector²⁶, kind-hearted, but very limited, Fr. Onufry Bukaty was a vice-rector²⁷, ignorant, but proud, overly-devout among his own circles, but meddling in others’ – widows’ – matters, and soon he also replaced his monkhood, which he kept on his lips in front of his subjects, with a comfortable rectory; Fr. Jan Francuzowicz was a prefect²⁸, who barely knowing the basics of arithmetics, believed himself to be Volfius. To be a good monk under this authority meant not to miss the mass assigned by statutes, to flatter the superiors, not to see their flaws, not to have one’s free will, to succumb to their whims. No wonder that rarely anyone managed to be freed from these chains. However, it should be said that it was an honour of this congregation that it did not have, at that time and long afterwards, those abominable addictions to drunkenness and gambling, and this degradation of morals, which later on, due to various, namely, political circumstances, contaminated and degenerated it completely: and the flaws in questions are and always

²¹ Siedlikowski Karol of St. Florian, secular name Florian (1713–1759).

²² Wróblewski Bonifacy of St. Stanisław, secular name Mikołaj (1729–1789).

²³ Germer Józef of St. Stanisław Kostka, secular name Józef (1730–1792).

²⁴ Rakowski Dominik of St. Franciszek Salezy, secular name Daniel (1706–1773).

²⁵ On the education programmes in the time of the KEN, see: *Ustawy Komisyyi Edukacyi Narodowej dla stanu akademickiego i na szkoły w krajach Rzeczypospolitej przepisane*, red. K. Bartnicka, Warszawa 2015.

²⁶ Petruszewicz Augustyn of St. Anthony, secular name Adam (?–1782).

²⁷ Bukatty [Bukaty] Onufry of St. Benedict, secular name Benedykt (1742–1808).

²⁸ Francuzowicz Jan of St. Lawrence, secular name Jan (1749–1782).

have been a characteristic of every monastic congregation"²⁹. Decisively different, and much better, image of the school emerges from a report by Grzegorz Piramowicz after the visitation on 23 June 1782. The school was run by Rector Fr. Anzelm Kamieński (Komieński)³⁰, who was evaluated by the school inspector as a very good principal. A prefect and at the same time a 3rd grade teacher was Fr. Tadeusz Prościejewicz³¹ – „diligent in both offices, reasonable”³². In turn, the clerics, Tomasz Pułjanowski³³ – who taught the 2nd grade – and Kazimierz Talibski³⁴ – who taught the 1st grade – were: the former „rather good” at teaching while the latter „was teaching excellently and happily”³⁵. The school inspector also did not have any objections to the directors’ work. The syllabus was not entirely consistent with the KEN acts, but – as the monks explained – that resulted from the lack of elementary books. The Piarists complained about a rival institution with a boarding school in Padubysys, which was run by friars from the Order of Saint Basil who did not carry out the KEN programme³⁶. The lack of appropriate funds was also the problem of the Raseiniai school. As Piramowicz found out, „the professors advise about fixing the house to the school’s detriment”³⁷ due to the collegium’s low income³⁸. The school had 107 pupils – 43 in the 1st grade, 32 in the

²⁹ „Rektorem był ks. Augustyn Petruszewicz, poczciwy lecz bardzo ograniczony, vice-rektorem ks. Onufry Bukaty, ciemny a dumny, nabożniś między swoimi, a w obce, mianowicie wdowie, mieszający się sprawy, wkrótce też zakonność, którą dla podległych sobie nieustannie miał w ustach, na wygodną zmienił plebania; prefektem ks. Jan Francuzowicz, ten ledwo znając początki arytmetyki mniemał się być Wollfiuszem. Pod tą zwierzchnością nie chybiać przepisanego ustawami nabożeństwa, pochlebiać przełożonym, nie widzieć ich przywar, nie mieć swej woli, ulegać ich skinieniom, było to być dobrym zakonikiem. Nie dziw, że rzadko kto z takich więzów oswobodzić się potrafi. Na zaszczyt tego zgromadzenia to jednak powiedzieć trzeba iż nie było w nim wtedy i długo potem tych obrzydłych nałogów pijaństwa i kartownictwa, i tego spodlenia obyczajów, które później z biegiem różnych, a mianowicie politycznych okoliczności skaziło go i zupełnie znikczemniały: rzeczone zaś przywary są, i zawsze były cechą wszelkiego zakonnego zgromadzenia”. *Pamiętniki Ks. Stanisława Jundziłła profesora uniw. Wileńskiego*, wyd. A.M. Kurpiel, Kraków 1905, s. 9.

³⁰ Kamieński [Komieński] Anzelm of the Gracious Virgin Mary, secular name Ignacy (1736–1806).

³¹ Prościejewicz [Prościejewicz] Tadeusz of St. Michael, secular name Tadeusz (1750–?).

³² „pilny w obydwóch urzędach, rozsądny”.

³³ Pułjanowski Tomasz of St. Vincent Ferrerius, secular name Józef (1761–1793).

³⁴ Talibski Kazimierz of the Visitation of Holy Mary, secular name Kazimierz (1761–?).

³⁵ „wyśmienicie uczy i szczęśliwie”, *Raporty*, s. 71.

³⁶ *Ibidem*.

³⁷ „profesorowie z uszczerbkiem szkół zaradzają o opatrzaniu domu”.

³⁸ *Ibidem*, s. 72.

2nd grade, and 32 in the 3rd grade³⁹. This number was smaller due to the fire of the city, which had taken place a year earlier, and thus some students did not find accommodation and attended other institutions. Students who distinguished themselves in the 1st grade were the following: Wincenty Billewicz, Jakub Bortkiewicz, Ludwik Janowski, Tadeusz Juszkiewicz, Jan Bartoszewicz, Kazimierz Surwiłło, Jerzy Szynekiewicz, Józefat Zaleski, and Benedykt Rupeyko. The best students of the 2nd grade were: Stanisław Białożor, Ignacy and Tadeusz Zalewscy, Dominik Mikucki, Jan Stugliński, Stanisław Woyna, Józef Daniłowicz, Wincenty Bordanowicz. The top students of the 3rd grade were: Antoni Radziewicz, Józef Beynart, Kazimierz Szadkiewicz, Tadeusz Woyciechowski, Dionizy Mikucki, and Bartłomiej Prościejewicz⁴⁰.

The school was inspected the following year on the 2nd of July by Fr. Franciszek Bieńkowski. The head of school was Rector Kamieński and the new prefect was Fr. Jakub Petruszewicz, the 3rd grade professor was Fr. Tomasz Frąckowski; on the other hand, the professors of the 2nd and 1st grade remained the same. The best students were the following: 3rd grade – Józef Billewicz, Ignacy Zaleski, Stanisław Białożor, Wincenty Jurewicz, and Stanisław Woyno; 2nd grade: Tadeusz Zaleski, Dominik Mikucki, Antoni Koreywo, Tadeusz Butwiłł, and Benedykt Rupeyko; 1st grade: Józef Zaleski, Ignacy Chlewiński, Justy Markiewicz, Mateusz Lukem, Wincenty Wadziagolski, „two Jancewicz brothers”⁴¹. The school had 129 pupils, the 3rd grade – 48; the 2nd grade – 20, and the 1st grade – 61 boys⁴². „Professors are fit, hardworking, and they teach in accordance with regulations. Only the fund is very poor, but they did not spare the effort to provide the elementary books and this cannot be taken away from students who use the books”⁴³.

In the schoolyear of 1785/86 the rector was already Fr. Petruszewicz, prefect and 3rd grade professor – Fr. Piotr Żongołłowicz⁴⁴, the 2nd grade – Fr. Tomasz Pułjanowski, and the 1st grade – Fr. Józef Sağayłło⁴⁵. As was laconically stated by the inspector, the professors were „fit”. The total number of students was 165 (1st grade – 79; 2nd grade – 31; 3rd grade – 55). The students, Józef Białożor and Michał Chlewiński, were awarded

³⁹ *Ibidem*, s. 71–72.

⁴⁰ *Ibidem*.

⁴¹ *Ibidem*, s. 112.

⁴² *Ibidem*.

⁴³ „Profesorowie zdadni, pilni, uczą podług przepisów. Fundusz lubo bardzo ubogi, na sprowadzenie jednak książek elementarnych nie oszczędzali nakładu i tego od biorących studentów książki odebrać nie mogą”. *Ibidem*.

⁴⁴ Żongołłowicz [Żągołłowicz] Piotr of St. Andrew, secular name Jan (1749–?).

⁴⁵ Sağayłło Józef of St. Joseph Calasanz, secular name Józef (1764–1844?).

medals, and Ignacy Hryniewicz with Antoni Ostrowski were the candidates to the *Diligentiae* medals (they received them the following year)⁴⁶. This report informs us that a new school building had been erected, but it was still not finished⁴⁷.

From the schoolyear of 1786/87 the 3rd grade was conducted by Fr. Wiktor Borowski⁴⁸, who was also a prefect and pronunciation teacher, he also taught natural history and mathematics. The remaining teaching staff did not change. The inspector, Fr. Dawid Pilchowski, did not have objections to the school's work. Students who made significant progress in their studies were: in the 1st grade – Franciszek Mickiewicz, Jan Witkiewicz, Ignacy Tyszko, Joachim Dowsim, Piotr Blinstrub; in the 2nd grade – Jan Billewicz, Wincenty Woydtowski, Dominik Gottowt, and Antoni Ostrowski; in the 3rd grade – Ignacy Hryniewicz, Ignacy Zaleski, Tadeusz Zaleski, Jozafat Zaleski, Andrzej Dowiatt, Maciej Kupść, and Marcin Syrtowtt. Ignacy Billewicz from the 2nd grade and Jan Witkiewicz from the 3rd grade were appointed to be awarded a medal⁴⁹. The number of pupils decreased within a year by 25 and on 13 July 1787, on the day of the school inspection, it had 153 boys, and it was stated that high prices that year were the reason for it⁵⁰.

The next report of the situation of the Raseiniai school comes from 3 July 1788. Fr. Marcján Staniewicz was already a rector at that time⁵¹. On the other hand, the professors did not change, and the inspector – Jan Erdman – gave a high evaluation of a prefect and professor of the 3rd grade, Fr. Borowski, but added that he was too overwhelmed with administrative duties, which had a negative impact on didactics: „The students of the professor teaching mathematics and natural history at the same time made significant progress in their studies, and it would have been even greater if their professor was not the prefect at the same time, since – even though he teaches dutifully and diligently – he is often taken away to the prefect's office, due to which he cannot satisfy the professorial office”⁵². He also evaluated well the results of Fr. Saġayłło, professor of the 1st grade, while the 2nd grade – where Fr. Pułjanowski taught – performed poorly, which was due to the teacher's health issues that lasted for half a year.

⁴⁶ *Raporty*, s. 166–167.

⁴⁷ *Ibidem*, s. 166.

⁴⁸ Borowski Wiktor of Holy Mary, secular name Wiktor (1756–1815).

⁴⁹ *Raporty*, s. 272–273.

⁵⁰ *Ibidem*, s. 272.

⁵¹ Staniewicz Marcján of St. George, secular name Marcin (1746–1814).

⁵² „Uczniowie profesora matematyki i razem historii naturalnej znaczny postęp pokazali w naukach swoich, a byłby jeszcze znaczniejszy, gdyby prof. ich razem nie był prefektem, skąd chociaż pilnie i gorliwie uczy, częstokroć interesami do urzędu prefekta należącymi rozerwany, doskonale zadość czynić urzędowi profesorskiemu nie może”. *Raporty*, s. 325.

At that time he could not perform his duties appropriately; nevertheless, the inspector added that „he had qualities useful for teaching”⁵³.

The last school inspection from the times of the KEN comes from 14–16 June 1789 (from establishing their own department in 1790, the inspections were the responsibility of the Piarists; unfortunately, these documents were not preserved). The school was inspected by Fr. Jakub Jaksa. Rector Staniewicz took the office of the school’s prefect, which means that the suggestion of the previous inspector on the excessive responsibilities of the 3rd grade’s professor, Wiktor Borowski, was met. There was a change in the position of the 2nd and 1st grades’ professors. The 2nd grade was taught by Rafał Daniłowicz⁵⁴ and the 1st grade – by Wawrzyniec Pietkiewicz⁵⁵. Due to his illness, the latter did not participate in the students’ exams. The syllabus was conducted in accordance with the acts of the KEN. Throughout the year the number of students decreased from 162 to 148. As proven by the exams of the 3rd grade, the exams – in the second-year group – were written best by the following students: Andrzej Dowiatt, Maciej Więcewicz, Michał Strawiński, Stanisław Szczęsnowicz, Wincenty Wydyłowski, Piotr Stefanowicz, Jan Witkiewicz, Onufry Mąkiewicz, Antoni Ostrowski and Franciszek Sągajło; in the first-year group: Antoni Sebastyański, Jerzy Urbanowicz, Jakub Piotrowicz, and Saturnin Woytkiewicz. The best ones in the second grade were (in the second-year group): Franciszek Mickiewicz, Kazimierz Derbutt, Franciszek Dowgiałło, Teodor Polinstrub, Antoni Nieczika, and Maciej Pietkiewicz; in the first-year group: Michał Kalinowski, Jan Kalinowski, Józef Benor, and Teodor Ostrowski. According to the inspector, the best ones in the first grade were: Onufry Bogusławski, Jerzy Gidwoysz, Tomasz Kupść, Stanisław Płuszczewski, Mateusz Kuszteyko, Zenon Jarud, Franciszek Janczewski, Wincenty and Jan Łopot, Jan Mańkowski, Stanisław Jasiński and Justyn Kulmiński. One student, Stanisław Szczęsnowicz („of noble birth, 22 years old”⁵⁶), „ran for academic status”⁵⁷ and was also selected for the award of the *Diligentiae* medal⁵⁸. These medals were awarded to Andrzej Dowiatt and Dominik Gottowtt, who left for the higher-education schools in Kaunas, thus the medal was sent there⁵⁹. As far as leisure

⁵³ „ma przymioty do uczenia zdadne”. *Ibidem*.

⁵⁴ Daniłowicz [Daniłowicz] Rafał of St. Joseph, secular name Jerzy (1765–1821).

⁵⁵ Pietkiewicz Wawrzyniec of St. Fabian, secular name Wawrzyniec (1760–1813). Wrong name – Sebastian – given in *Raporty*.

⁵⁶ „szlachetnie urodzony, lat 22”.

⁵⁷ „kandydował do stanu akademickiego”.

⁵⁸ *Raporty*, s. 441–442.

⁵⁹ *Ibidem*, s. 441.

activities and physical conditions are concerned, it was stated that „Games are ordinary: physical exercises, fencing, and playing football”⁶⁰.

It was a characteristic feature of the Piarist schools to frequently change and move teachers from school to school. There were a few reasons for it, i.e. the lowest grades were often taught by clerics-trainees. As the school inspectors and today’s researchers believed, it was not beneficial to schools, both the management and didactics suffered from it⁶¹. However, this was not always the case, since Stanisław Bonifacy Jundziłł – undoubtedly an outstanding scholar – did teach for a short period of time at this provincial. The pupils’ contact with such a personality could have had many positive effects. Of greater significance were perhaps pedagogical skills, knowledge, open-mindedness to changes in didactics, or even health. And thus, the second grade in the Raseiniai school was conducted in 1781–1788, with a short break, by Fr. Tomasz Pułjanowski. Unfortunately, despite his pedagogic talents, he was not always able to carry out his duties successfully due to poor health⁶². At the beginning the school syllabus implemented in the Raseiniai school was not always in agreement with the Commission’s recommendations. The Piarists explained it as a result of the lack of appropriate textbooks, but as it turned out after receiving information from the school inspector on how to solve this problem, the appropriate books were bought within a year. However, routine and habit prevailed in some cases, i.e. during the inspection in 1788, it was noticed that Józef Sagayłło was teaching more Piarist than national grammar, and Latin excerpts assigned to this class had by no means been used. Nevertheless, it turned out that despite the situation, the students were well-prepared for the exams⁶³. The lack of modern teaching aids, i.e. for teaching geometry, was a great problem for carrying out the KEN programmes in the Raseiniai school. The Piarists asked the commission – through the school inspector – to fund the purchase of new teaching aids since the monastery’s finances did not let them do it on their own. The pupils studied quite well, their progress was evidently associated with the commitment and competences of teachers, but overall they did not cause any problems. A minor incident took place in 1787 when a school inspector had to reconcile directors who were at odds⁶⁴. The only great problem was what happened everywhere – going for Christmas and extending holidays for longer than the Commission had planned. The Raseiniai school was very popular particularly

⁶⁰ „Gry zwyczajne są: musztra, palcaty i piłka”. *Ibidem*.

⁶¹ I. Szybiak, K. Buczek, *op. cit.*, s. 34–35.

⁶² *Raporty*, s. 325.

⁶³ *Ibidem*.

⁶⁴ H. Pohoska, *Wizytatorowie generalni Komisji Edukacji Narodowej*, Lublin 1957, s. 218.

among the local – and mostly poor – nobility; children from these families often had to help with farm works and thus they did not always come to school on time. Sometimes they also went back home during Christmas or schoolyear, only to refill their supplies due to the lack of money; this was the case in practically the majority of Piarist institutions, both in the Polish and Lithuanian province, where the majority of young people of limited means attended⁶⁵. Therefore, tolerating these practices by the school's authorities stemmed from understanding the students' situation and not from disrespecting the commission's directives. In this case, as in all schools, the school inspectors could only recommend the enforcement of Acts on this matter, which was very difficult to implement. The result of these directives in Raseiniai was rather moderate. In 1788 the school inspector, Jan Erdman, noted that this practice had been limited, but not thoroughly eradicated⁶⁶. There was also a problem with documentation in Raseiniai, just like in other Piarist schools. It is not known whether this was due to aversion to the Commission's bureaucratic requirements, or the lack of practice, or the overload of obligations. As indicated by the inspections, the school adapted to the new requirements quickly and the level of education was good despite some objections.

School attendance was generally stable with some exceptions. Apart from the above-mentioned objective or aleatory difficulties – i.e. the fire of the city in 1781, or the already mentioned period of high prices, the decrease in the number of pupils was also influenced by the school of the Order of Saint Basil, which was opened intermittently in Padubysys, situated 7 miles from Raseiniai. The Basilians also run a boarding school there, the cost of which amounted to 200 zloty per year, the school did not follow the KEN programme, and some parents who were reluctant to changes in education sent their children there.

According to Hanna Pohoska's studies, the Raseiniai school – similarly to other Piarist institutions – managed the new challenges posed by the KEN rather well; the Piarists were positively distinguished, particularly in comparison with monastic schools⁶⁷. „Teaching methods were handled rather well, which was probably due to the tradition of the teaching order and the regulations on the means of carrying out lessons, which were included in the apostolic visitation *Ordinances for the Polish Province of Religious Schools*, the fourth part of which was *On Schools*. Most likely for the same reason, they also did not have any major educational issues, although various students' insubordinations and antics did

⁶⁵ M. Ausz, K. Puchowski, *op. cit.*, s. 185.

⁶⁶ *Raporty*, s. 325.

⁶⁷ H. Pohoska, *op. cit.*, s. 172.

happen. Towards the end of the 1780s the Lithuanian Piarists tried to loosen the ties with the Main School in Vilnius and to cause the creation of the Piarist schools department in Lithuania, similarly to the situation in the Crown. This was achieved in 1790 when the Department of Piarist Schools was established and, simultaneously, the schools were directly assigned to the Commission. From then on, it was the Commission that sent school inspectors and had an opportunity to monitor didactic matters⁶⁸. Undoubtedly, the greatest problem was the collegium's low income as it was one of the youngest and smallest monastic houses.

Fig. 1. Composition of the Lithuanian province in 1788–1789⁶⁹.

| Place | Monks | Clerics | Friars | Overall |
|-----------|-------|---------|--------|---------|
| Dąbrowica | 7 | 2 | 4 | |
| Liubeshiv | 9 | 2 | 5 | |
| Ščučyn | 9 | 2 | 3 | |
| Vilnius | 22 | 15 | 4 | |
| Panevėžys | 7 | 2 | – | |
| Lida | 6 | 2 | 1 | |
| Ukmergė | 7 | 1 | 2 | |
| Lužki | 8 | – | – | |
| Raseiniai | 5 | 2 | 1 | |
| Dubrowna | 11 | – | – | |
| Sum | 91 | 28 | 20 | 139 |

After the fall of the First Polish Republic, the collegium and Raseiniai school – like the rest of the province – were in the Russian partition. Initially, the new authorities did not interfere too much with the work of the Piarist schools, modified the KEN programmes were carried out.

⁶⁸ „Dość dobrze radzono sobie z metodami nauczania, na co zapewne miała wpływ tradycja zakonu nauczającego i zawarte w *Ordynacjach wizytacji apostolskiej dla Polskiej Prowincji Szkół Pobożnych*, w części czwartej *O szkołach*, przepisy mówiące sposobach prowadzenia lekcji. Nie miały też, zapewne z tej samej przyczyny, większych problemów wychowawczych, aczkolwiek rozmaite niesubordynację i wybryki uczniowskie się zdarzały. Pijarzy litewscy pod koniec lat 80. XVIII w. starali się rozluźnić nieco związki ze Szkołą Główną w Wilnie i doprowadzić do utworzenia wydziału szkół pijarskich na Litwie tak jak było to w Koronie. Udało się to w 1790 r. po utworzeniu Departamentu Szkół Pijarskich, a ty samym bezpośrednio podporządkowaniu szkół Komisji. Od tej chwili to ona wysyłała wizytatorów i miała możliwość wglądu w sprawy dydaktyczne”. I. Szybiak, K. Buczek, *op. cit.*, s. 127.

⁶⁹ AGSP, Provincia Lithuania, sygn. 59, k. 6a–69, Status Domorum Provincia Polona et Lithuania, 1718.

Moreover, the Piarists played a role in the school reform⁷⁰. After the reform of 1803 it obtained a status of a district school with 4 grades (the 3rd and 4th grade were for two years).

We find out from the school inspection that took place on 7 and 8 October 1805 that the Piarist renovated the school building and that it could fit 200 students. The lack of proper lodgings for students was still a big problem; those around the school were usually occupied by officers, soldiers, counsellors, and other officials. By contrast, the students lived in worse lodgings on the outskirts of the town⁷¹. French language was taught, attempts were also made to employ a teacher of Russian and German⁷².

In autumn of 1805 the school had 102 pupils: 30 in the 1st grade; 30 in the 2nd grade; 25 in the 3rd grade; 17 in the 4th grade. The teachers were Fr. Sylwester Wialbutt⁷³, professor of pronunciation, law, and history, and prefect; and Fr. Ignacy Przyaułgowski⁷⁴ and Antoni Zakrzewski⁷⁵, Fr. Augustyn Wersocki, professor of mathematics and physics⁷⁶, in the 3rd and 4th grade⁷⁷. Students who distinguished themselves in the 1st grade were: Wincenty Iwaszkiewicz, Mateusz Łukaszewicz; in the 2nd grade: Feliks Przewieszewski, Stanisław Życki, Ignacy Konarski, Antoni Jatwott; in the 3rd grade: Józef Piłsudski⁷⁸, Franciszek Przewieszewski, Tadeusz Lizandr, Julian Dowgiałło, Wincenty Bohdanowicz; in the 4th grade: Michał Chlewiński, Jan Przewieszewski, Alijzy Urbanowicz, and Józef Bogusławski⁷⁹.

The next inspection on 30–31 march 1808 showed that the school was attended by 78 students. The attendance in individual classes was as follows: 1st – 22; 2nd – 21; 3rd – 25, and 4th – 10⁸⁰. Unfortunately, the reason for the decline in attendance was not given. After the exams, the

⁷⁰ S. Truchim, *Współpraca polsko-rosyjska nad organizacją szkolnictwa w początkach XIX wieku*, Łódź 1960.

⁷¹ LVIA, fondas 567, apyrašas 1, bylos 107, k. 117.

⁷² *Ibidem*, k. 117v. On the beginnings of teaching Russian in the Piarist schools, see: J. Wołczukowa, *Zakonnicy jako nauczyciele języka rosyjskiego w szkołach Wileńskiego Okręgu Naukowego w latach 1781–1832*, „Roczniki Humanistyczne” 1988, 37, 7, s. 93–114.

⁷³ Wialbutt Sylwester of St. John the Baptist, secular name Sylwester (1769–1847).

⁷⁴ Przyaułgowski [Przyaługowski] Ignacy of St. Joseph Calasanz, secular name Ignacy (1770–1831).

⁷⁵ Zakrzewski Antoni of St. John Cantius, secular name Jan Kanty (1761–1842).

⁷⁶ Wersocki Augustyn of St. Anthony, secular name Jan (1762–1826).

⁷⁷ LVIA, fondas 567, apyrašas 1, bylos 107, k. 139–139v.

⁷⁸ He was probably the son of Kazimierz Piłsudski, Samogitian captain, magistrate in the local court of Raseiniai, and then the president of this court. Józef was the brother of Piotra Pawła, the grandfather of Marshall Józef Piłsudski.

⁷⁹ LVIA, fondas 567, apyrašas 1, bylos 107, k. 139v.

⁸⁰ LVIA, fondas 567, apyrašas 1, bylos 107, k. 62–63.

inspector distinguished the following students: in the 1st grade – Ezechiel Staniewicz, Daniel Syrtowt, Dominik Stefanowski, Józef Kupść, Tomasz Matusiewicz, and Stanisław Mickiewicz; in the 2nd grade – Aleksander Bohdanowicz, Jan Chlewiński, Wincenty Dowiatt, Marcin Płużczewski, and Benedykt Pryżgint. In the 3rd grade – Jan Burncyko, Jędrzej Kilkiewicz, Karol Juszkiewicz, Stanisław Lizander, Józef Rupszyński, Stanisław Sutkiewicz, Kazimierz Janajewski, and Stanisław Życki. The best students in the 4th grade were Michał Chlewiński, Julian Dowgiałło, Dionizy Selwan, and Onufry Stefanowicz⁸¹. Only French language was taught. The school inspector was satisfied with the school's condition and the pupils' progress in studies. He referred to the school prefect and teacher of French, Fr. Sylwester Wialbutt as: „A wise and zealous man, he diligently meets his duties in supervising students, house custodians, and teachers, he often visits students' lodgings and observes their health, tidiness, and good manners, which is a reason to ask the University for a letter of recommendation for him [...]”⁸². Fr. Wialbutt was the only one who graduated from the University of Vilnius; others were graduates of religious studies, Fr. Nereusz Stankiewicz taught in the 4th grade (physics and mathematics); Fr. Ignacy Przyaugowski – 3rd grade; Fr. Karol Żabicki – 2nd grade⁸³; and the 1st grade – Andrzej Zapolski⁸⁴.

The beginning of 1820s in a good time for the school as new investments were made. As stated by the inspector, J. Chodźko, in 1822, a new school building had been erected, around which trees and flowers had been planted. The pupils had much better conditions for studying in this school than i.e. in the Piarist institutions in Ukmergė and Panevėžys⁸⁵. Unfortunately, students' accommodations still left much to be desired. Students were often crowded in 6, 13 or even 20 people in one room. However, it should be emphasized that a similar situation took place in every smaller city⁸⁶. The school also ceased to accept only children of noble families; in 1824 out of 18 students in the 5th grade, three were of peasant background,

⁸¹ *Ibidem*, k. 62–63.

⁸² „Maż światły y gorliwy, pilnie dopeńnia powinności swoich w dozorowaniu uczniów, dozorców domowych i nauczycielów, że stancye studentów często odwiedza i w onych przestrzega zdrowia, ochędóstwa i przystojności obyczajów ego powodem upraszam Uniwersytetu o list pochwalny dla niego [...]”. *Ibidem*, k. 63v.

⁸³ Żabicki Karol of the Assumption of the Blessed Virgin Mary, secular name Karol (177?–1821).

⁸⁴ LVIA, fondas 567, apyrašas 1, bylos 107, k. 92.

⁸⁵ D. Beauvois, *Szkolnictwo polskie na ziemiach litewsko-ruskich 1803–1832*, t. 2, *Szkoły podstawowe i średnie*, Rzym–Lublin 1991, s. 139–140.

⁸⁶ *Ibidem*, s. 282; M. Ausz, *Szkoły pijarskie na Lubelszczyźnie w wiekach XVII–XIX*, Lublin 2006, s. 178 i n.

and one from the middle-class⁸⁷. This is also a period when the Russian language started to be taught. There were 102 people in the Raseiniai school in 1822 who studied this language and only 17 students who did French. Similar situation was in Panevėžys – Russian language was chosen by 74 students, while German by 18⁸⁸. Also at that time the school received from the school's honorary custodian, Michał Chlewiński, an extensive library with the works by Kant, Niemayer, and Rollin, and he additionally promised to donate 30 silver rubles per year for the library's enlargement; he organized the local council's fundraiser and bought equipment for the school's physics class, which was worth 200 silver rubles⁸⁹. Thus, the holding of up-to-date teaching aids was considerably improved.

Luckily, one of the Raseiniai school's pupil left a diary, in which he wrote quite a lot about his stay at school. It was the above-mentioned Tomasz Dobszewicz who arrived at school in the autumn of 1819; it is worth to present his description of the teaching staff. Fr. Nereusz Stankiewicz was the school prefect⁹⁰, who taught mathematics and natural sciences in higher grades. According to the author, he was „sinewy, skinny, and short, with dark complexion. Very strict in both keeping order and teaching”⁹¹. Cleric Antoni Moszyński⁹² taught literature and philosophy. Fr. Dionizy Tresseberg⁹³ taught religion and holy history, Polish and Latin grammar with excerpts from ethics teachings. However, the pupil recalls that he was not a good teacher: „With all his honesty and piety, with the eagerness full of zeal, he had no gift of teaching young people. Although he yelled from his strong lungs for two hours straight – sometimes even threw a hat at sleepy students, and those careless and lazy he rushed to the middle of the class to kneel, left them without lunch, sometimes he resorted to tawse, though always with moderation – all of this, nevertheless, could not replace the gift of explaining and instilling knowledge”⁹⁴.

⁸⁷ At the beginning of the 1820s the school in Raseiniai had six grades. Permission for six-grade schools were granted to the Piarists only in Międzyrzecze and Ščučyn, while others were supposed to return to the system of four grades, see: D. Beauvois, *op. cit.*, s. 174 and 272; L. Zasztowt, *op. cit.*, s. 168.

⁸⁸ D. Beauvois, *op. cit.*, s. 359.

⁸⁹ *Ibidem*, s. 312, 320.

⁹⁰ Stankiewicz Nereusz of St. Leonard, secular name Walerian (1781–1863).

⁹¹ „podżyły, suchy, niskiego wzrostu, cery ciemnej. Jak w dogładaniu porządku, tak i w wykładzie bardzo ściśły”. T. Dobszewicz, *op. cit.*, s. 60.

⁹² Moszyński Antoni of St. Thomas, secular name Tomasz (1800–1893).

⁹³ Tresseberg Dionizy of St. Maciej, secular name Maciej (1783–1822).

⁹⁴ „Przy całej swej uczciwości i pobożności, przy pełnym zapale gorliwości, nie miał daru nauczania młodzieży. Krzyczał wprawdzie z silnych piersi przez całe dwie godziny, nieraz czapką nawet rzucał na ospałych uczniów, niedbałych zaś i leniwych pędził na

Another teacher was Cleric Kalasanty Adamowicz⁹⁵ who taught arithmetic, geography and calligraphy. As stated by Dobszewicz, he was not lacking pedagogic skills, but unfortunately he stood out due to his particular penchant for giving punishments for the smallest mistakes or offenses, and flogging was of course most frequent: „The smallest playfulness, smile, spoken words, and not knowing the studies even more so, were reasons for flogging. The athletic teacher often put half of the class – which had over seventy pupils – on the spot and took a whip or birch, and generously distributed the blows to everyone. The more reasons he found for punishing, the greater joy he showed”⁹⁶. As is the case in such situations, punishments backfired and the boys became disheartened about studies. After one year his place was taken by Fr. Butkiewicz who – according to the diary’s author – was one of the best teachers of introductory classes. He was distinguished in his knowledge, pedagogic skills, and proper approach towards young people⁹⁷. After Fr. Stankiewicz left, the office of prefect and teacher of physics, chemistry, mineralogy, botanic, and zoology was taken over by Fr. Leon Brużewicz⁹⁸, who also graduated from a university course. Unfortunately, despite his extensive knowledge, he did not know how to pass it on to the students. „He was a rather liked, but not very useful teacher”⁹⁹. In the first few years of Dobszewicz’s stay at school, literature was taught by Fr. Paweł Wążowski¹⁰⁰, a good teacher who was liked by students, but he was replaced by Fr. Leonard Porębski¹⁰¹, the school’s graduate, who was even better, but stricter for students. As a graduate of university studies, he had an extensive knowledge which he passed on to students in a clear way¹⁰². As Dobszyński wrote, there were also two hours of French, German, and Russian a week each. But, as he stated, not

środek klasy do kłęczenia, zostawiał bez obiadu, uciekał się nieraz i do dyscypliny, choć zawsze z umiarkowaniem – wszystko to jednak daru wyjaśnienia i wpojenia nauki zastąpić nie mogło”. T. Dobszewicz, *op. cit.*, s. 61–62.

⁹⁵ Adamowicz Kalasanty of St. Stanisław, secular name Stanisław (1796–1861).

⁹⁶ „Najmniejsza swawola, uśmiech, przemówienia słowa, tem bardziej nieumienie lekcji, były powodem do silnej chłosty. Atletyczny nauczyciel wywoławszy często połowę klasy, składającej się z siedemdziesięciu kilku uczniów, brał się do kańczuka lub różg i każdego hojnie obdzczał swą ręką. Im więcej znalazł powodów do karania, tem większą okazywał radość”. T. Dobszewicz, *op. cit.*, s. 61–62.

⁹⁷ *Ibidem*, s. 62.

⁹⁸ Brużewicz Leon of St. Andrew, secular name Andrzej (1784–1851).

⁹⁹ „był dość lubionym, ale mało użytecznym nauczycielem”. T. Dobszewicz, *op. cit.*, s. 63.

¹⁰⁰ Wążowski Paweł of St. Jogn of Matha, secular name Jan (1791–1837).

¹⁰¹ Porębski Leonard of St. Joseph, secular name Felicjan (1796–?).

¹⁰² T. Dobszewicz, *op. cit.*, s. 64–65.

all teachers were well prepared for classes, and together with the fact that poor results in these subjects did not influence the promotion to the next year of study, this meant that results in language studies were not the best¹⁰³. He also confirms the universal opinion at that time (particularly in the church circles) about the preference of shaping the mind over religion, and about the Piarists' secularisation. „Schools supported by Piarists were distinguished everywhere by the selection of teachers. The Order – which aimed at educating young people from the moment of its foundation – was passionate about learning and education, and was quite skilfully passing on the same dispositions to young people who were drawn to it. Reformed in our country by Konarski, it became a teaching congregation, but lost the characteristics of a religious congregation. Since then, the Piarists diligently studying the secular knowledge, neglected the spiritual one. All of those I have mentioned handled themselves impeccably; their external life could not be accused of anything, and their zealotry and devotion, strict accuracy in fulfilling duties, absolute justice and selflessness should be even admired; but – apart from one Fr. Tresseberg – in this life and in meeting obligations, there was no spark of religious feelings which could light up love for the Creator in the young hearts. Other religious orders, particularly of Bernardines and Dominicans, surpassed the Piarists in this respect, even though they could not compete in the selection of such well-educated teachers”¹⁰⁴. He also left a description of a day at the Raseiniai school: „Everyone was obliged to get up no later than at 6AM. After getting dressed, one had to revise from books before being called to church. The Holy Mass was held at 7AM, after which one of the teachers read a chapter from the New Testament. After the mass, they were called to school. The classes were starting at 8AM. After Holy Mass everyone had some time, a student to run from church to his lodgings for breakfast, and then he

¹⁰³ *Ibidem*, s. 65.

¹⁰⁴ „Szkoly przez XX. Pijarów utrzymywane odznaczały się wszędzie dobozem nauczycieli. Zakon ten, od ustanowienia swego mający na celu kształcenie młodzieży, pałał sam żądzą nauki i oświaty, i wcale umiejętnie przelewał też same usposobienia w młodzież do niego się garnącą. Zreformowany u nas przez Konarskiego, stał się zgromadzeniem nauczycielskiem, al stracił cechę zgromadzenia zakonnego. Pijarowie od tego czasu, kształcąc się usilnie w naukach świeckich, zaniedbali duchowe. Wszyscy, o których wspomniałem, prowadzili się nienagannie; życiu ich zewnętrznemu nic zarzucić nie można było, a gorliwość i poświęcenie się, ścisłą akuratność w spełnianiu powinności, bezwzględną sprawiedliwość i bezinteresowność, uwielbiać nawet należy; ale w tem życiu i spełnianiu obowiązków, wyjąwszy jednego X. Tresseberga, nie przyświecała ta iskra uczuć religijnych, któraby mogła zapalić miłość ku Stwórcy w sercach młodocianych. Inne zgromadzenia zakonne, zwłaszcza Bernardynów i Dominikanów, nie mogąc wprawdzie sprostać w doborze tak ukształconych nauczycieli, przewyższały w tej mierze Pijarów”. *Ibidem*.

had to hurry up to school in order to recite the given homework in front of the auditor. Classes usually lasted until 11AM because apart from two lessons, there was also a class in languages, and then everyone left to their lodgings for lunch and their individual studies. At 2PM they were once again summoned to school and after half an hour of preparations, reciting homework in front of the auditor and writing down the corrections, two more hours of lessons were taking place and then the third hour of languages, apart from Tuesdays and Thursdays, the days when there were no afternoon classes. Those days, if the weather was fine, the students would go – either gathered together under the supervision of one of the professor, or individually from the lodgings, under the supervision of the house director – outside the city for a walk, i.e. for the so-called recreation. There they played with the ball or other toys”¹⁰⁵.

One of the last remaining teaching staff composition of the Raseiniai school comes from the schoolyear of 1830/31, which was as follows:

- Fr. Wenanty Montrymowicz¹⁰⁶ – prefect;
- Fr. Felicjan Sikorski¹⁰⁷ – Polish and Latin;
- Fr. Maciej Rzepnicki¹⁰⁸ – geography, world history, and religion;
- Fr. Chryzostom Juskiewicz¹⁰⁹ – geometry and arithmetic;
- Fr. Julian Miniał¹¹⁰ – physics and natural history;
- Fr. Jan Szostakowski¹¹¹ – French language;
- Bartosiewicz (name missing) – Russian language;

¹⁰⁵ „Wstawać każdy był obowiązany nie później, jak o szóstej godzinie. Po ubraniu uczył się z książki lekcyi, nim zadzwoniono do kościoła. O siódmej godzinie wysłuchano Mszy św., po której jeden z nauczycieli czytał rozdział Pisma św. nowego testamentu. Po tem nabożeństwie wnet dzwoniono do klasy. Lekcyje zaczynały się o ósmej. Po Mszy św. miał chwilę czasu uczeń zabiedz z kościoła do stancyi na śniadania, i powinien był wnet spieszyć do klasy, aby jeszcze przed audytorem wyrecytował naznaczona lekcyę. Lekcyje zwyczajnie trwały do jedenastej, albowiem, prócz dwóch godzin klasowych, była lekcyja języków, potem wracali wszyscy do swych stancyj na obiad i prywatne przygotowania się. O drugiej znowu dzwoniono do klasy i po półgodzinnem przysposobieniu, wyrecytowaniu lekcyi przed audytorem i zapisaniu erraty, następowały znowu dwie godziny klasowych lekcyj i trzecia języków, wyjmując wtorki i czwartki, w które to dni poobiednich lekcyj zgoła nie było. W te dni, skoro służyła pogoda, wychodzili uczniowie albo wspólnie zebrani pod przewodnictwem którego z profesorów, albo osobno, stancyami, pod dozorem domowego dyrektora, za miasto na przechadzkę, czyli jak to zwano rekreacyę. Tu bawili się piłką lub innemi zabawkami”. *Ibidem*, s. 66–67.

¹⁰⁶ Wenanty Montrymowicz of St. Vincent de Paul, secular name Kazimierz (1782–1833).

¹⁰⁷ Sikorski Felicjan of St. John the Baptist, secular name Jan (1804–1831).

¹⁰⁸ Rzepnicki Maciej of St. Stanisław, secular name Maciej, (1799–?).

¹⁰⁹ Chryzostom Juskiewicz of St. Salezy, secular name Chryzostom (1800–?).

¹¹⁰ Miniał Julian of Saint Joseph Calasanz, secular name Julian (1803–?).

¹¹¹ Szostakowski Jan Baptysta of St. Simon, secular name Antoni (1784–1832).

Johann Erhard Hassenstein – German language¹¹².

Due to the lack of documents, it is difficult to conduct prosopographic research on the Piarists of that time. It can be stated only in general terms that the social background of these friars was similar to the one in the Polish province. Predominantly, they came from the middle-class and poor nobility.

Unfortunately, due to the repressions after the uprising, the school and collegium was soon closed; this took place in 1833¹¹³. This is how the closing of the school is described by Fr. Jan Narkiewicz¹¹⁴: “[...] Fr. Rector arrived to our lodgings in the evening and revealed a very sad news that the monastery would be taken away the next day, and it was unknown what would happen to us; he paid us the usual vestarius of 30 silver rubles and 20 silver rubles each for tea. And this was the first time in my life that I became so rich. And then the next day in the afternoon around 4PM we were summoned to Fr. Rector to find three officials at his place; we saw through the window that the monastery was surrounded by soldiers with rifles. One of the officials took a document out of his pocket and read an order which was taking the monastery away from us together with all the funds and church; that us, clerics, could leave the Congregation and apply for some governmental job. When we did not agree to this, the official said: «if that is the case, then in the meantime – before regulation comes concerning whose Authority you are under – you will be taken over to the Dominicans (they too had a monastery in Raseiniai in the outskirts of the city), and Fr. Rector will stay here before he turns over the monastery and the entire local property»”¹¹⁵. The Raseiniai Piarists stayed with the

¹¹² LVIA, fondas 567, apyrašas 1, bylos 1630, k. 64v.

¹¹³ L. Zasztowt, *op. cit.*, s. 377.

¹¹⁴ Narkiewicz Jan of St. Joseph, secular name Jan (1806–1886).

¹¹⁵ „[...] ks. rektor, przyszedłszy wieczorem do naszej kwatery, bardzo smutna objawił nowinę, że jutro zabierają klasztor, i nie wiadomo, co się stanie z nami; zapłacił nam zwyczajnego westiarza 30 rs na herbatę dał po 20 rs. I ja w mojem życiu raz pierwszy zostałem tak bogatym. Jakoż nazajutrz po południu koło godziny czwartej wezwani do ks. rektora, znaleźliśmy trzech u niego urzędników; postrzeegliśmy przez okno, że klasztor był otoczony etapowymi żołdatami przy karabinach. Jeden z urzędników, dobywszy papier z kieszeni, odczytał ukaz, którym zabierał nam klasztor z całym funduszem i z kościołem; że my klerycy możemy wystąpić ze Zgromadzenia i starać się o jakąś rządową posadę. Gdy na to nie zgodziliśmy się, powiedział urzędnik: «kiedy tak, to tym czasem, nim nastąpi rozporządzenie waszej Zwierzchności, będziecie zaraz przeprowadzeni do księży Dominikanów (i oni mieli klasztor w Rosieniach na końcu miasta), a ks. rektor zostanie, nim zda klasztor i całe tutejsze mienie»”. J. Narkiewicz, *Pamiętnik księdza wygnańca*, Lwów 1876, s. 73–74.

Dominicans for 6 weeks and then were moved to the Vilnius monastery¹¹⁶. This is how the history of collegium and Piarist school in Raseiniai ended after nine decades. Other Piarist schools in the Lithuanian province also ceased to function at that time. Ultimately, at the beginning of the 1840s the Lithuanian province ceased to exist.

As was mentioned above, Hanna Pohoska analysed the evaluation of schools in the time of the KEN. The Piarist institutions handled rather well the new requirements posed by the KEN, they distinguished themselves positively against this background, particularly in comparison with monastic schools. On the basis of inspectors' evaluations, Pohoska made a ranking of secondary schools of that period. Nevertheless, she emphasized that they could not be objective because they had been made by various inspectors who approached the inspections with more or less careful manner. Additionally, not all inspections are preserved. For example, 12 inspections of the Warsaw university school are preserved while there are only 6 of the Raseiniai school and 1 carried out already by Fr. Tadeusz Lang¹¹⁷ (good mark), when the Piarist schools did no longer fall under the Main Schools, but directly under the KEN, and inspections were carried out by Piarists themselves. Out of these seven preserved inspections, the Raseiniai school was given: 2 poor marks, 1 average, 1 quite good, and 3 good ones. Pohoska divided the schools into four groups according to the criteria of inspectors' assessments: 1. better schools; 2. of average quality; 3. mediocre; 4. the worst schools. The Raseiniai school could be found in the third group, but it should have been in the second because the author made a mistake in calculations and did not take into account one assessment – rather good. Apart from the Raseiniai school, schools from the following cities belonged to that group: Toruń, Ovruch, Pińczów, Bar, Liubar, Lida, Ukmergė, Panevėžys, and Ščučyn. The following schools were placed in the fourth, the weakest, group, i.e. schools in Sandomierz, Kielce, Łuck. However, there were no Piarist schools among them. Schools from the Lithuanian province with higher evaluations were

¹¹⁶ *Ibidem*, s. 75.

¹¹⁷ Lang Tadeusz of the Immaculate Conception of the Blessed Virgin Mary, secular name Tadeusz (1741–1796). Born on 7 July, he came from the Vilnius Voivodeship, he joined the Order of Piarists on 18 August 1756 in Lubieszów where he stayed for his novitiate and on 22 August 1758 he took his religious vows. He might be confused with another Piarist, Lang Tadeusz of St. Anthony who lived in 1730–1765. He received his ordination in 1765. A teacher in the Piarist schools, i.e. in 1781/82 he was a rector of the Vilnius collegium and in 1782–1784 he was a rector in Ščučyn. He also held an important role in the Order, i.e. he was a Lithuanian provincial in 1782–1793. He died on 19 April in Ščučyn. See: M. Ausz, *Lang Tadeusz, w: Komisja Edukacji Narodowej 1773–1794. Słownik biograficzny*, red. A. eissner, A. Wałęga A. Meissner, Warszawa 2018, s. 359.

those in Liubeshiv and Dąbrowica, which were in the first group of better schools, but it should be emphasised that novitiate and monastic studies in these institutions, which meant that the best teachers worked there, who were at the same time teaching at schools. The second group (where the Raseiniai school should have been placed too) from the Lithuanian province included only the school in Lužki¹¹⁸.

The inspections indicate that also in the time of partitions the Raseiniai school managed the new challenges well, and it also had the best premises among all the Piarist institutions in Samogitia. In this respect, it was superior to Ukmergė and Panevėžys.

This article recalls the history of slightly forgotten Piarist school in Samogitia, which promoted Polish culture and language for a century. The history of this school and other institutions is part of the province's history. Their history and synthesis are necessary for preparing a monograph on the history of the Lithuanian province. Both in the Crown and the Grand Duchy of Lithuania, the Piarists contributed to the development of education and culture, even though it is slightly forgotten and unappreciated these days. And the Raseiniai school served its role, as did all the Piarist schools in the 18th and 19th century.

(translated by Anna Miączewska)

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¹¹⁸ H. Pohoska, *op. cit.*, s. 171–172.

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