

**Rola oświeconego katolicyzmu w rozwoju myśli naukowej i pedagogicznej
we wczesnym polskim Oświeceniu**

**The role of enlightened Catholicism in the development of scientific and
pedagogic thought in the early Enlightenment period in Poland**

SUMMARY

The Age of Enlightenment was a period of diverse intellectual currents, a period full of contradictions and a period of eclecticism on the international scale, but in each country where it was observed, it developed at a different time and acquired specific national features.

In Poland, where it began in the times of the Saxon kings (i.e. the first half of the 18th century) and continued until the beginning of the 19th century, the Age of Enlightenment was also a period of much internal diversity, but it was clearly different from the Age of Enlightenment in France, Germany or England.

Although the spirit of the Enlightenment first reached Poland through the graduates of German Protestant schools who taught in the academic *gymnasia* of Danzig [Gdańsk] and Thorn [Toruń], the development of scientific life, learning and civic education on a national scale owed particularly much to enlightened Catholicism. Among those who represented it were the bishops (such as the brothers: Józef Andrzej Załuski and Andrzej Stanisław Załuski, Stanisław Grabowski, or Mikołaj Dembowski) as well as the lesser clergy, who played a very important role in the fundamental reform of Polish schooling and in promoting the so-called *philosophia recentiorum* (e.g. piarist monk Antoni Wiśniewski as well as many Jesuits of the younger generation). The key personage of the early Enlightenment in Poland was Stanisław Konarski Sch P., who established in 1740 the Collegium Nobilium, and later was responsible for reforming the educational system, by introducing, to a whole network of schools, new syllabuses that provided for the teaching of, among other things, *philosophia recentiorum*.

The role of German erudites who came to Poland from Saxony, e.g. Mitzier de Kolof or Michael Groll, was significant as well, but it was Polish clergymen, e.g. the brothers Załuski, who helped them become acclimatized in Poland and who largely financed the journals and other source materials that they published, hence enabling them to fulfil their plans of reshaping the intellectual life of Poland.

The nature of the enlightened Polish Catholicism was not devoid of some ambivalence. On the one hand, Polish clergymen who studied abroad were fully aware of the need to introduce into Poland the latest achievements of learning and science, and to make them part of school syllabuses, so that a new generation of Poles could be formed that way. On the other hand, however, unlike the French enlightened, they did not go beyond the dogmas of the Catholic religion, and eliminated from the sphere of their interest any reflections on deism and atheism.