Abstract: The Minor Seminary in Włocławek – institutional and educational assumptions
The article focuses on the activities of the Minor Seminary in Włocławek in the 20th century. It is an example of a formative and educational institution which was subordinate to the Church and the state systems at the same time. The school was owned by the Włocławek Diocese for the entire period of its functioning and existence. Organisational activities and the educational process of the institution were conducted in a complex social, political and systemic reality of the time. Throughout the entire period of its functioning, the school was dependent on Russian, Polish and German authorities. The article presents the history of the Minor Seminary, its organizational and curricular changes, as well as, its basic structure premises. The history of the Seminary is a part of the research in the field of private education concerning two types of the school’s levels: middle and high schooling conducted in the 20th century in Poland. Additionally, the research is a contribution to further research in the organisational and educational field of the Minor Seminary in Włocławek, ecclesiastic education, particularly regarding the Minor Seminaries in Poland in the 20th century.

Keywords: education, Church in Poland, social group, physical education, Christianity

The circumstances of foundation

The erection of the Minor Seminary in Włocławek is related to the development of such establishments in Europe, at the turn of the 19th and the 20th centuries. The first minor seminaries appeared in the second half of the 19th century, and at the times, were formation and educational establishments dedicated to boys, who displayed vocation symptoms at an early young age¹. The Church authorities intended to provide the students with

¹ ADAMCZYK, J., „Niższe Diecezjalne Seminaria Duchowne w Polsce w świetle aktualnych przepisów prawnych”, Prawo Kanoniczne 2015, year 58, no. 1, p. 24.
the best possible environmental conditions, along with classical education, which, at the end of the 19th century, would fall apart in public schools, often being in the hands of teachers who displayed positivist views, and were insensitive to religious problems. The minor seminaries as institutions were sanctioned by the Canon Law of the Catholic Church in 1917. The sanction included a notion regarding the necessity of establishing two separate seminaries in each diocese: a higher and a minor seminary. The differences between these types of schools were determined by the scientific disciplines realised by the students: in minor seminaries, the boys would receive education from disciplines of high and higher education, for their direct preparation for priesthood. However, until the first half of the 20th century the minor seminaries were perceived as: educational/formation institutions, regular eight-year schools and regular high schools.

Additionally, the creation of the Minor Seminary in Włocławek, known as the Small Seminary (Seminarium Małe), established by bishop Stanisław Zdzitowiecki in 1908, was a response to the need of the education of the clergy in the Kingdom of Poland. Following the Congress of Vienna, Włocławek, along with the Kujawsko-Kaliska diocese, found itself under the rule of the Russian Empire. In result of universal russification in the Kingdom of Poland, Polish education was removed from the structure of educational institutions. Simultaneously, Russian was introduced in private schools, as the primary language of teaching. Still at the beginning of the 20th century, the educational authority would ban the management of illegal schools, particularly with Polish as the primary language. Calls for questioning were conducted, and teachers who conducted such activities, and the parents who employed Polish teachers, were punished severely. Only the 1905 revolution, and school protests, led to the change of the educational policy of the Russian Empire. Then, the Russian authorities allowed the division of the Seminary in Włocławek into a Higher and a Minor one.

The Włocławek bishops acknowledged the significance of educated clergy in the priestly and independence activities. They strived for the continuous increase of the level

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2 Ibidem.

3 LISOWSKA, K., Program naukowo-wychowawczy Niższego Seminarium Duchownego w Wejherowie versus program średniej szkoły państwowej w latach 1948–1957, in: Czas próby. Kościół katolicki w okresie PRL, ed. W. POLAK (et al.), Toruń 2017, pp. 79–80.

4 ADAMCZYK, J., op. cit., p. 24.

5 MORAWSKI, M., Monografia Włocławka, Włocławek 1993, p. 323.

6 Stanisław Kazimierz Zdzitowiecki was born on 15 February 1854 in Barczkowice in the Łódź Voivodeship, Radomsko County, in Gmina Kamięńek. He received his holy orders in 1877. After studying in Rome he had become a provost of the Warsaw Wola, and later of the Holy Trinity parish, and the Nativity of the Blessed Virgin Mary in Warsaw. In 1888 he was appointed canon of Sandomierz, and in 1901–1902, he was a vicar capi
tular of the Sandomierz diocese. In 1902, in Petersburg, he received episcopal consecration over the Kujawsko-
Kaliska (Włocławek) diocese, from Bishop Jan Szembek. Bishop Zdzitowiecki significantly contributed to the development of Polish education, science and culture, within the Włocławek diocese. He was considered a patron of education, a social activist, a patriot and a priest. Due to his efforts, schools were founded including: Minor Seminary in Włocławek, the Jan Długosz Middle School in Włocławek. He was the founder of the “Priest Athenaeum” (“Ateneum Kapłańskie”) journal, which functions to this day. NITECKI, P., Biskupi kościoła katolickiego w Polsce w latach 965–1999. Słownik biograficzny, Warszawa 2000.
of education in the Włocławek diocese. The secondary education, conducted on a high-quality level, in the Minor Seminary in Włocławek, was to provide proper candidates for priesthood, that would begin higher education studies in the Seminary in Włocławek. At the turn of the 19th and the 20th centuries, the Seminary had become an important scientific and publishing centre, and its functioning was favoured by the Russian authorities.

The Minor Seminary – Institution

At first, the Minor Seminary in Włocławek, established in 1908, was a 2-grade unit of the Seminary in Włocławek. It mostly included compensatory courses, dedicated to the candidates for priesthood. The primary aim of the establishment was to prepare students for high school exams. Rev. Idzi Radziszewski, the rector of the Higher Seminary of the time, was the head of the institution.

Following 1914 r. the Włocławek territories were under German occupation. The liberal policies of the new supervisory authorities allowed the Poles to decide on the matters of education. Bishop S. Zdzitowiecki took advantage of the situation, immediately taking action in order to launch and expand the existing educational establishments dedicated to Włocławek youth. These included the Pius X High School, which replaced the Minor Seminary in Wrocławek. In 1920 the position of the High School – rose from an auxiliary institution to the rank of a fully fledged school – a Pius X Private Middle School dedicated to the humanities, with the right to issue high school exam diplomas. Education was

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7 The evidence for this type of activity was the fact that the professorship staff of the Higher Seminary was staffed by graduates of the St. Petersburg Academy of Spirituality. KUJAWSKI, W., Włocławek – stolica biskupa, in: Włocławek. Dzieje miasta, ed. J. STASZEWSKI, vol. 1, Włocławek 1999, p. 36.

8 The Higher Seminary in Włocławek was erected in the second half of the 16th century by bishop Stanisław Karnkowski. At the turn of the 18th and the 19th centuries the school had a post-high school status, preparing youth for the priestly service. The establishment accepted students from well-established Jesuits and Piarists colleges, resulting in the shortening of the studies to two years, and for the most gifted, to but a few months. During the first half of the 19th century the education period was expanded to four years. MORAWSKI, M., op. cit., p. 298. GRUSZCZYŃSKA, M., Organizacja władz miejskich Włocławka w latach 1793–1914, in: Włocławek. Dzieje miasta, ed. J. STASZEWSKI, vol. 1, Włocławek 1999, pp. 420–422.

9 Idzi Benedykt Radziszewski was born in 1871 in Bratoszewice, Łódź Voivodeship, Zgierz County, Gmina Stryków. In 1889–1893 he studies in the Seminary in Włocławek. Then, in 1893, in the Saint Petersburg Roman Catholic Theological Academy. In 1896 he was consecrated, and a year after, he received the title of the Master of Arts in exegesis. Afterwards, he continued his studies at the Catholic University in Louvain, where he received a PhD. Since 1901 he was associated with the Seminary in Włocławek. First as a philosophy and pedagogy professor, and in 1908–1911, as a rector. Afterwards, in 1914–1918, he was a rector at the Imperial Saint Petersburg Roman Catholic Theological Academy, and since 1918, until his death in 1922, as a rector of the Catholic University of Lublin. KAROLEWSKA, G., Ksiądz Idzi Benedykt Radziszewski 1871–1922, Lublin 1988.

10 The Records of the Seminary in Włocławek, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary, Włocławek Archdiocese (later abbreviated as ADW). BIENIAK, J., Powstanie miasta samorządowego – najstarsze lokacje miejskie, in: Włocławek. Dzieje miasta, ed. J. STASZEWSKI, vol. 1, Włocławek 1999, p. 87.

11 PAWLAK, M., Oświata i szkolnictwo w latach 1918–1939, in: Włocławek. Dzieje miasta, ed. J. STASZEWSKI, vol. 2, Włocławek 2001, p. 160.
expanded to four higher grades of the classical middle school. The situation was made possible due to the efforts of the rector of the Higher seminary in Włocławek, rev. Antoni Borowski. However, still the primary aim of the establishment was to prepare the male youth to higher studies at the Włocławek seminary. The above was demonstrated by the humanities curriculum, and the adopted organisation: from fifth to eighth grade. The pedagogical staff of the school intended to accomplish the core curriculum to the best of possibility. Therefore, in 1925, the High School authorities, introduced the fourth grade to the structure. In terms of organisation and curriculum, the Small Seminary was still strictly tied to the Higher Seminary. However, in order to increase the educational, upbringing, and care capabilities of the school, due to K.M. Radoński, the students were given their own building located in the seminary garden, on Karnkowski street. The educational complex, founded in 1931 had: central heating, electrical lighting, a chapel, a shower room, a hall, dormitories, wash rooms with running water, a sports field and a pond.

The Jędrzejewicz reform, introduced in 1932 resulted in the reorganisation of the establishment. Then, a middle school with two higher grades: third and fourth, was created, as well as, a neoclassical high school. In terms of curriculum, the middle school would correspond with the four-grade middle school, and would be subjected to all the state requirements, that were in motion at the time.

After the outbreak of World War II, and the occupation of Poland by the troops of the Third Reich, the social and educational situation of the Polish population changed. The Reich representatives, considered the western territories of Poland as aboriginally German. Therefore, in 1939, the Germans annexed the so-called Warthegau, which in-
cluded i.a. the Wloclawek diocese, and the city of Wloclawek itself. Germanisation policies were introduced in the annexed territories. A general war against the Polish nature, along with all its social aspects, had begun. Schools that taught in Polish were closed, including the Minor Seminary in Wloclawek. Afterwards, on the base of *Sonderfahndungsbuch Polen* proscription lists, the elite and intellectual representatives, as well as, teachers, clergy and businessmen were arrested. The Wloclawek county pedagogues (including the Seminary staff) received a notice about a meeting on 26 October 1939 in School no. 11 in Wloclawek, where the occupational authorities were to discuss the further forms of employment with the teachers. During the meeting, all male teachers were arrested. The prisoners were sent to forced labour in Eastern Prussia, to camps in: Hohenbruch and near Królewiec.

The functioning of the Minor Seminary in Wroclawek in the postwar period was mostly dependent on the educational policies of Poland. As the state authorities did not accept the 1925 concordat, until 1950, the issue of the Catholic Church in Poland, including church education, remained unsolved. The regulations from before World War 2 were still in motion. The majority of the school infrastructure was destroyed, there was a deficiency of staff, and educational aid. The situation affected the Wloclawek diocese as well. Therefore, the bishop curia in Wloclawek, in order to re-launch the activity of schools that taught, and educated in the spirit of Catholicism, decided to combine the Minor Seminary in Wloclawek with the Rev. Jan Długosz Middle School in Wloclawek. The former Middle School facilities were commissioned for the new establishment. Unfortunately, already in June 1945, the facilities of the institution were taken by the 90th howitzer regiment, the presence of which increased the losses in the general assortment of facilities, and school equipment, that were a result of the troops that stationed there previously. In 1948/1949 school year, the students of the Minor Seminary were officially transferred.

Arthur Greiser had become the supervisor of the Warthegau SZYLING, J., *Z dziejów Włocławka w latach okupacji niemieckiej (1939–1945)*, in: *Włocławek. Dzieje miasta*, ed. J. STASZEWSKI, vol. 2, Włocławek 2001, pp. 370–371.

22 Ibidem.

23 The Records of the Seminary in Wloclawek, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary. The record of the Wloclawek teachers that were killed or died of other causes in concentration camps and Oflags, ADW. E.g. Rev. Michał Morawski – sent to a camp in Dzialdowo, died in 1940.

24 LISOWSKA, K., *Program naukowo-wychowawczy…*, p. 81.

25 The detailed principles of the functioning of this type of establishments were described in the aforementioned 11 March 1932 act, about private schools and scientific and upbringing institutions, the 7 June 1932 decree of the Minister of Religious Affairs and Public Education, as well as the 1925 Concordat with the Holy See. MAZGLEWSKI, A., *Szkolnictwo wyznaniowe w Polsce w latach 1944–1980*, Lublin 2004, p. 16.

26 The Records of the Jan Długosz Middle School and High School, sign AGJDług. no. 52; sources for the history of the Rev. Jan Długosz Middle and Primary School in Wloclawek in 1945–1949, collected by Roman Kadziński, the Memoirs of Stanisław Naskręcki from his school years (May 1945–June 1946), ADW.

27 MIETZ, A., PAWLAK, M., SZCZOTKOWSKA-TOPIĆ, M., *Gimnazjum i Liceum im. Ks. Jana Długosza we Włoclawku 1916–1949*, Bydgoszcz 1995, p. 113.

28 Ibidem.
under the supervision of the Middle School including: 22 from the ninth grade, 17 from the tenth grade, and 12 from the humanities eleventh grade\textsuperscript{29}. The School Authorities, strongly protested against the fact, hoping for transferring the youth to state schools. In the subsequent years, due to the attempts of the clergy related to the Seminary in Włocławek, the Minor Seminary re-established independent activity in education and upbringing. However, the establishment authorities still used the infrastructure of other educational institutions.

In 1948, the Ministry of Education, had issued an instruction, which initiated the shutdown of Church schools at all levels of education\textsuperscript{30}. The Roman-Catholic Church in Poland was forbidden to manage vocational schools\textsuperscript{31}. Additionally, the establishments managed by monastic orders were taxed and deprived of the larger portion of emolument\textsuperscript{32}. High school exams were forbidden in minor seminaries\textsuperscript{33}. The students of these establishments would receive high school diplomas by means of external exams. The candidates were also obligated to attend written exams from three disciplines, and to complete eleven oral exams. Moreover, the educational office, and the authorities of local high schools, would revise the curriculum of minor seminaries, and would confiscate their utility and educational facilities\textsuperscript{34}. Such state of things would also affect the functioning of the Włocławek establishment.

The Polish Episcopate reacted to the situation, issuing a framework statute, for small seminaries, in 1950\textsuperscript{35}. At the time, all small seminaries, including the Włocławek ones, had become upbringing and educational institutions, with the rank of high schools\textsuperscript{36}. The aforementioned instruction included: 1. General remarks, 2. Students’ obligations, 3. Seminary purposes, 4. House rules.

Unfortunately, in 1951, the state authorities, had introduced more restrictions related to receiving a secondary school diploma by the students of Church schools. Each candidate had to present the department of education authorities with the following: a certificate from their parents’ workplace, and the certificate of social and political work. The exam was to confirm the political and social maturity of the student. In order to attend the exam, the students of minor seminaries (including the Włocławek seminary) had to be no less than 18 years of age, while the graduates of state schools had to be only 17 years of age. After 1952, a process of shutting down Church schools was initiated. The establish-

\textsuperscript{29} Ibidem, p. 36.
\textsuperscript{30} Historia Kościoła, ed. S. KUMOR, part 8, Lublin 1995, p. 479.
\textsuperscript{31} LISOWSKA, K., Program naukowo-wychowawczy..., p. 81.
\textsuperscript{32} Ibidem.
\textsuperscript{33} MAZGLEWSKI, A., op. cit., p. 188.
\textsuperscript{34} LISOWSKA, K., Program naukowo-wychowawczy..., p. 81.
\textsuperscript{35} Collegium Leoninum in Wejherowo, sign. CLW/14; The Instruction for the Minor Seminars of the Gniezno Archdiocese, ADP.
\textsuperscript{36} LISOWSKA, K., Program naukowo-wychowawczy..., p. 81.
ments were taken over by night, and no reports were made. The failure to meet the criteria of private establishments, defined in the 1932 Act, were presented as the reason for shutting down the institutions

Based on the preserved records, one should conclude, that the Minor Seminary in Włocławek, continued to conduct educational and upbringing activity, but in a “conspiratorial” manner. During the 1960/1961 school year the Curia representatives planned to sign up the students of the tenth grade of the Correspondence High School in Kutno, in order to receive a state high school diploma. The prepared documentation is evidence of the enormous effort and determination, that the priests and pedagogues put into allowing the students to receive a state diploma. Still in the 1985, 13 students of the Minor Seminary in Włocławek received high school diplomas, via the Theological-Pastoral Institute (Instytut Teologiczno-Pastoralny), passed on from the Catholic University of Lublin. The archived documents in the Diocese Archives, suggest that the school function until c. 1988.

The institution staff

In 1908–1932, the Small Seminary staff consisted of the clergy related to the Higher Seminary. Bishop authorities would decide upon delegations to work with the youth, on the basis of proposals presented by the rector. The state of the preserved documents does not allow to recreate the detailed characteristics of the pedagogical staff, during the first 14 years of the establishment’s functioning. After 1932, when the school was retitled to the Pius X High School and Middle School, the pedagogues and educators included:

- a) moderators: principal, vice-principal; Father Divine
- b) educators
- c) confessors
- d) prefects
- e) lay and clergy professors that would also teach in the Rev. Jan Długosz Middle

37 Ibidem.

38 The Records of the Minor Seminary during the post-war period, sign. ANSDWL, no. 26; documentation related to the plan of signing up the students to the X Correspondence High School in Kutno, ADW.

39 The Records of the Minor Seminary during the post-war period, sign. ANSDWL, no. 28; The Theological and Pastoral Institute – exam cards, ADW.

40 Principal – rev. Władysław Miemiec, doctor of philology; Vice-Principal – rev. Faustyn Stefańczyk, Father Divine – rev. Ignacy Rudziński, Canon Law Doctor; rev. Antoni Pawlak. FRĄTCZAK, W., Włocławskie Środowisko Kościelne w latach 1793–1918, in: Włocławek. Dzieje miasta, ed. J. STASZEWSKI, vol. 1, Włocławek 1999, pp. 563–564.

41 Rev. Henryk Kornacki; rev. Antoni Pawlak, rev. Stanisław Piotrowski.

42 Rev. Ignacy Rudziński, Canon Law Doctor; ks. Franciszek Korszyński, doctor.

43 Rev. Ignacy Rudziński, Canon Law Doctor; rev. Henryk Kornacki; rev. Antoni Pawlak; rev. Stanisław Piotrowski.

44 The Records of the Minor Seminary in Włocławek, Series 2, sygn. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary, ADW.
School and in the Higher Seminary\textsuperscript{45}; f) other officials: secretary and an administrator\textsuperscript{46}. The Father Divine assumed a special place in the life of the establishment, as he guided the spiritual life of the students. The prefect’s task was to prepare the daily routine, and to ensure that it is observed\textsuperscript{47}.

During the 1932–1939 period, c. 67% clergy pedagogues and educators, as well as, 33% secular staff, worked at the Minor Seminary\textsuperscript{48}. The educational background of the Minor Seminary staff was substantial, as is demonstrated by their scholarly and professional titles. The priests that worked at the school often had the degree of Canon Law Doctors, or doctors of philology, and the secular staff had the titles of masters. Philologists prevailed in the latter group. The situation was understandable as the Pius X Middle School and High School realised the classical curriculum. A PhD in medicine was also included, and he cared for the physical health of the students, and in the 1938/1939 school year a dentist was employed as well\textsuperscript{49}. Among the auxiliary personnel, that received compensation, there were monastic sisters and servants. According to the acknowledged statutes of the Pius X Middle School and High School, the Curia was the owner of the establishment, and the Ordinary of the Włocławek diocese held the power over the institution. He would assign the pedagogical staff and employ the pedagogical personnel after prior consultations with the school authorities. Additionally, he had the right to read the post-inspection files of the department of education, as well as, other school documentation. The internal life of the school in terms of organisation and education was determined by the principal of the Middle School and the High School. He would be the head of the School Board, and would represent the establishment in external matters: scientific, educational, and organisational. By the Ordinary’s permission, he was responsible for the selection and the qualification of the pedagogical personnel. Additionally, he was the direct supervisor of the teachers, i.e. allowing them leaves, suspending and dismissing them. The school statutes also sanctioned the School Board including: teaching personnel, principal and physician. The tasks of the Board included the admission of new students, the valuation and promotion of students, as well as, issuing certificates of graduation in accordance with the instructions confirmed by the state school authorities.

\textsuperscript{45} Clergy: rev. Stanisław Gruchalski – doctor of philology; rev. Tadeusz Guszęda; rev. Józef Iwanicki – doctor; rev. Michał Morawski – doctor, master of philology, assistant professor at the Stefan Batory University in Vilnius, rev. Zygmunt Olszewski, rev. Faustyn Stefanięczuk; secular: Jan Drzewiecki, Bronisław Karpiński – master in philology, Józef Kwiatkowski – master in philology, Teodor Leochowicz – master in philology, Stefan Olszowski, Stanisław Opalka – master in philology, Wiktor Piotrowski, Dominik Radecki, Tadeusz Rutkowski, Wincenty Szlązak.

\textsuperscript{46} Administrator: rev. Edmund Jakubowiak, rev. Wiktor Rysztogi; secretary: rev. Henryk Kornacki, Antoni Glapa.

\textsuperscript{47} Collegium Leoninum in Wejherowo, sign. CLW/14; The Instruction for the Minor Seminaries of the Gniezno Archdiocese ADP.

\textsuperscript{48} The Records of the Seminary in Włocławek, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary, ADW.

\textsuperscript{49} The Project of the Budget for the Seminary and the Pius X High school for the 1938/1939 school year, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary, ADW.
After World War II, the Minor Seminary was facing staff shortages. Essentially, the staff consisted of the pedagogues associated with the Jan Długosz Middle School in Włocławek, as well as, priests who cooperated with the Higher Seminary in Włocławek. The pedagogical staff included, i.a.: dr W. Mirski, who had become the principal of the Jan Długosz Middle School, as well as, teachers from Warsaw, who lost their housing during the Uprising, and accepted the offer of working at the aforementioned middle school. The aforementioned institutions, employed graduates of higher studies, with pedagogical background from locations such as: Warsaw, Kraków, and Vilnius. It is difficult to sketch out the characteristics of the teachers of the Minor Seminary from the postwar period. At the time, the institution did not have a separate infrastructure nor educational support.

The Students

The Minor Seminary in Włocławek accepted boys of Polish nationality, that displayed signs of vocation, and wished to continue religious studies. Each of the candidates had to have an opinion of impeccable morality, usually issued by the provost of the parish, or other close clergyman. Such certification was also to be submitted by the students, after their return from vacation. Therefore, one should assume, that the recruitment process conducted by the Seminary, took place via parochial means.

Most often, the students came from farmer families, or small towns of Włocławek diocese. Rarely would there be sons from wealthy families or smallholder poor. The partially preserved school certificates and exam records show that the school accepted youth from the entire diocese. In 1927–1937, the institution was frequented by boys, whose families possessed land: more than 50 ha, between 15 and 50 ha, between 5 and 15 ha, and less than 5 ha. The greatest percentage of the students were the third group – between 5 and 15 ha, at the time constituting between 70% and 95% of the entire assortment of students. Prior to World War 2 the Seminary also included the students of monastic orders that functioned in the Włocławek diocese.

The Budget

During the 1908–1914 period, the institution depended primarily on the money issued by the Curia and the authorities of the Seminary in Włocławek. After 1914, a fee was introduced, taken from students, for the purposes of education, upbringing, and facilities.
Yearly cost amounted to 600 zł\textsuperscript{54}. During the 1932–1939 period, the fee was c. 150 zł monthly, which was a competitive price, in comparison to other establishments\textsuperscript{55}. The Seminary budget was also supplied by: retreat fees, offerings for the church that functioned at the school building, museum entry fees, Curia subsidies, and items received through pay in kind by various parishes\textsuperscript{56}. It is not known exactly, how the school was funded after 1945. Probably student fees. Additionally, some sums of money must have come from the parish offerings.

**Education and Upbringing**

In the case of the Minor Seminary, the recreation of the entire educational curriculum is a difficult and a long-lasting process. It results primarily from the fact of:

a) a large amount of archive records, that grew in number, not only regarding the establishment itself, but also the institutions that were somehow related to it;

b) the lack of proper records organisation;

c) gaps in records regarding the particular phases of education.

**Education**

During the 1908–1988 period, the Minor Seminary in Włocławek, conducted the educational curriculum based on various didactic and organisational premises, resulting from the political transformation and the educational policy of the Polish State:

a) 1908–1914: two-grade high school;

b) 1914–1920: high school;

c) 1920–1932: humanities middle school; including the neoclassical middle school since 1927/1927, and high school since 1929/1930;

d) 1932–1939: middle school with two higher grades: third and fourth, and a neoclassical high school;

e) 1945–1988: high school.

In 1908–1939 the institution’s students would usually pass an ordinary maturity exam signed by the State Examination Commission, established by the appropriate, District Department of Education. The exam form included the final grades from subjects taken in the seventh and the eight grades, as well as, the final colloquium exam, and written exam grades, that would eventually amount to the final result of the entire exam. The subjects realised in the seventh grade were: Religion, Polish, Latin, Greek, classical culture,

\textsuperscript{54} PAWLAK, M., op. cit., p. 160.

\textsuperscript{55} The Records of the Seminary in Włocławek, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary, the Statute of the Pius X Private Middle School for Males, ADW.

\textsuperscript{56} Ibidem.
French, history with studies on contemporary Poland, mathematics, and physics combined with chemistry. Eighth grade included the same subjects, with the exception of the mathematics course. After 1929, the curriculum of seventh and eighth grades was expanded by German, singing and gymnastics. During the 1934–1938 period, the classical culture subject was removed, and hygienics classes were introduced.

The quality of education of the students of the Small Seminary in the interwar period, was evaluated as mediocre, and, in comparison, lower than the quality of education of the students of the Jan Długosz Middle School in Włocławek. In the reports on the accomplishments of the establishment, one may find information, that only 10–20% of the students, would attend further education in the Higher Seminary. The remaining individuals would attend secular studies, or join the military. The statistics conducted in 1929–1938 demonstrate the high percentage of passed high school exams (table 1).

During the first years after World War II, the educational process of the students of the Minor Seminary in Włocławek was conducted by organisational and didactic means of the Rev. Jan Długosz High School. Among the high school exam themes, we may find

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57 The Records of the Jan Długosz Middle School and High School, sign. AGJDług, no. 54; the 1926/1927–1937/1938 high school exam protocols, ADW.

58 Ibidem.

59 PAWLAK, M., op. cit., p. 160.

60 The Records of the Seminary in Włocławek, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary, ADW.

61 Ibidem. In 1908, 132 students were recorded, with only 46 being recorded in 1938.

62 PAWLAK, M., op. cit., p. 160.
the following: The history of the development of the particular literary genres; The representatives of sentimentalism in the 18th century; Vilnius as a centre of cultural and literary life in the 19th century; Journalist activity of Andrzej Frycz-Modrzewski; Peasants in Polish literature; Literary works dedicated to the fate of the peasant in the 15th, 16th and the 17th centuries; The Polish prints and books; A. Asnyk – the poet of a breakthrough time; Political writers of the Stanisław August Poniatowski period.

During the 1960s, the humanities-oriented didactic curriculum was realised, with the prevalent teaching of Polish, consisting of four courses designed for four years of the educational process. Each phase was given detailed aims of educational work, which assumed imparting the increasingly complex knowledge regarding Polish, including grammar, history of literature, and the contemporary literary life. As the didactic level of the Minor Seminary in Włocławek was comparable to the high school of the time, the Polish curriculum was adjusted to four years in a high school establishment, based on the grounds of a seven-grade primary school. Seven hours a week were dedicated to the first and second courses, amounting to 190 hours of time during the entire school year, including: basic reading, with information and exercises in writing, speaking, and middle zone letters; the contemporary literary life, and supplementary literature; the study of language; refresher exercises, and perpetuating the habit proper, aesthetic writing. The third course would take five hours weekly, i.e. 160 hours during the entire school year, in the ninth grade of the existing high school. The structure of the aforementioned courses was as follows: history of literature; basic reading, and speaking and writing exercises, contemporary literary life; contemporary supplementary literature; the study of language; refresher exercises. The fourth course was planned for six hours weekly, amounting to a total of 174 class hours in a school year. However, the curriculum was initiated already during the third year of high school education, i.e. in the tenth grade of high school, one hour a week. Therefore, in the eleventh grade, the Polish courses would take five hours weekly. The fourth course was divided as follows: history of literature; basic reading and speaking, and writing exercises; contemporary literary life; contemporary supplementary literature; study of language and dialect; class exercises and dictations, with discussing errors; historical and literary synthesis.

Additionally, after World War II, within the framework of objective didactics, the following forms of exams were held: middle-term, repeat, post-vacation, promotion, and entry exams. This way of evaluation and verification was to increase the level of teaching, and of the knowledge, and skills of the students. Recreating the 1970s’ and the 1980s’ curriculum from the Minor Seminar in Wrocławek is a difficult and complex process. The

63 The Records of the Jan Długosz Middle School and High School, sign. AGJDług, no. 53; The Records of the Pius X High School, and the Jan Długosz Middle School from the 1945–1949 period, ADW.

64 MAZGLEWSKI, A., op. cit., p. 188.

65 The Records of the Minor Seminary in the postwar period, sign. ANSDWL, no. 15/17/18; written and oral promotion exam on Polish, ADW.

66 The Records of the Minor Seminary in the postwar period, sign. ANSDWL, no. 15–20; written and oral promotion exam on Polish, ADW.
history of the establishment (as I had already mentioned), during this period, were complicated, and the educational and upbringing activities, were practically reduced to informal actions.

In the article, I have not conducted a detailed analysis of the issue related to the life of the school. In the records of the Minor Seminary in Włocławek, archived in units regarding the functioning of the establishment before and after World War 2, we can identify individual information on the subject. It seems, that the documentation may be preserved in the archives regarding the Seminary in Włocławek. However, it is unmarked, finding the particular sources requires possessing each file independently of its archive description. Therefore, it is the aim of my future studies regarding the functioning of the described establishment.

On the basis of the preserved budget records from the 1932–1939 period, one may state, that the school’s students participated in summer camps. They were financed from the students’ fees, as well as, from other assets gathered in a given school year. The students of the Minor Seminary were also taking care of the Diocese Museum in Włocławek. The first pieces in the Museum’s collection were introduced by brothers Stanisław and Zenon Chodyńscy, who, since 1870, had begun to gather sources for scientific purposes. Until World War II, the seminary museum acquired i.a. old coins, medals, seals, and signatures of famous individuals, pieces of old vestments and church embroideries, relief pieces, altar triptychs, prints and paintings, an oil painting of rev. Skarga, as well as, photos of landscapes and persons67.

Religious upbringing

During the first years of the functioning of the Minor Seminary in Włocławek, the primary aim of the formation of the youth was to develop their vocation features. The primary principle was to maintain and strengthen the faith in God, and to follow the example of Jesus Christ68. The students were educated morally, spiritually and intellectually to fulfil priestly service. They were shaped for virtuous life, filled with love for the fellow man. Simultaneously, they were educated on the significance of religious practices in the life of every person. Through spiritual guidance, the students would discover Jesus Christ in themselves, according to the principle – “I live, not me any more, Christ lives in me”69. The Father Divine was responsible for the spiritual shaping. He supervised all spiritual exercise and religious organisations that operated in the vicinity of the seminary. He was also the director and the counsellor in all things related to conscience. The students would address him regarding directions and advice in terms of moral life.

67 Historia Muzeum Diecezjalnego we Włocławku, available: http://muzeum.diecezja.wloclawek.pl/historia/ (access: 10.05.2019).
68 ADAMCZYK, J., op. cit., p. 24.
69 Collegium Leoninum in Wejherowo, sign. CLW/14; The Instruction for Minor Seminaries of the Gniezno Archdiocese, ADP.
The prefect would aid him in working on the obedience of the youth. Additionally, his tasks were: to arrange the daily routine, and to maintain that it is observed; the control over scholarly work of the students and the seminary staff.

After 1918, the Polish Christian pedagogy developed significantly, defining new directions of action within the framework of the formation of children and youth. The very principle of the functioning of minor seminaries had not changed. However, within the framework of spiritual development, postulates manifested by Polish Catholic pedagogy were introduced. The same phenomenon appeared in the Minor Seminary in Włocławek. The primary aim of Catholic pedagogy was physical and spiritual education of children and youth. Within the comprehensive formation of man, God as the highest value, and without him, the efficient educational process could not be performed. The actions of each man were directed at achieving felicity, i.e. salvation. The student had to make decisions based on a defined hierarchy of aims, i.e. that which was more important, closer or more distant. Through such spiritual and physical hardening of man, he was led to choose a vocation, a profession in accordance to his capabilities and skill. The aim was to create a healthy society, where each person is playing a fitting role. Own, individual premises, were subjected to the good of the nation. This way, this peculiar patriotic education, was focused on building a society that would be useful to the state. The state that, in a time of postwar reality, needed support from the young, in their versatile education. A young citizen – a patriot, according to Karol Górski, was characterised by the objective attitude towards self and to other men, the respect for life and for fellow citizens, gratitude, veracity, and the sense of duty. It was a useful man who followed the principle: do unto others, what you would like to be done unto you, but the other should be every single one, not the one closest to you.

The Włocławek Curia, and school authorities found, that the civil education aims must be accomplished by compulsory placement of the alumni in the hall of residence. The hall of residence allowed to: introduce an arbitrary daily routine; control the scholarly and spiritual accomplishments of the students, and protect them from the baneful side of

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70 Ibidem.

71 LISOWSKA, K., „Pedagogika chrześcijańska podstawą działalności wychowawczo-edukacyjnej szkół katolickich u progu niepodległości Polski w opinii przyszłych pedagogów”, Zeszyty Naukowe Ostrołęckiego Towarzystwa Naukowego 2018, no. 32, p. 64.

72 Ibidem.

73 Ibidem, p. 165.

74 Ibidem. Here, the nation should be perceived as the Kingdom of God on Earth, however, existing within the structural boundaries of a political state.

75 Ibidem, p. 165.

76 KARPOWICZ, S., Pisma pedagogiczne, Wrocław 1965, p. 86.

77 The Records of the Seminary in Włocławek, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary ADW.
the outside world. Additionally, it provided them with a hint of family life, with the God the Father as the central figure.

During the first half of the 20th century, the life of the students of the Minor Seminary in Włocławek was based on functioning within a well organised internal community with a hierarchic structure, an arbitrary daily routine, properly selected interests, as well as, fun and games. A universal belief was prevalent among the staff, about the complete direction of the students towards becoming future priests. The accomplishment of the task required a proper formation process, where the mind of a young man had to be cleansed from all sorts of temptation and impure thought. The students were engaged in salutary matters, i.e. study, prayer, physical exercise, and seminary functions. The functions were fulfilled in turn, during a time defined in the instruction78. The functions included, e.g.: commandant, master of ceremonies, vestryman, keeper79, sportsman, shopkeeper, leader, postal worker, altarist, sexton, prefect, usher, hygienist80, toller, reader, deacon81, and infirmarian82.

Prayer was the indispensable part of the day, as it began and ended it. Moreover, by commuting with God, impure, immoral thoughts were cleansed, and one could bring himself to the Kingdom of Christ, in own internal deliberations. The students prayed the Rosary every day, and performed Eucharistic adoration. They also participated in church services: October, May, and June; in the Stations of the Cross during the Fast, in monthly days of intentness and retreat. They participated in the Sacrament of Penance at least once a month, and would receive the Holy Communion as often as possible. The internal reflection introduced by means of prayer, was to be strengthened by silence, which was mandatory during: quiet hours, private study, dinner and supper during public reading, during the monthly days of intentness and retreat83. The daily communion with God, spiritual and moral deliberations, and lack of empty conversation, were a specific guarantee of the virtuous internal life of the students.

During the first half of the 20th century, at the Minor Seminary in Włocławek, a special Residence Hall Educational Council functioned, and developed individual educational curricula under the supervision of the principal. In order to shape the students, both natural and supernatural factors were considered84. Simultaneously, the school authorities claimed, that by allowing impecunious youth, the access to the process of education, they influence the “influx of healthy, rural element, to the circles of intellectuals”. Therefore,

78 Collegium Leoninum in Wejherowo, sign. CLW/14; The Instruction for the Minor Seminaries of the Gniezno Archdiocese, ADP.

79 He took care of house appliances.

80 He cleaned the toilet facilities and baths; usually more than one person fulfilled the role.

81 He kept the refectory in order.

82 He aided the ill colleagues; he reported the sick to the staff.

83 Collegium Leoninum in Wejherow, sign. CLW/14; The Instruction for Minor Seminaries in the Gniezno Archdiocese, ADP.

84 The Records of the Seminary in Włocławek, Series 2, sign. 30 (A. Sem 3); the sources for the exposition dedicated to the Seminary, The Statute of the Pius X Private Middle School for Males, ADW.
the Minor Seminary was socially beneficial, for the formation of the future intelligentsia, and the pro-Polish citizen – a patriot.

The internal situation of the Minor Seminary had changed after the Second Vatican Council (1962–1965), when, in the sphere of spiritual educations, decrees were issued: *Optatam totius* and *Ratio fundamentalis*. From that moment, the process of education and upbringing, was conducted in a reality of an educational community. The pedagogical activities had been directed towards the strong religious formation of candidates with proper spiritual guidance. The family had become the foundation for the increasing faith. The decrees mentioned above, contributed to the change of methods and forms of teaching. They emphasised on the need for the development of the youth in accordance with the principles of healthy psychology and pedagogy. Teaching in the minor seminary was no longer preliminary education for the Higher Seminary. The school had become a place which confirmed the need for vocation or taking a path of secular evangelism. The final aims and tasks of the minor seminaries were constituted in the Canon Law, in 1983\(^5\).

The issue or religious education in the Minor Seminary in Włocławek, presented in the part of the article is but a piece of studies in this field. Due to extensive source material, it requires a separate scholarly dissertation.

**Final Conclusions**

The Minor Seminary in Włocławek is an example of a formation and an educational institution, simultaneously subjected to the Church and the state system. The organisational activities, and the educational process of the establishment, were conducted in a social, political, and state reality. During the entire time of its activity, the school was dependent on authorities: Russian, Polish, and German. However, it gathered the youth of Polish origin with slight connotations of other nationalities, of Roman-Catholic religion.

The history of the Seminary is but a part of the studies regarding private schooling at the middle school and high school level, as conducted in the 20th century Poland. They are also an assumption for further inquiries regarding the organisational and educational aspect of the Minor Seminary in Włocławek, the Church schooling in the Włocławek diocese, and primarily, the Minor Seminaries in the 20th century Poland.

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\(^5\) SELEJDAK, R., *Konceptja niszych seminariow duchownych w swietle dekretu soborowego Optatam totius i kosciełnego nauczania posobowego*, in: *Nisze Seminarium Duchowne w misji Kościała*, ed. J. BIELECKI, Częstochowa 2017, pp. 47–72.
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