

**CHRISTIAN UPBRINGING IN PIARIST SCHOOLS
AT THE TIME OF THE GRAND DUCHY OF WARSAW
AND THE POLISH KINGDOM (1807–1809)**

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V době pruské anexe získali piaristé šest středních škol. Na konci 19. století povstala piaristická škola na území Kongresovky z ruin a funguje dle tradice do dnešních dnů.

Klíčová slova: Křesťanská výchova; piaristické školy; Varšavské velkovévodství

After peace was concluded in July 1807, the Grand Duchy of Warsaw was formed from the lands of the second and the third Prussian annexation running into 104 thousand km² and about 2.5 million inhabitants¹. On this not large territory Piarists owned six high schools: 2 in Warsaw (Collegium Regium, also called Collegium Vetus, and Collegium Nobilium, also called the Piarist Boarding School or Żoliborski Boarding School), one in Łowicz – Warsaw department; one in Rydyżń – Poznań department, in Wieluń and Piotrków Trybunalski – Kaliski department. The formation of the Grand Duchy of Warsaw ameliorated the deteriorating situation of Piarist schools under the rule of Prussia. The reason why this happened was the politics of the Prussian government, which confiscated landed estates and some buildings from which the order made a profit, it did not pay retirements, made it difficult for people to be admitted to the novitiate, closed schools (Szczuczyn), restricted the freedom of the order which guaranteed canon law and intensified the Germanistic politics. Those actions were undoubtedly intended for the realization of the already existing plan of abolishing Piarist schools in Prussian annexation². The defeat of Napoleon by Prussia and the formation of the Duchy preserved Piarists from annulment. Such misfortune happened to orders and their estates which remained on the lands of Prussian annexation³.

The education of the Grand Duchy of Warsaw was under the protection of the Education Room, which had been brought into existence by the decree of the Ruling Committee before peace had been concluded in Tilsit (26th of January 1807)⁴. This institution attempted to continue the traditions of the National Education Committee, while for Polish education its members became people of merit. Heading the Committee was Stanisław Kostka Potocki, and his close co-workers included, among others, Stanisław Staszic, Samuel Bogumił Linde, also Piarist Onufry Kopczyński. These were all the members of the former Eforat, formed by the Prussians to supervise the Warsaw High School, formed in 1804 (as regards teaching, administrative and financial supervision). A year later, the Prussian authorities gave Eforat the supreme control over all of Warsaw education. The first task for the new education authorities was the Polonizing of schools, earlier exposed to Germanization. It intensified especially after Fryderyk Wilhelm III had assumed authority over the Prussian throne. And so did the Piarists,

¹ GRODZISKI, S.: *Polska w czasach przelomu (1764–1815)* in: *Wielka Historia Polski*, t. 6, Kraków 1999, p. 246.

² BORKOWSKA, W.: *Losy pijarów w czasie pierwszej okupacji pruskiej 1793–1806*. *Nasza Przeszłość*, t. 15, 1962, pp. 257–283; TRUCHIM, S.: *Rola pijarów w rozwoju szkolnictwa Księstwa Warszawskiego*. *Zeszyty Naukowe Uniwersytetu Łódzkiego. Nauki Humanistyczno-Społeczne*, Ser. I, t. 7, 1957, p. 150.

³ KŁOCZOWSKI, J.: *Dzieje chrześcijaństwa polskiego*. Warszawa 2000, p. 235.

⁴ GOCLON, J. A.: *Polska na królu pruskim zdobyta. Ustrój, administracja i sądownictwo doby Komisji Rządzącej w 1807 roku*. Wrocław 2002, p. 110.

who conformed to the authorities of the Grand Duchy of Warsaw in times of the National Education Committee.

In 1809, as a result of the expansion of the Grand Duchy of Warsaw, there were more Piarist collegiums: in Cracow (there were not any high schools), Radom, Chełm, Łuków, Opole Lubelskie. Later Piarists won back the Collegium in Góra Kalwaria, and in 1820/21 they opened a school in Włocławek⁵.

At the time of the Grand Duchy of Warsaw and the Polish Kingdom, the number of Piarist schools changed, both in terms of numbers and structure, for instance a school in Rydzyn, after the Viennese Congress, was located in the Grand Duchy of Poznań and after the downfall of the schools in Chełm (stopped functioning in 1823), the promotion of schools in Łuków and Radom (1817) and in Piotrków (1827) and the schools were stripped of their rank as provincial schools. They were an essential part of the education and they educated a good number of students. In 1820 Piarists controlled 4 provincial schools out of 11 (2 in Warsaw – Collegium Vetus and Żoliborski Boarding School, Łuków and Radom), controlled 6 departmental schools out of 14 (Chełm, Łowicz, Opole Lubelskie, Wieluń, Włocławek and Piotrków), and 3 subdepartmental schools out of 1 in Góra Kalwaria. At that time, they had also been teaching about 45% of students in provincial schools and about 30% in departmental schools⁶. Piarist schools represented a high level teaching, had a reputation for patriotic education of school children and they resulted in a massive increase in children at schools.

The years 1817–1830 saw a massive increase in the number of school children at all Piarist schools, by about 60%. In 1830, including both provincial and departmental schools, Piarists were teaching 29,1% of students in the Polish Kingdom, and students had been taught by 30,8% of teachers⁷.

Until the abolition of order schools in 1832, the time of the Grand Duchy of Warsaw and the Polish Kingdom was the time when the Piarist education played an important social role for the last time. They made a major contribution to forming the education system of the Grand Duchy of Warsaw and the Polish Kingdom by working with the authorities and carrying out their own projects, their institutions were the essential parts of the whole education system of the Grand Duchy of Warsaw and the Polish Kingdom. They propagated a modern European pedagogic thought and contributed to the development of both Polish pedagogic and didactic thought. Everything occurred at a very difficult time for the order, when Piarist schools had both financial and local problems (as a result of military operations, some of the buildings were destroyed, some others were occupied by the army).

The time of the Grand Duchy of Warsaw was especially the time of both considerable pedagogic effort and organizational effort. It was necessary to provide financial funds, in many cases also to redecorate schools. Finally, to prepare new teaching programs, because the high school education authorities, considered to be Piarists' domain, did not provide them till the year-round school 1812/13. Such problems also concerned schools which were a part of the Grand Duchy in 1809, they had a shorter time for changing the teaching, and when they had finally accustomed to the new situation, a reformation came in 1812 and again were forced to change the teaching program.

The education of the Grand Duchy of Warsaw was under the protection of the House of Public Education. Piarists deferred to the education authorities of the Grand Duchy of Warsaw.

⁵ PITALA, SchP, A.: *Przyczynki do dziejów polskiej prowincji pijarów 1642–1992*. Kraków 1993, pp. 135–136.

⁶ AUSZ, M.: *Szkoły pijarskie na Lubelszczyźnie*. Lublin 2006, pp. 115–120.

⁷ JABŁOŃSKA-DEPTUŁA, E.: *Przystosowanie i opór. Zakony męskie w Królestwie Kongresowym*. Warszawa 1983, pp. 156.

School curriculum (provincial)

Class	YEAR 1812							YEAR 1819							YEAR 1822						
	I	II	III	IV	V	VI	Sum	I	II	II I	I V	V	V I	Sum	I	II	II I	I V	V	V I	Sum
Religion	1	1	1	1	1	1	6	2	2	2	1	1	1	9	2	2	2	2	2	2	12
Mora land social science	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	1	1	1	1	6
Polish language	4	3	2	2	2	2	15	6	3	2	2	2	2	17	6	6	4	3	3	3	25
Latin	4	4	5	6	9	9	37	8	5	5	8	9	9	44	6	6	5	6	7	7	37
German language	3	3	3	3	-	-	12	-	2	3	3	2	2	12	-	-	3	3	2	2	10
French language	5	4	4	5	5	5	28	-	4	4	4	4	4	20	-	-	3	3	3	3	12
Greek language	Optional						-	-	-	-	2	2	2	6	-	-	-	3	3	3	9
Geography	1	2	2	1	-	-	6	3	2	2	1	1	1	10	2	2	2	1	1	1	9
General history	2	3	3	3	3	4	18	-	2	3	3	3	4	15	2	3	3	3	3	3	17
Law	-	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Logic	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Trigonometry, arithmetic, algebra, geometry	4	4	4	4	4	4	24	4	4	4	4	4	4	24	4	4	4	4	4	4	24
Natural history, physics, chemistry	2	3	4	4	5	4	22	2	3	3	3	4	3	18	3	3	3	3	3	3	18
Calligraphy	4	3	2	1	-	-	10	5	3	2	1	-	-	11	4	3	-	-	-	-	7
Drawing	2	2	2	2	2	2	12	2	2	2	In free time.			6	2	2	2	-	-	-	6
Altogether	32	32	32	32	32	32	192	3	3	3	32	3	32	192	3	3	3	3	3	3	192
								2	2	2		2			2	2	2	2	2	2	

Source: *Wewnętrzne urządzenie szkół departamentowych*. Warszawa 1812, p. 72; *Wewnętrzne urządzenie szkół wojewódzkich*. Warszawa 1820, p. 127. *Rys ogólnego Planu Edukacji Publicznej w Królestwie Polskiem*. Warszawa 1830, p. 28–29.

A year after the Austrians had left, in 1810 it was stated that the condition of both teaching and learning in Piarist schools was satisfactory. Within a year the schools had become Polish with regard to the spirit and the content, restored to education according to the act of the National Education Committee. The main task was to execute a new teaching program. The education authorities of the Grand Duchy have not formulated the basic principles of high schools' functioning yet. In 1808 Warsaw Piarists, wishing to regulate this condition, published their own *Urządzenie tymczasowe szkół pijarskich*. The school was supposed to be made up of seven classes: a preparatory class and classes 1–6. Apart from general provisions, it included a teaching program with detailed content and methodological instructions. It also contained the following subjects: Polish, German, French, Latin, Greek, general history, geography, natural history, technology, physics, arithmetic, geometry, literature, pronunciation, moral science, religion, health science, development of intellect and physical education. When it came to German, there was a statement that its teaching is necessary due to German's connections with Saxony. When it came to teaching, teachers should use a catechismal, Socratic and akroamatical method. The first one was recommended for teaching religion, history, geography, natural history, grammar and national law, the second one – arithmetic, algebra, geometry and moral science, the third one could be widely used for all subjects⁸. The issue of teaching religion was discussed at the very end. It was also exhaustively examined. The Christian upbringing was supposed to find fulfillment in religion and partly in moral science. Both subjects were lectured in all classes. According to this document, in the initial class students were to become familiar with examples from the Holy Bible. There was a similar situation in programs designed by the education authorities of the Grand Duchy of Warsaw and the Polish Kingdom, to the will of which the Piarists were bent and the science was accomplished according to these rules. Religion was excluded from the school curriculum and discussed at the very end. The situation altered after Stanisław Kostka Potocki's dismissal. The period of minister Stanisław Grabowski, who was a great conservative and loyalist, began. At that time religion was restored to the leading place, the number of hours was increased and moral science as well as social science was added.

In this way, studying religion was performed at school in Chełm (departmental – 4 classes). The first class – issues concerning the first part of *Katechizm historyczny mniejszy*⁹ were discussed. In the second class – the first part of *Katechizm* was finished. In the third class – the first part of *Katechizm historyczny większy*¹⁰ and students were to become familiar with the life of Jesus Christ¹¹.

In Łuków (until 1817 departmental – 4 classes, from 1817 provincial – 6 classes). In the first class students were taught religion from the first part of *Katechizm historyczny mniejszy* and the history of people of God was taught.

In the second class students used the second part of *Katechizm historyczny mniejszy*. There was a reading about the history of the Ancient Israelites. When it came to social science, a teacher explained the following issues: patience, humanity, gratitude, enduring human flaws, harmony and peace, discipline, bad examples, conscience, respecting of faith.

In the third class students used the first part of *Katechizm historyczny mniejszy*, in addition to this, there was a reading about the life of Jesus Christ. Students learned from social science about leading a life of virtue and offences against it.

⁸ *Urządzenie tymczasowe szkół pijarskich*. Warszawa 1808, pp. 2–23.

⁹ FLEURY, C. (Szymon BIELSKI, SchP, translation): *Katechizm historyczny mniejszy, zawierający historię świętą i naukę chrześcijańską*. Warszawa 1812.

¹⁰ FLEURY, C. (Szymon BIELSKI, SchP, translation): *Katechizm historyczny większy, zawierający historię świętą i naukę chrześcijańską*. Warszawa 1817.

¹¹ AUSZ, M.: *Szkoły*, p. 128.

School curriculum (departmental)

Subject	YEAR 1812					YEAR 1819					YEAR 1822				
	cl. el.	I cl.	II cl.	III cl.	Sum	I cl.	II cl.	III cl.	IV cl.	Sum	I cl.	II cl.	III cl.	IV cl.	Sum
Religion	3	1	1	1	6	2	2	2	1	7	2	2	2	2	8
Moral and social science	-	-	-	-	-	-	-	-	-	-	1	1	1	1	4
Polish language	5	4	2	2	13	6	2	2	2	12	6	5	4	4	19
Latin language	-	3	3	3	9	8	4	5	3	20	4	4	4	4	16
German language	-	2	2	2	6	-	3	3	3	9	-	2	3	3	8
French language	-	2	2	2	6	-	4	4	4	12	-	-	-	-	-
Greek language	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Geography	-	1	2	2	5	3	2	2	1	8	2	2	2	2	8
General history	-	2	3	3	8	-	2	3	4	9	2	2	3	4	11
National constitution		-	-	1	1	-	-	-	-	-	-	-	-	-	-
Trigonometry, arithmetic, algebra, geometry	6	4	4	4	18	4	4	4	4	16	5	5	5	5	20
Natural history, physics, chemistry, technology	-	2	4	6	12	4	4	3	7	18	4	4	4	5	17
Calligraphy	6	5	3	-	14	3	3	2	1	9	4	3	2	-	9
Drawing	-	2	2	2	6	2	2	2	2	8	2	2	2	2	8
Altogether	20	28	28	28	104	32	32	32	32	128	32	32	32	32	128

Source: *Wewnętrzne urządzenie szkół wydziałowych*. Warszawa 1812, pp. 105–106; *Wewnętrzne urządzenie szkół wydziałowych*. Warszawa 1820, p. 106; *Rys ogólnego Planu Edukacji Publicznej w Królestwie Polskiem*. Warszawa 1830, p. 28–29.

In the fourth class, religion was taught from the second part of *Katechizm historyczny większy*. The ancient Christian traditions were discussed.

That is why it is worth showing at least one detailed discussion on the principles of teaching after 1819. The program implemented during the first year of the functioning of the new *Device*, that is in school year 1820/21, was held up as an example of the principles of teaching. In the

first class students were taught faith, sacraments, the Ten Commandments, merciful deeds etc. Students also studied the first part of *Katechizm historyczny mniejszy*, whereas from the book *Christian and moral teaching* 7 paragraphs concerning customs and traditions were examined. In the second class, the second part of *Katechizm historyczny mniejszy* was discussed, there was a reading from the Old Testament, and other 8 paragraphs concerning customs and traditions. In the third class the whole catechism was revised, the first part of *Katechizm historyczny większy* was examined and students also studied the traditions of the Israelites. In the fourth class, from the second part of the *Katechizm*, the teacher lectured on faith, hope and love, the Apostles, taught the Lord's prayer and the Ten Commandments. Attention was also paid to the traditions from chapters I and II, generally from chapters III and IV. In the fifth class, also from the second part of *Katechizm* students were taught the Seven Sacraments, the New Testament was discussed (4 Evangelists), sermons were read. In the sixth class, from the New Testament students read the Acts of the Apostles, Apostolic letters and sermons, teachers also drew students' attention to "preach pronunciation"¹².

Naturally, essential elements of Christian education were obligatory, for instance Christmas Masses as well as services for different types of occasions. In the Piarists' view, religion and Christian obligations and duties should be approached with the utmost care, respect, faith, trustingly, love for God and appropriate body arrangement. That is: students during morning and evening prayer, while receiving the sacrament of penance had to kneel in rows with folded hands. On entering and leaving the church, they had to kneel down and worship. They received the Holy Communion in a row of six¹³.

To sum up this period, it was a time when the Piarists had a profound impact on the shape of the Polish educational system through participation in government and the number of schools. There were many eminent persons in their team who were very popular in society. The reforms of Stanisław Konarski and his contribution to the reconstruction of Polish education in 18th century won great popularity in Polish society which has not expired even today. The Piarists also made a major contribution to the development of Polish pedagogical thought in the first half of the 19th century. Apart from the aforementioned services, Wojciech Szwejkowski (1773–1838) published a book, called *Remarks on Polish high schools in comparison with German ones*. Warsaw 1808. This work was of great cognitive value, apart from comparing the Polish education to the German one, Szwejkowski presented his pedagogical approaches. He also expressed his opinion about teaching methods, he postulated greater interest in teachers' working conditions because ignoring them had a negative influence not only on this particular profession group but also on the education as a whole. This Piarist schools' alumnus, and then a professor in Drohiczyn, Szczuczyn, Łomża and Warsaw, was secularized and became a secular priest. He continued his work in the field of education, firstly as a Warsaw High School professor and from 1816 as a Warsaw University organizer, where he served as a president and a director in the Faculty of Philology until 1831.

Similarly to Jędrzej Śniadecki, the Piarist Franciszek Siarczyński (1758–1829) also paid attention to the role of physical education in the education itself, he included his contemplations on this subject in a thesis published in 1829, called *Youth physical education and wrestling exercises*.

The aforementioned Edward Czarnecki (1774–1831), thanks to studying abroad and a trip to the best educational institutions in Germany, together with Szwejkowski and Jakub Falkowski got to know very well the contemporary trends in pedagogy (especially German ones) and

¹² *Ibidem*, p. 153.

¹³ KAMIENSKI, K.: *Opis historyczny Konwiktu Warszawskiego Księży Pijarów*. Z rękopisu do druku przygotował i przedmową opatrzył R. MAĆZYŃSKI. In: *Analecta. Studia i materiały z dziejów nauki*, 2004, vol. 2, p. 64.

became a faithful supporter of neohumanism in education. Subsequently he worked as a professor in a college in Łomża, from 1809 served as a president of Warsaw College, teaching at the same time the history of Polish literature in Warsaw High School. Czarnecki included his contemplations in a publication called *The discourse on qualities and dispositions in teachers' conditions*, first published as an introduction to August Herman Niemeyer's translated work – *The Basic Principles of Education and Instruction according to A. H. Niemeyer*, Warsaw 1808¹⁴.

It is also worth mentioning, even though it does not concern high schools, the role of Jakub Falkowski (1775–1848) – a pioneer in the teaching of the deaf children – a creator of the Institute for Deaf People in 1817, and an exPiarist Konstanty Wolski (1762–1810), discussed above, was one of the most outstanding educators of that time, converted to Protestantism, got married and worked as a teacher at Warsaw High School. He was also the creator of a reading primer (*Research on initial reading, writing and calculating*, Warsaw 1811), where he for the first time introduced the so-called phonetic method into the Polish education which eliminated reading letter by letter (the creator of this method was wrongly considered to be the German Stefany)¹⁵.

As a result, they were considered enlightened people, so they were not suspected of conservatism and religious intolerance. One of the finest Piarists of that time was Onufry Kopczyński. He wrote in *the Rights of Piarist students* that religion, morality, worthy behavior and diligence are the four main principles that lead to happiness¹⁶. These principles were naturally executed on the religious field, however, it was clear that in programs and students relationships the principles were not the current trends in education in Piarist schools. It was common that religion was taught by secular teachers, not by Piarists¹⁷.

Their schools had been primarily seen as centers that guaranteed a high level of both education and patriotic education, which was highly important at these difficult times for the Poles. The Piarists thought that bad religion and the wrong upbringing of students would cause Piarists schools trouble. At that time the Piarists attached great importance to the development of worthy views and ideals such as patriotic attitudes and tolerance. One of the Piarist high school students in Warsaw wrote: “*At school we were taught only the principles of Catholic religion, those who were not Catholics were allowed to leave the classroom. The school was very religious, but I do not recall any fact that would resemble ultramontanism*”¹⁸. As the above-mentioned Kopczyński wrote, a student of a Piarist school should gain religious knowledge in order not to be deluded and beguiled by non-believers. He or she should also love his or her religion, should not mock or persecute other religions. As a matter of fact, it was the reason for the attacks from conservative backgrounds and members of the Catholic clergy.

Another testimony to the important social role that Piarist education played are peoples' memories of that period. Reading memoirs in the time of the Grand Duchy of Warsaw and the Polish Kingdom we can often find reviews of Piarists and their schools. Writers often emphasized the merits of the Piarists and respect that society had for them, especially for the patriotism inculcated into the youth. It is worth quoting a few of those opinions. Stanisław Fiszer's wife, Wirydianna Fiszerowa wrote about the Piarists: “*Piarists are undoubtedly*

¹⁴ MOŹDZEŃ, S. I.: *Historia wychowania 1795–1918*. Kielce 2000, pp. 227–228.

¹⁵ *Ibidem*, p. 213.

¹⁶ KOPCZYŃSKI SchP, O.: *Prawa studentów piarskich*. Warszawa 1806, p. 2.

¹⁷ AUSZ, M.: *Szkoły*, p. 168.

¹⁸ SZOKALSKI, W. F.: *Wspomnienia z przeszłości 1819–1831*. Z rękopisu wydał i przedmową opatrzył A. Wrzosek. Wilno 1914, t. I, p. 57.

distinguished by their ardent patriotism, shared republican principles. Their devotion was free from superstition. Such rules were inculcated into students."¹⁹. Prot Lelewel, Joachim's brother, while recalling his studies, wrote in a similar way:" *Piarists, very enlightened people, had been trying to inculcate into the young people's minds the principles of honesty, respectability and devotion to homeland. [...] Piarists knew the position of the nation and prepared the youth for the predicted changes, and at the earliest opportunity made the youth think of the past, the present and the hope...*"²⁰. No wonder that Piarist schools were a threat to conquerors. Edward Czacki describes the czar Mikołaj I's unpleasant visit to that school, during which the ruler said that: "*vipers were being educated there*". It is also worth mentioning Rozalia Rzewuska's opinion about the Piarists. She had a reputation for loyalty and conservative values. She condemned Piarist schools for their patriotism and lack of proper religious education. In the author's opinion, this opinion is negative and it shows what role Piarist schools had played during the annexation. She wrote: "*I have met many Piarists; one of their monasteries was established by my family in a place where I used to live (Opole Lubelskie). Among them I encountered a few enlightened people, their behavior was appropriate but they lacked the sacred fire which the love of God kindles in pious hearts. A brilliant Kamiński (Kajetan Kamiński – Major Superior in years 1818–1825) was the only one who seemed to be the embodiment of pure spirit, moreover, he was too occupied with patriotic ideas and his patriotism and, like my daughter Kaliksta used to say, was merely a political provincialism that did not rise above general opinions. He, guided by compassion evoking the condition of poverty and misery, gained permission from Rome to pay annual salaries. It was prohibited by the first Order rule. In this way young princes having the authority for collecting government salaries became well-paid teachers, occupied with worldly possessions rather than internal ones. The permission given to novices to participate in university lectures was considered a great carelessness and it indeed inflicted pain on Piarists' morality. Their concentration was extinguished forever. Apart from this, Kamiński's excessive zeal resulted in the fact that he admitted, with alarming ease, unsuitable individuals to the Order who, in fact, expressed their desire to join the clergy. He said with naivety that the Piarists were the only citizens dressed in habits. He also believed that their patriotism represented virtues he found in his own heart, regularly practiced by himself. His fellow-citizens learned something quite different at university. Neglected their prayer and clerical duties. A good number of them changed their religion, married wrong women. Those who joined the clergy in order to earn for life, propagated revolutionary ideas and maintained false doctrines which pushed short-sighted people to reprehensible conspiracy*"²¹.

Unfortunately, the collapse of the November Uprising marked the end of the Piarist education. The Piarists paid for their involvement in education among students who actively participated in battles, worked in departments of health or helped to construct fortifications. During the November Uprising 20 students of Piarist schools received orders of merit, nearly half of the Polish army were graduates of Piarist schools. It did not escape the attention of the czar authorities', who decided to punish the Piarists. At the beginning of 1832, as a result of repression, the czar formed a new committee to reorganize the system of education in the Polish Kingdom, constituted by Mikołaj Nowisilcow, who suggested that the Piarists be excluded from teaching young people until a reform of the education system was implemented. That was the czar's wish which had been introduced by Iwan Paskiewicz in an appeal to Strogonow 26 August

¹⁹ FISZEROWA, W.: *Dzieje moje własne i osób postronnych. Wiązanka spraw poważnych, ciekawych i błahych*. Warszawa 1998, p. 166.

²⁰ LELEWEL, P.: *Pamiętnik i dziariusz domu naszego*. Wrocław–Warszawa–Kraków 1966, p. 73.

²¹ RZEWUSKA, R.: *Memoires de la comtesse Rosalie Rzewuska (1788–1865)*, t. 1, Rome 1939, pp. 522–523.

1832 [...] “*the czar’s wish is that the Order of Piarists be excluded from teaching the youth*”²². At the end of the 19th century, on Austrian territory Piarist schools arose from the ruins and function to this day, continuing the beautiful tradition, however, because of their negligible number they cannot function as they used to in the past.

Shrnutí

Křesťanská výchova v piaristických školách ve velkovévodství Varšavském a království Polském (1807–1809)

Za pruské anexe získali piaristé šest středních škol. Na konci 19. století povstala piaristická škola na území Kongresovky z ruin a funguje dle tradice do dnešních dnů.

²² KUCHARZEWSKI, J.: *Epoka paskiewiczowska. Losy oświaty*. Warszawa–Kraków 1914, s. 119.