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Educational Experiences of Stanisław Dunin-Borkowski S.J. (1864–1934)

Doświadczenia edukacyjne Stanisława Dunina-Borkowskiego SJ (1864–1934)

Abstract: The year 2024 marks the 160th anniversary of the birth and the 90th anniversary of the death of Stanisław Dunin-Borkowski, an outstanding philosopher, theologian, teacher and educator. He hailed from a renowned Polish family in Lviv but was associated with the German province of the Society of Jesus, publishing almost exclusively in German. This article aims to elucidate the educational journey of this relatively unknown thinker in Poland, along with his teaching and educational contributions. The reconstruction of Dunin-Borkowski's life relies on his pedagogical autobiography, source documents prepared in the Jesuit order and earlier studies. The outcome is a biography that supplements certain stages of Dunin-Borkowski's life, corrects inaccuracies and contextualizes his educational experiences within the framework of Jesuit formation and different areas of activity. The text can serve as an introduction to further research on the pedagogical ideas of this distinguished Jesuit, with a primary focus on the education of leaders.

Keywords: Stanisław Dunin-Borkowski, teacher, Catholic pedagogy, education, Jesuits.

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Introduction

May 2024 marked the 90th anniversary of the death of the outstanding German Jesuit, Father (Fr) Stanisław Dunin-Borkowski, who came from a Polish noble family from near Lviv. He was a philosopher and theologian known in the Western world, a valued teacher and educator of young people and a popular author of books on education. It was his name that Benito Mussolini mentioned in a ceremonial speech delivered before the Italian Senate on 25 May 1929, on the occasion of the conclusion of the treaty with the Holy See, calling him ‘the greatest biographer and most outstanding researcher of Spinoza, a man of great intellectual abilities.’¹ Dunin-Borkowski’s pedagogical publications, available mostly in German, were not known to Polish authors, except for the Catholic educator Jan Andrzej Kuchta (1900–1946), who was inspired by his views on the relationship of trust between educator and pupil.² In 1935, the Polish philosopher and psychologist Fr Paweł Siwek S.J. published a posthumous memoir about Dunin-Borkowski³ and in 1936, his biographical entry appeared in *Polski Słownik Biograficzny* [Polish Biographical Dictionary].⁴ His life was also described in a more recent article devoted to his views on Einstein’s theory of relativity.⁵

This article aims to outline the life of Dunin-Borkowski, with particular emphasis on his educational experiences, teaching and educational activities, as well as his publications in the field of education sciences. In reconstructing the life story of this German Jesuit of Polish origin, I used primarily the catalogues of the German provinces of the Society of Jesus from 1883 to 1935, selected personal documents stored in the Archives of the Central European Province

1 P. Siwek, *Stanisław Dunin-Borkowski (1864–1934)*, „Przegląd Filozoficzny”, 38 (1935) p. 135.

2 J. Kostkiewicz, *Kierunki i koncepcje pedagogiki katolickiej w Polsce 1918–1939*, Kraków 2013, p. 529–531.

3 P. Siwek, *Stanisław Dunin-Borkowski*.

4 Idem, *BORKOWSKI Stanisław Dunin (1864–1934) jezuita*, in: *Polski Słownik Biograficzny*, vol. 2, Kraków 1936, p. 338.

5 J. Rodzeń, *Stanisław Dunin-Borkowski and His Views on Einstein’s Special Theory Of Relativity*, „Zagadnienia Filozoficzne w Nauce”, 72 (2022) p. 63–86.

of the Jesuits, his pedagogical autobiography and earlier studies. As a result of the research, I have supplemented some missing biographical data about this thinker and practitioner and corrected minor inaccuracies present in earlier publications. The article can serve as an introduction to in-depth research on the educational thought of this extraordinary author, who, 100 years ago, already placed a strong emphasis on the currently fashionable education of leaders (whom he called 'Führer') and the formation of above-average individuals.

School years

Zbigniew Stanisław Marcin Dunin-Borkowski was born in Winniczki near Lviv on 11 November 1864⁶ into a well-known landed gentry family with patriotic and cultural traditions. His father—Count Witold Franciszek Dunin Borkowski (1842–1875)—was the owner of several estates near Lviv and was also involved in writing dramas.⁷ He was a member of the Lviv district council from when it was established in 1867 and was one of the directors of the Society of Friends of Fine Arts in Lviv.⁸ Stanisław's mother was Kazimiera Fredro (1845–1928), a daughter of Henryk, who was a participant in the November Uprising, a Knight of the Golden Cross of Virtuti Militari, a director of the Institute of the Blind in Lviv and a member of the group of magnates in the Galician Estates.⁹ Stanisław was the second and last child, born a year after Alexandra who later joined the English Virgins school congregation in Altötting in Bavaria.¹⁰

It is difficult to determine from surviving documents at what age the young count began his formal school education. He probably first studied at home under the supervision of a tutor, like many of his peers from the upper classes, the wealthy bourgeoisie and landed gentry. When he was ten, tragedy struck

6 Archiv der Zentraleuropäischen Provinz der Jesuiten, München, Dunin-Borkowski, P. Stanislaus von (1864–1934), filel no. 48-153S, Dunin-Borkowski, [A handwritten résumé in Latin, October 19, 1883].

7 J. S. Dunin-Borkowski, *Almanach błękitny. Genealogia żyjących rodów polskich*, vol. 1, Lwów 1908, p. 243.

8 Idem, *Genealogie żyjących utytułowanych rodów polskich*, Lwów 1895, p. 160.

9 Ibidem, p. 160.

10 Ibidem, p. 161.

his family: on 18 January 1875, his father, aged just 33, committed suicide. This event resonated loudly and caused 'a lively sympathy for the widow throughout the country.'¹¹ It must have also shaken the boy, even though he never mentioned it afterwards. In the biography he wrote when entering the novitiate of the Society of Jesus, he only stated laconically: *pater vita functus* [father died].¹² It is not known whether, at the time of his father's death, he was still living in his family home or in Kremsmünster,¹³ located between Linz and Salzburg, 900 km from Lviv, where he attended middle school in an old Benedictine abbey founded in the 8th century. The famous school in Kremsmünster attracted young people from all over the Austro-Hungarian Empire, especially since students could live in the imperial and royal boarding school, operating since 1804. Dunin-Borkowski's stay in Kremsmünster was short (he is not included in the list of students from 1800 to 1873¹⁴) and in 1875, he began studying at the Theresian Academy in Vienna (Theresianum),¹⁵ an elite school for the nobility, founded by Empress Maria Theresa in 1764. In the 19th century, it was still an educational establishment which produced many Austrian officials, intellectuals and diplomats. The ethnic composition of the school reflected to some extent the multinational structure of the Empire. Among the students were about twenty 20 or so Poles, including Kazimierz Twardowski, who began his education two years after Dunin-Borkowski—in 1877.¹⁶ This eighth-grade school had a high standard of teaching and great rigour. The subjects taught included: religion, Latin, German, geography with history, mathematics, natural sciences and natural history. Dunin-Borkowski achieved very good results.

- 11 S. Schnür-Peplowski, *Przedmowa*, in: *Mowy Leszka Dunina Borkowskiego (1867–1887)*, Lwów 1897, p. 50.
- 12 S. Dunin-Borkowski, [*A handwritten résumé*].
- 13 Idem, *Zur Methode der Jugenderinnerungen*, in: *Pädagogik in Selbstdarstellungen*, ed. E. Hahn, Leipzig 1926, p. 8.
- 14 A. Baumgarten, *Verzeichnis von ehemaligen P. T. Herren Kremsmünster Studenten, welche vom Jahre 1800–1873 ganz oder teilweise ihre Studien hier zurückgelegt haben*, Kremsmünster 1877.
- 15 J. S. Dunin-Borkowski, *Polacy dygnitarzami austriackimi. Podkomorzowie i pazio- wie (1750–1890)*, Lwów 1890, p. 23.
- 16 A. Brożek, *Wiedeńskie lata Kazimierza Twardowskiego*, „*Filozofia Nauki*”, 17 (2009) issue 3, p. 136.

His academic achievements were among the reasons he received the honorary title of Imperial-Royal Page¹⁷ in 1875, awarded exclusively to Theresianum students with excellent grades and documented noble descent: Dunin-Borkowski had at least eight ancestors with a noble title on his father's side and four on his mother's side. Pages, whose number was limited to 30, participated in various ceremonies at the imperial court, thus preparing for future court life.¹⁸ It is worth mentioning that in the same period (1877–1881) another Theresianum student, Count Włodzimierz Dionizy Ledóchowski¹⁹ (two years younger than Dunin-Borkowski) was also an Imperial-Royal Page and he later became not only a Jesuit but also a powerful general of the order from 1914 to 1942.

After Stanisław finished the sixth grade at the Theresianum in Vienna, his mother took him out of the institution at his request and moved him to the Jesuit school, *Stella Matutina* in Feldkirch,²⁰ Austria, located near the border with Switzerland and the German Empire. Since 1856, a college of German Jesuits had operated there as they had failed to open any educational institution in Germany.²¹ They therefore purchased newly built, although unused, barracks from the city of Feldkirch, rebuilt them and set up a religious house for 27 Jesuits and a boarding school for over 100 students. At the same time, they took over teaching at the local Imperial-Royal Staatsgymnasium, directing it until 1868, when the Austrian parliament took this task away from them under the influence of attacks from politicians and journalists. Thanks to the protection of Emperor Franz Joseph, the Jesuit college, which ran a private boarding school, survived. Since most of the approximately 300 students came from German nobility, there was a greater focus on teaching classical languages, which better met the requirements of German high schools.²²

17 J. S. Dunin-Borkowski, *Polacy dygnitarzami austriackimi*, p. 23.

18 B. Hamann, *Der Wiener Hof und die Hofgesellschaft in der zweiten Hälfte des 19. Jahrhunderts*, in: *Hof und Hofgesellschaft in den deutschen Staaten im 19. und beginnenden 20. Jahrhundert*, ed. K. Möckl, Boppard am Rhein 1990, p. 77.

19 J. S. Dunin-Borkowski, *Polacy dygnitarzami austriackimi*, p. 23.

20 P. Siwek, *Stanisław Dunin-Borkowski*, p. 136.

21 L. Koch, *Jesuiten-Lexikon. Die Gesellschaft Jesu eins und jetzt*, Paderborn 1934, col. 545.

22 Ibidem.

It was during that period that Dunin-Borkowski began seventh grade at *Stella Matutina* and continued with the eighth grade individually.²³ On 1 August 1881, he delivered a welcome speech on behalf of the high school students in honour of Emperor Franz Joseph, who was visiting the college.²⁴ He was probably chosen because of his aristocratic origins, the title of Imperial-Royal Page,²⁵ his great academic results and his excellent knowledge of German.

Novitiate, philosophical studies and the work at school

On 3 May 1883, Dunin-Borkowski joined the German province of the Society of Jesus²⁶ and exchanged the motto of his noble family *Omnia ad honorem* [everything for honour] for the Jesuit motto *Omnia ad maiorem Dei Gloriam* [everything for the greater glory of God]. He began his novitiate in Exaten, Holland, located about 30 km from Roermond. The German Jesuits had owned a religious house there since 1872 with an adjacent five-hectare park.²⁷ Their settlement in the Netherlands was associated with the adoption on 4 July 1872 of the so-called Jesuit Law [*Jesuitengesetz*], under which all branches of the Society of Jesus in the German Empire were closed. The Jesuits had to leave the country, going to England, Austria, missionary countries and also to Holland, where they opened five institutions for the formation of young confreres. Despite many efforts, the regulation on the banishment of Jesuits from the German Empire, adopted as part of the Kulturkampf policy, was only relaxed in 1904 and abolished in 1917.²⁸

The Pole Dunin-Borkowski thus became a German Jesuit in 1883 but for the next 28 years, he studied and worked outside Germany. The novitiate in the Jesuit order lasted two years. Dunin-Borkowski's case was unusual as the young novice spent the second year at the Jesuit college in Wijnandsrade,

23 S. Dunin-Borkowski, [A handwritten résumé].

24 P. Siwek, *Stanisław Dunin-Borkowski*, p. 136.

25 His title expired in 1881 when he left the Theresianum.

26 S. Dunin-Borkowski, [A handwritten résumé].

27 L. Koch, *Jesuiten-Lexikon*, col. 517.

28 Ibidem, col. 918–920.

located 7 km from Valkenburg, taking a rhetoric course (second year) intended for Jesuits destined to become teachers.²⁹

The custom of young Jesuits completing their secondary school education after the novitiate existed as early as the 16th century. Before starting their philosophical studies, some of them were sent to a one- or two-year course in rhetoric, called *rethorica nostrorum* or *academia nostrorum*. Its purpose was to deepen the knowledge from the last year of secondary school and also—so it seems—to provide substantive and didactic preparation for later teaching. It was a kind of seminary for teachers.³⁰ Dunin-Borkowski had already taken part in this form of education during his novitiate because his superiors probably saw in him a special predisposition for the profession of a teacher.

Having completed his novitiate, Dunin-Borkowski began three years of philosophical studies in Exaten in 1885 because the German Jesuits took the novitiate from there and organized philosophical studies for their scholastics in the college.³¹ They included not only classical issues in the fields of logic and metaphysics (in Latin) but also elements of mathematics and natural sciences, particularly physics, chemistry, biology, physiology, astronomy and geology, which were studied in national languages and, in the case of Exaten, in German.³²

The studies ended with an examination called *philosophicum*, covering all three years of material. Unfortunately, Dunin-Borkowski did not pass this the first time,³³ which did not prevent him from becoming an insightful philosopher and an outstanding expert on Spinoza in the future. He was probably not alone in his failure as Jesuit professors were particularly demanding of their younger confreres, expecting above-average results (higher than *mediocritas*) from them. Even the doctoral dissertation in philosophy by Karl Rahner S.J. (1904–1984), who was much younger than Dunin-Borkowski and

29 *Catalogus Provinciae Germaniae*, 1885, pp. 8, 40.

30 A. Królikowska, *Kształcenie nauczycieli dla jezuickich szkół średnich w Polsce od XVI do XVIII wieku*, Kraków 2019, pp. 241–249.

31 L. Koch, *Jesuiten-Lexikon*, col. 517.

32 R. Schwicklerath, *Jesuit education: its History and Principles*, St. Louis 1904, p. 422.

33 F. Feldhaus, *Ceslaus Schneider. Ein schlesischer Thomasinterpret*, „Archiv für schlesische Kirchengeschichte”, 22 (1964) pp. 288–292, <https://web.archive.org/web/20100802230857/http://floisdorf-info.de/DRSchneider.htm>, accessed: 21.12.2023.

also studied in Feldkirch and in Valkenburg in the Netherlands, was not accepted by his supervisor Martin Honecker, this time at the state university in Freiburg.³⁴ Despite this, in the same year (1936), Rahner defended his doctorate in theology and in the following year, he obtained his habilitation (post-doctoral degree), later becoming one of the most outstanding theologians of the 20th century.

In 1889, Dunin-Borkowski returned to Feldkirch in Austria to study philology for a year at the Jesuit college.³⁵ The programme of his classes is not known, yet it is acknowledged that in addition to Polish, German, Latin and Greek, he also knew Dutch, French and English. His talent for languages even led him to learn Chinese on his own towards the end of his life so that he could read the great works of wisdom in the original.³⁶

A year later, Dunin-Borkowski became a teacher of classical languages at *Stella Matutina*, as well as of German, French and religion, and an educator at the boarding school.³⁷ In the Jesuit nomenclature, he was called a master and his work as a teacher was referred to as a regency. It usually lasted three years but Dunin taught for four, each year in a different class. Knowing his later pedagogical writings, which are the evidence of the author's undoubted pedagogical talent, one can assume that he was useful at *Stella Matutina* and that his superiors did not want to part with the beloved teacher.

Theological studies

In 1894, at the age of 30, Dunin-Borkowski was sent by the religious authorities to England to begin four years of studies in scholastic theology at the Jesuit college at Ditton Hall near Liverpool.³⁸ It was reserved for more talented

34 K. Rahner, *Zum Geleit*, in: *Die anthropologische Wende. Karl Rahners philosophischer Weg vom Wesen des Menschen zur personalen Existenz*, ed. P. Eicher, Fribourg 1970, p. IX.

35 *Catalogus Provinciae Germaniae*, 1889, p. 26.

36 J. Pieper, *Noch wußte es niemand. Autobiographische Aufzeichnungen 1904–1945*, München 1976, p. 74.

37 P. Siwek, *Stanisław Dunin-Borkowski*, p. 136.

38 *Ibidem*.

Jesuits (the rest pursued two years of summary theology³⁹). It was there that most of the German confreres studied theology after the Society of Jesus had been expelled from the German Empire. The professors were outstanding German Jesuits: Christian Pesch (1853–1925)—the author of multi-volume textbooks on dogmatic theology; Franz von Hummelauer (1842–1914)—a biblical scholar and the author of eight volumes of commentaries on the Old Testament; and Joseph Knabenbauer (1839–1911)—also a biblical scholar and the author of numerous biblical commentaries.⁴⁰ They created a unique intellectual environment that had a huge influence on students.

Dunin-Borkowski did not have many opportunities to practice English in England because his studies were conducted in Latin and the college was inhabited primarily by students from Germany, who during breaks in their studies, helped their German brethren working in the German diaspora and only occasionally, the English clergy.⁴¹ In addition, Dunin-Borkowski's stay in England lasted less than two years because the theology department was moved, along with the entire staff and students, to the St Ignatius College in the Dutch resort town of Valkenburg. The institution was located in a huge building, situated on an 18-hectare plot. At that time, it was home to 268 Jesuits, 65 of whom studied theology.⁴²

On 30 August 1896, Dunin-Borkowski was ordained a priest in the college chapel in Valkenburg (which had just been opened and was unpainted) but he still had two years left to complete his studies. In 1898, he passed an examination in theology (*theologicum*) and immediately afterwards, he undertook a year-long, Tertianship in Wijnandsrade, that is, the study of Jesuit religious law and spirituality, combined with a 30-day retreat. This was the end of his formal education; at the age of 35, he was a formed Jesuit, ready to carry out

39 Scholastic theology at that time included: apologetics, dogmatic theology, moral theology and sacramentology. Jesuit scholastics who had difficulty studying philosophy were sent to two-year studies in summary theology, i.e., practical theology, which mainly included moral theology. *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564–1995*, ed. L. Grzebień, Kraków 1996, p. 692.

40 L. Koch, *Jesuiten-Lexikon*, col. 999.

41 Ibidem, col. 429.

42 Ibidem, col. 1793.

the tasks assigned by his superiors. He took his so-called final vows a year later on 15 August 1900. In his case, these took the form of a solemn profession of four vows (in addition to the traditional ones: chastity, poverty and obedience, there was also a vow of special obedience to the Pope in relation to the mission⁴³), which was reserved for outstanding Jesuits.

Writing and further teaching at school

In 1899, Dunin-Borkowski was sent back to the Jesuit college in Exaten. He was commissioned to do scientific and publishing work and to censor books written by his brethren to prepare opinions on the conformity of their texts with the teachings of the Roman Catholic Church. After a year, he moved with other writers to Luxembourg, where a so-called House of Writers (*domus scriptorum*) was opened in the newly erected Bellevue building in the Limpertsberg district. It was a new type of Jesuit institution, established in many European countries at the turn of the 19th and 20th centuries when the religious' writing work began to play an increasingly important role and took on separate organizational forms. The community of Houses of Writers consisted of editors of journals and books, as well as authors and administrative staff involved in publishing monographs and periodicals on religious and social topics.⁴⁴

In Poland, such houses were established in Kraków and Warsaw at that time. The House of Writers in Luxembourg included the editorial offices of two religious, social and cultural magazines published by the Jesuits: *Stimmen aus Maria-Laach: Katholische Blätter* [Voices from Maria-Laach: Catholic Newspapers] (founded in 1871, one of the oldest German cultural magazines) and *Katholische Missionen* [Catholic Missions] (founded in 1873). In addition, the creators of the monumental German commentary on the Bible *Cursus Scripturae sacrae* [Course of Sacred Scripture] consisting of 51 volumes, worked in that house. Dunin-Borkowski joined them and began intensive publishing work, particularly for the magazine *Stimmen aus Maria-Laach*. In a dozen or so articles, signed as Stanislaus von Dunin-Borkowski S.J., he dealt with issues

43 *Konstytucje Towarzystwa Jezusowego wraz z przypisami Kongregacji Generalnej XXXIV oraz Normy uzupełniające zatwierdzone przez tę samą Kongregację*, Kraków–Warszawa 2001, no. [527].

44 *Encyklopedia wiedzy o jezuitach*, p. 127.

of social philosophy, focusing primarily on anarchist movements (five texts). He also wrote about the crisis in the history of philosophy and new philosophical trends. He published his first article on Spinoza's philosophy,⁴⁵ which later became his passion. Each issue of the magazine contained an extensive section of reviews, in which the latest publications were discussed. Dunin-Borkowski also reviewed several works, including those by Polish Jesuits: Stanisław Załęski *Jezuici w Polsce* [Jesuits in Poland]⁴⁶ and Marian Morawski *Wieczory nad Lemanem* [Evenings on Lake Geneva].⁴⁷

The young researcher and author developed in an elite intellectual environment created by about 20 or so Jesuits. They dealt with various fields of knowledge: from the history of literature (Alexander Baumgartner—the author of a nine-volume history of world literature) and art history to economics (Heinrich Pesch—the author of the five-volume *Lehrbuch der Nationalökonomie* [Textbook of Economics], in which he advocated the Christian character of the trade unions being formed and the principle of social solidarity), the theory of evolution (fought against by the Jesuits at that time) and entomology (Erich Wassmann).⁴⁸ Even exceptionally gifted individuals need a favourable environment for development and Dunin-Borkowski undoubtedly found one in Luxembourg.

In 1903, his publishing work was interrupted because the religious authorities sent him back to *Stella Matutina*, where he taught religion for seven years, mostly in the upper grades of secondary school, and also French for a year. The college was huge at that time. In 1906, it had 4,491 students,⁴⁹ who were educated at the Austrian public high school and its private German branch. Dunin-Borkowski taught exclusively at the latter.

45 S. Dunin-Borkowski, *Leben und Lehre des Benedikt de Spinoza*, „Stimmen aus Maria-Laach: katholische Blätter”, 52 (1902) pp. 121–133.

46 Idem, [Review] *Jezuici w Polsce*. Napisał Ks. Stanisław Załęski T. J. 3 tomy. 1900–1902, „Stimmen aus Maria-Lach: katholische Blätter”, 63 (1902) pp. 447–450.

47 Idem, [Review] *Wieczory nad Lemanem*. Napisał Ks. Marian Morawski T. J. Prof. Univ. Jagiel. Wydanie trzecie, „Stimmen aus Maria-Lach: katholische Blätter”, 62 (1902) pp. 340–341.

48 E. Krier, *Das Schriftstellerheim der deutschen Jesuiten in Luxemburg*, in: „*Fir Glawen a Kultur*“. *Les Jésuites à Luxembourg. Die Jesuiten in Luxemburg (1594–1994)*, ed. J. Birsens, Luxemburg 1994, p. 262.

49 L. Koch, *Jesuiten-Lexikon*, col. 545.

In 1910, he returned for a while to the House of Writers in Luxembourg. The institution had grown and had 36 fathers. He published his first book about the young Spinoza,⁵⁰ whose philosophy he would later study until the end of his life. The following year, he was transferred to the Jesuit mission in Bonn (subordinate to the college in Valkenburg), where for eight years, he headed the boarding school for high school students (*Gymnasiastentagesheim*) that he had founded, where he could deepen his educational experience.⁵¹

In 1919 and 1920, he lived in Munich, first in the Jesuit mission station and then in the House of Writers. He was mainly involved in research on Spinoza but he also worked on books on pedagogy, which were published in the following years and brought him considerable fame: *Reifendes Leben* [Maturing Life]⁵² (20 editions) and *Schöpferische Liebe* [Creative Love]⁵³ (eight editions).

The position of spiritual father in the seminary, educator of young people and writer

In 1920, Fr Dunin-Borkowski was appointed to the position of spiritual father in the Bishop Theological Boarding School 'Georgianum', a seminary for priests, in Wrocław.⁵⁴ It was located (and still is to this day) in a large building erected in 1895 by Cardinal Georg von Kopp (1837–1914). Since the territory of the Wrocław diocese was extensive, the seminary was attended by a great many clerics. They studied philosophy and theology at the local university, and at the boarding school they additionally studied pastoral theology, sacramentology, homiletics, catechesis, liturgy and pedagogy.

Dunin-Borkowski officially belonged to the Jesuit residence in Berlin but lived with several of his brethren in Wrocław in the St Charles's Guesthouse

50 S. Dunin-Borkowski, *Der junge De Spinoza. Leben und werdegang im Lichte der weltphilosophie*, Münster 1910.

51 B. Stasiewski, *Dunin-Borkowski*, Zbigniew Graf, „Neue Deutsche Biographie”, 4 (1959) p. 198, <https://www.deutsche-biographie.de/pnd101302150.html#ndbcontent>, accessed: 21.12.2023.

52 S. Dunin-Borkowski, *Reifendes Leben. Reifendes Leben : ein Buch der Selbstzucht für die Jugend*, Berlin 1922.

53 Idem, *Schöpferische Liebe*, Berlin 1923.

54 P. Siwek, *Stanisław Dunin-Borkowski*, p. 137.

at 16–18 Gabitz Street⁵⁵ (currently Wincentego Stysia Street), where the Jesuits opened a missionary station after the banishment laws had been abolished in Prussia. Dunin-Borkowski's duties as a spiritual father included advising seminarians on spiritual matters and helping them to fulfil their priestly vocation.⁵⁶ Every evening, he dictated to the seminarians the so-called *puncta meditationis*, that is, the texts and instructions on which they were to reflect the following day during morning meditation. In addition, he gave them ascetic advice, heard their confessions and suggested readings. He also led retreats for newly accepted applicants. He was obliged to keep secret everything he learned from seminarians. He could not, under any circumstances, participate in decision-making processes concerning admission to or expulsion from the seminary. The function of the spiritual father of the seminary was important because he was the one who took part in laying the foundations for the entire spiritual life of applicants for the priesthood. He had to be a wise, discreet and accepting man, enjoying the trust of the young people he accompanied.

In 1926, Dunin-Borkowski wrote his autobiography, which is important for understanding his educational views.⁵⁷ In this, written at the request of the editor of a collection of biographies of outstanding educators, Dunin-Borkowski noted that he had only begun writing his books on education at the age of 54, having many years of experience working in schools and a boarding school. They were primarily the works of a reflective practitioner.

When Dunin-Borkowski stayed in Wrocław, his mother, who was living in Munich at that time, died (1928). Stanisław remained close to her throughout his life. In one of his letters, he called her 'a woman distinguished by the strength of spirit and generosity, a modest and at the same time majestic woman who, by her very appearance, inspired respect and silence.'⁵⁸

In 1931, Dunin-Borkowski finished his service at the Wrocław seminary and was transferred to the Jesuit religious house in Koblenz and two years later,

55 *Catalogus Provinciae Germaniae Inferioris*, 1922, p. 36.

56 *Statuten des Erzbischöflichen Theologenkonviktes in Breslau*, Breslau 1939, p. 6, <https://dbc.wroc.pl/dlibra/docmetadata?showContent=true&id=19555>, accessed: 21.12.2023.

57 S. Dunin-Borkowski, *Zur Methode der Jugenderinnerungen*.

58 A. Pummerer, *P. Stanislaus von Dunin-Borkowski*, „Mitteilungen aus den deutschen Provinzen der Gesellschaft Jesu”, 103 (1935) pp. 549–573.

settled in Munich. Formally, he belonged to the East German province of the Jesuits, together with the outstanding philosopher and theologian Erich Przywara, who was 25 years younger.⁵⁹ He continued his research on Spinoza and prepared three more volumes of his monumental work on his philosophy. However, only the first one was published⁶⁰ as he died unexpectedly in Munich on 1 May 1934, as a result of a heart attack he had suffered three days earlier.⁶¹ Since the next two volumes on Spinoza were almost ready, they were published shortly after he died in 1935⁶² and the following year.⁶³ However, the author did not manage to complete his planned systematic work on education. During World War II, his notes and sketches on this subject were destroyed by the Gestapo, which entered the Jesuit house in Munich on 18 April 1941 as part of the *Klostersturm* [Operation Attack the Monastery] carried out in Bavaria, as a result of which more than 300 monasteries and church institutions were liquidated.⁶⁴

Conclusions

The life of Fr Dunin-Borkowski reflects the typical educational and professional path of many talented Jesuits living at the turn of the 19th and 20th centuries. Successive stages include attending a Jesuit public secondary school, formation in the novitiate, then supplementary study of classical and modern languages, studies in philosophy (including natural sciences) and theology, many years of work in Jesuit educational institutions (schools and boarding schools), as well as scientific and publishing work. Although Dunin-Borkowski's origins from

59 *Catalogus Provinciae Germaniae Orientalis*, 1933, p. 35.

60 S. Dunin-Borkowski, *Aus den Tagen Spinozas: Geschehnisse, Gestalten, Gedankenwelt. Erster Teil: Das Entscheidungsjahr 1657*, Münster 1933.

61 In the Jesuit obituary (*Todeszettel*) he was aptly described as an exceptionally talented man, for whom scholarly and educational activities were not two separate areas, but one influenced the other. Archiv der Zentraleuropäischen Provinz der Jesuiten.

62 S. Dunin-Borkowski, *Aus den Tagen Spinozas: Geschehnisse, Gestalten, Gedankenwelt. Zweiter Teil: Das neue Leben*, Münster 1935.

63 Idem, *Aus den Tagen Spinozas: Geschehnisse, Gestalten, Gedankenwelt. Dritter Teil: Das Lebenswerk*, Münster 1936.

64 B. Stasiewski, *Dunin-Borkowski*, p. 198.

an influential noble family predisposed him to managerial positions in the order (similarly to the general of the order, Włodzimierz Ledóchowski, or the much later graduate of *Stella Matutina*, Jan Popiel of the Sulima coat of arms (1914–2003)–provincial of the Kraków Jesuits), he never became a superior because he probably did not have the appropriate character traits for this. On the other hand, he was certainly distinguished by great diligence, extensive knowledge,⁶⁵ writing and educational talent⁶⁶ and, at the same time, modesty.

His educational thought, very sober and life-like, which was based on friendly observation of young people and then subjected to scholarly reflection, undoubtedly deserves a thorough study. However, the biography of Dunin-Borkowski presented here should be complemented particularly with his work in Bonn, where he ran the boarding school, which he had founded, for high school students. This requires extensive research in the archives of the German Jesuits, which store his letters and other personal materials, among other things.

Streszczenie: W 2024 r. mija 160. rocznica urodzin oraz 90. rocznica śmierci wybitnego filozofa, teologa, pedagoga i wychowawcy Stanisława Dunina-Borkowskiego. Pochodził on ze znanej lwowskiej rodziny, ale należał do niemieckiej prowincji Towarzystwa Jezusowego i publikował przeważnie po niemiecku. Celem artykułu jest ukazanie drogi edukacyjnej tego prawie nieznanego w Polsce myśliciela oraz jego działalności nauczycielskiej i wychowawczej. W rekonstrukcji życiorysu Dunina-Borkowskiego wykorzystano jego pedagogiczną autobiografię, dokumenty źródłowe wytworzone w zakonie jezuitów oraz starsze opracowania. Efektem jest zarys biografii uzupełniający wiedzę o niektórych etapach życia Dunina-Borkowskiego, korygujący błędne informacje oraz osadzający jego doświadczenia edukacyjne w kontekście jezuickiej formacji i form działalności. Tekst może posłużyć jako wstęp do dalszych badań na temat poglądów pedagogicznych tego zasłużonego jezuitę koncentrującego się głównie na edukacji przyszłych liderów.

Słowa kluczowe: Stanisław Dunin-Borkowski, nauczyciel, pedagogika katolicka, wychowanie, jezuita.

65 Josef Pieper (1904–1997) was a German Catholic philosopher, one of the leading neo-Thomists of the 20th century, who met Dunin-Borkowski in 1925 and wrote that he was one of the few people he had met in his life to whom he could, without hesitation, attribute the quality of wisdom. *Noch wußte es niemand*, p. 73.

66 Dunin-Borkowski wrote in elegant, sophisticated German, in a style reminiscent of Karl Rahner's writing, although somewhat more transparent.

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