

## Summary

This dissertation discusses the topic of Mariavites and Mariavitism in press discourse in Kingdom of Poland in 1906-1915.

In 1906 Mariavites Assembly was excommunicated and thereby excluded from Roman Catholic Church's community. Pope Pius X made this decision after Mariavites' disobedience to the encyclical *Tribus Circiter* of 5 April 1906 and their opposition to orders of the Church hierarchs in Kingdom of Poland.

In the beginning of 1906 bishops once again admonished mariavites. After that mariavites refused to obey them. Meanwhile public opinion in Kingdom of Poland started interest in Mariavitism. Mariavites stood up for their priests and took churches, which were Catholic before. This assumed to struggles between antagonistic sites.

Mariavites issue hit press columns in Kingdom. It attracted interest in all of her political-ideological currents: church, democratical-peasant, national, progressive, socialist, uninvolved one, and Russian.

First three currents in unison criticised Mariavitism. Differences appeared only in form of criticism. Catholic press, represented among others by: 'Przegląd Katolicki', 'Kronika Diecezji Sandomierskiej', 'Wiadomości Pasterskie' or 'Mazur', paid more attention to Mariavites doctrinal errors, particularly disobedience. The search for causes of the schism within the Church was also started. Evangelical Church of the Augsburg Confession in turn, through by 'Zwiastun Ewangeliczny', defended Mariavites. However in this way it wanted more to prejudice Catholic Church. In second conservative-peasant current, in the pages of a.o.: 'Rola', 'Polak-Katolik', 'Dziennik Powszechny', or 'Gazeta Świąteczna', there was interest mainly in general reasons of Mariavitism rise, as well as their fortune. Nationalists, e.g. in 'Ziemia Lubelska', 'Kurier Warszawski' or 'Gazeta Polska', did not stand out from conservative press. They drew closer attention only to the Mariavites contacts with socialists. All the above editors also described behavior and appearance of the Mariavites, both believers and priests. They were portrayed very negatively.

Liberal press in papers like: 'Prawda', 'Społeczeństwo', or 'Nowa Gazeta' and socialist press in: 'Robotnik', 'Gazeta Świąteczna' and 'Czerwony Sztandar' similarly approached the matter of mariavitism. Here also praised Mariavites, as well as criticised them. The Mariavites gained merit for a new approach to the faithful, the lack of obligatory payments and an ascetic life. On the other hand, however, it was noticed that it was still a devotional movement, backward and perpetuating prejudices in the society.

Editorial offices not involved in politics ('Świat', 'Tygodnik Ilustrowany') criticised Mariavitism. However, this topic was not long on their pages. It was different with satire. It attacked Mariavitism in sophisticated, often offensive way, intensively for entire 1906. This criticism took the form of a picture, poem, crossword puzzle, or humorous text.

The Russian press in the Kingdom represented a. o. by: 'Varshavskiy Dnevnik', 'Varshavskiy Yeparkhialnyy Listok', 'Nedelya Okrainy' and 'Varshavskoye Slovo' stood in opposition to all Polish editorial offices. This unequivocally supported the Mariavites. They were praised for almost all decisions, or course of actions. In other side, in form of negative comparison, there was pictured Catholicism, which not only wanted to destroy Mariavitism, but, according to editors, was primarily responsible for the enslavement of the minds of Polish society and its Russophobia.