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АБСТИНЕНЦІЯ У ВИХОВНІЙ ДІЯЛЬНОСТІ І ПОГЛЯДАХ МЕЧИСЛАВА КУЗНОВІЧА (1874 – 1945)

Ксьондз Мечислав Кузновіч (1874 – 1945) – відомий польський громадський і освітній діяч, наставник ремісничої і робітничої молоді. З думкою про занедбану у виховному значенні молодь, очолив організацію «Союз ремісничої і промислової молоді, відданий св. Станіслава Костко». У статті висвітлено діяльність і погляди М. Кузновіча на абстиненту (антиалкогольну і антитютюнову) позицію серед членів цієї організації.

Ключові слова: Кузновіч Мечислав, виховна діяльність, абстиненція, «Союз ремісничої і промислової молоді, відданий св. Станіслава Костко», Польща.

Introduction. The famous encyclical called *Rerum Novarum* by Pope Leon XIII appeared on 15th May 1891 and stimulated the formation of rules of the Christian and social movement and gained support for it from side of the Catholic Church. However, the beginning of the movement dates back as far as 1940's. It was then, that the Catholic Church began to show more interest in the problems of the poorest, including young labourers and craftsmen. It took place thanks to a German Catholic priest Adolf Kolping (1813 – 1865), who had worked for 10 years as a shoemaker assistant before he joined theological seminary. There, he learned about the moral and material degradation of the environment. He began his ministrations in the town of Elberfeld (The Ruhr), where he met the unemployed, morally uncared – for and neglected young people. He founded dormitories, club rooms, evening schools, savings banks and local health authorities for them. He also participated in the activities of the *Catholic Association of Journeymen* founded by a teacher Johan Breuer. Kolping thought that setting up the associations was a way out of the poverty for young labourers. In 1849 he became a vicar of the Cathedral in Cologne where he intensified propagating Catholic associations of young labourers and craftsmen. In the same year, he also founded the *Cologne's Association of Journeymen*. And thus started the so called Kolping werk, which

has been developing up till now even in Poland. He also founded Catholic journeymen associations on the territory of Austro-Hungarian Empire, Switzerland and Belgium. In his ministrations he was able to combine traditional forms of Christian charity with modern social mutual aid [42, 3], [44].

During the period of partitions, a Jesuit priest, Błażej Szydłowski, was one of the first to notice the difficult situation of the neglected and poor young journeymen who depended entirely on their employers. In 1896 he founded an association called *St. Stanisław Kostka Relief for Apprentices* in Lvov. In the years that followed, similar patronages appeared in Cracow (1897), Przemyśl, Tarnów, Nowy Sącz, Tarnopol, Kolomyja and Czerniowce. The patronage over the association founded by Father Szydłowski was consigned to the care of another Jesuit priest Stefan Bratkowski (1853 – 1914) – a social worker who was associated with students, young salespersons and craftsmen. He was also an organizer of Sodality of Our Lady. Father Bratkowski was known for his activity not only in Galicia but also on the territory that belonged to the Prussian and Russian Empires where he used to go as a preacher. In his work with the young he relied on two methods – religious as well as organizational and philanthropic [5, 25], [15, 518 – 519], [42, 5].

The main aim of the associations was to strengthen the faith among young craftsmen by common service, confession and holy communion. It also provided the young with educational and moral entertainment like theatre performances, physical exercises, sports, outdoor activities, trips, libraries, common holiday celebrations and financial support. *The St. Stanisław Kostka Relief* in Cracow offered its members some new clothes and gifts twice a year before Christmas and Easter. After two years of its existence, the Cracow association got under the patronage of Countess Krystyna Potocka – wife of the Governor of Galicia. In her work, she was supported by Countess Ledóchowska who raised funds for a proper building that would meet the needs of the organization. In 1898, *St. Stanisław Kostka Relief* in Cracow could boast 250 members. Unfortunately, in 1904 there were only 63, mainly journeymen [2, 3 – 7], [5, 26 – 27], [42, 5].

Father Mieczysław Kuznowicz and foundation as well as activity of «St. Stanisław Kostka Handicraft and Manufacturing Youth Association» in Cracow

In 1906, the *St. Stanisław Kostka Relief* in Cracow was renamed for *Handicraft and Manufacturing Youth Association*. The organization was managed by a great expert on the encyclical *Rerum Novarum* and an enthusiast of Father Adolf Kolping – Father Mieczysław Józef Kuznowicz (1874 – 1945) – a Jesuit educated in the Chyrów school and a son of a confectioner from Częstochowa. Following his own and his father's will, he joined the Jesuits and became a novice in Stara Wieś near Brzozowa. There, in spite of his poor education, he turned out to be a truly diligent and hard-working person. In 1903 he moved to Cracow where he worked with the young in the local Jesuit

college and in April 1906 he was ordained to the priesthood. Soon, he was nominated the manager of *St. Stanislaw Kostka Relief* – a very responsible post. He managed to attract new members – young craftsmen and labourers to the deteriorated organization. He showed great organizational skills in his work with the difficult and neglected youths originating from the lower classes of society. He knew how to choose his co-workers and how to conciliate the good will of rich patrons (Cracow Bishop Adam Sapieha, Auxiliary Bishop from the same diocese Anatol Nowak, a Cracow lawyer Gustaw Kaden) and other wealthy donors. Father Kuznowicz also gained the goodwill of the authorities of Galicia and Cracow [1], [6, 320], [7, 10], [33, 104 – 108], [42, 8].

Transformation of *St. Stanislaw Kostka Relief* into the *Handicraft and Manufacturing Youth Association* would never have been possible if it were not for the support from the direct monastic supervisor of Mieczysław Kuznowicz – Włodzimierz Ledóchowski – the brother of both St. Urszula Ledchowska, who founded the Congregation of the Ursulines and of beatified Mary Theresa Ledóchowska, who founded the missionary Sisters of St. Peter Claver. The honorary chairman of the association became Father Stefan Bratkowski. The first statute of the new organization was elaborated by Father Kuznowicz and approved by the governorship in Lvov on 15th November, 1906 as *St. Stanislaw Kostka Handicraft and Manufacturing Youth Association* in Cracow. The statutory aim of the organization became Catholic education of young people [6, 320], [33, 104 – 105], [42, 8].

According to the new Manufacture statute by Kuznowicz, the *St. Stanislaw Kostka Handicraft and Manufacturing Youth Association* was supposed to help masters select fair and diligent apprentices, soothe the misunderstandings between the employers and employees, provide free medical care and, last but not least, provide the young with the possibility of studying at technical evening schools. In Cracow and Lvov, there were even separate schools supported by the *Association* for ironworkers, joiners, shoemakers, tailors, bakers, butchers, porkbutchers and dressmakers. In 1907 there were 302 and in 1911 – 341 members of the organization. The number does not seem impressive considering the fact that there were about 24 000 journeymen and about 15 000 handicraft apprentices in Galicia in 1906. The organization was most popular among future tailors, shoemakers and joiners [15, 519], [24, 195], [42, 11].

In accordance with the statute from 1927, the aim of the organization was proper upbringing of its members from the religious, social, moral, educational and physical points of view, as well as professional schooling for the sake and profit of the newly reborn motherland, in agreement with Catholic assumptions [40, 3].

Before world war I, there were numerous associations, circles, clubs, sections and similar institutions within the *St. Stanislaw Kostka Handicraft and Manufacture Youth Association*, for example, Society of St. Pius X, a

dormitory, an educational circle, a library with a reading-room, a tea-room, a gymnastics club, a football club, a church society, a musical society, a theatre club, comradesly assistance, a savings bank, a laundry room, Queen Jadwiga's tailor's shop, a committee for the sake of monument dedicated to dr. Henry Jordan and even a separate house for the *Association* situated in Skarbowa Street in Cracow. In the Interbellum, some new circles and sections were brought into being, e.g.: a missionary circle, a civics club, a mutual improvement circle, a section of additional schooling, a press club, Zawisza Czarny Scouting Organization, medical advice, a pharmacy and many other [7, 11], [15, 519], [29, 12], [34, 36 – 45], [42, 10].

When Poland gained independence, the *Association* issued its own magazine. In the years 1925 – 26 it was called «The Monthly Review of the Activity of the Youth Association of Handicraft and Manufacture in Cracow». Unfortunately, financial problems made it impossible for the magazine to appear regularly and soon it ceased to exist. In 1929 appeared a new periodical called «Trade Unionist. Magazine for Handicraft and Manufacturing Youth Association». It was edited by two close co-workers of Father Mieczysław Kuznowicz – Tadeusz Dalewski (1894 – 1979) and Tadeusz Haczekwicz [34, 42 – 43].

Educational activity amongst handicraft and labour youths for the sake of fight against alcoholism and smoking

Within the activity of *St. Stanisław Kostka Handicraft and Manufacture Youth Association* Father Kuznowicz began his work for the sake of abstinence from alcohol among his pupils. He tried to prevent the young people from the influence of addictive substances. To achieve the goals, it was necessary to have a temperance circle and anti-tobacco league within the structure of the *Association*. Father Kuznowicz expressed his ideas concerning abstinence among the young in his books and press articles. He also participated in anti-alcoholic congresses, abstinence rallies and this aspect of his work is the subject of this article.

Before world war I, there were two temperance (anti-alcoholic) circles. One was founded in Cracow on 15th May 1908 and the other was organized on 9th April 1911 in Lvov. The goal of the members of the circles was to avoid any alcoholic drinks and support temperance movement. Every newly accepted person was obliged to swear publicly in writing to God, Virgin Mary and the other members that he would not drink alcohol as long as he attends the school, or for the time that he declared. Family, social, national or other festivals could not be an excuse for breaking the vow, unless a doctor advised otherwise. Members of those circles were obliged to wear special badges – red and white or blue and white ribbons or silver edelweisses. The circle had its own banner that was consecrated with honours on 1st May 1910 thanks to Adela Dziewicka (1858 – 1929), one of the initiators and protectors of the circle. The hand embroidered banner was decorated with the

profile of Virgin Mary of Częstochowa and a white eagle. Through temperance, Father Kuznowicz hoped to «heal and ennoble» the young journeymen and labourers while the development of the circles was supposed to bring up healthy and moral youths [10, 6], [14, 5], [15, 520], [20, 118 – 120], [27, 18 – 19, 33 – 34], [33, 247 – 248], [34, 166 – 167], [41, 4], [45, 150 – 151].

Introduction of temperance circles to the *Association* was truly needed. The *Association* carried out a statistical survey in which 204 young handicraftsmen and labourers aged between 14 – 20 took part with the following results: only 13 people (6,37%) declared abstinence, 94 people (46,8%) drank occasionally and 34 people (16,6%) drank too much. The remaining 63 people (30,88%) were members of the temperance circle [15, 520], [27, 25].

St. Stanisław Kostka Handicraft and Manufacturing Youth Association proposed obligatory lectures on alcoholism in evening schools for craftsmen and labourers. It forbade masters not only to send their apprentices to buy alcoholic drinks but also forbade them to drink in the presence of the young. The *Association* insisted that there should be some inns that would not sell or serve alcohol – just like the one in the house of Catholic journeymen in Cracow in St. Tomasz Street. The inn was provided and prepared by Adela Dziewicka. What is more, the *Association* decided to take care of the young labourers and craftsmen, particularly on Sundays and other holidays when they had much free time and tended to spend it drinking in regular inns. On 19th January 1908 there was a special general assembly that was supposed to deal with the question of closing pubs selling alcohol on Sundays and holidays. Thus, the *Association* joined a widely – spread social action aiming at formal closing of inns, saloons, pubs and off-licence shops on Saturday at 6.00 p.m. and opening them no sooner than on Monday at 6.00 a.m. Having signed the resolution, the members of the *Association* passed it on to the Diet of Galicia and Lodomeria [15, 520 – 521], [26, 46 – 48], [27, 30].

The *Association* also organized temperance rallies. For instance, in April 1911 there was such a rally in Lvov. The initiator of it was Father Kazimierz Dziurzyński – the chairman of the local branch of the *Association*. The rally attracted over 300 apprentices. During the meeting, 34 young craftsmen formed a new temperance circle. Similar rallies took place in Cracow, like the one in the Franz Joseph School. One of the rallies in 1912 was even attended by Bishop Adam Sapieha who assured the gathering of his support for the temperance movement [15, 521], [38, 30].

The temperance circles initiated a series of lectures and speeches on the matter of alcoholism, fight against it, its influence upon young organism and the role of temperance circles in the process of education. Among the lecturers there were such figures like Father Mieczysław Kuznowicz and Adela Dziewicka. The members of the Cracow circle took part in 3rd Polish Temperance Congress in Lvov in 1912. They organized soirées devoted to Maria Konop-

nicka or the 500th anniversary of the Battle Grunwald. They prepared theatre performances and staged for example, a tragicomedy in one act called «Panacea» on Adela Dziewicka's nameday. The play was written by Tadeusz Dalewski – a printer and at the same time secretary of the Cracow temperance circle. The play was printed, too. The circles could also boast their libraries and reading rooms. Anti-alcoholic press was taken in and one could find such titles as «Abstinence Friendly», «Future of the People», «The Youths», «A Monthly for Support of Temperance Movement» and «Dawn» [9, 31], [10, 6], [15, 521], [39, 31 – 32].

In the Interbellum, the Cracow temperance circle within the structure of *St. Stanislaw Kostka Handicraft and Manufacturing Youth Association* prospered. In December 1934 it had over 80 members and in 1937 about 120, however, not everybody swore not to drink. The circle was supported by the hard work of not only its chairman Father Mieczyslaw Kuznowicz, but also by an engineer Karol Kluza and doctors Eugeniusz Jelonek and Józef Małachowski – the *Association* physician. They delivered interesting speeches and lectures during the meetings and recommended proper anti-alcoholic literature, besides, they encouraged cooperation among the members of the circle. The most outstanding figures were Józef Jankowski, Wiktor Ziarko, Władysław Wieczorek, Marian Jelonkiewicz, Mieczysław Cygan, Piotr Kramarczyk, Ludwik Kozioł and Józef Galas. The circle had a special anti-alcoholic library which consisted of 120 volumes of books and a number of magazines (e.g. «Dawn», «Abstinence Friendly»), moreover the library was growing bigger and bigger. The librarian was Ludwik Kozioł. Delegation of the circle, with their own banner participated in the celebration of 3rd May, in the anniversary of Józef Pilsudski's death, in numerous festivals and social evenings. On 1st December 1935 the circle celebrated the day of abstinence. On that occasion, the chairman of the *Association*, Father Kuznowicz celebrated a special mass for the sake of temperance amongst the young. In the afternoon, there was a grand gathering which culminated in the admission of several new members. The ceremony finished with the concert of the *Association's* brass band. The circle also used to delegate its most active members to Warsaw to courses dedicated to issues concerning alcohol. For example, the 11th course that lasted from 30th November to 7th December 1936, was attended by Józef Galas and Piotr Kramarczyk. The chairman, Father Kuznowicz represented the *Association* and the temperance circle on 5th Polish Temperance Congress in Poznań in 1922; where he delivered a lecture devoted to anti-alcoholic activity among the young handicraftsmen, labourers and peasants [8, 14 – 15], [11, 12], [12, 19], [13, 14 – 15], [16, 96].

On 15th March 1925 the circle managed to organize 1st Temperance Rally of Polish Youth. Apart from the members of the circle and local students, there were numerous delegates from Radom, Łódź, and Silesia. Some interesting lectures were delivered. The Rally was accompanied by an anti-alcoholic

exhibition, and in the evening, the theatre club of the *Association* staged a play by Zenon Parvi called «The Inn». The participants of the Rally agreed that they should continue forming new temperance circles within the already existing associations, introduce a common abstinence badge and set up an agenda for the circles [16, 101], [37, 75].

The result of the anti-alcoholic activity of Father Kuznowicz and the Cracow temperance circle was creation of many twin circles but first of all, organization of the *Temperance Circles Youth Centre* within *St. Stanisław Kostka Handicraft and Manufacturing Youth Association* on 3rd December 1925. It was subsidized by the Interior Ministry. The paramount aim of the *Centre* was to popularize the idea of abstinence among the youth in Lesser Poland, Silesia and the north-eastern territories of the Second Polish Republic. The *Centre* took care of 9 851 young people in 1928. The remaining territory of Poland was under the influence of the *Centre* that was founded in Poznań on 1st January 1926. It was situated in Marcinkowski Avenue. The board of the Cracow *Centre* consisted of Father Mieczysław Kuznowicz – the chairman, Tadeusz Dalewski, Eugeniusz Jelonek, and M. Lesiak. The abode of the *Centre* was at first in 29 Krupnicza Street in Cracow, however, it was moved to a new building in Skarbowa Street. Thanks to special subsidies from General Medical Care, the Cracow *Centre* acquired its own office and a store with propaganda materials. In 1925 the *Centre* began to issue its own magazine «Abstinence News» which was a supplement of «Monthly Review of Handicraft and Manufacturing Youth Association Activity in Cracow». In 1927 it became an independent title «Abstinence Youth» which continued to appear up to 1931. Besides, the *Centre* printed anti-alcoholic brochures, scientific works and fiction. The titles included «How to Organize and Run Temperance Circles for Young?» by Father Jan Ciemniowski, «Alcoholism and Crime» by Leon Wachholz, «Social and National Importance of Struggle Against Alcoholism» by Jan Szymański, «Tobacco and Alcohol» by Stanisław Ciechanowski, «Panacea» by Tadeusz Dalewski (second edition) or «The Booze» by Ludwik Anczyc. In November 1926, the Cracow *Centre* organized an anti-alcoholic exhibition which was visited by over 8 000 people and on 15th August 1927 there was a raffle whose aim was to popularize non-alcoholic drinks. In 1929, the *Centre* together with the Cracow branch of the *Polish Society Against Alcoholism* «*Sobriety*» organized the Week of Sobriety and in 1931 prepared a national anti-alcoholic congress. In the building of the *Association* they opened a non-alcoholic bar. The *Centre* also arranged anti-alcoholic rallies and meetings and used to send its most energetic and active representatives to international and Polish anti-alcoholic congress [3, 20 – 21], [4, 57], [16, 101], [23, 57 – 58], [33, 248], [34, 167 – 168], [43, 5 – 7].

Parallel to the anti-alcoholic activity, Father Kuznowicz used to develop the idea of anti-tobacco movement. Its effects was the Anti-Tobacco League

that functioned within the structure of the *Association*. Although the official date of its emergence is 7th October 1910, the concept was mentioned in a Cracow Catholic magazine for labourers and craftsmen called «Progress» on 29th June 1908. The aim of the League was to encourage its members to stay away from cigarettes, cigars, pipes and to popularize this important issue amongst the society, particularly its young part. The League welcomed all apprentices, journeymen and students. The chairman of the League was Casper Binczycki, who was followed by Józef Kumala. In the Interbellum, the function was taken over by Wincenty Marzec. The protector of the League, and its first honorary member was Wincentyna Wyhowska. In 1911 the League united 140 members, in 1925 about 100, in 1930 – 130 and in 1937 only 60. Each member would wear a badge – a white and green rose [17, 4], [20, 121], [25, 14 – 16], [32, 15], [33, 250 – 251], [34, 170 – 171], [39, 33].

The Anti-Tobacco League published brochures, encouraged reading magazines propagating healthy life style, owned a library which consisted of 14 brochures (1937), and organized literary contests for the young. Out of the seven competitors that entered the contest in 1934, the main prize was awarded to Włodzimierz Zieliński for his work called «To Smoke or Not to Smoke». What is more, not only Father Kuznowicz was engaged in the idea of lectures and speeches on abstinence. He was to a considerable extent supported by doctors – Kazimierz Lubecki, Stanisław Późniak, Eugeniusz Jelonek, Józef Małachowski and other active members such as Włodzimierz Zieliński, Józef Kumala and Wincenty Marzec. The lecturers paid special attention to the possible negative effects of smoking, as well as to the history of tobacco use in Poland. The League would also organize public meetings of those who wanted to ban tobacco after which they presented their resolutions to the authorities. One of such resolutions was to forbid selling tobacco to everybody under 16, or to confiscate tobacco from the young people who did not come out of age. The 1911 League public meeting was honoured by the presence of the Auxiliary Bishop of Cracow diocese, who blessed the present and promised support from the side of the Catholic Church in such an important social matter. The 25th anniversary of the existence of the League was celebrated on 15th March 1936 [18, 73 – 74], [19, 4], [30, 12], [31, 19], [32, 15], [35, 25].

Father Mieczysław Kuznowicz also established rules and regulations of the *St. Joseph Association of Polish Catholic Apprentices* in Cracow. The goal of the organization, most probably inspired by the Catholic Association of Young Apprentices in which Father Adolf Kolping was engaged, was to cultivate the religious, national and educational aspects of life and to cherish the love for work and saving money. What is more, it was also supposed to enhance mutual understanding between the employers and the employees. In the statutory one can also find suggestions of abstinence from sex, alcohol, tobacco, gambling and support for societies that fight those bad habits. Although the authorities

confirmed the statute on 10 November 1911, it had no real impact upon the life of apprentices [28, 5 – 7].

According to Father Mieczysław Kuznowicz, temperance movement could not have developed for long without organizational aid. His temperance circle and the Anti-Tobacco League prospered because they belonged to the structure of the *St. Stanisław Kostka Handicraft and Manufacturing Youth Association* which helped them both, financially and ideologically [21, 129 – 132].

The ideas of Father Mieczysław Kuznowicz on the matter of abstinence among handicraft and labour youths in publications

Attention should also be paid to the journalistic side of the work of Father Kuznowicz, who fought against alcoholism and smoking among young craftsmen and labourers. His observations on these important matters appeared in anti-alcoholic press, e.g.: «Dawn» or «Fight Against Alcohol». His opinions on the subject of alcoholism and smoking can be also found in two works. One of them, called «Social Activity of Temperance Circles among the Young» points out that the matter of temperance is a moral and educational issue (description and awareness of certain norms). It also stresses the fact that in the fight against alcoholism one needs to appeal to the conscience, enlighten the mind and strengthen the will. The main motif of the considerations, however, is popularization of sobriety with the young. The other work is called «Smoking and Young Handicraftsmen and Labourers». There, he pays attention to the damage which the bad habit may do to the young and its financial aspect – spending money on tobacco products. He also saw the negative influence of smoking, which according to him often caused thoughtlessness, theft, cheating, vagrancy and playing truant. He encouraged giving up nicotine and warned against its negative influence [33, 249 – 251], [36, 57 – 58].

Ending. Looking after the young handicraftsmen and labourers was for Father Kuznowicz not only the essence of his ministry but also of his life. He thought that immorality and poor of education lead to alcoholism, insubordination, bad manners and lack of respect for the elder, parents, teachers, employers and masters and according to him something had to be done about it [22, 121]. For this reason, he organised *St. Stanisław Kostka Handicraft and Manufacturing Youth Association* which was able to take care of, support, teach and entertain the poor young men – future labourers and craftsmen. The co-existing temperance circle and the Anti-Tobacco League were expected to help the young stay away from alcohol and tobacco for their own sake and for the sake of Fatherland and Church.

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Красинская Изабела. Абстиненции у воспитательной деятельности и взглядах Мечислава Кузновича (1874 – 1945). Ксендз Мечислав Кузнович (1874 – 1945) – известный польский общественный и образовательный деятель, наставник ремесничей и рабочей молодежи. С мнением о заброшенной в воспитательном значении молодежи, возглавил организацию «Союз ремесничей и промышленной молодежи, преданной св. Станислава Костко». В статье отражена деятельность и взгляды М. Кузновича на абстинентну (антиалкогольную и антитабачную) позицию среди членов этой организации.

Ключевые слова: Кузнович Мечислав, воспитательная деятельность, абстиненция, «Союз ремесничей и промышленной молодежи, преданной св. Станислава Костко», Польша.

Krasińska Izabela. Abstinence in the educational activity and ideas of Father Mieczysław Kuznowicz (1874 – 1945). Father Mieczysław Kuznowicz (1874 – 1945) was a famous Polish social and educational activist and a patron to artisan and working youths. It was for them that he decided to direct an organization called «St. Stanisław Kostka Artisan and Industrial Youth Association». The aim of the article is to present the ideas and activity of Father Kuznowicz in the field of abstinence.

Key words: Kuznowicz Mieczysław, educational activities, abstinence, «St. Stanisław Kostka Artisan and Industrial Youth Association», Poland.

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