

## **Teachers of the Jesuit School in Chyrów as represented in diarist literature**

**Abstract:** For 53 years, the Jesuit School in Chyrów (The Educational Academy of the Jesuit Fathers in Chyrów) would hire a total of 353 teachers. Many of them worked in the school in Chyrów for many years, some even 30. They would gain work experience there, but mostly committed to educating young generations. The figure of a teacher is part of the school life, just the student community is. Those of the teachers who pursued their profession with passion, rather than just teaching, and were role models, were memorized most effectively. They have been described in the pages of diaries, memoirs and autobiographies.

The present research aims to characterize the teachers of the school in Chyrów based on students' diarist records. Diaristic sources allow us to discover school life unavailable in any other materials. They reveal the world directly witnessed by the authors and thus can provide the fundamental material for the biographical research on the memoirists as well as the people described by them. Therefore, they make it possible to represent the community of Chyrów teachers as covered in memoirs.

**Keywords:** Zakład Naukowo-Wychowawczy Ojców Jezuitów w Chyrowie, Jesuit School in Chyrów, memoirs, teacher, student memories, ego-documents.

### **Introduction**

The school in Chyrów was established by Jesuits since they had been unable to further develop the boarding school based in Tarnopol and pursue their educational mission there. The decision to move the boarding school and open a school in Chyrów was made in 1883, and in 1886 the first groups of students moved there from Tarnopol<sup>1</sup>. An important event in the history of the school was its being awarded public rights in 1890. In the view of Jan Niemiec, that fact paved “the way to claim similar rights in other schools of this kind” in

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<sup>1</sup> L. GRZEBIEN, B. TOPIJ-STEMPIŃSKA, *Konwikt szlachecki w Tarnopolu 1856-1886. Słownik wychowanków*, Kraków 2016, p. 9.

Galicia<sup>2</sup>. The Jesuit School in Chyrów, or, to put it more precisely, the Jesuits' Scientific and Educational School in Chyrów, was, in the scholars' view, 'one of a kind', "and the high requirements faced by the teaching staff drove the high level of education"<sup>3</sup>. With the perfect organization of the teaching and educational process, the school in Chyrów performed better than other Galician high schools and it "went down in history as one of the best-organized high schools, both in terms of the facilities at hand and the alumni of the school, with distinguished contributions for the Nation and the Church"<sup>4</sup>. It shall be stressed that the subsequent generations would not know about the school if it was not for its graduates, who contributed to preserving the memory of the school. The graduates' memoirs and meetings make it possible for the school, the growth of which was put to a halt by the "winds of the great history," to live on in the history and social memory. The use of memoirs may be essential, especially because no or scarcely any official documents have survived. In addition, memoirs are essential in reconstructing the image of the school, or at least the part of it that concerns the unofficial side of school life. As argued by Antoni Knot, memoirs reveal what "can hardly be found in official acts; they represent the school the way it really was. This is to mean its internal life and customs, the school atmosphere, teaching methods, the profiles and types of teachers, young people's interests and ideals"<sup>5</sup>. This belief is reflected in autobiographical sources of Chyrów graduates. The image of the school as remembered by the students usually consists of the memories regarding the location of the school, teaching and educational methods, friendly relationships, and teacher characterization<sup>6</sup>.

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<sup>2</sup> J. NIEMIEC, *Zakład Naukowo-Wychowawczy Ojców Jezuitów w Chyrowie 1886-1939*, Rzeszów – Kraków, 1998, p. 13.

<sup>3</sup> A.P. BIEŚ, E. DYBOWSKA, L. GRZEBIEŃ, *Pedagogia jezuitów (ignacjańska)*, [Towarzystwa jezuosowego], [in:] *Pedagogie katolickich zgromadzeń zakonnych. Historia i współczesność*, vol. 1, ed. J. KOSTKIEWICZ, Kraków 2012, p. 83.

<sup>4</sup> *Od Wydawcy*, [in:] *Chyrowiaci*, ed. L. GRZEBIEŃ, Kraków 1990, p. 5; cf. J. NIEMIEC, *Zakład Naukowo-Wychowawczy Ojców Jezuitów w Chyrowie 1886-1939*, p. 13.

<sup>5</sup> A. KNOT, *Wstęp*, [in:] *Galiczyjskie wspomnienia szkolne*, ed. A. KNOT, Kraków 1955, p. XLVII. A. Knot's position is corroborated by the works: Cz. GALEK, *Szkoła i nauczyciel w II połowie XIX wieku na północno-wschodnich terenach Monarchii Austro-Węgierskiej w polskiej literaturze pamiętnikarskiej i beletrystycznej*, Zamość 2012; idem, *Obraz szkoły w II połowie XIX wieku w zaborze rosyjskim w świetle pamiętników i literatury pamiętnikarskiej*, Zamość 2015. Interesujące spojrzenie na wykorzystanie pamiętników do spojrzenia na środowisko nauczycielskie oczami ucznia przedstawił Tomasz Pudłocki, *Czy na pewno starzy? Obraz profesorów i nauczycieli szkół średnich Galicji drugiej połowy XIX i początku XX wieku w oczach ich uczniów*, [in:] *Ludzie starzy i starość na ziemiach polskich od XVIII do XXI wieku (na tle porównawczym)*, vol. 2., *Aspekty społeczno-kulturowe*, ed. A. JANIĄK-JASIŃSKA, K. SIERAKOWSKA, A. SZWARC, Warsaw 2016.

<sup>6</sup> E.J. KRYŃSKA, *Świadectwo wiernej służby: "Deo, Patriae, Amicitiae"*. *Gimnazjum oo. Jezuitów w Chyrowie*, [in:] *Edukacja a ewangelizacja w trzecim tysiącleciu*, ed. A. KRYŃSKI, Częstochowa 2002, pp. 111-125; B. TOPIJ-STEMPIŃSKA, *Pamięć o szkole w czasie zatrzymana. Wspomnienia Krzemienian z Chyrowiaków*, *Przegląd Historyczno-Oświatowy* 2017, No. 1-2, pp. 7-22.

## 1. Teacher at the Jesuit School in Chyrów

The schools run by the Jesuit Society hired mostly Jesuits. This was also the case with the school managed by Jesuits in the Austrian partition in the 19<sup>th</sup> century. A Jesuit working at the school had an educational background in the Humanities, philosophy and theology, which was the foundation for further studies or ministerial, scientific or vocational service. The educational curriculum for training prospective teachers also put aside some time to gain practical skills useful in school work. In addition, the supervisors “evaluated the work, interests and the skills of the best ones and advised them to pick specific university studies, often before they commenced their theological studies”<sup>7</sup>. However, the education gained during the many years of studies did not provide the Jesuits in Galicia with teaching qualifications; it merely allowed them to work as assistant teachers. Only the teacher examinations taken under the Austrian and then, after Poland regained its independence, Polish law, allowed the Jesuits to work as school teachers<sup>8</sup>. Enjoying public rights since 1890, not only did the Chyrów school have to demonstrate a teaching curriculum meeting valid legal regulations, but also hire a teaching staff with approved teaching qualifications<sup>9</sup>. Besides the qualifications permitting them to pursue the teaching career, teaching staff in Chyrów was required to show proper moral and religious attitude and religious devotion. In addition, the teachers had to meet the requirements arising from monastic schooling laws, e.g. carefully prepare for the classes and use proper teaching methods. Other requirements regarded the location, time and boundaries of the interaction between teachers and students<sup>10</sup>. Romana Wysoczańska argues that “teachers in Chyrów faced high intellectual and moral requirements” in Chyrów<sup>11</sup>. This concept of the role and tasks assigned to the teachers has stemmed from adopted schooling laws.

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<sup>7</sup> J. NIEMIEC, *Zakład Naukowo-Wychowawczy Ojców Jezuitów w Chyrowie 1886-1939*, op. cit., p. 117. An example is Romuald Koppens, who was first sent to study Philology at the Jagiellonian University, and then, upon graduation, pursued obligatory theological studies. J. ŁUKASZEWSKA-HABERKOWA, *Magister bonus Chyroviae. Romuald Koppens SJ (1865-1943)*, [in:] *Spółczesność, kultura, wychowanie w poglądach polskich jezuitów okresu II Rzeczypospolitej*, ed. S. CIEŚLAK, B. TOPIJ-STEMPIŃSKA, Kraków 2012, pp. 270 and 272.

<sup>8</sup> Cf. *Ustawy i rozporządzenia obowiązujące w galicyjskich szkołach średnich*, compiled by H. KOPIA, Lviv 1900. The situation of teachers after Poland had regained its independence has been discussed in: F. ARASZKIEWICZ, *Szkoła średnia ogólnokształcąca w Polsce w latach 1918-1932*, Warsaw 1972.

<sup>9</sup> The research conducted by Jan Niemiec shows that throughout lifetime of “the Jesuit School in Chyrów, the number of students per teacher was between 7 and 14, except for special cases [...]. In independent Poland, the number of teachers was generally constant and varied between 33 and 42.” J. NIEMIEC, *Zakład Naukowo-Wychowawczy Ojców Jezuitów w Chyrowie 1886-1939*, p. 112.

<sup>10</sup> Cf. *Ratio instituendae inventutis in Convictu Chyrowiensi SJ*, Żółkiewia 1903; *Ustawy i przepisy Zakładu Naukowo-Wychowawczego OO Jezuitów w Bąkowicach pod Chyrowem*, Chyrów 1937.

<sup>11</sup> R. WYSOCZAŃSKA, *Sytuacja wychowanków szkoły jezuickiej na przykładzie kolegium w Chyrowie w latach 1886-1939*, [in:] *Od narodzin do wieku dojrzałego. Dzieci i młodzież w Polsce*, vol. 2, stulecie XIX i XX, ed. E. MAZUR, Warsaw 2003, p. 68.

For 53 years, Chyrów would hire 260 monastic teachers and 93 secular teachers<sup>12</sup>. In the publication entitled *Chyrowiaczy*, Ludwik Grzebień recalls 38 teachers of the *gimnazjum* and the boarding school in Chyrów, 8 of working in Chyrów for more than 30 years. The long-time employees of Jesuit School in Chyrów were: Aleksander Gromadzki, Ignacy Gruszczyński, Wiktor Hoppe, Leon Kapaun, Romuald Koppens, Stanisław Pykosz, Józef Sas and Włodzimierz Żukotyński<sup>13</sup>. From amongst all Chyrów teachers, “those who were most deeply memorized by their students” deserve particular attention<sup>14</sup>. At the outset of the inquiry into the memories of Chyrów students, it is worth posing the following question: How did the students remember their teachers? What image of the teachers did they pass to the next generations? Therefore, this paper aims to delineate the image of teachers as represented in the memories of the students of the school in Chyrów. This research has used memoirs and autobiographies of the graduates of the school in Chyrów, including: Janusz Warnecki, *Najdłuższy mój monolog*, Warsaw 1971; Karol Lewicki, *Chyrowskie popioły*, Wrocław 1989; Andrzej Rostworowski, *Ziemia której już nie zobaczysz*, Warsaw 2001, Jan Radożycki, *Aby o nich nie zapomniano. Wspomnienia*, Szczecin 2007 and graduates’ memories compiled in: *Chyrowiaczy*, ed. L. Grzebień, Kraków 1990.

## 2. The portrait of the teachers as preserved in the students’ memory

The diarist sources allow us to discover a world unavailable in other materials as they make the records of authors’ subjective view of the reality. At the same time, they represent the world witnessed in person by the authors and thus can make the fundamental material for the biographical research on the authors of memoirs and people described by them<sup>15</sup>. Mind you, however, the information from this kind of source materials cannot be regarded as unique and indisputable facts about the life and activity of an individual they cover.

Diaristic records, thus, may be a substantial source of information in any research on the daily life, human relationships, the author’s view of the events that he took part in or witnessed first-hand. This also applies to the memories of school time as school life makes an important part of a young person’s life and leaves a mark on them. In school life, the actors are both students and teachers<sup>16</sup>. It is worth bearing in mind that school life is not only

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<sup>12</sup> Detailed figures and data concerning social origins and religious denomination are provided by Jan Niemiec in the quoted publication on the Jesuit School in Chyrów.

<sup>13</sup> L. GRZEBIEŃ, *Profesorowie*, [in:] *Chyrowiaczy*, ed. L. GRZEBIEŃ, Kraków 1990, pp. 105-108.

<sup>14</sup> *Ibidem*, p. 105.

<sup>15</sup> J. MATERNICKI, *Wielokształtność historii. Rozważania o kulturze historycznej i badaniach historyograficznych*, Warszawa 1986, p. 137; J. SZCZEPAŃSKI, *O pamiątkach Polaków (1918-1978)*, [in:] *Pamiętniki Polaków (1918-1978). Antologia pamiętnikarstwa polskiego*, vol. 1, *Druża Rzeczypospolita 1918-1939*, compiled and edited by: B. GOŁĘBIEWSKI, M. GRAD, F. JAKUBCZAK, Warsaw 1982, p. 33.

<sup>16</sup> The importance of diaristic literature in representing teachers’ profiles is reflected in: S. MAUERSBERG, *Szkola i nauczyciel Drugiej Rzeczypospolitej w literaturze pięknej i pamiętnikarskiej*, *Rozprawy z Dziejów*

about learning but also interpersonal contacts and mutual relationships, which, as many memories show, impacted their decisions and even life choices.

In representing the image of teachers covered in the memories, it is important to focus on such issues as: teachers' attitudes, educational activities they pursued, teaching and educational methods and their rapport with students. While seeking to reflect one's image, it is worth examining the characterization of the teacher and information about their passions and interests, including those unrelated to education. In outlining the portraits of teachers of the Jesuit School in Chyrów, it will be important to emphasize/highlight the way students viewed and represented teachers, an attempt at capturing authors' emotional attitude to their environment. Thanks to the diaristic sources, one can list the names of teachers that were particularly well memorized by the students. Not only do the graduates mention teachers' names, but they also provide short characterizations of the teachers, their attitude towards the students and their teaching methods. Some of the teachers mentioned most frequently (in the selected source materials) are: Jan Nuckowski, Aleksander Gromadzki, Leon Kapaun, Teofil Bzowski, Jan Dorda, Romuald Koppens, Aleksander Piątkiewicz and Kazimierz Konopka. They were covered by long passages and memorized most likely because of their work ethics, worldviews, conduct, their acting in the face of (frequently unexpected) events, and, in particular, their rapport with students.

The memories show an image of teachers adequately qualified to pursue their profession of a teacher. As recalled by Ludwik Dunin, before the WWI, in Chyrów, "professors were priests and Jesuits and the majority of them had outstanding educational backgrounds, exceeding the requirements of secondary schools, some even qualified to work at universities [...]. The lectures on Polish literature by Rev. Romuald Koppens<sup>17</sup> were the finest and deepest experience. The boys would listen to an hour-long lecture with such a focus that not even a bench gave a creak<sup>18</sup>. This is corroborated by another student of Chyrów – Ignacy Hirszel. In his view, "the professors were outstanding teachers [...]. Rev.

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Oświaty 1991, vol. 34; G. KARŁOWSKA, M. NAWROT, *Charakterystyka zbiorowości nauczycieli domowych w Królestwie Polskim w świetle literatury wspomnieniowej i pamiętnikarskiej*, Acta Universitatis Nicolai Copernici. Pedagogika XXIII. Nauki Humanistyczno-Społeczne. Historia wychowania 2004, p. 365; W. SZULAKIEWICZ, *Pamiętnikarski portret nauczycieli w ujęciu Rafała Taubenschlaga (1881-1958)*, [in:] *Z dziejów polskiej oświaty. Księga Jubileuszowa dedykowana Profesor Danucie Koźmian*, ed. I. KOŚĆ and E. MAGIERA, Szczecin 2007; D. GRABOWSKA-PIEŃKOSZ, *Zapiski w pamięci. Nauczyciele zaboru austriackiego w literaturze pamiętnikarskiej*, Toruń 2016; R. ŚLĘCZKA, *Nauczyciele Szkoły Ćwiczeń krakowskiego Pedagogium*, Studia Paedagogica Ignatiana 2016, No. 2.

<sup>17</sup> Romuald Koppens SJ – born 28 January 1865 in Tarnów, died 14 November 1943 in Stara Wieś. Between 1886 and 1889, he studied philosophy in Chyrów and Tarnopol, and between 1889 and 1893, Polish literature and classical philology at the Jagiellonian University. Since 1893, a teacher of Polish literature and Greek at the Jesuit School in Chyrów. In 1939, after the school was closed down by the Soviet Army, he moved to Stara Wieś. An eminent teacher, he educated at the *gimnazjum* in Chyrów many eminent writers, columnists and literature historians. Additionally, he contributed to *Przegląd Powszechny*, and since 1898 also worked with the Polish Language Committee of the Polish Academy of Learning. He published some 30 research papers, including on: Piotr Skarga, Juliusz Słowacki, and Henryk Sienkiewicz. *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy, 1564-1995*, ed. L. GRZEBIEŃ, Kraków 1996; <https://www.jezuici.krakow.pl/cgi-bin/rjbo?b=enc&q=KOPPENS&f=1> [access: 12 August 2017].

<sup>18</sup> L. DUNIN, *Tego mundurka mi było żal... 1903-1910*, [in:] *Chyrowiacy...* p. 21.

Koppens gave superb lectures on Kochanowski and Rej and taught us to love the language of our grandfathers”<sup>19</sup>. Other teachers were just as good as Romuald Koppens, and the lectures delivered by Rev. Gromadzki,<sup>20</sup> a physics professor, lecturer and scientist, were marked by “the rare clarity and brevity.” He was able to explain some of the most complex laws of physics and chemistry so clearly that everyone could understand them, and when we did,” says Andrzej Rostworowski “it was easy to remember them”<sup>21</sup>. These observations of the students of Chyrów are reflected in the subject-related education that the Jesuits received from then universities. Besides teaching, many of the monks working in Chyrów also conducted research, including Jan Nuckowski and Romuald Koppens. Professional competence and teaching methods were appreciated by the students. This is evidenced by the following statements: “Jan Dorda, mathematics and physics teacher, enjoyed great authority among students,”<sup>2223</sup> he was a very knowledgeable individual that could be a university professor”<sup>24</sup>. Not only did basic subjects represent a high educational level, so did the ones apparently less important such as music. It was because of “Rev. A. Piątkiewicz, an outstanding musician, composer and theatrologist, committed to the fields of music and theatre, who elevated this part of cultural life in Chyrów to a very high level”<sup>25</sup>; “he dissected performances in a clear and precise way. He explained [...] and advised [...], in a word he taught proper acting”<sup>26</sup>. In Chyrów, “each teaching and educational activity came with [...] high quality, from the most difficult subjects to the easiest endeavors”<sup>27</sup>. The students remembered most vividly those teachers who were not only specialists in their fields and were able to convey their knowledge, but were also able to

<sup>19</sup> I. HIRSZEL, *Życie piękne i radosne 1908-1914*, [in:] *Chyrowiacy...*, p. 29.

<sup>20</sup> Aleksander Gromadzki SJ – born 20 March 1833 in Sielce, in the Żytomierz Diocese, died 7 November 1913 in Chyrów. He graduated in mathematics, physics and astronomy from the University of Kiev. He worked as an astronomer at the Moscow Observatory. A teacher of physics, mathematics and astronomy in Tarnopol in 1883-85, 1887-88 and in Chyrów in 1885-1887 and 1889-1913. *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy, 1564-1995...*, <https://www.jezuici.krakow.pl/cgi-bin/rjbo?b=enc&q=GROMADZKI&f=1> [access: 16 August 2017].

<sup>21</sup> A. ROSTWOROWSKI, *Ziemia, której już nie zobaczysz*, Warsaw 2001, p. 59.

<sup>22</sup> Jan Dorda SJ – born 31 August 1891 in Leśniów near Brodów, died 14 November 1971 in Kraków. He studied philosophy in Nowy Sącz, Kraków and Gräfenberg and theology in Stara Wieś and Kraków. At the University of Lviv, he studied mathematics and physics between 1916 and 1918 and 1922-23. A mathematics and physics teacher in Chyrów in 1915-1916, 1918 and 1923-1939 and the principal of the *gimnazjum* in 1932-1934. He headed physics, mathematical and astronomical laboratories. During the WWII, he worked at the Christian ministry in Lviv in 1939-45. An author of monographs and dozens of scientific and religious papers. *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy, 1564-1995...*, <https://www.jezuici.krakow.pl/cgi-bin/rjbo?b=enc&q=DORDA&f=1> [access: 16 August 2017].

<sup>23</sup> J. RADOŻYCKI, *Aby o nich nie zapomniano. Wspomnienia*, Szczecin 2007, p. 48.

<sup>24</sup> J. KOWALSKI, *Wspomnienia z Chyrowa 1926-1933*, [in:] *Chyrowiacy...*, p. 46.

<sup>25</sup> J. STARNAWSKI, *Takim był Chyrów 1930-1938*, [in:] *Chyrowiacy...*, p. 51.

<sup>26</sup> J. WARNECKI, *Najdłuższy mój monolog*, Warsaw 1971, pp. 25-26; also J. STARNAWSKI, *Takim był Chyrów 1930-1938...*, p. 51.

<sup>27</sup> E. KOWALSKI, *Z głębokim przekonaniem 1925-1929*, [in:] *Chyrowiacy...*, p. 41.

arouse students' interest, encourage them to research and seek independently – to self-educate themselves. Apart from the above-mentioned teachers, it is worth mentioning Rev. Sas. “A unique individual with great impact on the students”<sup>28</sup>. Michał Kłobukowski says that, thanks to this professor, he continued to be interested in history for many years after his graduation<sup>29</sup>. Such an approach of Chyrów teachers to their profession is reflected in a statement from another student of Chyrów: “This is how the fathers in Chyrów taught us – for the lifetime”<sup>30</sup>. What methods did the mentioned teachers use? The preserved memoirs reveal the image of teachers who skillfully applied the method of lecturing – the masters were, among others: Koppens, Sas, Poplatek and Kapaun. At the theatre classes taught by Aleksander Piątkiewicz, the students had an opportunity to listen to a clear, precise analysis of a performance since “he know theatre better than the school would need”<sup>31</sup>. In addition, he explained how each character should look, recommended additional literature and solidly trained students to be actors. Lectures were not the only method of delivering classes in Chyrów; the teachers also conducted experiments. One of the many teachers using this method during their classes to explain more or less complex problems was Rev. Leon Łazarczyk<sup>32</sup>. The teachers also used teaching props in their work. “Greek and Latin in the hands of Rev. Leon Kapaun was based on the immortal cult of the Hellenic culture [...]. He would walk around lugging perfect reproductions of statues of the ancient art”<sup>33</sup>. In addition, as Ludwik Dunin states, Rev. Kapaun would be offended at the students if they were not familiar with mythology.

Besides subject-related training, another factor that made students preserve the memory of a given teacher was teachers' attitude to their students, and this translated into students' view of and attitude to that teacher. Memoirists usually recall those teachers who were marked by the friendly, kind and even fatherly attitude to the students. It is worth recalling Rev. Dord, who outclassed everyone by a great deal. His understanding of and the rapport with young people, to whom he dedicated himself with great motivation and love, were outstanding. Young people understood and felt that, and so they paid back with respect and proper conduct at his lectures,<sup>34</sup> and even though, as another student pointed out, “they are known for the high intellectual requirements before the students and difficult lectures frequently venturing far beyond school material, he was admired and liked by

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<sup>28</sup> J. KOWALSKI, *Wspomnienia z Chyrowa 1926-1933*, [in:] *Chyrowiacy...*, p. 46.

<sup>29</sup> M. KŁOBUKOWSKI, *Drogie... kochane... Katabasy... 1920-1929*, [in:] *Chyrowiacy...*, p. 37.

<sup>30</sup> Z. MIKIEWICZ, *Pamięć zostanie na zawsze 1921-1929*, [in:] *Chyrowiacy...*, p. 39.

<sup>31</sup> J. WARNECKI, *Najdłuższy mój monolog...*, p. 25.

<sup>32</sup> I. HIRSZEL, *Życie piękne i radosne 1908-1914...*, p. 29.

<sup>33</sup> L. DUNIN, *Tego mundurka mi było żal... 1903-1910...*, p. 21; również I. HIRSZEL, *Życie piękne i radosne 1908-1914*, [in:] *Chyrowiacy...*, p. 29.

<sup>34</sup> E. KAŃSKI, *Chyrowska gawęda*, [in:] *Chyrowiacy...*, p. 67.

everyone [...]. At that time, he showed intellectual and spiritual greatness, readily visible even to the youngest students...”<sup>35</sup>

An important individual at the Chyrów school was the Prefect Priest, an educator and teacher. He introduced the newly-arrived students into school life; he attended to the order and, more importantly, aimed to bring up the students. Stefan Dzierżanowski was the role model to the young boys, “an outstanding educator and teacher”<sup>36</sup>. Chyrów students most vividly recall Teofil Bzowski,<sup>37</sup> “the apostle of smile and warmth.” “He impressed everyone with his simplicity and his extraordinary kindness. He expressed his love for his former and present students primarily with his excellent memory of their individual matters;”<sup>38</sup> “kind to everyone,”<sup>39</sup> “of an uncomplicated character, with a golden heart, helpful and forgiving,” and in the reading room “you could always see some students approaching ‘Bzunio, seeking his understanding and help’<sup>40</sup>. To many Chyrów students, Teofil Bzowski was not only the legendary figure but, most importantly, as stressed by Jerzy Kowalski, a great authority<sup>41</sup>.

Chyrów is not a place free from teachers who do not have, in the opinion of students, teaching skills and, most importantly, understanding for students. One of such individuals was the Latin teacher Rev. Opiola<sup>42</sup>; his teaching system [...], based on a 20-cm rubber stick that he carried in his sleeve”<sup>43</sup> did not convince the students to study this language and like the teacher. When picking the profile of their high school, many picked the mathematics/physics profile since it did not include Latin and the above-mentioned teach-

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<sup>35</sup> A. PAYGERT, *Po pięćdziesięciu latach 1935-1939*, p. 75; also J. PIETRZYKOWSKI, *Najpiękniejsze lata młodości 1932-1939...*, p. 68; also J. STARNAWSKI, *Takim był Chyrów 1930-1938...*, pp. 53-54.

<sup>36</sup> Z.T. MARTYNOWSKI, *Co zawdzięczam Chyrowowi? 1919-1926...*, p. 33; also Z. FILIPCZAK, *Z wielkim wzruszeniem wspominam 1920-1925...*, p. 36.

<sup>37</sup> Teofil Bzowski SJ – born 11 November 1873 in Jeżów, died 4 January 1959 in Stara Wieś. In 1987, he started working as an educator at the Jesuit School in Chyrów. A teacher of the Russian language and educator. An editor of the ‘Z Chyrowa’ magazine, then “Kwartalnik Chyrowski,” and eventually “Przegląd Chyrowski.” In 1911, he founded the Związek Byłych Chyrowiaków and headed it until the end of his life. An author of brochures, historical and religious articles, a compilation of Polish Jesuits’ obituaries since 1820. *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy, 1564-1995...*, <https://www.jezuici.krakow.pl/cgi-bin/rjbo?b=enc&q=BZOWSKI&f=1> [access: 12 October 2017].

<sup>38</sup> A. PAYGERT, *Po pięćdziesięciu latach 1935-1939...*, p. 75.

<sup>39</sup> Z. DOMAŃSKI, *Sercem przywiązany... 1903-1912...*, p. 25.

<sup>40</sup> J. STARNAWSKI, *Takim był Chyrów 1930-1938...*, p. 51; also A. ROSTWOROWSKI, *Ziemia, której już nie zobaczysz...*, p. 58.

<sup>41</sup> J. KOWALSKI, *Wspaniała szkoła w Chyrowie...*, p. 45.

<sup>42</sup> Ignacy Opiola – born 6 December 1891 in Gruszów near Limanowa, died 7 August 1962 in Zabelcze. A Latin and Greek teacher in Chyrów in 1926-1931 and 1935-1938, in Pińsk in 1931-1935 and Vilnius in 1938-1940. Later on, a teacher of theology and canon law in Vilnius in 1940-1942. Following the war, he taught Polish and Latin at the St. Hyacinth School in Katowice (1945-1946) and the Jesuit School in Ścinawka (1946-1947). Subsequently, he worked as the principal of a vocational school in the years 1948-1950 and a catechist in 1950-1962 in Zabelcze. *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy, 1564-1995...*, <https://www.jezuici.krakow.pl/cgi-bin/rjbo?b=enc&q=OPIOLA&f=1> [access: 15 December 2017].

<sup>43</sup> E. KAŃSKI, *Chyrowska gawęda 1936-1939...*, p. 67.

er. Most effectively remembered are also those teachers who were not respected by the young people, who were afraid of them. Students rejoiced at any of those teachers leaving the school<sup>44</sup>.

In their descriptions of Chyrów teachers, the diarists also cover their appearance. Usually, the way they represent the teachers suggests that they admired and respected a teacher, with Jan Dorda represented as “a short modest person [...], with a grizzly fade, spontaneously eliciting respect”<sup>45</sup>. This attitude to teachers is confirmed by the descriptions of Romuald Koppens: “Yes, it was a very dignified person, gliding their way slowly through the corridors, with a pile of books on their hands,”<sup>46</sup> and Leon Kapaun – “in passing and rather from afar, we would see the teacher take walks with older students during classes [...]. Athletically built, tall, dark-haired and with a fade hairstyle – large Father Kapaun surrounded by his students chit-chatting with their ‘educator’<sup>47</sup>. Besides Romuald Koppens and Jan Kapaun, the students also admired Aleksander Piątkiewicz – “a unique individual redolent of Renaissance.” Large, with distinct facial features, a long, endless forehead, and big piercing, gentle and wise eyes”<sup>48</sup>. They prized him for the passion in leading the school orchestra and theatre. Many students would pursue artistic careers thanks to his attitude to the subject he taught and the high requirements even during extra classes. That was not the only teacher who effectively encouraged students to take interest in the subject he taught. At times, influenced by the teacher’s passion, students would complete their education in Chyrów and choose to pick other fields of study than those picked for them by their parents or guardians<sup>49</sup>.

In addition to more or less detailed characterizations of teachers, the diarists frequently give nicknames to the teachers. Some of them originate from a typical appearance of a given teacher, as exemplified by the rosy face of Kazimierz Konopka, nicknamed ‘Pomidor’ (‘Tomato’). Other nicknames were associated with surnames: ‘Bzunio’, ‘Kolo’, ‘Łazarz’<sup>50</sup> or a typical gait, way of speaking, e.g. ‘papa Dziopa’<sup>51</sup>. They also recall specific ‘sayings’, e.g. Józef Sas was famous for ‘and so on and so forth’ that he said when he could not finish his lecture. Chyrów teachers covered herein, just some of the many described in memoirs, show that the memory of the student community has preserved the image of teachers who are human, with their advantages and disadvantages. It is also worth stressing that the vast majority of teachers were dedicated to the students and highly professional.

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<sup>44</sup> K. LEWICKI, *Chyrowskie popioły*, Wrocław 1989, p. 57.

<sup>45</sup> A. PAYGERT, *Po pięćdziesięciu latach 1935-1939...*, p. 75.

<sup>46</sup> M. KŁOBUKOWSKI, *Drogie... kochane... Kotabasy... 1920-1929...*, p. 38.

<sup>47</sup> Z.T. MARTYNOWSKI, *Co zawdzięczam Chyrowowi? 1919-1926...*, p. 33.

<sup>48</sup> J. WARNECKI, *Najdłuższy mój monolog...*, p. 25.

<sup>49</sup> Eg. a Chyrów student Jan Radożycki – A classical philologist and translator. Cf. J. RADOŻYCKI, *Aby o nich nie zapomniano. Wspomnienia*, Szczecin 2007.

<sup>50</sup> Teofil Bzowski, Maksymilian Kohlsdorfer, Leon Łazarczyk

<sup>51</sup> Wiktor Hoppe – the teacher of German, French and English, who did not speak well ‘in Polish’.

## Conclusion

The presented records show the memory of the teacher community at one of many Polish schools in the 2<sup>nd</sup> half of the 19<sup>th</sup> century and the 1<sup>st</sup> half of the 20<sup>th</sup> century. The available source literature on the Jesuit School in Chyrów implies that, throughout its lifetime, it was one of the best schools at the time of the 2<sup>nd</sup> Polish Republic. Historians of education who research the organization of the process of education at the School in Chyrów stress the high level of teachers' subject-related training. It is worth pointing out that the authors of related studies point to the commitment Chyrów teachers showed to the process of educating the young people.

The analysis of the source materials, several items selected for this research, demonstrates that teachers viewed their students in a similar fashion. On the one hand, the assessment conducted many years later may be biased as all of the bad memories could have been forgotten over time, which would result in a false representation of a teacher. On the other hand, evaluating teachers many years later allows the researcher to assume that the author of a memoir does not have to be afraid of anything and describes the events as they have remembered them. In view of the above, we may conclude, based on the memories of Chyrów students, that not only were Chyrów teachers prepared to teach classes, were fair, responsible and conscientious, but they also showed young people what a desired conduct is on the example of their own lives. In addition, a significant part of the characterization of Chyrów teachers, as viewed by the diarists, covers their attitudes to the students, i.e. the ability to establish rapport with them. They aroused admiration, sometimes concerns and anxiety, but they also allowed for jokes and pranks. The memoirs of Chyrów students show that the teachers were not only competent erudites, but, most of all, pursuing one of the basic principles of Ignatian education – *cura personalis*<sup>52</sup>.

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<sup>52</sup> *Cura personalis* – caring for the individual person.

In the contemporary context of Ignatian education, this principle has been highlighted by Ewa Dybowska, *Wychowawca w pedagogice ignacjańskiej*, Kraków 2013, pp. 312-315; Cf. also *Podstawy edukacji ignacjańskiej*, Kraków 2006.

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