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## Activities of committees tasked with division of post-monastery libraries in the north-western governorate of the former Grand Duchy of Lithuania after the November Uprising

In the second half of the 18th century, a period of dissolution of religious orders lasting over 100 years began in the Polish territories – being a result of very complex social, economic, political, and intra-ecclesiastical reasons. Though the first strict assessments of religious life related to the proposition of secularization of religious property emerged before the first partition, the execution of dissolution in the lands of the former Polish-Lithuanian Commonwealth was carried out by the partitioning powers. This strongly affected their character, conferring them not only a political and economic, but also an anti-church and anti-Polish dimension<sup>1</sup>.

Within the territory of the Russian Empire they were accompanied by planned and consistent strengthening of the Orthodox Church – especially in western governorates<sup>2</sup>. The emerging doctrine of the so-called official nationality, projected a religious (Orthodox Church), political (autocracy), and national unity<sup>3</sup>, and in it there was no room for the Roman Catholic Church, especially for monasteries. The plan for the dissolution of monasteries and seizure of their possessions in the western governorates of the Russian Empire was also inspired by the suppression of religious Orders in the Kingdom of Poland, which Nicholas I in 1819 started implementing, deciding on the construction of the Brześć fortress, that is *de facto* removal of the religious clergy from Brześć, or the abolition of the college Piarists in Połock in 1830 with the aim of deploying a cadet corps in its buildings<sup>4</sup>.

It is evident that the dissolutions significantly influenced further operations of individual religious structures. At that time, the fate of the church as well as monastic properties and buildings, and finally the works of art, archives, and libraries

1 Complex reasons for the drop in the number of monasteries, monks, and nuns as well as the planned takeover of their property at the end of the 18th and in the 19th century as most comprehensively described so far by Piotr P. Gach. See P. P. Gach, *Kasaty zakonów na ziemiach dawnej Rzeczypospolitej i Śląska 1773–1914*, Lublin 1984, p. 206. Por. Idem, *Geografia strat zakonów polskich w końcu XVIII i w XIX wieku*, Rzym 1980.

2 Idem, *Kasaty...*, p. 207.

3 Ibidem, p. 151; S. S. Dąbrowska, *Sekularyzacja dóbr duchownych na Litwie za rządów Mikołaja I.*, [in:] *Pamiętnik VI Powszechnego Zjazdu Historyków Polskich w Wilnie 17–20 września 1935 r.*, t. 1: *Referaty*, ed. F. Pohorecki, Lwów 1935, p. 59.

4 P. P. Gach, *Kasaty...*, p. 153–154.

accumulated in them, was extremely dramatic and irreversible. Not only were the historical continuity of the development of individual archives and libraries broken, but they were also divided and transferred, additionally they were largely condemned to physical damage. Movement and division, and often irreversible destruction of library and archival collections have already been commented on by contemporary authors, e.g. Eustachy Tyszkiewicz<sup>5</sup>. With time, in a decidedly wider dimension, this topic was also taken up by Franciszek Radziszewski<sup>6</sup>, Józef Kaczkowski<sup>7</sup>, Janusz Iwazkiewicz<sup>8</sup>, Piotr Kubicki<sup>9</sup>, Bronisław Ussas<sup>10</sup>, Marian Szulkin<sup>11</sup>, but also by Edward Chwalewik<sup>12</sup> and Marian Łodyński<sup>13</sup>.

Many works dealing with the issue of losses of Polish historical collections, including monastic ones, were created on the occasion of negotiating their revindication on the basis of the Riga Treaty<sup>14</sup>. In recent years, the issue of loss of Polish

5 E. Tyszkiewicz, *Wiadomości historyczne o zgromadzeniach i fundacjach męskich i żeńskich rzymsko katolickich w Dyecezyi Wileńskiej*, „Teki Wileńska” 1857, vol. 2, p. 231–276; 1858, vol. 3, p. 222–273; 1858, vol. 4, p. 125–178.

6 F. Radziszewski, *Wiadomość historyczno-statystyczna o znakomitszych bibliotekach i archiwach publicznych i prywatnych, tak niegdyś byłych jako i obecnie istniejących w krajach dawną Polskę składających, a mianowicie: w Królestwie Polskiem, Galicyi, W. Ks. Poznańskiem i Zachodnich guberniach Państwa Rossyjskiego porządkiem alfabetycznym miejsc ułożona*, Kraków 1875.

7 J. Kaczkowski, *Konfiskaty na ziemiach polskich pod zaborem rosyjskim po powstaniach 1831 i 1863*, Warszawa 1918.

8 J. Iwazkiewicz, *Rabunek mienia polskiego na Litwie po roku 1831*, „Ateneum Wileńskie” 1923, 1, 2, p. 226–229.

9 P. Kubicki, *Bojownicy kapłani za sprawę Kościoła i Ojczyzny w latach 1861–1915*, cz. 2: *Dawna Litwa i Białoruś*, t. 4: *Niszczenie przez rząd rosyjski katolickich kościołów, kaplic, klasztorów, dzwonnicy, budynków kościelnych, zabieranie dzwonów, bibliotek, kielichów itd.* [...] *domówienie i zestawienia w tablicach*, Sandomierz 1938.

10 B. Ussas, *Z dziejów grabieży i niszczenia polskiego mienia kościelnego przez Rosjan w świetle świadectw rosyjskich (1655–1925)*, „Przegląd Powszechny” 1936, vol. 53, 210, no 4, p. 45–66; no 5, p. 185–205.

11 M. Szulkin, *Zamykanie bibliotek polskich na Litwie po roku 1863*, „Przegląd Historyczny” 1932–1933, vol. 30, 1, p. 75–87.

12 E. Chwalewik, *Zbiory polskie. Archiwa, biblioteki, gabinety, galerie, muzea i inne zbiory pamiątek przeszłości w ojczyźnie i na obczyźnie*, t. 1–2, Warszawa–Kraków 1926–1927.

13 M. Łodyński, *U kolebki polskiej polityki bibliotecznej (1774–1794)*, Warszawa 1935; idem, *Materiały do dziejów Państwowej Polityki Bibliotecznej w Księstwie Warszawskim i Królestwie Polskim (1807–1831)*, Wrocław 1957.

14 S. Ptaszycki, *Wywożenie do Rosji polskiego mienia kulturalnego i jego zwrot obecny*, „Przegląd Powszechny” 1923, vol. 40, 157, p. 193–220. See also B. Breżgo, *Losy bibliotek jezuickich kolegiów w Połocku i Witebsku*, „Przegląd Powszechny” 1926, 43, 169, p. 88–94; A. Czołowski, *Rezultaty prac rewindykacyjnych w Rosji*, „Sprawozdania Towarzystwa Naukowego we Lwowie” 1922, vol. 2, 2, p. 77–79; 1922, vol. 2, 3, p. 133–135; S. Rygiel, *Sprawa zwrotu mienia kulturalnego*, „Ateneum Wileńskie” 1924, vol. 2, 5–6, p. 159–182; S. S. Dąbrowska, *Sekularyzacja dóbr duchownych...*, p. 58–67.

cultural heritage and attempts to recover them has returned thanks among others, to the work of Zofia Strzyżewska<sup>15</sup> and Dariusza Matelskiego<sup>16</sup>.

The basic problem with which investigators of post-monastic heritage in the former Commonwealth encounter today is the huge dispersion of all source documentation. This also applies to monasteries dissolved in the area of the North-Western region of the Russian Empire, covering the lands of the former Grand Duchy of Lithuania, i.e. the following governorates: Wilno, Grodno, Mińsk, Mohylew, and Vitebsk<sup>17</sup>.

Post-monastery as well as official sources are today found in both the church (diocesan and monastic) and state collections (archives, libraries, and museums) located in Lithuania, Belarus, Russia, Ukraine, and dispersed throughout Poland. In trying to understand these resources, irreplaceable help is served on the one hand by Marian Radwan repertory archive collections stored in St. Petersburg, Mińsk, and Grodno<sup>18</sup>, on the other hand, a list of catalogs and inventories of book collections from the eastern lands of the Polish-Lithuanian Commonwealth by Urszula Pasz-

15 Z. Strzyżewska, *Konfiskaty warszawskich zbiorów publicznych po powstaniu listopadowym. Biblioteka Uniwersytetu Warszawskiego i Warszawskie Towarzystwo Przyjaciół Nauk. Materiały i dokumenty z archiwów rosyjskich*, Warszawa 2000; eadem, *Materiały w archiwach rosyjskich do badań nad wspólnym dziedzictwem kulturowym*, in: *Ochrona wspólnego dziedzictwa kulturalnego*, red. J. Kowalczyk, Warszawa 1993, p. 53–59.

16 D. Matelski, *Losy polskich dóbr kultury w Rosji i ZSRR. Próby restytucji. Archiwa – księgozbiory – dzieła sztuki – pomniki*, Poznań 2003; idem, *Problemy restytucji polskich dóbr kultury od czasów nowożytnych do współczesnych*, Poznań 2003; idem, *Grabież i restytucja polskich dóbr kultury od czasów nowożytnych do współczesnych*, t. 1–2, Kraków 2006.

17 In the Russian Empire *Западный край* it comprised 9 governorates created in the plundered lands of the Commonwealth as a result of the partitions: 6 Belarusian and Lithuanian (*Северо-Западный край*) oraz trzy ukraińskie (*Юго-Западный край*). Kaunas governorate was founded in 1842. In 1929, after the dissolution of the Smolensk Governorate, its area was incorporated into the Western District.

18 See np. *Inwentarz materiałów do dziejów kościoła katolickiego w Archiwum Wileńskiego Gubernatora wojennego*, ed. M. Radwan, Lublin 1997; *Inwentarz materiałów do dziejów kościoła katolickiego w Mińskich Archiwach Gubernatorskich*, ed. M. Radwan, Lublin 1998; *Inwentarz materiałów do dziejów kościoła katolickiego w Archiwum Grodzieńskiego Gubernatora Cywilnego*, ed. M. Radwan, Lublin 1998; *Inventarium documentorum et actorum Ecclesiae Mohiloviensis (1783–1926)*, ed. M. Radwan, Sankt Petersburg 1998; *Repertorium wizytacji kościołów i klasztorów w archiwach Petersburskiego Kolegium Duchownego (1797–1914)*, ed. M. Radwan, Lublin 1998; M. Radwan, *Kościół katolicki w archiwach Departamentu Wyznań Obcych rosyjskiego MSW. Repertorium*, Lublin 2001; idem, *Repertorium archiwów Archidiecezji Mohylewskiej i Diecezji Mińskiej*, Lublin 2001; idem, *Archiwa Diecezji Łucko-Żytomierskiej. Repertorium*, Lublin 2003; idem, *Ecclesiastica w Rosyjskim Państwowym Archiwum Historycznym w Sankt Petersburgu*, Lublin 2008; *Католическая Церковь в архивах Департамента Духовных Дел Иностранных Исповеданий МВД [Министрства Внутренних Дел]*, red. M. Radwan, A. Соколов, t. 1–5, Санкт-Петербург 2000–2001. See also *Parafie, filie, kaplice i klasztory w Cesarstwie Rosyjskim w połowie XIX wieku. Źródła do dziejów rozgraniczenia diecezji łacińskich w Cesarstwie Rosyjskim w połowie XIX wieku*, t. 1, cz. 1: *Diecezja kamieniecka. Diecezja łucko-żytomierska*, ed. J. Skarbek, Lublin 2000; *Historia Kościoła Rzymskokatolickiego w Imperium Rosyjskim (XVIII–XX w.) w dokumentach Rosyjskiego Państwowego Archiwum Historycznego*, ed. K. Pożarski, Sankt Petersburg–Warszawa 1999; *Historia Kościoła Rzymskokatolickiego w Rosji i Polsce w dokumentach archiwów, bibliotek i muzeów Sankt Petersburga. Zarys – przewodnik*, cz. 2, red. K. Pożarski, Sankt Petersburg–Warszawa 2000; *Архіў уніячкіх мітрапалітаў. Дакументы да гісторыі царквы ў Беларусі XVI–XX ст.ст. у фондах гістарычных архіваў Літвы і Расіі. Даведнік*, Мінск-Полацк 2005.

kiewicz<sup>19</sup>. New research perspectives are now created by both disclosed archives<sup>20</sup>

19 U. Paszkiewicz, *Rękopiśmienne inwentarze i katalogi z ziem wschodnich Rzeczypospolitej (spis za lata 1553–1939)*, Warszawa 1996; eadem, *Inwentarze i katalogi z ziem wschodnich Rzeczypospolitej (spis za lata 1553–1939)*, Warszawa 1998; eadem, *Inwentarze i katalogi bibliotek z ziem wschodnich Rzeczypospolitej do 1939 roku. Suplement 1*, Warszawa 2000; eadem, *Inwentarze i katalogi bibliotek z ziem wschodnich Rzeczypospolitej do 1939 roku. Suplement 2*, Poznań 2006; eadem, *Catalogus catalogorum. Inwentarze i katalogi bibliotek z ziem wschodnich Rzeczypospolitej do 1939 roku. Spis scalony, poprawiony i uzupełniony*, t. 1–2, Warszawa 2015.

20 Among the works revealing the numerous archives concerning religious orders' book collections from the lands of the former Polish Republic discussed in the text, the following may be listed: M. Pidtypczak-Majerowicz, *Biblioteki i bibliotekarstwo zakonne na wschodnich ziemiach Rzeczypospolitej w XVII–XVIII wieku*, Wrocław 1996; eadem, *Źródła do dziejów bibliotek zakonnych w zbiorach archiwalnych i bibliotecznych w Wilnie i Lwowie*, „Sprawozdania Wrocławskiego Towarzystwa Naukowego” 1996, t. 51, p. 19–21; eadem, *Inwentarze bibliotek zakonnych w białoruskich zbiorach archiwalnych i bibliotecznych w Mińsku*, „Z Badań nad Książką i Księgozbiorami Historycznymi” 2006, t. 1, s. 9–16; eadem, *Katalogi bibliotek zakonnych na Białorusi we współczesnych zbiorach rękopiśmiennych*, [in:] *Wspólnota pamięci. Studia z dziejów kultury ziem wschodnich dawnej Rzeczypospolitej*, red. J. Gwioździk, J. Malicki, Katowice 2006, p. 215–227; E. Różycki, *Inwentarze rękopiśmienne bibliotek oraz inne materiały dotyczące dziejów polskiej książki na kresach dawnej Rzeczypospolitej*, „Roczniki Biblioteczne” 1995, R. 39, z. 1–2, p. 143–149; idem, *Materiały źródłowe do dziejów polskiej książki w archiwach i bibliotekach Lwowa, Kijowa, Mińska i Wilna*, „Roczniki Biblioteczne” 1987, R. 31 z. 2, p. 305–317; L. Vladimirovas, *Vienuolynų ir bažnyčių bibliotekos Lietuvoje (iki 1800 m.)*, „Knygotyra” 1970, t. 1, p. 93–113; A. Pacevičius, *Vienuolynų bibliotekos Lietuvoje 1795–1864 metais. Dingęs knygos pasaulis*, Wilno 2005; I. Pietrkiewicz, *Biblioteki klasztorów słonimskich w świetle zachowanych inwentarzy*, „Nasza Przeszłość” 2004, t. 101, p. 465–474 [przedruk] *Белорусский сборник. Статьи и материалы по истории и культуре Белоруссии*, t. 3, Санкт-Петербург 2005, p. 66–74; eadem, *Księgozbiory konwentów i szkół kanoników regularnych laterańskich z ziem Wielkiego Księstwa Litewskiego*, „Nasza Przeszłość” 1999, t. 92, p. 485–497; eadem, *Księgozbiory kanoników regularnych laterańskich z ziem Wielkiego Księstwa Litewskiego w świetle wizytacji zakonnych*, in: *Wilno i ziemia Mickiewiczowskiej pamięci. Materiały III Międzynarodowej Konferencji w Białymstoku 9–12 IX 1998 w trzech tomach*, t. 1: *W kręgu spraw historycznych*, ed. E. Feliksiak i E. Konończuk, Białystok 2000, p. 171–185; eadem, *Badania nad bibliotekami klasztorowymi w Królestwie Polskim i Wielkim Księstwie Litewskim (na przykładzie krakowskiej kongregacji kanoników regularnych)*, [in:] *Матэрыялы Другіх Кнігазнаўчых чытанняў „Кніжная культура Рэчы Паспалітай” (Мінск, 15–16 верасня 2000 г.)*, склад.Т.І. Рошчына, Мінск 2002, p. 158–169; eadem, *Biblioteka klasztoru kanoników regularnych laterańskich w Wilnie w XVII–XIX w.*, [in:] *Белорусский сборник. Статьи и материалы по истории и культуре Белоруссии*, t. 2, Санкт-Петербург 2002, p. 64–72; eadem, *Źródła do badań bibliotek kanoników regularnych na terenie Rzeczypospolitej, Śląska i w Wielkim Księstwie Litewskim*, [in:] *Kultura książki ziem wschodniego i południowego pogranicza Polski (XVI–XX wiek). Paralele i różnice*, ed. J. Gwioździk, E. Różycki, Katowice 2004, p. 426–443; eadem, *Książka w klasztorach kanoników regularnych od pokuty z terenu Wielkiego Księstwa Litewskiego*, [in:] *Kultura i języki Wielkiego Księstwa Litewskiego*, red. M.T. Lizis, Kraków 2005, p. 247–257; eadem, *Zakonnicy i książki. O bibliotekach klasztorów męskich Mińska*, [in:] *Здабыткі. Дакументальныя помнікі на Беларусі*, t. 7: *Матэрыялы Трэціх Міжнародных Кнігазнаўчых чытанняў „Кніга Беларусі. Повазь часоў”*, склад. Т.І. Рошчына, Мінск 2005, p. 6–24; eadem, *Zakonne Wilno. Klasztory męskie. Teksty – książki – biblioteki*, in: *Baltijos regiono istorija ir kultūra. Lietuva ir Lenkija = History and Culture of Baltic Region. Lithuania and Poland. Socialine istorija, kultūrologija* [ed. R. Služinskas et al.], Klaipėda 2007, p. 185–194; eadem, *Biblioteki kanoników regularnych laterańskich na ziemiach Wielkiego Księstwa Litewskiego*, [in:] *Przemijanie i trwanie. Kanonicy regularni w dawnej i współczesnej Polsce. Materiały z konferencji zorganizowanej z okazji 600-lecia fundacji Bożego Ciała w Krakowie*, ed. K. Łatak i I. Makarczyk, Kraków 2008 [2009], p. 421–431; eadem, *Biblioteki brzeskich*

as well as – concerning book collections – published catalogs and more increasing advanced works on registration of provenance undertaken by employees of Polish, Lithuanian, Russian, Belarusian, and Ukrainian libraries<sup>21</sup>.

Concerning the problem of confiscation of religious property, and especially of the book collections as a result of the dissolution of 1832, we primarily rely on the findings of the aforementioned, i.e. B. Ussas, professor of the Mińsk seminar, head of the local archive and a member of the Polish-Soviet revindication commission operating in the 1920s, who gathered information on administrative solutions taken by the Russian authorities in this matter into the Wilno archives. In the current research, the source base pointed to by Ussas has mainly been used, however, the scarcity of the resources has to be underlined<sup>22</sup>. The documents preserved in the Lithuanian archives were analyzed by Arvydas Pacevicius<sup>23</sup>.

Own source query made it possible to reach new archives, which enrich the current knowledge on the procedure of taking over the book collections and school scientific aids left behind after dissolved monasteries, including materials showing the activities of the so-called committees for the division of post-monastery libraries established by the tsarist authorities in each governorate.

Archives on the work of mentioned committees in the north-western provinces of the former Grand Duchy of Lithuania were found mainly in the collections of the Russian State Historical Archives in St. Petersburg<sup>24</sup>. The documents preserved here bring a lot of information concerning the confiscation of private and institutional property (including church property) undertaken after the November Uprising, which allow for reconstruction of procedures for taking over of movable proper-

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*klasztorów katolickich – rekonesans badawczy*, [in:] *Берасцейскія кнігазборы. Матэрыялы міжнароднай навукова-практычнай канферэнцыі „Берасцейскія кнігазборы. Праблемы і перспектывы даследавання” (Брэст, 30–31 кастрычніка 2008 г.)*, складальнікі А.М. Мяснянкіна, Т.С. Кавенька, Брэст 2009, p. 308–322; eadem, *Źródła do dziejów bibliotek męskich zakonów rzymskokatolickich Mińska*, [in:] *Pro bibliothecarium et bibliothecarium bono. Księga jubileuszowa z okazji 70. urodzin Profesora Marii Piłtypczak-Majerowicz*, red. J. Czyrek, B. Górna, Wrocław 2016, p. 215–226; M. Miławicki, *Inwentarze i spisy bibliotek klasztorów dominikańskich skasowanych w guberniach zachodnich Cesarstwa Rosyjskiego w XIX w. Stan źródeł i miejsca ich przechowywania*, „Hereditas Monasteriorum” 2012, vol. 1, p. 141–172; V. Denisov, *Biblioteki minkich katoliceskich monastyrej XVIII–XIX wiekov*, [in:] *Kultura książki ziem wschodniego i południowego pogranicza...* p. 419–425.

21 H. Łaskarzewska, *Pracownia Dokumentacji Księgozbiorów Historycznych w dziale zbiorów specjalnych Biblioteki Narodowej*, Warszawa 1993; H. Łaskarzewska, *Zbiory przejęte i przemieszczone – dzielą czy łączą? (Z doświadczeń Pracowni Dokumentacji Księgozbiorów Historycznych Biblioteki Narodowej)*, [in:] *Książka ponad podziałami*, red. A. Krawczyk, Lublin 2007, p. 73–82; U. Paszkiewicz, *Wybrane problemy dokumentacji zbiorów bibliotecznych na wschodnich ziemiach Rzeczypospolitej do 1939 roku*, „Roczniki Biblioteczne” 2001, R. 45, p. 55–89; Z. Jaroszewicz-Pierśławcew, *Księgozbiory z ziem wschodnich Rzeczypospolitej. Stan badań i postulaty badawcze*, [in:] *Stan badań nad wielokulturowym dziedzictwem dawnej Rzeczypospolitej*, t. 2, red. W. Walczak, K. Łopatecki, Białystok 2010, p. 75–84.

22 P. P. Gach, *Mienie polskich zakonów...*, p. 52.

23 A. Pacevičius, *Vienuolynų bibliotekos Lietuvoje 1795–1864 m. Dingęs knygos pasaulis*, Vilnius 2005.

24 Российский государственный исторический архив [RGIA], ms 384–15 1831–1839 гг., 1385 ед. хр. *Временное конфискационное отделение – о конфискации и секвестре имущества, в том числе имений участников польского восстания 1830–1831 гг. и об управлении конфискованными именьями. Материалы Департамента государственных имуществ за 1831–1837 гг. по аналогичным вопросам. (Имеются документы до 1849 г.)*.



ty, including book collections<sup>25</sup>. On the other hand, in the archives and libraries of Wilno, lists of book collections prepared by the operating in the Mińsk Governorate Committee for the division of books have survived<sup>26</sup>. Additionally, the legacy of the notes left by Fr. B. Ussas, prepared in the collections of the Catholic University of Lublin, provides hitherto unknown information<sup>27</sup>. The specified sources provides the possibility of fairly detailed reproduction of the tsarist authorities' procedures in relation to the monastic book collections and showing the work of committees deciding their fate in particular governorates.

For a more complete picture of the problems discussed, some basic facts concerning the dissolution of the monasteries in the territories under Russian rule under the tsarist edict of 1832 has to be brought to mind. Its acceleration was directly influenced by the support given by the religious clergy to the November Uprising and participation of the monks in it. The first decisions were made before the preparation of the edict, for example as early as at the end of August 1831, the Carthusian monastery in Bereza was liquidated<sup>28</sup>. Subsequent actions resulted from the announcement of July 19, 1832, on „the abolition of some Roman Catholic monasteries”, which pointed out the relaxation of religious discipline, poor administration of goods, poor social usefulness, and even inappropriate geographic distribution of individual monasteries as the reason for this decision<sup>29</sup>.

Implementation of Mikolaj I's decision led to liquidation, within one year, of 196 (over 60%) of 325 Catholic men's monasteries existing in the lands of the Russian Empire (without the Polish Kingdom)<sup>30</sup>. The following groups lost the largest number of institutions: Dominican (58), Conventual Franciscans (31), Carmelites (25), Bernardine (21), Canons Regular of the Penance (13), and Trinitarians (12). Taking

25 Ibidem, ms 384-15-459 *Дело о передаче в департамент нар. просв. книг обнаруженных в конфискованных имениях, 1833-1838*, p. 1-117; ms 384-15-460 *Дело о передаче в департамент нар. просв. книг обнаруженных в конфискованных имениях, 1833-1837*, p. 1-244; ms 384-15-1018 *Дело о передаче в МВД книг обнаруженных в конфискованных имениях, 1836-1839*, p. 1-32.

26 Vilniaus universiteto biblioteka [dalej VUB], ms F3-165 *Каталог книгам по части духовной составленный комитетом для распределения по монастырских библиотек, установленных в губернском городе Минске, 1841*, p. 1-123; *Lietuvos mokslų akademijos Vrublevskių biblioteka [LMAVB]*, ms F22-29 *Каталог книгамъ преподанных для публичной библиотеки [составленный комитетом для распределения по монастырских библиотек, установленных в губернском городе Минске]*, 1841, p. 1-28; *Lietuvos valstybės istorijos archyvas [LVIA]*, ms 567-2-3690 *Дело канцелярии Белорусского учебного округа о книгах оставшихся после упразднения римско-католических монастырей и передачи их публичным школам, 1835 г.*, p. 1-44.

27 H. Mańkowska, *Zbiór rękopisów ofiarowanych przez ks. Bronisława Ussasa Bibliotece KUL*, „Archiwa, Biblioteki i Muzea Kościelne” 1979, 39, p. 57-126.

28 M. Popowska, *Rys dziejów kartuzji bereskiej w latach 1648-1831*, „Ateneum Wileńskie” 1938, vol. 13, p. 154-163.

29 P. G. Morell, *Allokucja Jego Świątobliwości Grzegorza XVI*, [in:] *Wiadomości do dziejów Kościoła i religii katolickiej panowaniu rosyjskiemu podległych*, cz. 2, Poznań 1843, p. 82-88; *Полное собрание законов Российской Империи. Второе собрание (1825-1881)*, т. 7: 1832, Санкт-Петербург 1833, p. 507-510, no. 5506. See also P. P. Gach, *Kasaty...*, p. 155-157.

30 P. P. Gach, *Kasaty...*, p. 160. See also S. Litak, *Kościół łaciński w Rzeczypospolitej około 1772 roku. Struktury administracyjne*, Lublin 1996; idem, *Atlas Kościoła łacińskiego w Rzeczypospolitej Obojga Narodów w XVIII wieku*, Lublin 2006; M. Radwan, *Zakony męskie na ziemiach zabranych w XIX wieku*, Lublin 2004.

into account the damage caused to the individual gatherings, it should be emphasized that the greatest losses were suffered by Camedulas and Bartoszezs, for whom their only outposts in those areas were eliminated. Canons Regular of the Penance were left with just one monastery, three for the Trinitarians, seven for the Sandaled Carmelites, and ten for the Conventual Franciscans<sup>31</sup>. In summary, from the more than 300 men's monasteries in the discussed area only 129 were left.

According to the tsar's ordinance, the order to abolish individual branches was accompanied by specifications regarding the preparation of a full inventory of acquired goods. For every dissolved monastery, state officials of the province had to make a list of immovable and movable monastic property, including detailed lists of book collections<sup>32</sup>. Monastic buildings left behind after liquidated monasteries were handed over to secular, military, or Orthodox clergy<sup>33</sup>. Sometimes they were rented, neglected, abandoned, or dismantled. Movable property was sold off, and the funds obtained were transferred to provincial tax chambers (provincial agencies of the Ministry of Finance)<sup>34</sup>.

As already mentioned, book collections constituted an important element of the acquired properties. However, it soon turned out that in their case there was no specific implementation guidance, therefore, the procedure relating to them was not uniform. The documentation itself, requiring a lot of time and workload, the more so that there was not always an original list, and the existing ones had to be updated, turned out to be a real challenge. In the years 1832–1839 inventories of property of almost 200 dissolved monasteries, including many libraries, were prepared<sup>35</sup>. It should be strongly emphasized that it was not just the monastic book collections were taken over, but also libraries of closed schools run by male<sup>36</sup> and female<sup>37</sup> orders. The prepared inventories were transferred to the tax chambers (provincial agencies of the Ministry of Finance) and the department of foreign denominations at the Ministry of the Interior in St. Petersburg<sup>38</sup>.

The protracted discussions on how to effectively take over book collections and to whom to pass them created opportunities for misuse. Left on the spot and poorly

31 P. P. Gach, *Kasaty...*, p. 158.

32 Idem, *Mienie polskich zakonów...*, s. 48. See also idem, *Geografia strat zakonów...*

33 Biblioteka Katolickiego Uniwersytetu Lubelskiego (BKUL), ms 760 *Kopie i streszczenia dokumentów dotyczących represyjnej polityki rządu carskiego wobec Kościoła katolickiego po powstaniu listopadowym i styczniowym na terenach guberni wileńskiej, kowieńskiej, białostockiej, mińskiej i grodzieńskiej, wykonane przez ks. Bronisława Ussasa w okresie międzywojennym z akt kancelarii gubernatora wileńskiego przechowywanych w Archiwum Państwowym w Wilnie*, p. 31–32v *Przekazanie na polecenie ministra spraw wewnętrznych (7 V 1837) pomieszczeń skasowanych klasztorów władzom cywilnym, niepotrzebnych władzom wojskowym*.

34 Ibidem, ms 760, p. 84–85 *O przejściu na skarb państwa sum uzyskanych ze sprzedaży budynków skasowanych klasztorów*; P. P. Gach, *Mienie polskich zakonów...*, p. 46.

35 Ibidem, s. 63; P. P. Gach, *Mienie polskich zakonów...*, p. 48; M. Piđtypczak-Majerowicz, *Biblioteki i bibliotekarstwo zakonne na wschodnich ziemiach Rzeczypospolitej w XVII–XVIII wieku*, Wrocław 1996, p. 114.

36 Example of the Nowogródek Dominican School the closing of which was decided in October 1831. See LVIA, ms 567-2-2906 *Дело о закрытии школы новогрудских доминиканцев*, 1831, p. 1–3; ms 567-2-3166 *Дело о упразднении школ доминиканцев*, p. 1 [Nowogródek, 1832 r.].

37 Ibidem, ms 567-2-2920 *Дело канцелярии Белорусского учебного округа о школах находящихся в женских монастырях подлежащих закрытию*, 1832.

38 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 62–63.

supervised (entrusted to the administrators of individual institutions, representatives of tax chambers, or local police), they were penetrated by various people, including bibliophiles and collectors. Negligence of some officials has been documented<sup>39</sup>.

The collections became dilapidated, dislocated, or unprotected, the authorities postponed decisions. This was still the case in the 1850s and 1860s, when more dissolutions were carried out. Occasionally, representatives of the employees of the Imperial Public Library were sent to the place<sup>40</sup>. There is even a preserved documentation of sale of school books at auctions, especially maps in the 1830s and 1840s.<sup>41</sup>

The provincial offices transferred the lists to the Ministry of the Treasury, special attention was paid to excluding manuscript and the most valuable prints from collections<sup>42</sup>, additionally, the officials had to view the collections also of rare books (cymelias). For example, sometimes the *Lithuanian Statutes*, which are found in the monastery's libraries or, more broadly, the older editions that were to be sent to the Ministry of the Treasury, were simply pointed out<sup>43</sup>. The division, according to the tsar's order, was carried out basically taking into account the subject of the collections, and they were subsequently handed to the relevant ministries<sup>44</sup>. Although, as reported by the Ministry of Education, some of the books confiscated and handed over to it were not appropriate in terms of content<sup>45</sup>.

The Roman Catholic College in Saint Petersburg had wanted to take over the entire monastery book collections, planning their further division between the libraries of individual secular seminaries<sup>46</sup>. In 1837, the Minister of Treasury decided that the books in the tax chambers should be handed over to public libraries, the Department of Foreign Denominations, the Medical-Surgical Academy, the Academy of Spiritual Studies<sup>47</sup>, Catholic seminaries (Łuck and Żmudź) and authorities of diocesan and Wilno-Żytomierz. It was aware that the most valuable collections had already been separated, was of the opinion that the remaining ones would be useful to provincial junior high schools, and this was announced by the Minister of Education<sup>48</sup>. However, the minister decided that the religious orders as institutions that

39 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 63.

40 Ibidem, p. 197.

41 LVIA, ms 567-2-3294 *Дело канцелярии Белорусского учебного округа о продаже на аукционе древних книг и других предметов*, 1833.

42 RGIA, ms 384-15-460 *Дэло о передаче в департамент нар. просв. книг обнаруженных в конфискованных имениях*, 1833–1837, p. 16. See Л. Коўкель, *Лёс прыватных кнігазбораў на беларускіх землях пасляпаўстання 1830–1831 гг. (На прыкладзе Гродзеншчыны)*, [in:] *Здабыткі. Дакументальныя помнікі на Беларусі*, Вып. 7, Мінск 2005, p. 59; B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 64.

43 RGIA, ms 384-15-460 *Дэло о передаче в департамент нар. просв. книг обнаруженных в конфискованных имениях*, 1833–1837, p. 151.

44 LVIA, ms 567-2-3932 *Дело канцелярии Белорусского учебного округа о передаче книг [...] конфискованных участником восстания 1831 г. в ведение учебного ведомства*, p. 7–9.

45 Ibidem, p. 90.

46 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 64.

47 The Wilno Academy of Spirituality, set up on the basis of the Faculty of Theology, of the university closed down in 1832, functioned in the years 1830–1842, then it was moved together with the library (in 1844) to St. Petersburg. See B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 50; E. Chwalewik, *Zbiory polskie...*, t. 1, p. 288–289.

48 RGIA, ms 384-15-460 *Дэло о передаче в департамент нар. просв. книг обнаруженных в конфискованных имениях*, 1833–1837, p. 202–203v.



had for many years been engaged in running of schools had gathered not only books but also various teaching aids, such as mathematical and physical instruments, which could be made to great benefit by transferring them to Russian scientific institutions, especially the newly emerging ones (by virtue of the edict of 1834) in the province public libraries. Projects for the sale of book collections, following the position regarding other religious movables and real estate, were also proposed<sup>49</sup>, however, the Minister of the Treasury assessed that the sale of these sets, as designed by some tax chambers, would not bring the expected benefits at all<sup>50</sup>.

In 1839, officials decided that post-monastery collections would be kept on the spot under police supervision, handed over to schools (such as the Piarist Piarist library consisting of 2,856 books, according to the recommendation of the Governor of Grodno Governorate to the headmaster of schools in this Governorate<sup>51</sup>), possibly still used by the clergy. Trying to speed up activities, but also in order to reconcile different positions of representatives of individual ministries, Alexander Stroganov († 1891)<sup>52</sup>, the then Minister of Interior, came to the conclusion that there was no better solution than to distribute the book collections between semianaria, Spiritual Academy, and public schools and libraries<sup>53</sup>. As a result of the agreement between the Minister of Education, Sergey Uwar († 1855)<sup>54</sup>, and the minister of state goods, Paweł Kisielewy, († 1872)<sup>55</sup>, he decided to set up committees in five western governorates whose task was to divide the libraries of monasteries dissolved in 1832.<sup>56</sup>

In accordance with the regulation, Stroganov's governors were to send to each place where books were kept a team consisting of an official from the tax chamber, a representative of the province governing board, a delegate from the school and to request the church leadership to choose a delegate from their side. The task

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49 They are preserved *Wykazy sum uzyskanych ze sprzedaży mienia skasowanych w 1832 r. klasztorów*. See BKUL, ms 760, p. 13–18; P. P. Gach, *Mienie polskich zakonów...*, p. 50–51.

50 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 64.

51 Fragments of the post-Piarist library from Szczuczyn in 1840 were transported to Grodno in order to integrate it into the gymnasium library, „resztę nabył przez zamianę dr Jastrebcow”. See LVIA, ms 567–2–3690 [*Dzieło kancelarii Białoruskiego Szkolnego okręgu o książkach pozostałych po kasacie rzymskokatolickich klasztorów i przekazaniu ich szkołom świeckim*], 1835 r., p. 7–9v; F. Radziszewski, *Wiadomość historyczno-statystyczna...*, p. 86; B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 63.

52 Minister of the Interior in 1839–1841. From 1849, a member of the Russian Council of State, Minister of Internal Affairs and the Police in the Government of the Provisional Polish Kingdom of Fyodor Engel, Governor-General of war in St. Petersburg in 1854, Governor-General, Bessarabian, Neworosan, Poltava, Kharkiv and Chernovsky. Participant of the Napoleonic wars, he took part in the suppression of the November Uprising. See *Губернии Российской империи. История и руководители. 1708–1917*, (ред.) Б. В. Грызлова, Москва 2003, p. 29, 33; see Л.М. Лысенко, *Губернаторы и генерал-губернаторы Российской империи (XVIII–начало XX века)*, [Москва] 2001.

53 LVIA, ms 567–2–3690, p. 7–9v. See also BKUL, ms 760, p. 92–95 *O losach książek*.

54 A researcher of antiquity and politician, minister of education in 1833–1849, honorary member, and later president, of the St. Petersburg Academy of Sciences. Best known as the creator of the official ideology of nationalism.

55 He carried out a known agrarian reform, he founded a network of schools for peasant children.

56 List of libraries written in 1832 see P. Kubicki, *Bojownicy kapłani...*, t. 4, p. 239.

of committees was to write *de visu* of individual collections<sup>57</sup>, with this that they were to use (after prior verification) existing inventories and to select and divide the books<sup>58</sup>. The ready registers were to be forwarded to the board of each of the five governorates, hence they were to reach the governor-general, who in turn had to hand them over to the minister of internal affairs.

Separated liturgical and spiritual books were to be handed over to the Roman Catholic clergy. However, the officials also reminded that part of the collection – apart from strictly ritual – was to be allocated to the Orthodox clergy. There was also the need to select collections suitable for schools and governorate libraries and to transfer them at the cost of the institutions receiving them<sup>59</sup>. On this issue still, in 1839, the Minister of Education advised that the books, maps, atlases, and teaching aids confiscated in all the provinces should be handed over to school management „according to location”<sup>60</sup>. He ordered heads of schools in governorates to supervise the process of division and sending to the „division of libraries” by one of the school officials<sup>61</sup>. Therefore, the authorities of respective school districts were informed on a regular basis<sup>62</sup>.

The work of individual committees moved at a snail pace – the number of books was simply enormous, and their registering and selection was time-consuming. The latter created numerous problems, as did the division of books based on their intended use. Manuscripts and printed collections were selected for sale or for waste paper collections, while „unnecessary” or politically inappropriate materials were purged from them<sup>63</sup>. Although, concluding from the preserved archives, old inventories were used, this facilitated work only to a certain extent. At times, some local authorities had good knowledge about specific libraries, for example Mińsk committee employees for a long time looked for books which the school administration had once given to the Piarist Franciscans and which were not included in the register presented to them<sup>64</sup>.

In 1842, the contents of the lists from the Grodno and Mińsk Governorate were evaluated, and editions on political issues or Polish law from the 16th to the 18th centuries were discovered in the collection. They were useless for schools and even politically inappropriate. Similarly, the list from the Mińsk Governorate revealed

57 LVIA, ms 567-2-3690, p. 7–9v; BKUL, ms 760, p. 94.

58 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 64; P. P. Gach, *Mienie polskich zakonów...*, p. 50.

59 LVIA, ms 567-2-3690, p. 32; BKUL, ms 760, p. 94.

60 LVIA, ms 567-2-3932, p. 65–66.

61 Ibidem, ms 567-2-3690, p. 12.

62 After liquidation of the Wilno Scientific District, the governorates of Wilno, Grodno, Kowno, and Mińsk were incorporated into the Belarussian Scientific District established in 1829. Its curators for liquidation in 1850 were Grzegorz Iwanowicz Kartaszewski and Ewaryst Andrejewicz Gruber. The Vitebsk and Mohylew governorates were separated from the Wilno District and joined the St. Petersburg District. See L. Zashtowt, *Kresy 1832–1864. Szkolnictwo na ziemiach litewskich i ruskich dawnej Rzeczypospolitej*, Warszawa 1997, p. 86.

63 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 65; M. Piđłypczak-Majerowicz, *Biblioteki i bibliotekarstwo zakonne...*, p. 114–115.

64 It was about editions: J.S. Bandtkie, *Dzieje narodu polskiego*, t. 1–2, Wrocław 1835 oraz L. Janscha, *Études de paysages dessinées et gravées*, Vienne [s.a.], see LVIA, ms 567-2-3690, p. 15–16v.

presence of sermons from the time of the Polish-Lithuanian Commonwealth, as well as Sejm and Tribunal speeches unsuitable for use in education<sup>65</sup>.

The provincial committees did their part, only partially. Concerns about dissemination of potentially politically harmful literature turned out to be real, hence prepared lists were subjected to censorship. The work of the committees was already assessed on the spot and sent to St. Petersburg only when accompanied by comments. In 1842, Mińsk Governor, Mikołaj Suszkow<sup>66</sup>, while sending a report on the work of the committee to Wilno general-governor included in it a whole series of comments. He suggested that sacred books should be published only after the censorship of the collection. He also pointed to the division of books which according to him was inappropriate. Committee officials preferred to distribute them between a local Catholic seminary, and a gymnasium and a public library. The governor-general strongly insisted on passing some of the collections of the seminary to the Orthodox Church in Mińsk and the Imperial Public Library, and only strictly ritual and liturgical seminars to the Roman Catholic Seminary in Wilno. He also pointed out that among the books recognized by the committee as suitable for the clergy, there are many editions of political content published in the times of Poland before the partitionist period. Therefore, he came to the conclusion that all political texts, including manuscripts and printed speeches, as well as books expected for the gymnasium and public library, which were useless for them were better to be destroyed or transferred to St. Petersburg. According to him, also the physical instruments from the Piarist monastery in Łużki, not needed by the Mińsk gymnasium which already had been provided with appropriate aids, could be useful in a local Orthodox seminar<sup>67</sup>.

In June 1842, the Wilno Committee of Censorship presented a report on the lists of books intended for secular institutions drafted in the Grodno and Mińsk provinces<sup>68</sup>. Errors in records of titles and missing data were criticized, and among the assessed documents 2328 items, some were of „unknown”, „doubtful”, or „forbidden” nature. „Unkown” was found in collections from Szczuczyn (Piarists), Świsłocz (fanciszkanie), and Krzemienica (regular canons of the Lateran), including manuscripts as well. Those collections which, even if they had not been banned, should be considered unnecessary were considered “doubtful”: „because they talk too much about the past, do not correspond to the current state of the country, their reading would be undesirable especially for young and inexperienced minds”<sup>69</sup>. This is what it found in the lists provided by the libraries of monasteries in Walówka (Dominicans), Szczuczyn (Piarists), and Krzemienica (regular canons of the Lateran). „*W duchu patriotycznym (in patriotic spirit)*” editions from the collections of the Piarists in Szczuczyn and the Lateran Canons Regular in Krzemienica were listed as „forbidden”. In the reviewed collection, only a few were classified as uncertain, or „doubtful”, historical texts (related to the figure of King Jan III Sobieski),

65 LVIA, ms 567-2-3690, p. 20.

66 Николай Сушков, Mińsk governor in the years 1838–1841, and a passionate author of poems, comedies and vaudeville, reviewer. After leaving the state service, he tried, without success, a literary career.

67 LVIA, ms 567-2-3690, p. 19–22v. With list of Piarist teaching aids from Łużki, p. 22–23; B. USSAS, *Z dziejów grabieży i niszczenia...*, p. 65.

68 LVIA, ms 567-2-3690, p. 24–26.

69 Ibidem, p. 25.

manuscripts, and Polish language editions were classified thus. It also pointed out that all Latin-language editions are not really dangerous, since they were mainly philosophical works and there would be no readers for such works. It came to the conclusion that it would even be possible to allow further use of books on Polish history, but only those that are printed in languages not widely spoken. For these reasons, texts written in French did not arouse fears. However, it emphasized that books in Polish should be very strictly and carefully checked, while at the same time acknowledging that it is up to schools to decide whether they will be made available to students. However, in the assessment of the religious works (2,248 books), it was very cautious and recommended they be sent to a competent church censorship in this respect. In its opinion, these were mostly old editions, scholastic, dogmatic, and ascetic as well as preaching materials. There were incidents where the decisions of censors were verified based on the instructions of the employees of the Censorship Committee in St. Petersburg, and prohibited books could be allowed for use<sup>70</sup>.

The comments of the employees of the censorship committees revealed numerous mistakes made by the members of the various Governor committees. Such state of affairs should not come as a surprise, because the task was performed by officials, teachers, and priests unprepared for such work. In the Grodno governorate, the committee was composed of a teacher, Wojakowski, and priest, Balczewski. The Mińsk team was made up of a government official, Kobylinski, history and geography teacher, Aleksander Bielecki, and a prelate, Dombrowski. While the Wilno team comprised a priest, Dean Ignacy Charkiewicz, and government officials, Lewensztern and Bartoszewicz<sup>71</sup>. They had their competences in different fields, in spite of them, they were not sure what criteria to use to select. As the preserved lists indicate, they also had some problems with their technical implementation. The level of execution of censuses was very diverse, even though the work of the officials had been made easier by preparing printed uniform forms, taking into account the necessary elements of the description of individual publications (author and title, place and time of issue, and number of volumes)<sup>72</sup>. Some committees tried to organize the distributed books using partition system according to the content (often taken from the original registers).

We can see how individual lists were compiled on the example of preserved lists of the Mińsk committee<sup>73</sup>. Their analysis shows that the remarks regarding the quality of work of this team were not unfounded, since in the list of religious books for all 22 monasteries included in it only part of the books were described in detail, all others collectively registered as „miscellaneous”. The numbers of these completely undscribed books are surprisingly high, for example in the collection of trinitarians in Mołodown there were 174 positions, in the Franciscans collection in Mińsk, 223, in

70 Ibidem, ms 567-2-3932, p. 83.

71 BKUL, ms 760, p. 95.

72 LMAVB, ms F22-29 *Каталог книгамь преподеленых для публичной библиотеки [составленный коммитетам для разпределения помонастырских библиотек, установленных в губернском городе Минске], 1841, p. 1-28.*

73 VUB, ms F3-165 *Каталог книгам по части духовной составленный коммитетам для разпределения помонастырских библиотек, установленных в губернском городе Минске, 1841, p. 1-123; LMAVB, ms F22-29, p. 1-28.*

Piarists collection in Łużki, 187, in Barefoot Carmelites collection in Miadzioł, 140, in Bernardines collection in Jurewiczach, 127, and in Dominicans collection in Druja, 153.

The dates of implementation also speak a lot. The earliest, as early as in 1840, Grodno committee completed its work (developed 14 libraries), followed by Mińsk (22 libraries – however, it turned out that it was not particularly accurate), and Wilno in 1849 (14 libraries) ended the work. Unfortunately, as detailed analysis of archives shows, these are not precise data. B. Ussas, often quoted in the literature, collected archives concerning 47 libraries, however, it must be remembered that in the records we sometimes have lists of books the collections of which had been distributed among several institutions, or those which had been transferred entirely to only one. Sometimes committees (such as Mińsk) made a collective transfer of several libraries of different monasteries located in one city. Information on the division of 8,668 books by the Grodno and Wilno committees, based on documentation collected by B. Ussas, was provided by P.P. Gach<sup>74</sup>. They have to be complemented by 6410 others, separated by the Mińsk Committee. Both in the case of the number of libraries themselves as well as the books being written down (the categories of title, volume, or volume have been ambiguously used), the source information is not entirely clear. Distribution of over 15 thousand books carried out by the committees of Grodno, Mińsk, and Wilno is presented in tables 1–3.

As mentioned earlier, the earliest was the work on 14 libraries located in the **Grodno governorate**<sup>75</sup>. What was the result of his work? Nearly 5,000 books were distributed, the largest number of them for the needs of the secular clergy (Table 1).

Table 1. Number of books of dissolved monasteries distributed in the Grodno Governorate in 1840.

No.	order	place	secular clergy	primary schools	governorate libraries	total
1.	dominicans	Buchowicze	21	1	11	33
2.		Koniuchy	26	1	–	27
3.		Walówka	108	11	1	120
4.		Wasiliszki	206	12	67	285
5.		Ziembin	199	21	112	332
6.	conventual franciscans	Drohiczyn	169	9	2	180
7.		Łopienica	223	21	–	244
8.		Szejbakpol	111	9	40	160
9.		Świsłocz	84	39	7	130
10.	regular lateran canons	Krzemienica	1172	268	22	1462
11.	sandaled carmelites	Koleśniki	52	4	19	75
12.		Lida	225	28	4	257
13.		Żołudek	84	7	96	187

<sup>74</sup> BKUL, ms 760, p. 39–44v *Zarządzenie ministra spraw wewnętrznych z 1839 r. o przydziale książek z bibliotek klasztornych oraz pomocy naukowych ze szkół skasowanych klasztorów*; P.P. Gach, *Mienie polskich zakonów...*, p. 50–51.

<sup>75</sup> Grodno governorate (1801–1919), its governors were: Гжегож Дюпельмайер (1836–1842), vacat (1842–1844) and Федор Васьков (1844–1848).



14.	piarists	Szczuczyn	938	–	315	1253
total			3618	431	696	4745

See: P.P. Gach, *Mienie polskich zakonów...*, p. 51; P. Kubicki, *Bojownicy kapłani...*, t. 3 p. 353–354; A. Pacevicius, *Vienuolynų bibliotekos...*, p. 83.

As the sources indicate, the collections from piarist from Szczuczyn and Canons Regular of the Lateran from Krzemienica constituted the highest number of the distributed collections. It is from these collections that quite a few groups of texts designated for school and public libraries were issued. It is also worth noting that many books from Dominican monasteries in Ziembin and Wasiliszki as well as Sanded Carmelites in Żołudek were also transferred to them. 696 books were handed over to the governorate libraries. However, there were definitely more publications published received by secular schools than indicated in data provided in the table, because part or entire libraries of schools run by religious orders were moved to educational institutions. In total, secular schools received 2328 books, including 1897 atlases and 28 maps. Over 3,623 books were handed to the clergy<sup>76</sup>. According to B. Ussas, the latter were assigned to Theological Seminary in Wilno<sup>77</sup>. It should also be emphasized that we will not find in the table books from all the monasteries dissolved in the 1830s, the fate of some of them was sealed by a different, unclear path and at a different time, while some did not arrive at their destination. This was the case with Dominican libraries from Połonka and Buchowicz, the Nowogródek school of Friars Preachers as well as a collection of Franciscans from Drohiczyn<sup>78</sup>.

In 1832, as many as 23 of the 35 monasteries were closed in the **Mińsk Governorate**<sup>79</sup>. „Young” Mińsk Roman Catholic diocese was established in 1789, and in the time of interest to us, the so-called monastic reform was managed by Mateusz Lipski<sup>80</sup>. The post-monastery collections were transported to Mińsk and, on the spot, a list covering more than 6,000 books was prepared (table 2). The archives talk of some 22 libraries, one was not included, or was merged with another collection from the same town (most probably the collections of Dominicans and Franciscans in Mińsk were added up). Competent authorities concluded that the list was inaccurate, so the work had to be repeated.

<sup>76</sup> LVIA, ms 378-72-2430, p. 232.

<sup>77</sup> B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 65.

<sup>78</sup> BKUL, ms 760, p. 94–95; B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 186. In Drohiczyn, the Jesuit collections were handed over to the Piarists, according to F. Radziszewski „resztki obu do 4 tys.” placed at the piarists church in the 1850s, the school was commissioned (1185 titles w 2337 vol.). See F. Radziszewski, *Wiadomość historyczno-statystyczna...*, p. 11.

<sup>79</sup> Mińsk Governorate (1793–1921) – governor Николай Сушков (1838–1841).

<sup>80</sup> A. Jelski, *Mińska dyecezya*, in: *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, t. 6, Warszawa 1885, p. 477.

Table 2. Number of books of dissolved monasteries distributed in the Mińsk Governorate in 1841.

No.	order	place	seular clergy	publick libraries	total
	bernardines	Berezyna	126	–	126
		Hłusk	389	22	411
		Jurewicze	318	29	347
		Pińsk Karolin	292	16	308
		Słuck	523	77	600
	dominicans	Chołopienicze	251	6	257
		Chotajewicze	111	–	111
		Druja	250	–	250
		Kleck	58	9	67
		Raków	19	–	19
		Rzeczyca	169	57	226
		Skopiszki	62	–	62
		Zasław	218	73	291
	capuchins	Lubieszów	366	16	382
	barefoot carmelites	Miadzioł	307	27	334
		Pińsk	163	15	178
	missionaries	Śmiłowicze	788	24	812
	piarists	Łużki	437	217	654
	conventual franciscans	Dysna	102	–	102
		Mińsk	138	–	138
		Serafińsk	84	–	84
	trinitarians	Mołodeczno	576	75	651
total			5747	663	6410

See: VUB, rkps. F3–165 (22 libraries); LMAVB, rkps F22–29 (13 libraries); A. Pacevičius, *Vienuolynų bibliotekos Lietuvoje...*, p. 84.

As results from the sources of the local Secular clergy, as many as 5747 books were allocated. Already there was a Roman Catholic seminar in Mińsk at that time. The first Mińsk bishop, Jakub Ignacy Dederko, organized a cathedral in the former Jesuit church, while he designated Dominican monastery as his seat. After 1832, a local Theological Seminary was opened in the former Dominican buildings. The destruction of the Uniate church in 1839, to which the majority of Mińsk residents belonged, was of significant importance for the religious confession in the diocese of that time. An Orthodox seminar was moved from Słuck to this place already in the year that followed. Then, the local committee distributed mainly books from closed

piarist monasteries in Łużki and Bernardine in Słuck and Hłusk. Numerous piarists from the Lusatian library, to the Słupsk Bernardines, but also to the trinitarians in Mołodeczno and the Dominicans in Zasław were received at the governorate collection. Probably also some collections, though we do not know the source data confirming this, were passed to the Mińsk gymnasium.

Table 3. Number of books of dissolved monasteries distributed in the Wilno governorate in 1849.

No.	order	place	seular clergy	state schools	Governorate libraries	total
1.	dominicans	Merecz	182	13	41	236
2.		Poławeń	249	–	81	330
3.	conventual franciscans	Gietwany	186	16	49	251
7.		Holszany	346	27	51	424
5.		Kołtyniany	85	4	4	93
6.		Olkienniki	815	242	285	1342
7.		Żoginie	199	16	36	251
8.	regular canons from penance	Jużynty	23	–	–	23
9.		Popiel	13	–	–	13
10.		Sołoki	44	–	–	44
11.		Twerecz	74	10	–	84
12.	barefoot carmelites	Antolepty	385	67	16	468
13.	sandaled carmelites	Pompiany	172	5	11	188
14.	piarists	Poniewież	119	6	41	166
total			2892	406	615	3913

See: P.P. Gach, *Mienie polskich zakonów...*, s. 51; A. Pacevičius, *Vienualynų bibliotekos Lietuvoje...*, p. 82; P. Kubicki, *Bojownicy kapłani...*, t. 3 p. 353–354; M. Lukšienė, *Bibliotekos Lietuvoje XIX a. pirmoje pusėje*, „Bibliotekininiskystės ir bibliografijos klausimai” 1966, 5, p. 120–125; M. Szulkin, *Zamykanie bibliotek...*, p. 85–87.

In the **Wilno governorate**<sup>81</sup>, it is reported that the local tax office sent officials to 24 monasteries<sup>82</sup>. The preserved sources document distribution of nearly 4,000 books carried out in 1849 (table 3). Among the monasteries dissolved and closed at the specified time, as reported by the governorate authorities, the bishop of Wilno,

81 Wilno Governorate (1795–1797, 1801–1921), its governors were: Александр Долгоруков (1838–1840), Алексей Семенов (1840–1844), Mikołaj Rzerebcow (1844–1846) and Михаил Бегичев (1846–1851).

82 LVIA, ms 567–2–3690, p. 32–32v.

Andrzej Benedykt Kłagiewicz, in 1840, only two which run schools were closed: the Dominicans in Merez and Piarists in Poniewież<sup>83</sup>.

For the Wilno seminary, after the division of 14 libraries, 2,892 books were assigned: 406 for school libraries, and 615 for the governorate library<sup>84</sup>. Attention should be paid to the Franciscan library in Olkienniki for particularly large collections, from which the most numerous texts intended for secular institutions were extracted. Summing up the work of all three committees, it must be said that they do not provide a full picture of the division of post-monastery collections at that time. Surviving documentation shows that in the years 1840–1849, three committees worked on the collections of 50 libraries of monasteries dissolved in the north-western governorate. However, they do not include all the monasteries dissolved by virtue of the 1832 edict, nor all libraries (which we know thanks to the preserved inventories drawn up in the 1820s and 1830s). In the light of known sources, the three discussed committees had by 1850 distributed 15,098 books, of which 12 257 were received by the clerical authority, and 2811 by secular institutions. The work of the committees also revealed a large number of duplicates and provided an opportunity to sell out the editions deemed redundant.

Of the six governorates that make up the North-West, the Department of Religious Affairs in St. Petersburg, up to 1850 received reports and lists of books only from the three mentioned (Grodno, Mińsk, and Wilno). The Ministry of the Interior waited in vain for the reports of Vitebsk's<sup>85</sup> and Mohylew governors<sup>86</sup>. The case continued to move at a slow administrative pace, despite the intervention of the superiors, the lists were still not ready by 1853<sup>87</sup>. Due to political changes after the Crimean War, as well as the fire at the building of the Ministry of the Interior in 1862, it is not known how the case was finally closed<sup>88</sup>. The lack of official reports make it impossible to present complete data on the activities of committees in the North-Western region, although one can still count on finding hitherto unknown archival sources in the Russian collections.

The collections of monasteries dissolved in 1832, however, were subject to further movements. The fate of the parts of them remains unknown. In the 1830s and 1940s, entire monastery libraries were lost, but also large volumes of books<sup>89</sup>. Just after the provincial lists were drawn up, the libraries of the Dominican monasteries of the monastery in Połonka and of Buchowicze, and of Franciscans in Drohiczyn in the Grodno Governorate, of Dominicans in Merez disappeared (from the original 865 volumes to 538) as well as of Canons Regular of the Penance in Sołoki<sup>90</sup>. This points to insufficient supervision over the book collections. During the subsequent years of work and transport of the book collections, the books became damaged or

83 Ibidem, p. 32v.

84 ВКУЛ, ms 760, p. 95.

85 Governors: Николай Иванович (1831–1836), Иван С. Жиркевич (1836–1838), See also И.С. Жиркевич, Записки Ивана Степановича Жиркевича. 1789–1848, Москва 2009.

86 Gubernatorzy: Georgij Iljicz Bażanow (1831–1837) oraz Iwan Wasiljewicz Markow (1837–1839).

87 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 185–186; P.P. Gach, *Mienie polskich zakonów...*, p. 50. Some materials were destroyed during a fire of the Ministry of Interior Affairs in St. Petersburg in 1862.

88 B. Ussas, *Z dziejów grabieży i niszczenia...* p. 185–186.

89 M. Piđtupczak-Majerowicz, *Biblioteki i bibliotekarstwo zakonne...*, p. 115.

90 ВКУЛ, ms 760, p. 95; B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 186.

stolen. This happened regardless of the condition of the religious libraries, whether they were well maintained or whether they became the subject of interest of various „book grabbers” and during the liquidation of particular institutions they could not resist plundering their property<sup>91</sup>. We also know that during the fires, libraries of Dominicans in Ziembin and Bernardines in Mozyrz which had not been noted were burned down (1839)<sup>92</sup> as well as books already listed by the committee which had been transferred to Mińsk and placed on the city hall building (1842)<sup>93</sup>.

After the January Uprising, when more collections were taken over, the issue of division and shifting of post-monasteries possessions was once again taken up by the tsarist officials. In 1864, the Minister of Internal Affairs, Piotr Wałujew, in a letter to Mikhail Muravjov, referred to the overdue division of libraries after the November Uprising. In Wilno, after the division of university collections in the 1830s, a new library (date) was set up, it was created on the basis of several thousand books confiscated from the collections of monastery libraries handed over to the Roman Catholic seminary in Wilno<sup>94</sup>. However, in 1870, a decision was made to pick out „useless” books from these collections, which could be useful in the Wilno Public Library. This was done after consultation with the administrator of the diocese of Wilno, prelate Piotr Żyliński<sup>95</sup>. As assessed, in hindsight, the losses of book collections created during the seizures after the November Uprising amounted to about 150,000. books. Their large part remained in the hands of Roman Catholic monasteries, these collections were divided, verified, and selected, taking into account both the transfer to other clerical and secular institutions as well as taking over of the most valuable fragments of the collection, and „the rest were let loose on the fate of ever changing circumstances”<sup>96</sup>. As determined in the 1930s by B. Ussas, “the issue of confiscation and plunder of church property in general, and especially the libraries of Catholic monasteries, carried out by the Russian government in areas formerly belonging to the Republic of Poland, is undoubtedly one of the greatest harms done to the nation Polish by the Russians, this harm is even more severe in the light of the fact that it can not be completely rectified, even under the most favorable conditions of recovery”<sup>97</sup>.

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91 J. Pachoński, *Drukarze, księgarze i bibliofile krakowscy 1750–1815*, Kraków 1962, p. 115.

92 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 63.

93 BKUL, ms 760, p. 94–95; B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 185–186; P.P. Gach, *Mienie polskich zakonów...*, p. 50, 52.

94 P. Rygiel, *Sprawa zwrotu mienia kulturalnego...*, p. 178.

95 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 186–187.

96 E. Chwalewik, *Zbiory polskie...*, t. 1, s. 303, 306.

97 B. Ussas, *Z dziejów grabieży i niszczenia...*, p. 186–187.



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### Abstract

The tsar's ukase of 1832 ordering the dissolution of monasteries had a huge impact on the destruction of monastic libraries. Under administrative directives, special committees were set up in all Russian governorates to analyse and distribute books from libraries taken over by the secular authorities. In 1840–1849 three committees – in Grodno, Wilno, and Mińsk – established in the respective north-western governorates of the former Grand Duchy of Lithuania, catalogued the collections of 50 libraries of dissolved monasteries. The available sources show that by 1850 the committees distributed over 15,000 books among religious and secular institutions, schools and new provincial libraries. Over 12,000 books were given to the religious authorities and nearly 3,000 – to secular institutions. During the distribution of the collections the existing censorship provisions had to be taken into account. What also mattered was the material value of the monastic libraries. By 1850 the Department of Religious Denominations in Saint Petersburg received a report and lists of catalogued books only from the three committees. In vain did it wait for reports from the Governorates of Vitebsk and Mohylew. In the 1860s, in view of further dissolutions after the January Uprising, the tsar's administration again focused on the distribution of former monastic collections. The resulting book transfers irreparably weakened the structure of historic collections of books from Roman Catholic monasteries in the analysed territories.

**Keywords:** Lithuania, libraries, archives, convents, dissolution, history

### Działalność komitetów do podziału bibliotek poklasztornych na terenie północno-zachodnich guberni byłego Wielkiego Księstwa Litewskiego po powstaniu listopadowym

#### Streszczenie

Ukaz carski z 1832 r. nakazujący rozwiązanie klasztorów miał ogromny wpływ na zniszczenie bibliotek klasztornych. Zgodnie z dyrektywami administracyjnymi we wszystkich rosyjskich guberniach powołano specjalne komitety, które miały ocenić i rozdzielić książki z bibliotek przejętych przez władze świeckie. W latach 1840–1849 trzy komitety – w Grodnie, Wilnie i Mińsku – utworzone w odpowiednich północno-zachodnich guberniach byłego Wielkiego Księstwa Litewskiego, skatalogowały zbiory 50 bibliotek zlikwidowanych klasztorów. Dostępne źródła pokazują, że do 1850 r. komitety te przekazały ponad 15 000 książek instytucjom religijnym i świeckim, szkołom i nowym bibliotekom prowincjonalnym. Ponad 12 000 książek otrzymały ośrodki religijne, a prawie 3000 świeckie. Podczas selekcji i podziału zbiorów brano pod uwagę istniejące przepisy dotyczące cenzury, liczyła się także wartość materialna bibliotek klasztornych. Do 1850 r. Departament Wyznań Religijnych w Sankt Petersburgu otrzymał raport i listy skatalogowanych książek tylko od trzech komisji (brak raportu z Witebska i Mohylewa). W latach 60. XIX wieku, w związku z konsekwencjami powstania styczniowego, administracja carska ponownie skoncentrowała się na podziale dawnych zbiorów klasztornych co nieodwracalnie osłabiło strukturę historycznych zbiorów książek z klasztorów rzymskokatolickich na analizowanych terytoriach.

**Słowa kluczowe:** Litwa, biblioteki, archiwa, klaszory, kasaty, historia