



## *“Przegląd Powszechny” on the school system after Polish independence*

### ABSTRACT

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**RESEARCH OBJECTIVE:** The aim of this paper is to provide insights into the views of the influential social and religious periodical “Przegląd Powszechny” on the principles of the Polish school system after Poland regained independence in 1918.

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**THE RESEARCH PROBLEM AND METHODS:** In 1918, the Republic of Poland had to re-create its own school system. The discussion on the model of schools was joined by the periodical “Przegląd Powszechny,” published in Krakow by the Jesuits. The main questions in this article are: What did the authors of the magazine write about proposals for changes in education? How were they assessed? What particular issues did they pay attention to? In the analysis of the journal's content, the historical method of research into education was used.

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**THE PROCESS OF ARGUMENTATION:** The author analyzed the content of the journal issues from the autumn of 1918 to the spring of 1921, the moment at which the “March Constitution” was announced, which formulated the main lines of development of education. The article briefly discusses chronological political events related to education and shows the reaction of the periodical to them.

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**RESEARCH RESULTS:** Research shows that the authors of the periodical reacted rapidly to schemes for reforming Polish education. Their statements were bold, uncompromising, and critical of some of the proposals made by educational authorities. “Przegląd Powszechny” focused primarily on the postulate to create a confessional public school, as well as criticizing the state monopoly on matters of education.

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**CONCLUSIONS, INNOVATIONS, AND RECOMMENDATIONS:** The findings show that some educational solutions introduced in Poland 100 years ago were a manifestation of the state's greater trust in its citizens than is the case now: compulsory education could be carried out at home, there was no obligatory control of private schools by the state, prospective teachers could be trained in private institutions according to their own programs, and parents had a decisive voice on the issue of raising their children.

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→ **KEYWORDS:** RESTORING POLAND'S INDEPENDENCE, EDUCATION IN POLAND, CHURCH AND SCHOOL, JESUITS IN POLAND

## STRESZCZENIE

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*„Przegląd Powszechny” o polskiej szkole po odzyskaniu niepodległości*

**CEL NAUKOWY:** Celem artykułu jest przedstawienie poglądów autorów wpływowego czasopisma społeczno-religijnego „Przegląd Powszechny” na temat założeń systemu oświaty po odzyskaniu przez Polskę niepodległości w 1918 r.

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**PROBLEM I METODY BADAWCZE:** W 1918 r. Rzeczpospolita Polska musiała stworzyć od początku swój system oświaty. W dyskusje nad jej modelem włączył się wydawany przez krakowskich jezuitów miesięcznik „Przegląd Powszechny”. W związku z tym pojawiają się pytania: Co autorzy periodyku pisali na temat propozycji reform edukacyjnych? Jak je oceniali? Na jakie szczegółowe kwestie zwracali uwagę? W analizie zawartości czasopisma użyto metody historycznej w badaniach edukacyjnych.

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**PROCES WYWODU:** Autor poddał analizie zawartość miesięcznika od zeszytów z jesieni 1918 r. aż do wiosny 1921 r., czyli momentu uchwalenia konstytucji marcowej, w której sformułowano podstawowe zasady systemu edukacji w Polsce. W artykule zaprezentowano też reakcje „Przeglądu Powszechnego” na wydarzenia polityczne z tego okresu, ważne dla polskiej szkoły.

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**WYNIKI ANALIZY NAUKOWEJ:** Autorzy publikujący w „Przeglądzie Powszechnym” reagowali *ad hoc* na projekty reform polskiej edukacji. Czynili to w sposób klarowny, bezkompromisowy i krytyczny wobec niektórych propozycji formułowanych przez władze oświatowe. Skoncentrowali się przede wszystkim na postulacie utworzenia szkoły wyznaniowej, jak również na krytyce monopolu państwa w kwestiach edukacji.

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**WNIOSKI, INNOWACJE, REKOMENDACJE:** Z badań wynika, iż niektóre zmiany oświatowe wprowadzane w Polsce przed stu laty były przejawem większego zaufania państwa do swych obywateli niż obecnie: obowiązek szkolny mógł być swobodnie realizowany przez nauczanie domowe, szkoły niepubliczne nie podlegały obowiązkowej kontroli ze strony państwa, kształcenie nauczycieli mogło być prowadzone przez prywatne instytucje według ich własnych programów, rodzice mieli decydujący głos w sprawach wychowania swoich dzieci.

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→ **SŁOWA KLUCZOWE:** **ODZYSKANIE PRZEZ POLSKĘ NIEPODLEGŁOŚCI, EDUKACJA W POLSCE, KOŚCIÓŁ A PAŃSTWO, JEZUICI W POLSCE**

## Introduction

After Poland regained its independence in 1918 and established a state organism formed of fragments of three culturally different partitioning states, the new Polish state had to undertake many difficult tasks of a structural nature. One of these was raising the level of education, especially at elementary level, because as many as 33 percent of the population over 10 were illiterate according to the census of 1921 (Stańczyk, 2016). The most difficult situation in this respect prevailed in the eastern voivodships, where over half

of the population could not read, while in the area of the former Prussian partition a different problem prevailed: education was almost completely Germanized. The Polish state had to try to merge three different educational systems, or rather to create its own education system again.

The aim of the article is to examine how the social and religious periodical “Przegląd Powszechny” (Universal Review), published by the Jesuits in Krakow, participated in the process of reflection on the creation of a new education system in Poland just after regaining independence.

“Przegląd” was a magazine of high standing, and at the same time highly influential, claiming the right to speak on social, religious, scientific, economic, educational and pedagogical issues.

The founders of this journal, which was founded in 1884, drew from three similar periodicals in the field of culture, religion, politics and society published by the Jesuits abroad: the Italian “La civiltà cattolica” (from 1850), the French “Études” (founded in 1856) and the German “Stimmen der Zeit” created in 1865 (Dorosz, 2015). Especially the first magazine, published by Roman Jesuits, had a huge impact on the environment of educated Catholics, becoming on the one hand a representative of the official position of the Roman Catholic Church in many matters, and at the same time testing proposals for new, avant-garde solutions. Although “Przegląd Powszechny” never achieved a similar level of impact with Polish believers and the church hierarchy, it was certainly an important, opinion-forming journal, and was in a sense progressive, even sometimes being labelled the Polish “La civiltà cattolica” (Dorosz, 2015).

As Poland regained its independence, the editor-in-chief of “Przegląd Powszechny” was Fr. Jan Urban SJ (1874-1940), former professor of theology at the Jesuit colleges in Widnawa, Gräfenberg and Czechowice (Górka, 2003). He was a well-read, hard-working person, and surprisingly open for the time. He even clashed with the church hierarchy by supporting the right of atheists to enter into civil marriages, which caused a real “storm” in the ecclesiastical environment. Fr. Urban was attacked by the Polish church hierarchy, and Pope Pius XI himself became involved in his defense “in solidarity with the thesis of Father Urban” (Topij-Stempińska, 2015). The analytical mind of the editor-in-chief was outweighed by his emotion only when he wrote about the enemies of the Roman Catholic Church, which he considered socialists and Jews to be. But he spoke about educational matters in a thoughtful and competent manner.

There is extensive literature on the subject of “Przegląd Powszechny,” especially regarding the beginnings of its activity. On the other hand, a broader analysis of the texts published in education periodicals has not been undertaken so far, although the periodical undoubtedly deserves attention as an important source of knowledge for historians of education in Poland. A notable exception is the article by Grzegorz Michalski devoted to the discussion on education which took place in the pages of “Przegląd” throughout the interwar period (Michalski, 2013).

For the needs of the present study, I have examined the issues of this periodical beginning with the declaration of independence by Poland (i.e. from the December 1918

issue) to the adoption of the “March Constitution” (March 1921) that defined the basic principles of the development of Polish school legislation. I found a surprisingly large number of texts related to education in its broadly understood sense, but I focused on those that were written in direct reaction to events in Poland related to the creation of public education.

## The question of the confessional school

A few days after returning from the stronghold in Magdeburg, Józef Piłsudski appointed the socialist government of Jędrzej Moraczewski on the night of 17 November 1918, entrusting him with the urgent task of preparing electoral law, and warning him against interfering – by means of creating new laws – in social relations. Undeterred, Prime Minister Moraczewski issued a program appeal on 20 November 1918, in which he stated that “one of the most important tasks will be the creation of public, secular, free education, available equally to all regardless of financial status” (Urban, 1919a, p. 81).

This statement was quickly noted in “Przegląd Powszechny” and although the message of the document was generally accepted, the postulate of secular education provoked a sharp reaction. In the issue from February 1919, the editor-in-chief Fr. Urban published an editorial article, “For a Catholic school,” in which he objected strongly to the planned secularity of the school, arguing that secularism meant removing all religious elements from schools, setting up a “godless school” and limiting religion to the purely private sphere.

The Jesuit reminded his readers that in the face of social protests, expressed in the press, at rallies and demonstrations, the socialist Minister of Education Ksawery Prauss issued a statement in which he declared that the plans for secular schools were only about removing religious coercion and that “children will learn the doctrine of their religion, unless the parents demand a release from it” (Urban, 1919a, p. 82). In addition, the content of religious teaching would depend on the relevant church authorities, while school administration and the supervision of education were to be the exclusive responsibility of secular authorities. Urban suggested that this statement by Minister Prauss was a partial “retreat of government” from its initial position on the school system, enforced by public opinion, and a propaganda runway before the forthcoming first election to the Sejm.

Since Urban was a Catholic priest, it is not surprising that he was strongly in favor of the confessional school, in which the (Catholic) religion was not merely one of the compulsory subjects, but where the entire education of youth was based on religious grounds, and the content of other subjects in which religious issues were also included would be adapted to the overall worldview of a given religion. The teachers of such a school should be honest followers of the Catholic religion (except possibly teachers of subjects such as grammar or mathematics, who could represent non-Catholic groups if there were no Catholics). On the other hand, students of a confessional school should

come from just one denomination, so that they did not have contact with fellow dissenters, because it contributed to the spreading of religious indifference, “and often is a source of greater corruption of Catholic children” (Urban, 1919a, p. 83). The confessional school, according to Father Urban, could have been run by a religious community, an association, a commune and even by the state, “if they are believers.”

Urban emphasized that the Catholic society could not in any way agree to a secular school that excluded religious teaching and pious practices, at least for Catholic children. Such a school – as happens in France – would not maintain its neutrality, but would become a “tribune of spreading atheism” and a place of struggle with religion. The result would be “crimes of teenagers and gangs of hooligans” (Urban, 1919a, p. 86).

Therefore, Fr. Urban considered religion a fundamental factor shaping the social order. If they had built secular schools, then it would have been necessary – added the Jesuit maliciously – to “build and expand prisons” (Urban, 1919a, p. 86). He went on to formulate a clear postulate for the creation of confessional schools for Catholics, because the earlier so-called “simultaneous schools” were merely tolerated rather than accepted. The author complained that, especially in Galicia, “we have already felt enough of the destructive influence on the psychology of Polish children on the part of Jewish children.” Polish youth obtained from the Jews “the lack of deeper principles, and disregard for everything that gave birth to Christian culture and the loosening of ethical foundations.”

Fr. Urban strengthened the postulate of creating a confessional school by referring to the newly announced Code of Canon Law (2000) in 1917, which forbade the sending of Catholic children to non-Catholic, neutral and mixed schools, except in special cases in which a local bishop may have given permission (Canon, 1374). The Polish state, in which most citizens adhere to Catholicism, should – according to the editor-in-chief – establish confessional, Catholic schools, similar to those whose “dense network covers the most culturally developed countries of Europe and America. There are tens of thousands of them in the United States, England, Belgium, France, and all types from folk schools to universities and polytechnics” (Urban, 1919a, p. 89).

And what about schools for dissenters? – asked Fr. Urban. The Polish state did not have to create them, but “standing in the position of religious tolerance, it will simply leave religious education to relevant confessional organizations, allowing them, if they wish, to create private schools for their own believers” (Urban, 1919a, p. 89). In these schools a state educational program, adequate state control and examinations could have been imposed, which would raise the level of teaching.

In a later section of the article, Fr. Urban protested – in the spirit of republicanism or conservatism – against the monopoly of the state in the field of education: “The state monopoly in the field of education should be regarded as undesirable for scientific reasons alone” (Urban, 1919a, p. 89). He justified his opposition with the help of arguments that could be repeated even today:

Deprived of any competition of private schools, completely incorporated into a bureaucratic system, the state school is exposed to streakiness and stagnation. Education in such

a school may become some kind of training and a drill of obedient pawns of the prevailing state system, which will not turn out to be good for the nation. The only nation that has consistently carried out the state school monopoly was Germany under Bismarck (Urban, 1919a, p. 89).

The provisional government of Prime Minister Jędrzej Moraczewski survived only two months, as Józef Piłsudski wanted to reach an agreement with the political right and to calm the situation in the newly independent Poland, because the national-democratic party considered the Moraczewski government too radical, while the supporters of this party refused to carry out government orders (including paying taxes).

## Compulsory education and teacher training

On 26 January 1919, the first elections to the Polish parliament were held. Socialists received a minority of votes, losing to the Catholic-nationalist camp. Even before the newly elected Sejm met at the first meeting, the Head of State Józef Piłsudski issued two important decrees on 7 February 1919: Decree No. 147 on compulsory education and Decree No. 185 on the education of primary school teachers. Both documents were immediately quoted in the March issue of "Przegląd Powszechny" and commented on by Fr. Urban, who appreciated the introduction of compulsory education, including for sick and disabled children, and went on to stress that the state did not intend to impose on parents the obligation to send children to a public school, because elementary education could also be carried out in private institutions (which implement a public school curriculum) or through home teaching (Urban, 1919f). In the case of learning in private schools, the document provided that the school inspector may (but was not obliged to) order the relevant examinations to see if children are educated "according to the requirements of a public elementary school in a given town." Urban emphasized that the choice of how to carry out school coercion arose from the natural right of parents to bring up their children.

In terms of the decree concerning the education of primary school teachers, Father Urban appreciated the fact that the decree allowed for the possibility of creating private teaching seminars, such that "the state does not intend to introduce school monopoly and impose on everyone the same model, but it also formulates minimum requirements for each level of education. In addition, the state leaves the freedom necessary for the development of education and raising its level" (Urban, 1919f, p. 238). Urban also appreciated the recommendation that, in teacher seminar programs, religion should be the first compulsory subject (and would end in an examination).

The newly elected Sejm gathered on 9 February 1919 at a Holy Mass in the Warsaw Cathedral. The senior MP who was to open the session paid tribute to God in his speech, confessed the Catholic faith and expressed his respect for the Pope. Urban wrote a report on this event, regretting at the same time the low intellectual level of the majority of the

“chosen people,” but expressing the belief that “religious and moral culture will find understanding even in raw MPs” (Urban, 1919b, p. 163).

## Reactions of the “Przegląd” to the resolutions of the Teachers’ Sejm and the Congress of the National People’s Party

From 14 to 17 April 1919, the National Education Congress, called the Teachers’ Sejm, was held in Warsaw. 802 delegates representing 44 teachers’ associations from various Polish territories took part. “Przegląd Powszechny” noted that, during the congress, representatives from Greater Poland firmly demanded that Polish public schools should have a Catholic character (Urban, 1919d, p. 470). This postulate met with a negative reaction from the majority of the participants of the congress; what is more, it triggered a sharp dispute, which was eventually averted by a compromise formula with a high degree of generality. The delegates decided to refrain from imposing a religious or secular character on all public schools, leaving the decision in each individual case to “competent authorities” (Urban, 1919d, p. 471). In view of the above, Fr. Urban appealed to Catholics for strong opposition to the idea of secular schools, because this would certainly have tried to eradicate religion from school using “methods of stealth” (Urban, 1919d, p. 471). The Jesuit also opposed the uniformity of schools, stressing that society would not accept the joint upbringing of Polish and Jewish children.

A month later, on 12 May 1919, the Congress of the National People’s Party was held in Warsaw, attracting 3500 participants. Among the resolutions adopted, the editors of “Przegląd” drew attention to the postulate formulated by the Armenian Archbishop of Lviv Józef Teodorowicz (1864-1938). That member of the senate said that “the school must correspond to the faith and religion of the pupils’parents” (Urban, 1919c, p. 464). Therefore, all programs that aimed to remove religious practices from the school and treat religion as an optional subject were to be combated. The editors of “Przegląd” supported this resolution of the congress, expressing the conviction that this proposal would affect the course of parliamentary work and would receive the approval of the majority of deputies.

## The school model in the future constitution of the Polish state

On 6 May 1919, the government of Ignacy Paderewski presented the Sejm with a draft constitution, which met with immediate criticism from the press and various Sejm groups. Representatives of the government then stated that it was not a completed draft constitution, but rather a presentation of the program’s assumptions. The June 1919 issue of “Przegląd Powszechny” expressed a positive opinion of these assumptions, appreciating the fact that the declaration placed greater emphasis on the “moral conditions of the nation’s existence, and therefore on the education and virtue of the citizens.”

At the same time, the editor-in-chief added that the state should be based on three pillars: family durability, religious-moral education of children and protection of property rights (Urban, 1919e).

The issue of the model of the Polish school in the future constitution of the state returned to the pages of "Przegląd Powszechny" in September 1920, after the invasion of the Bolsheviks. A position on this subject was taken by Fr. Edmund Elter SJ (1887-1955), an international law student at the University of Warsaw. According to the journal, he once again appreciated the withdrawal of the state monopoly from running schools, and even the solemn guarantee of citizens' freedom in matters of education. (Article 120). Elter especially praised the formulation (Article 126) that every "citizen has the right to educate and raise their children in elementary school by teachers of the same confession as children" (Elter, 1920, p. 224). The author regretted, however, that this principle was not extended to secondary schools. He reiterated the classic argument that youth education should be based on a unified basis. According to the author, it was impossible to introduce compulsory religious education and simultaneously to tolerate teaching points that do not dovetail with this religion. From a purely pedagogical perspective, the only proper form of school was therefore a religious school (this position was also shared by Protestants). Elter argued as follows:

If religion is considered fundamental in life – and in this position (...) the majority (...) of the nation stands, (...) it would consequently be necessary to create conditions in public schools that allow religion to deeply penetrate the thoughts and heart of young generation. On the other hand, private people retain complete freedom in their educational institutions (Elter, 1920, p. 225).

The constitution project stopped halfway, complained the author (without extending the principle of confessionality to secondary schools), because of ill-conceived religious tolerance, which cannot mean indifference, passivity, or lack of rules and strong beliefs, but the ability to live peacefully with people who differ in their views. In Elter's opinion, the authors of the draft constitution were also afraid of the development of religious fanaticism. However, the logistical difficulties associated with the introduction of confessional schools, and the slightly greater burden on the state budget, could be overcome in the name of great goals, which are the health and moral strength of future generations (Elter, 1920).

It should be emphasized that in the "March constitution," which was the result of a compromise, there was no provision for a confessional school, but rather a multi-confessional one, reminiscent of an earlier "simultaneous school." Art. 120 states:

In every educational institution whose program includes the education of young people under 18, maintained in whole or in part by the State or local governments, religion is obligatory for all pupils. The management and supervision of religious education in schools belongs to the proper religious association, while the state school authorities maintain supreme supervision (Konstytucja Rzeczypospolitej Polskiej, 1921, p. 655).

As for the dissenters, the Constitution allowed them to establish their own schools, but without financial support from the state (Article 110). At the same time, it was stated that the Roman Catholic confession occupies “the chief position among equal denominations” (Konstytucja Rzeczypospolitej Polskiej, 1921, p. 653).

The struggle for a confessional school did not end with the adoption of the “March constitution,” but lasted throughout the period of the Second Polish Republic.

## Selected aspects of everyday school life

The statements presented above were the reactions of “Przegląd Powszechny” formulated *ad hoc* to political events that directly concerned education. The authors of most of the “Przegląd” texts during this period were in favor of the confessional character of elementary schools. In addition, many other articles in the journal have broadly covered educational issues. An example may be a text by Dr Maurycy Paciorkiewicz (1873-1927), a historian educated in the West (Fribourg, Sorbonne) and a teacher at a school in Tarnów. In the March 1919 issue, he wrote that conflicts between individuals and discord in the country resulted from excess emotions of the population and lack of education. The greater the obscurity, the greater the disagreement. The school, then, should fulfill the function of enlightening society and overcoming the Polish mentality which “stinks heavily in the East” (Paciorkiewicz, 1919, p. 188). According to this mentality, there is a need to move the feeling and imagination to the back, and put intelligence and thought at the forefront. Such a school would lead to the maturation of the nation, which is a few centuries late in relation to the West. Then patriotism would not be expressed only in words and songs, but also in deeds and work for the benefit of the fatherland.

Because education is – according to the author – one of the most important factors for the development of modern society, it is necessary “to raise the dignity and meaning of the teacher.” The necessary condition is a proper subsidy, which is one of the most important duties of each government. Dr Paciorkiewicz wrote that the teachers in Galicia were paid “embarrassingly poorly.” During the war, the government did nothing to improve the fate of these “white negroes” (Paciorkiewicz, 1919, p. 187), for which it should be ashamed. Meanwhile, Galician teachers should be appreciated for the fact that, having decided to call a strike when finally brought to despair, they canceled it after Poland’s proclamation of independence in order “not to cause difficulties for the new Polish government.” “The nation can be proud of such teachers,” added the author (Paciorkiewicz, 1919, p. 187).

On the topic of the low salary of teachers, “Przegląd Powszechny” drew attention to the embarrassing issue of hunger among students, raised in the book “School and hunger” (Sokolowski, 1919). The authors of the magazine wrote that before you start to teach your children, you must first feed them. There were as many as 2 million children in need of social welfare in the area of the former Congress Poland and Lesser Poland, which is why it was advisable to set up kitchens financed by the state at schools, and

to give all students free breakfasts. "The payment for breakfast can be taken only from better-off parents and in such a form that those children who get meals for free do not feel any humiliation" (Moskala, 1920, p. 298). At the same time, the authors of "Przegląd" recalled that this feeding should not be treated as remuneration for a child for his or her school work or as bait attracting children to school, because in this case schooling will be no more than a background issue.

When discussing educational issues, a large text (published in parts) written by Dr. Kazimierz Krotoski (1860-1937), a graduate of the Jagiellonian University and universities in Leipzig and Munich, the creator of a national-Catholic party in Krakow, a historian, teacher, and author of numerous publications in the field of history and school textbooks (Krotoszyński Orędownik Powiatowy, 1937, p. 1), is particularly suggestive. In his fundamental article, Dr. Krotoski dealt with the civic education of young people (Krotoski, 1919f), pointing out its indispensability due to the fact that the new Poland would be inhabited "by a considerable percentage of people who are not Poles." In this situation, the school should promote civic education, not *national* education, in order to avoid errors of the partitioning powers, which sought "to degenerate Polish youth" (Krotoski, 1919, p. 321). Next, the author presented the goals of this civic education, in which civic loyalty is important, in a surprisingly modern and open way. However, this loyalty cannot be understood as "faithful bowing to all existing power." Proper civic loyalty "excludes any violent imposition of one's own political beliefs on fellow citizens who think differently, it demands that relations with otherwise-minded political opponents should be maintained in the interest of the entire nation and state" (Krotoski, 1919, p. 323). In addition, the author formulates an extremely innovative idea that "the most urgent task of the future political culture is not only civic education of the governed, but also of the persons who rule the country, because in the minds of people in managerial positions there are still echoes of slavery, especially among the upstarts" (Krotoski, 1919, p. 324).

## Conclusion

In summary, it must be said that "Przegląd Powszechny," during a time when Poland was on the threshold of independence, reacted in a thoughtful and competent manner to various proposals, more or less formalized, regarding the model of the future Polish school. It actively participated in the discussion, noting topics that were left unsaid, such as the low salary of teachers or hunger amongst children. Of course, it represented the interests of Catholic circles, postulating – albeit unsuccessfully – the creation of a public school system of confessional character. Fixation on this aspect of education, though bizarre from today's perspective, becomes clearer when one remembers that the Jesuits were brought up on classical philosophy, especially Aristotle, who wrote in *Nicomachean Ethics* – usually studied in the third year of philosophy – that unanimity of the educational environment (*polis*), including religious matters, is an indispensable condition for raising children to virtue (Aristotle, 2000). This, of course, does not exclude other conditions of

this concentration on the idea of a confessional school, resulting mainly from the attitude of the Roman Catholic Church, which at the turn of the 19th and 20th century saw itself as a stronghold besieged by an evil, secular and modernist world.

Reading the texts of “Przegląd Powszechny” makes it possible to state that some educational solutions introduced in Poland 100 years ago were a manifestation of the state’s greater trust in its citizens than is the case now: compulsory schooling could be carried out at home, private schools did not necessarily have to be controlled by the state, teachers could be educated even in private institutions according to their own programs, and parents had the decisive vote when it came to raising their children.

As for the authors of “Przegląd Powszechny,” although it is difficult to accept some of their views from today’s perspective, the involvement of the journal in the current state affairs, the courage and uncompromisingness of its editors, and the willingness to act for the good of the reconstructing country should be appreciated. It is a pity that “Przegląd Powszechny” ceased publication in Poland in 2012, while opinion-forming periodicals which “Przegląd” inspired are still being published in Western Europe, although the Jesuits there have significantly fewer human resources than their Polish confreres. It can be assumed that this Polish periodical – if it retained a similar style and level of reflection as 100 years ago – could be an important reference point for many readers in the society of pluralistic ideologies, culture and education.

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