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Pilgrimages from the District of Wieluń to the Jasna Góra Monastery (1921–1939)

1. Forms of Marian piety in the interwar period – 2. Pilgrimage to the Jasna Góra
Monastery

Devotion to the mother of God in the land of Ruda and subsequently in the land of Wieluń has been known since the Piast era. It developed thanks to the activity of the Benedictines wandering along the trade routes from the monasteries in the west of Europe in the direction of Kyivan Rus. During the visit of archbishop Jan Łaski to the archdeaconry of Wieluń, Marian devotion churches of this area were situated in the parishes of Czastary, Łubnice, Praszka, Ruda, Walichnowy and Wieluń. At the end of the 20th century, other temples, altars, paintings, and brotherhoods were also signs of a lifetime of devotion to her¹.

In the second Republic of Poland, participation of the faithful in the religious services dedicated to Our Lady (especially in the months of May and October², but

¹ Jan Łaski. 1881. *Liber beneficiorum archidiecezji gnieźnieńskiej*. Vol. 2. Ed. Jan Łukowski. Gniezno: Sumptibus typis J.B. Lange, 93–157; 1878. *Catalogus ecclesiarum et utriusque cleri tam saecularis quam regularis dioecesis Vladislaviensis seu Calissiensis pro anno Domini*. Varsaviae: Typis F. Czerwiński et S. Niemira, 44–102; Jan Związek. 2012. Z dziejów kultu Matki Boskiej na ziemi wieluńskiej. In *Wizerunki Matki Bożej na ziemi wieluńskiej*. Ed. Jan Książek, 37–42. Wieluń: Zakład Poligraficzny „kolor-Druk”.

² Pope Pius XI, who published the encyclical devoted to the Rosary, paid a lot of attention to these forms of piety. He urged the faithful to practise this form of piety. 1937. „Encyklika Piusa XI o różańcu św. N. Maryi P.” *Wiadomości Diecezjalne* (next: WD) 12 (4): 50–52; 1939. „Odezwa biskupów Polski do wiernych”. WD 14 (4): 47–48.

also during Advent) as well as holidays and celebrations to her glory³ were the basic forms of Marian piety in these areas⁴. During the liturgical year, a lot of holidays were celebrated, among which Candelmas Day⁵, Our Lady the Queen of Poland Day and Assumption Day were solemnly celebrated. These celebrations were also an opportunity to pray for the homeland and to give praise to Our Lady for the comfort shown to the Poles in difficult, historic moments, such as the defeat of the Bolshevik Army in 1920⁶. Saying particular prayers to Our Lady, such as “Anioł Pański” (the Angelus)⁷ and participating in services during Marian holidays (i.e., on the first Saturdays of the month and on the celebration of Our Lady Queen of Apostles) was connected with obtaining the partial or plenary indulgence of the faithful⁸. During the Polish – Soviet Battle, the faithful were praying with the rosary for their homeland and for peace⁹. They solemnly celebrated the jubilee of the coronation of the icon of the Black Madonna of Częstochowa in 1932¹⁰.

The aim of this study is a presentation of a chosen aspect of the piety of the faithful from the district of Wieluń in the interwar period as well as presenting the role

³ Maria, Florian Rojkwie. 2007. *Ocalić od zapomnienia*. Kraków: Wydawnictwo Aureus, 62; Józef Dębiński. 2010. *Duchowieństwo rzymskokatolickie diecezji wrocławskiej*. Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 423.

⁴ In 1919, the Wieluń district returned to the boundaries set before the First World War. In respect of the administration of the Catholic Church, it consisted of the deaneries of Bolesławiec, Brzeźnica (only the parishes of Działoszyn, Kielczygłów and Siemkowice), Praszka, Wieluń and Wieruszów. Its inhabitants created a religious monolith as confirmed by their joint participation in practises connected with Marian piety etc.

⁵ 1934. „Dyspensa”. WD 9 (1): 2.

⁶ 1918. „O ożywieniu i zreformowaniu bractw”. Kronika Diecezji Kujawsko-Kaliskiej (next: KDKK) 12 (12): 351; 1919. „Uroczystość M.B. Królowej Korony Polskiej”. KDKK 13 (4): 99; 1921. „Nabożeństwo dziękczynne w d. 15 sierpnia”. KDKK 15 (6–7): 181–182; 1921. „Obchód uroczystości narodowych”. KDKK 15 (6–7): 183; 1925. „Odezwa w sprawie święta Królowej Korony Polskiej w dniu 3 maja”. KDKK 19 (3–4): 142–143; 1927. „Uroczystość NMP Królowej Korony Polskiej”. WD 2 (2): 19; 1930. „Z Kielczygłowa”. Niedziela 5 (22): 281; 1930. „Z Wierchłasa”. Niedziela 5 (23): 293.

⁷ The Ejaculatory Prayer to Our Lady: “Mary, Mother of Grace, Mother of Mercy, protect us against the enemy and accept us in the hour of death” was connected in 1934 with the partial indulgence of 300 days and when recited every day for a month, it was connected with the full indulgence. 1934. „Wezwanie do Najświętszej Maryi Panny obdarzone odpustami”. WD 9 (1): 1.

⁸ Apostolic Nunciature issued a Decree of Erection of the full indulgence during a ceremony of Our Lady of Częstochowa and St. Peter and Paul for the parish of Lututów on 20th of July 1920. Archdiocesan Archives in Częstochowa (next: AACz), Ref. ŚGD 329. Decanal Registers (next: KD), Letter No. 2149 dated July 23, 1920; 1931. „Św. Penitencjaria Apostolska”. WD 6 (2): 35; 1933. „Św. Penitencjaria Apostolska”. WD 8 (3): 29; 1937. „Ćwiczenia pobożne, nazwane dniem kapłańskim, ubogaca się odpustami”. WD 12 (3): 36–37.

⁹ 1918. „Nabożeństwo Noworoczne i Oratio imperata”. KDKK 12 (12): 335–336; 1919. „Biskupi polscy do duchowieństwa i wiernych”. KDKK 13 (1): 5–21; 1921. „Zmiana modlitw po Mszy św.”. KDKK 15 (1): 4.

¹⁰ 1932. „Odezwa z Jasnej Góry”. WD 7 (3): 37–38.

and the meaning of Marian devotion and the Jasna Góra Monastery in that period. Archives found in the Archdiocesan Archives in Częstochowa, archives of the Franciscans in Katowice-Panewniki, archives at Jasna Góra, archives in the Parish of Kielczyglów and archives in the Parish of Rząśnia account for the source database. Methods such as the analysis of the archival sources as well as synthesis, demographical, geographical and statistical ones were applied. Furthermore, the issue was shown in the problem layout. The source study made it possible to present forms of Marian piety practised by the inhabitants of the district of Wieluń, among which pilgrimage to the Jasna Góra Monastery was of particular significance.

1. Forms of Marian piety in the interwar period

The inhabitants of the Wieluń district were characterised by their deep piety and their trust in Our Lady. There were Confraternities of the Living Rosary in all the parishes and in some of them there were branches of the Confraternity of the Rosary¹¹. In 1920, the icon of the Black Madonna of Częstochowa by the painter, Antoni Małek from Częstochowa was brought to the church by the parishioners of Mierzyce¹², and in Przedmość the members of the Confraternity of the Living Rosary brought the Lady of the Rosary altar¹³. The youth were engaged in the organisation of assemblies and performances devoted to Our Blessed Lady¹⁴ and in some parishes the “Rycerz Niepokalanej” magazine was distributed (i.e., 85 copies of this magazine were by subscription in Mieleszyn in the years 1927–1934)¹⁵.

Ascetic and reconciliation pilgrimages were some of the most significant forms of piety. The main pilgrimage direction, which was especially popular from 1920, when the Wieluń district belonged both to the Diocese of Kujawy and Kalisz as well as to the Diocese of Częstochowa, led to the Jasna Góra Monastery, which was to the

¹¹ AACz, Ref. SGD 5. Episcopal and Curial Registers. Sprawozdanie z działalności stowarzyszeń i bractw za rok 1938.

¹² The icon was brought to the chapel in Toporów. Next, with the strong participation of the parishers, the icon was brought in a procession to Mierzyce with the sounds of music. After that the High Mass was celebrated. Rev. Głogowski from Wierzchlaszy delivered a commemorative sermon and after the Mass the icon was blessed. AACz, Ref. SGD 204. Parish books (next: KP), 60.

¹³ Władysław Marcinkowski. 1928. *Historia Parafii Przedmość (w pow. Wieluńskim)*. Częstochowa: Niedziela, 16.

¹⁴ 1929. „Wizytacja Pasterska w Działoszynie”. *Niedziela* 4 (24): 287; S. Kaźmierczak. 1931. „W Rudnikach (w pow. Wieluńskim)”. *Niedziela* 6 (48): 605; 1932. „Ze Skomlina”. *Niedziela* 7 (34): 404; 1933. „Z Osjakowa”. *Niedziela* 8 (21): 254; Rojtkowie. 2007. *Ocalić od zapomnienia*, 63.

¹⁵ AACz, Ref. SGD 293. KP, 21.

remarkable Marian sanctuary¹⁶. Moreover, the faithful from the Wieluń district made a pilgrimage to the village of Gidle¹⁷, Pajęczno where there was the Our Lady of Pajęczno icon. They also walked to Wieluń to take part in the celebrations of Our Lady of Consolation which fell on the Sunday after the 28th of August each year. In the inter-war period, the worship of Our Lady of Wieluń was spread by the Missionaries of the Holy Family¹⁸. In Czastary, on the main altar, there was the Our Lady of Częstochowa icon, which was widely venerated by the faithful. On the occasion when the indulgent feast fell on the holiday of the Nativity of the Blessed Virgin Mary (8th of September), Czastary became the destination for pilgrimages from the neighbouring parishes. Pilgrims placed votive offerings around the icon in order to give praise for the received healing graces and for the protection of their crops against the results of natural disasters. Pilgrims also visited churches in Łubnice, Praszka and Ruda where they entrusted their current problems, such as the construction of the church or their stay abroad to the care of Our Lady, as in the described areas bordering with Germany there was a massive phenomenon of seasonal emigration¹⁹.

Church authorities could see great importance in this form of piety and they encouraged the faithful to undertake the pilgrimage efforts:

Since the earliest times, among general symptoms of public, Christian piety in the Catholic church, a special place has rightly been taken by pious pilgrimage to well-known sanctuaries devoted to the Lord, the Holy Virgin Mary or saints, as activities which highly help ensure penance fulfilment, religious conviction and faith strengthening or offering gratitude for blessings received from the Lord²⁰.

¹⁶ Szczepan Zachariasz Jabłoński. 1984. *Jasna Góra. Ośrodek kultu maryjnego 1894–1914*. Lublin: Redakcja Wydawnictw KUL, 133–264.

¹⁷ During the solemn Coronation of the Our Lady Statue on 15th of August 1921, there were present pilgrims from Rzaśnia (180 people) i.e. Archives of the Parish in Rzaśnia, (no Ref.). *Kronika parafii Rzaśnia*, 170.

¹⁸ Walery Pogorzelski. 1920. „Obraz Matki Bożej Pajęckiej”. *KDKK* 14 (4): 110–113; Walery Pogorzelski. 1920. „Matka Boska Pajęcka”. *Chorągiew Maryi* (16): 18; Walenty Patykiewicz, Edward Banaszkiwicz. 1971. „Obraz Matki Bożej Pocieszenia w kolegiacie wieluńskiej”. *Częstochowskie Wiadomości Diecezjalne* (next: *CzWD*) 45 (4–6): 107–115; Jan Związek. 1980. „Łaskami słynący obraz Matki Bożej w kościele parafialnym w Pajęcznie”. *CzWD* 54 (9): 196–214; Jan Związek. 1983. *Kult Matki Bożej Jasnogórskiej w diecezji częstochowskiej*. In *Maryja Matka narodu polskiego*. Ed. Stanisław Grzybek, 245–256. Częstochowa: Regina Poloniae; Dębiński. 2010. *Duchowieństwo rzymskokatolickie diecezji wrocławskiej*, 441–443.

¹⁹ Jan Związek. 1981–1982. „Sanktuaria Matki Bożej w diecezji częstochowskiej”. *Częstochowskie Studia Teologiczne* (9–10): 234–235; Jan Związek. 1990. *Dzieje diecezji częstochowskiej w okresie II Rzeczypospolitej*. Częstochowa: Regina Poloniae, 318–320.

²⁰ 1936. „Dekret o urządzeniu pobożnych pielgrzymek wiernych do bardziej uczęszczanych miejsc świętych”. *WD* 11 (4): 40; 1936. „Decretum de piis fidelium peregrinationibus ad celebriora sanctuaria moderandis”. *Acta Apostolicae Sedis* (28): 167–168.

In 1919, diocesan authorities in accordance with the recommendations of The Ministry of Public Health made a decision not to organise pilgrimages to the Jasna Góra Monastery due to the typhoid epidemic²¹. However, this form of piety developed in the following years²².

2. Pilgrimage to the Jasna Góra Monastery

During the time of pilgrimages, flags, procession rosaries and feretories were carried. The singing of religious songs and talking intensified within this cheerful atmosphere. It caused relations among the members of parish societies to be strengthened, as well as their faith. Priests of the faithful were the guides of pilgrimages. Not only did they lead the prayers, but they also spread special teachings and took care of the organisational matters of the pilgrimage. The first distant notice of the tower of Jasna Góra in the area of the town of Kłobuck made them lie prostrate on the ground and pray in this position for a moment. Every day, pilgrims walking from the city of Bolesławiec ate a meal during the afternoon break. Then, the parish priest's horses brought homemade parcels from the pilgrims' families on the cart covered with a canvas. They usually ate simple meals, but they were also treated to food many a time by the inhabitants of the visited places. An overnight stay took place in barns and farmers' shacks, but in the city of Częstochowa pilgrims stayed in special chambers with earlier prepared straw and straw mattresses. Pilgrims' entry to the Jasna Góra monastery was often assisted by the parish band. The faithful, beside staying in the sanctuary, visited local churches, such as St. Barbara's church and the Holy Family church. The Way of the Cross made on walls of the Jasna Góra Monastery was a permanent point of the pilgrimage. Inhabitants were waiting for the pilgrims in a fixed place on their way back home to their parishes and they led them in a procession to the church with flags, feretories, and candles. Pilgrims

²¹ 1919. „Powstrzymanie pielgrzymek na Jasną Górę w r.b.”. KDKK 13 (4): 99–100.

²² Since 1921, according to the decision of the City council of Częstochowa, pilgrims coming to Częstochowa had to pay a fee for health objectives and protective measures against infectious diseases. In 1924, there was opened an inn for the needs of pilgrims in Częstochowa i.e. There were 600 beds there. Pilgrimages, which stayed there, received special discounts. Archives at Jasna Góra (next: AJG), Ref. SGD 2709. Files of Jasna Góra. Pismo Dyrektora Departamentu dra Taszyckiego do Przewielebnego Ojca Generała O.O. Paulinów, klasztor na Jasnej Górze w Częstochowie z 2 VII 1932 r., 5; 1921. „Opłata od pątników Jasnogórskich”. KDKK 15 (5): 143; 1924. „Gospoda dla pątników w Częstochowie”. KDKK 18 (8–9): 376.

prayed in the shrine lying prostrate as a sign of gratitude to the Lord for their happy return home²³.

Pilgrims usually walked to the city of Częstochowa to celebrate holidays in praise of Our Lady, but also to participate in the celebrations of Saints Peter and Paul etc. Another opportunity for pilgrimages to occur were special events such as the Diocesan Eucharistic Congress in the city of Częstochowa in 1928²⁴. In the interwar period, this particular form of Marian piety was very well developed and according to the Jasna Góra Monastery books only the parish of Wierzbie had not registered an autonomous pilgrimage. Fr Pius Przeźnicki OSPPE, the General of the Order, informed that not all of the companies had been reported to the sacristy²⁵. Traditionally, pilgrims to the Jasna Góra Monastery made financial offerings to the Monastery itself and pilgrims from the parish of Działoszyn provided the grain²⁶.

Table 1. Pilgrimages to the Jasna Góra Monastery from the Wieluń District in 1921–1939

No.	Parish	Dates of pilgrimage	Number of participants (provided offerings in PLN)	Dates of pilgrimage	Number of participants (provided offerings in PLN)	Dates of pilgrimage	Number of participants (provided offerings in PLN)
1.	Biała	6 IX 1925	140	–			
2.	Bolesławiec	14 VIII 1921	107	2 VII 1928	65 (10)	16 VIII 1935	80 (10)
		28 VI 1922	46	10 IX 1928	40 (5)	30 V 1936	150 (10)
		7 VII 1926	200	16 VIII 1934	140 (10)	14 VII 1938	34

²³ Jan Wiczcerek. 1924. „Czy iść na Jasną Górę?”. KDKK 18 (8–9): 384–387; 1925. „Sprawa pielgrzymek na Jasną Górę”. KDKK 19 (3–4): 155–158; 1929. „Z Praszki”. Niedziela 4 (39): 466; Rojkwie. 2007. *Ocalić od zapomnienia*, 63, 65–66.

²⁴ AACz, Ref. SGD 268. KP, 9; Teodor Kubina. 1928. „List Pastorski w sprawie Diecezjalnego Kongresu Eucharystycznego w Częstochowie”. WD 3 (4): 31.

²⁵ AJG, Ref. SGD 2586a. Files of Jasna Góra, 160.

²⁶ AJG, Ref. SGD 2388. Files of Jasna Góra, 183.

3.	Chotów	28 VI 1921	300	28 VI 1927	30 (10)	29 V 1936	98 (5)
		28 VI 1922	200	28 VI 1934	100 (10)	30 VI 1937	145 (5)
		29 VIII 1925	600	28 VI 1935	90 (15)	14 VII 1938	262 (10)
4.	Chróścín	20 VIII 1926	102	–			
5.	Cieszęcín	27 VIII 1921	160	7 IX 1928	300 (25)	6 IX 1934	80 (15)
		25 VIII 1923	300	26 VIII 1929	170 (15)	24 VIII 1935	170 (12)
		25 VIII 1924	350	24 VIII 1930	200 (20)	13 VIII 1937	50 (10)
		29 VIII 1925	260	24 VIII 1931	200 (15)	25 VIII 1938	850 (35)
		25 VIII 1926	350	13 VIII 1932	200 (20)	–	
		24 VIII 1927	200 (30)	7 IX 1933	190 (15)		
6.	Czajków	7 IX 1926	500	6 IX 1930	200 (20)	24 VIII 1935	150 (10)
		6 IX 1927	200 (20)	6 IX 1933	150 (12)	–	
		7 IX 1928	300 (30)	24 VIII 1934	330 (20)		
7.	Czarnożyły	7 IX 1922	100	7 IX 1928	350 (30)	8 IX 1934	274 (10)
		7 IX 1923	800	7 IX 1929	230 (25)	26 VIII 1935	367 (15)
		6–9 IX 1925	320	7 IX 1931	250 (45)	7 IX 1936	150 (10)
		7 IX 1926	450	16 VIII 1932	450 (20)	7 IX 1937	230 (10)
		8 IX 1927	170 (25)	16 VIII 1933	220 (10)	8 IX 1938	200 (15)
8.	Czastary	30 VI 1922	190	7 VII 1927	200 (20)	14 VII 1930	230 (7)
		25 VIII 1923	400	25 VIII 1929	200	24 VIII 1935	120 (6)

9.	Działoszyn	13 VIII 1921	70	25 VIII 1928	1,000	14 VIII 1933	40 (16)
		24 VIII 1922	760	14 VIII 1929	45 (20)	26 VIII 1934	400
		14 VIII 1923	80	14 VII 1930	36	26 VIII 1935	350 (153)
		25 VIII 1923	3,000	30 VIII 1930	500	29 V 1936	80 (10)
		14 VIII 1927	50 (24)	25 VIII 1931	600 (240)	13 VIII 1937	500 (100)
		27 VIII 1927	1,000 (480)	7 IX 1931	600 (157,5)		
		14 VIII 1928	45 (10)	30 VIII 1932	–	–	
10.	Dzietrzkow- ice	1 VII 1921	270	30 VI 1926	300	22 VIII 1931	180 (25)
		1 VII 1922	500	1 VII 1927	200 (24)	27 VIII 1932	250 (25)
		1 VII 1923	300	7 IX 1928	250 (40)	26 VIII 1933	300 (25)
		2 VII 1924	300	1 VII 1929	150 (25)	24 VIII 1934	200 (25)
		7 IX 1925	76	7 IX 1930	75 (20)	25 VIII 1939	100
11.	Dzietrzniki	14 VIII 1922	250	25 VIII 1928	300 (25)	25 VIII 1933	200 (8)
		25 VIII 1923	150	25 VIII 1929	300 (30)	25 VIII 1935	250 (16)
		25 VIII 1926	180	27 VIII 1930	300 (15)	20 VIII 1938	300
		24 VIII 1927	250 (24)	25 VIII 1931	200 (12)	–	
12.	Galewice	7 IX 1934	70 (2)	–			
13.	Jaworzno	13 VIII 1921	210	7 IX 1928	300 (30)	26 VIII 1933	100 (10)
		25 VIII 1923	200	24 VIII 1929	200 (20)	25 VIII 1934	100 (10)
		27 VIII 1925	150	25 VIII 1930	200 (9)	26 VIII 1937	80 (7)
		26 VIII 1926	200	25 VIII 1931	70 (10)	14 VII 1938	100 (8)
		24 VIII 1927	150 (20)	24 VIII 1932	200 (20)	15 VIII 1939	100 (8)

14.	Kadłub	10 IX 1921	100	28 VIII 1934	170 (13,5)	14 VIII 1939	50 (10)
		26 VIII 1926	115	24 VIII 1935	150 (10)		
		30 VIII 1926	190	14 VIII 1937	70 (5)		–
15.	Kielczygłów	25 VIII 1926	300	23 VIII 1931	250 (17)	16 VIII 1935	300 (15)
		27 VIII 1927	291 (15)	25 VIII 1932	220 (15)	14 VIII 1939	200 (10)
		27 VIII 1929	300 (20)	16 VIII 1933	115 (10)		
		27 VIII 1930	290 (20)	16 VIII 1934	400 (15)		–
16.	Komorniki	28 VI 1921	97	1 VII 1928	76 (20)	29 VI 1933	47 (10)
		28 VI 1922	110	28 VI 1929	26	29 VI 1934	45 (5)
		28 VI 1923	40	28 VI 1930	40 (15)	30 V 1936	1,000 (12)
		28 VI 1926	150	28 VI 1932	74 (20)	1 VII 1938	38 (12)
17.	Konopnica	14 IX 1923	130	27 VIII 1927	140 (20)	25 VIII 1937	80 (10)
		11 VII 1924	52	7 IX 1928	114 (20)	29 VIII 1938	120 (10)
		28 VI 1926	200	24 VIII 1934	130 (12)		
		26 VIII 1926	46	25 VIII 1936	120 (12)		–
18.	Kraszewice	7 IX 1932	100 (10)	8 IX 1934	230 (15)		
		7 IX 1933	150 (20)	31 V 1936	330 (25)		–
19.	Krzyworzeka	1 VII 1921	130	1 VII 1922	130		–
20.	Lututów	23 VIII 1921	440	7 IX 1928	250 (30)	26 VIII 1933	200 (25)
		25 VIII 1922	300	24 VIII 1929	250 (25)	25 VIII 1934	200 (13)
		6–8 IX 1924	200–250	20 VIII 1931	200 (20)	27 VIII 1937	200 (20)
		24 VIII 1927	350 (25)	20 VIII 1932	300 (25)		–
21.	Łubnice	27 VIII 1935	150 (10)				–

22.	Łyskornia	28 VI 1921	138	28 VI 1932	90 (20)	28 VI 1934	50 (10)
		28 VI 1922	136	29 VI 1933	80 (20)	25 VIII 1937	150 (15)
23.	Mieleszyn	1 VII 1921	67	28 VI 1922	100	–	
24.	Mierzyce	8 VI 1921	540	14 VIII 1929	480 (30)	16 VIII 1934	300 (15)
		16 VII 1924	450	16 VII 1930	520 (35)	26 VIII 1937	150 (8)
		14 VIII 1926	200	14 VIII 1931	300 (15)	8 IX 1938	90 (5)
		15 VIII 1927	400 (20)	16 VIII 1933	250 (15)	14 VIII 1939	150 (16)
25.	Mokrsko	28 VI 1921	200	7 IX 1928	225 (15)	7 IX 1934	118 (8)
		28 VI 1923	100	28 VI 1929	64 (15)	28 VI 1935	72 (13)
		1 VII 1924	55	8 IX 1929	116 (10)	30 V 1936	1,000 (13)
		28 VI 1926	130	28 VI 1930	120 (15)	28 VI 1937	48 (6)
		7 IX 1926	130	29 VI 1933	100 (8)	6 IX 1938	80 (4)
		7 IX 1927	118 (15)	29 VI 1934	230 (8)	–	
26.	Naramice	28 VI 1922	110	30 VI 1930	100	30 VI 1935	50 (6)
		28 VI 1924	60	30 VI 1932	180 (15)	1 VII 1936	50 (10)
		1 VII 1927	50 (5)	30 VI 1933	90 (10)	30 VI 1937	70
		30 VI 1929	80 (15)	25 VIII 1934	100 (10)	30 VI 1938	80 (10)
27.	Ochędzyn	30 VI 1926	100	30 VI 1929	60 (10)	30 VI 1937	40 (12)
		1 VII 1927	58 (5)	30 VI 1934	100 (10)	–	
		1 VII 1928	45 (10)	15 VIII 1935	60 (4)	–	

28.	Osjaków	25 VIII 1922	–	7 IX 1928	700 (40)	16 VIII 1934	600 (20)
		25 VIII 1923	600	25 VIII 1929	500 (30)	15 VIII 1935	200 (20)
		26 VIII 1924	250	14 VII 1930	200 (50)	14 VIII 1937	500 (15)
		6 VI 1925	850	25 VIII 1931	300 (30)	14 VII 1938	400 (15)
		25 VIII 1926	500	15 VIII 1932	550 (40)	14 VIII 1939	400 (15)
		25 VIII 1927	650 (30)	25 VIII 1933	200 (15)	–	
29.	Ostrówek	26 VIII 1924	245	4 VII 1926	100	–	
30.	Ożarów	28 VI 1921	200	28 VI 1929	46	29 VI 1932	130 (10)
		28 VI 1926	230	7 IX 1929	20	30 VI 1933	70 (8)
		25 VI 1928	120 (15)	30 VI 1930	70	–	
31.	Pątnów	8 IX 1922	100	27 VIII 1930	80 (3)	–	
32.	Praszka	7 IX 1922	250	13 IX 1929	350 (40)	25 VIII 1935	450 (20)
		25 VIII 1923	230	25 VIII 1930	600 (40)	30 V 1936	225 (10)
		14 VII 1924	400	16 VIII 1932	600 (40)	14 VIII 1937	500 (20)
		4 IX 1926	400	8 IX 1933	400 (25)	26 VIII 1939	300 (10)
		7 IX 1928	800 (30)	18 VIII 1934	500 (25)	–	
33.	Przedmość	16 VIII 1933	31 (3)	14 VIII 1936	77 (6)	14 VII 1938	120 (15)
		14 VIII 1934	130 (6)	14 VIII 1937	87 (7)	14 VIII 1939	80 (15)
34.	Raczyn	28 VI 1921	66	25 VIII 1924	100	27 VIII 1935	150 (10)
		27 VI 1922	60	7 IX 1930	84 (10)	–	
35.	Radostów	30 VI 1934	73 (3)	–			
36.	Radoszewice	14 VII 1930	150 (20)	–			

37.	Ruda	29 VIII 1921	400	25 VIII 1929	300 (25)	24 VIII 1934	400
		25 VIII 1923	200	27 VIII 1930	250 (20)	27 VIII 1938	150 (10)
		30 VIII 1924	105	14 VIII 1931	180 (20)		
		25 VIII 1927	240 (20)	26 VIII 1933	200 (15)		–
38.	Rudlice	3 IX 1921	450	7 IX 1928	300 (30)	29 V 1936	70 (8)
		7 IX 1923	400	27 VIII 1930	600 (75)	30 VIII 1938	320 (20)
		24 VIII 1926	300	25 VIII 1931	250 (25)		
		25 VIII 1927	120 (5)	25 VIII 1934	150 (9)		–
39.	Rudniki	3 IX 1921	300	27 VIII 1930	150 (50)	25 VIII 1935	150 (15)
		26 VIII 1924	400	14 VIII 1932	250 (25)	30 V 1936	50 (5)
		25 VIII 1926	300–400	28 VIII 1933	200 (20)	28 VIII 1937	200 (20)
		27 VIII 1927	150 (35)	28 VIII 1934	150 (15)	25 VIII 1939	120 (10)
		8 IX 1928	100 (40)	14 VIII 1935	300 (20)		–
40.	Siemkowice	25 VIII 1922	500	28 VIII 1927	500 (50)	1 IX 1931	350 (44)
		31 VIII 1924	500	7 IX 1928	500 (50)	26 VIII 1933	600 (40)
		29 VIII 1925	630	15 IX 1929	300 (60)	26 VIII 1934	500 (35)
		29 VIII 1926	800	31 VIII 1930	500 (50)		–
41.	Skomlin	1 VII 1921	130	30 VI 1926	120	1 VII 1932	160 (15)
		1 VII 1922	100	7 IX 1928	200 (20)	1 VII 1933	100 (12)
		1 VII 1923	260	1 VII 1929	150 (30)	1 VII 1934	100 (12)
		1 VII 1924	55	30 VI 1930	140 (12)		–

42.	Sokolniki	30 VI 1921	250	30 VI 1926	230	2 VII 1933	150 (12)
		30 VI 1922	200	30 VI 1927	125 (20)	31 VI 1934	100 (10)
		1 VII 1923	140	30 VI 1930	180 (10)		
		1 VII 1924	200	30 VI 1932	240 (15)		–
43.	Szynkielów	25 VIII 1937	300 (10)	13 VII 1938	170 (5)		–
44.	Walichnowy	30 VI 1921	200	30 VI 1929	60 (10)	30 VI 1935	100 (7)
		30 VI 1922	220	30 VI 1930	100 (10)	30 VI 1936	120 (13)
		30 VI 1923	220	1 VII 1932	140 (15)	30 VI 1937	160 (8)
		1 VII 1924	150	2 VII 1933	100 (10)		
		30 VI 1926	102	1 VII 1934	140 (5)		–
45.	Węglewice	6 IX 1921	70	26 VIII 1926	200	24 VIII 1929	60 (10)
		7 IX 1922	82	24 VIII 1927	91 (25)	27 VIII 1930	90 (20)
		26 VIII 1924	52	7 IX 1928	110 (20)	25 VIII 1937	60 (6)
46.	Wieluń	26 VIII 1922	200	30 VI 1932	500 (10)	28 VI 1937	320 (15)
		28 VI 1923	600	13 VIII 1932	350 (40)	15 V 1938	52 (18,5)
		8 VI 1924	521	28 VIII 1933	700 (15)	25 VIII 1938	300
		28 VI 1926	805	1 VII 1934	700 (55)	7 IX 1938	245 (15)
		25 VIII 1927	840 (20)	14 VIII 1934	65 (5)		
		25 VIII 1930	800 (40)	28 VI 1935	280 (15)		–
47.	Wieruszów	1 VII 1921	90	30 VI 1926	100	13 VIII 1934	112 (20)
		30 VI 1922	120	1 VII 1928	82 (10)	13 VIII 1935	48 (20)
		30 VI 1923	50	13 VIII 1932	100 (30)		
		30 VI 1924	52	14 VIII 1933	30 (6)		–

48.	Wierzchlas	14 VIII 1921	350	25 VIII 1929	210 (25)	25 VIII 1936	210 (10)
		14 VIII 1922	200	14 VII 1930	400 (25)	6 IX 1937	200 (6)
		23 VIII 1924	210	14 VIII 1931	135 (20)	29 VIII 1938	200 (10)
		29 VIII 1925	280	16 VIII 1932	300 (20)	25 VIII 1939	150 (10)
		4 IX 1926	370	7 IX 1934	210 (15)		
		7 IX 1928	300 (20)	24 VIII 1935	258 (15)		–
49.	Wójcin	13 VIII 1921	50	7 IX 1928	200 (22)		
		2 VII 1927	46 (4)	27 VIII 1932	110 (15)		–
50.	Żdźary	27 VI 1922	112	28 VI 1932	40 (10)		
		1 VII 1923	44	28 VI 1934	40 (7)		–
51.	Żytniów	14 VIII 1921	400	7 IX 1926	300	10 IX 1933	150 (15)
		14 VIII 1922	400	7 IX 1927	250 (40)	27 VIII 1934	300 (20)
		8 IX 1923	500	8 IX 1929	400 (30)	25 VIII 1935	86 (15)
		8 IX 1924	300	7 IX 1930	300 (30)	6 IX 1937	150 (20)
		9 IX 1925	300	20 VIII 1932	288 (25)		–

Sources: AJG, Ref. SGD 2601. Files of Jasna Góra, 5, 9–10, 12, 15, 17, 19–20, 31–32, 35, 38, 42, 44, 50, 60, 62–65, 68–73, 75–76, 87, 89–92, 94–95, 97–99, 103–105, 119, 121–122; AJG, Ref. SGD 2384. Files of Jasna Góra, 31–36, 38–41, 43, 51–52, 54–57, 60–62, 67–71, 75–77, 79–80, 82–85, 87, 90, 94–96, 98–100, 109–111, 113–119, 124–125, 135–137, 139–140, 142–146; AJG, Ref. SGD 2388. Files of Jasna Góra, 1, 3–4, 6, 14, 18, 21, 23–24, 28–30, 32–34, 41–42, 45, 47–50, 57–60, 62–63, 70–72, 75–83, 86, 88, 101–106, 108–109, 114, 120–124, 126–127, 129, 131, 133, 135, 137, 150, 152–158, 160, 163, 166, 175–184, 186, 188, 190–192.

Having come back to their own parish, pilgrims very often gave offerings for the purchase of a souvenir to the church. It was the so-called company or pilgrimage fund²⁷. Usually, church equipment or liturgical robes were donated to the church. In 1922, pilgrims from the village of Chotów purchased two paintings for

²⁷ Wieczorek. 1924. „Czy iść na Jasną Górę?”. KDKK 18 (8–9): 384–387.

the church: the Heart of Jesus the Lord painting and Jesus the Lord in the Tomb painting²⁸.

Beside organising parish companies, women's, men's or the youth's journeys were also a special form of pilgrimage. On 29th of June 1926, members of the "Sokół" Athletic Society (Towarzystwo Gimnastyczne "Sokół") participated in a special convention in the city of Częstochowa. The representatives of homes from Działoszyn, Osjaków, Praszka and Ruda also took part in and they participated in the service on the Walls of the Jasna Góra Monastery. At the same time, they were encouraged by Rev. Bolesław Wróblewski to do intensive work for the benefit of the homeland²⁹. In 1927, women's, men's and the youth's journeys provided an opportunity for the faithful to meet bishop Teodor Kubina³⁰. Their schedule consisted of a solemn High Mass in the Jasna Góra Monastery, a sermon delivered by the bishop as well as a procession with banners and a band leading straight to the cathedral³¹.

A pilgrimage from the 3rd Order of St. Francis set off from the Wieluń district and the local Sodality of Our Lady to the Jasna Góra Monastery to participate in the ceremony of Our Lady of Częstochowa. On the 24th of August 1930, after a solemn farewell, the pilgrims set off³². The company consisted of 1,100 people and 30 carts. Seeing the tower of the Jasna Góra Monastery for the first time from a distance was a special moment for the pilgrims: "Just before the town of Kłobuck, there appears the tower of the Jasna Góra Monastery at a distance. The pilgrims fall onto the ground weeping and singing *Sub tuum praesidium*". The whole route (nearly 70 kilometres) was covered in one day. In the Jasna Góra Monastery, pil-

²⁸ AACz, Ref. SGD 24. KP, 146 AACz, Ref. SGD 268. KP, 9–11; AACz, Ref. SGD 293. KP, 18; Archives of the Parish in Kielczygłów, (no Ref.). Kronika nowo powstałej parafii Kielczygłów od 13 X 1924, 5.

²⁹ 1926. „Z Tow. Gimnast. Sokół w Wieluniu”. *Gazeta Ziemi Wieluńskiej* (28): 2.

³⁰ There was a pilgrimage of men to the Jasna Góra Monastery on 10th July 1927; a pilgrimage of women on 17th July 1927; a pilgrimage of the male youth on 24th July 1924; a pilgrimage of the female youth on 31st July 1924.

³¹ AJG, Ref. SGD 1933. Files of Jasna Góra. Pielgrzymka do Częstochowy Katolickiego Związku Kobiet. Program, 187–190; AJG, Ref. SGD 1933. Files of Jasna Góra. Pielgrzymka Katolickiego Związku Mężów 21–22 VIII 1937, 217; 1927. „Odezwa Najdostojniejszego Pasterza”. WD 2 (2): 19–20.

³² Firstly, Fr Michał Porada OFM (a secretary of the Immaculate Conception province during 1929–1935, a definator and a novice master of the Franciscans) celebrated holy masses for the pilgrims and the people present received the Holy Communion. Next, the guardian of the Order Fr Wilhelm Rogosz OFM (the order chronicler in Wieluń) said goodbye to the pilgrims in front of the Grotto of Our Lady of Lourdes. After having sung *Gwiazdo śliczna, wspaniała* religious song and being accompanied by the band from Turów, pilgrims with banners and feretories set off in the direction of Częstochowa. Syrach Janicki. 2008. „Prowincjałowie Prowincji Wniebowzięcia NMP w Polsce w latach 1923–1973”. *Szkoła Seraficka. Seria Nowa* (1): 159–160.

grims were welcomed by Fr. Pius Przeździecki by the figure of St. Procopus. Next, they went to the Chapel of the Miraculous Image. Pilgrims took part in services with great joy as well as listening to sermons. In the evening, they participated in a procession on the walls of the Jasna Góra Monastery carrying candles. It was an unusual experience for the inhabitants of the district. Michał Bartosiak from the town of Gostyń, who had been a cripple for 10 years and who experienced the miracle of healing a year earlier (15th of August 1929) in the Jasna Góra Monastery, joined the returning company. This fact was described in the following way: “The whole company was greatly moved seeing in front of them a living proof of the Power of God and the mercy of the Most Holy Mother”. First delegations, consisting of the inhabitants of the district, welcomed the returning pilgrims with flowers in the village of Rudniki; in the last stage from the village of Dzierzniki to the town of Wieluń, the pilgrims were accompanied by crowds waiting by the road. Before entering the town of Wieluń at dusk, all the pilgrims lit the candles. They were joined by clergymen headed by the Dean – Rev. Wincenty Przygodzki and the Franciscan Provincial near the Convent of Bernardine Sisters. Pilgrims were welcomed by the crowds, among which there were non-Catholics too. It indicated that such a massive pilgrimage had a huge impact on the life of the faithful³³.

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The interwar period was characterised by unrestricted engagement of the inhabitants of Wieluń in different forms of religious activity. Deep Marian piety of the inhabitants of Wieluń had a huge influence on the revival of mass pilgrimages to the Jasna Góra Monastery. Parish pilgrimages, sometimes organised twice a year, attracted a lot of the faithful who had to leave their duties connected with land cultivation and livestock farming for a few days in order to take part in them. Furthermore, despite their difficult economic situation, they gave offerings to the Pauline Monastery and they also maintained their own parishes. All of it came out from their deep care to provide for institutions, which fulfilled their religious needs. The above-mentioned areas accounted for the biggest number of pilgrimages going to Częstochowa from the whole Diocese of Częstochowa. This study may lead to un-

³³ By the Grotto of Our Lady of Lourdes, the pilgrims were welcomed by Rev. Wincenty Przygodzki (the parish priest from Wieluń) and Fr. Michał Porada, who gave them blessings. Finally, religious song *Mario, przyjmij dzięki* was sung and pilgrims put their candles and garlands in front of the altar. Archives of the Franciscans in Katowice-Panewniki, (no ref.). *Kronika Klasztoru OO. Franciszkanów czyli Zakonu Braci Mniejszych w Wieluniu 1920–1950*, 32, 103; 1930. „Z Wielunia. Pielgrzymka Trzeciego Zakonu i Sodaliji Mariańskiej”. *Niedziela* 4 (40): 494.

dertaking more extensive studies on religiousness on the Polish territory in the interwar period.

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Abstract: Deep religiousness, beside a typically agricultural character of employment, was one of the most distinguishing features of the inhabitants of the district of Wieluń. It was manifested by i.e., a huge engagement in new forms of Christian ministry, which were initiated in circumstances of unrestricted activity of the Catholic Church after 1918. Irrespectively of it, the inhabitants of the Wieluń district were characterised by deep Marian piety, which was expressed in many ways. Beside their participation in services devoted to Our Lady, engagement in the Confraternity of the Rosary, distribution of magazines devoted to this issue as well as special respect paid to images of Our Lady, they took part in numerous pilgrimages. The Jasna Góra Monastery was the main goal of pilgrims. The faithful of this area accounted for the biggest group among all the groups from the whole Diocese of Częstochowa taking part in pilgrimages to the city of Częstochowa.

Keywords: Marian piety, pilgrimages, the Jasna Góra Monastery, the Wieluń district, the Second Polish Republic.

Streszczenie: Pielgrzymki z powiatu wieluńskiego na Jasną Górę (1921–1939). Jedną z cech wyróżniających mieszkańców powiatu wieluńskiego, poza typowo rolniczym charakterem zatrudnienia, była ich głęboka religijność. Przejawiała się ona m.in. w dużym zaangażowaniu w nowe formy duszpasterstwa, które inicjowano w warunkach nieskrępowanej działalności Kościoła katolickiego po 1918 r. Niezależnie od tego mieszkańcy powiatu wieluńskiego nadal odznaczyli się głęboką pobożnością maryjną, która wyrażała się na wiele sposobów. Poza udziałem w nabożeństwach poświęconych Matce Bożej, działalności w bractwach różańcowych, kolportowaniu czasopism o tej tematyce i otaczaniu szczególnym szacunkiem wizerunków maryjnych, uczestniczyli oni w licznych pielgrzymkach. Głównym celem pątników był klasztor na Jasnej Górze. Wierni z tych terenów stanowili największą grupę spośród wszystkich pielgrzymujących do Częstochowy z całej diecezji częstochowskiej.

Słowa kluczowe: pobożność maryjna, pielgrzymki, Jasna Góra, powiat wieluński, II Rzeczpospolita.