

UDC 378.091.12-057(477.83-25):271.4-722.5“1852/1920”  
DOI 10.24919/2519-058X.29.292936

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**Bibliographic Description of the Article:** Leshchak, T., Lepekh, M., & Haratyk, A. (2023). Ivan Bartoshevsky (1852 – 1920), Lviv University Professor: Biography Against the Background of the Time. *Skhidnoievropeyskyi istorychnyi visnyk [East European Historical Bulletin]*, 29, 56–67. doi: 10.24919/2519-058X.29.292936

**IVAN BARTOSHEVSKY (1852 – 1920), LVIV UNIVERSITY PROFESSOR:  
BIOGRAPHY AGAINST THE BACKGROUND OF THE TIME**

**Abstract.** *The purpose of the article is a comprehensive study of the biography of a priest, teacher, church figure, Professor at Lviv University Ivan Bartoshevsky, whose life path and professional activity fell on the second half of the 19th – the beginning of the 20th century, when in Galicia, as a typical region of the ethno-religious borderland, worldview values were transformed and educational and scientific processes rapidly evolved. The research methodology is based on general scientific and*

special scientific principles and methods, as well as the principles of historicism, verification, scientific pluralism, systematicity and consistency. **The scientific novelty** of the research consists in the fact that for the first time in the Ukrainian biography, the main stages of the life and professional activity of Ivan Bartoshevsky have been comprehensively covered against the background of ethno-religious, educational, socio-cultural processes in Galicia during the Austro-Hungarian era.

**The Conclusion.** Ivan Bartoshevsky was born in Lviv to a family of the Ukrainian burghers, and received his higher education and scientific degree in Theology in Vienna. After receiving ordination, he projects himself into versatile activity, including teaching High School Catechetics and University Pastoral Theology and Pedagogy, preaching activity, religious journalism, as well as an ecclesiastical career at Lviv Greek-Catholic Metropolis. The main vector of his activity was the training of future priests, and the means to achieve this goal were University theoretical and practical courses, homiletic seminars for students, as well as the publication of his own sermons in the Christian periodicals. Ivan Bartoshevsky accumulated his pedagogical experience in the first University manual on Pedagogy in the Ukrainian language, which was published twice at the turn of the 19th and 20th centuries, and became an important source of pedagogical and theological thought of the time. Due to the lack of a thorough research, certain pages of Ivan Bartoshevsky's biography remained insufficiently elucidated until nowadays. In particular, the fact of his paternity with the famous Polish essayist Jan Parandowski was proven, however, given the nuances of church law, Professor had no way to legitimize this fact.

**Key words:** education, University, catechetics, textbook, Greek Catholic Church, homiletics, religious periodical.

## ПРОФЕСОР ЛЬВІВСЬКОГО УНІВЕРСИТЕТУ ІВАН БАРТОШЕВСЬКИЙ (1852 – 1920): ЖИТТЄПИС НА ТЛІ ДОБИ

**Анотація.** Мета статті полягає у комплексному дослідженні біографії священника, педагога, церковного діяча, професора Львівського Університету Івана Бартошевського, життєвий шлях і професійна активність якого припали на другу половину XIX – початок XX ст., коли в Галичині як типовому регіоні етнорелігійного пограниччя трансформувалися світоглядні цінності та стрімко еволюціонували освітні і наукові процеси. **Методологія дослідження** ґрунтується на загальнонаукових та спеціально-наукових принципах і методах, а також принципах історизму, верифікації, наукового плюралізму, системності та послідовності. **Наукова новизна** дослідження полягає у тому, що вперше в українській біографістиці комплексно висвітлено основні етапи життя та професійної активності Івана Бартошевського на тлі етнорелігійних, освітніх, соціокультурних процесів у Галичині Австро-Угорської доби.

**Висновки.** Іван Бартошевський народився у Львові в родині українських міщан, а вищу освіту і науковий ступінь з теології здобув у Відні. Отримавши свячення він проектує себе на різносторонню активність, серед якої викладання гімназійної катехитики і університетської пасторальної теології та педагогіки, проповідницька діяльність, релігійна публіцистика, а також церковна кар'єра при Львівській греко-католицькій митрополії. Головним вектором його активності було навчання майбутніх священників, а засобами для досягнення цієї мети стали університетські теоретичні і практичні курси, гомілетичні семінари для студентів, а також публікації власних проповідей у християнській періодиці. Свій педагогічний досвід Іван Бартошевський акумулював у першому університетському посібнику з педагогіки українською мовою, який двічі видавався на межі XIX – XX століть, і став важливим джерелом педагогічної та богословської думки свого часу. Через брак ґрунтовних досліджень окремі сторінки біографії Івана Бартошевського досі залишалися недостатньо з'ясованими. Зокрема, доведено факт його батьківства щодо відомого польського есеїста Яна Парандовського, однак з огляду на нюанси церковного права узаконити цей факт професор не мав жодної змоги.

**Ключові слова:** освіта, університет, катехитика, навчальна книга, греко-католицька церква, гомілетика, релігійна періодика.

**The Problem Statement.** In 2022, 170 years passed since the birth of Ivan Bartoshevsky, the Ukrainian pedagogue, a theologian and writer, a lecturer at Lviv University. His life, creative

and professional activity fell on a day of large-scale worldview transformations, complex and far-reaching processes in socio-cultural, ethno-religious, educational, scientific and other spheres, when important paradigms changed, intercultural contradictions intensified, and national worldview principles crystallized. We dare to say that Professor's biography, scientific and pedagogical legacy have already awaited an inquisitive look of a modern researcher.

Ivan Bartoshevsky was a well-known figure in the intellectual environment of Lviv at the end of the 19th and the beginning of the 20th centuries. His authority was promoted by his active involvement in organizational affairs at the Greek-Catholic Metropolis, numerous publications of the author's sermons and scientific texts, but first of all the status of Professor at Lviv University. We will try to follow the life path of Ivan Bartoshevsky against the background of social, educational and academic processes of the second half of the 19th – the beginning of the 20th century.

**The Analysis of Recent Research and Publications.** The figure of Ivan Bartoshevsky was not often in the research focus. Some aspects of his biography were clarified in the works by Ya. Hlystiuk (2011), H. Matviyenko (2012) and H. Pavliak (2018). Instead, at the end of the 19th and the beginning of the 20th centuries the Ukrainian educational and pedagogical environment was studied in general and regionally by L. Sholohon (Sholohon, 2021), O. Shapoval (Shapoval, 2020), N. Fedchyshyn, T. Mahsumov (Fedchyshyn & Mahsumov, 2019), I. Anosov, M. Elkin, M. Holovkova, A. Korobchenko, M. Oksa (Anosov, Elkin, Holovkova, Korobchenko & Oksa 2015), A. Pavko (Pavko, 2008), I. Kurliak (Kurliak, 2000) and the others. The monographs by D. Hertsiuk, T. Leschak (Hertsiuk & Leschak 2022), and V. Kachmar (Kachmar, 2021) stand out among the most recent studies of the history of Lviv University. The social activity of the Christian clergy at that time was studied, in particular, by I. Antoniuk, M. Mudry (Antoniuk & Mudry, 2012) and N. Semerhei (Semerhei, 2020).

**The purpose of the study:** on the basis of source documents and verified facts, to study, systematize and summarize the various elements of the biography and activity of Ivan Bartoshevsky against the background of the time comprehensively, as well as to single out the key periods of his life and clarify the vectors of a professional activity reasonably.

**The Results of the Research.** Ivan Bartoshevsky was born on January 18, 1852 in Lviv to the family of the Ukrainian burghers Hryhoriy (1812 – 1898) and Maria (1819 – 1908) Bartoshevsky (Hlystiuk & Leshchak, 2011, p. 183). According to demographic statistics, in the middle of the 19th century, about 60.000 people lived in Lviv, of whom 56% were the Poles, 36% – the Jews and only 7% – the Ukrainians (Lozynskyi, 2005, pp. 128–129). It should be noted that until the middle of the 19th century, the ethnic self-identification of the Ukrainians was quite low in Lviv. In an everyday life, they mostly used the Polish language, and only after the events of the “Spring of Nations” did the Galician Ruthenians return to their native language. The tone in these processes was set by the intelligentsia, which consisted mainly of the Greek-Catholic clergy (Tarnavskyi, 1981; Semerhei, 2020; Shapoval, 2020).

To get an elementary education, the Bartoshevskys sent Ivan to St. Elizabeth school of (Matviienko, 2012, p. 107), and after its finishing, they were faced with a choice. In Austria at the time, the transition from primary to main education meant making a fundamental choice – a university or a vocational school. A classical gymnasium prepared for the first, and a real school – for the second. Ivan's parents were optimistic about their son's educational prospects and sent him to the Academic Gymnasium.

The boy's childhood and adolescence fell on the first post-revolutionary decade, which was affected by rather controversial social processes in the region. The Austrian authorities,

after taming the revolutionary activity of their citizens, demonstrated their intention to limit democratic rights and freedoms for a certain time. At the same time, the demonstrative support of the leading Ruthenian politicians to the Viennese government prompted it to take symmetrical steps towards it. The land on the site of the University destroyed during the revolution (nowadays – 22 Teatralna Street) was given to Lviv Ruthenians for the construction of the People's House. The Academic Gymnasium was also moved there in 1864, which until 1888 remained the only secondary school in Galicia with the Ruthenian (Ukrainian) language of instruction (Melnyk). Taking into account the time of Ivan Bartoshevsky's education, this is where he attended daily school classes, and this is where he received his full secondary education (Matviienko, 2012, p. 107). Apparently, the information of the Polish researcher Grazyna Pawlak that Ivan Bartoshevsky went to the Ukrainian gymnasium in Akademichna Street, 1 (nowadays – Shevchenko Avenue) (Pawlak, 2018, p. 148) should be considered false, considering at least the fact that no educational institution has ever operated in this building, and at the specified time Galicia Mortgage Bank was located there (Biriulov, Cherkes, Bevz, Rudnytskii, 2008, p. 316).

For a long time, the Lviv Academic Gymnasium became an educational centre for the Ukrainians, from which the future intellectual elite of the region emerged. For a complete understanding of the Galician cultural and educational panorama of the 1860s, it should be taken into account that the People's House, the Galician-Ruska Mattysia, the Stavropygian Institute and other leading centres of the social life of the Galician Ruthenians at the specified time were in the hands of Muscophile activists (Orlevych, 2007). They became the exponents of the imaginary idea of a linguistic unity with the Russian people through the creation of a special artificial language – the so-called yazychiye.

Yazychiye combined Church Slavonic and Russian grammatical constructions with admixtures of the Ukrainian and Polish vocabulary, and were pronounced in the Ukrainian pronunciation (Steblii, 2013, p. 725). Naturally, the students of the Academic Gymnasium learned this language as a means of intellectual communication in the public space. It was in this language that during the last third of the 19th century, the majority of scientific, liturgical, and even journalistic texts were published. A gradual growth of the narodovtsi influence on the social life of the region contributed to the expansion of the presence of the national Ukrainian language in the public space of Galicia (Steblii, 1996). Ivan Bartoshevsky also went through all the stages of this evolution together with the intellectual elite of Galician Ukrainians, in particular with the Greek-Catholic clergy.

From the beginning of the 1860s, the Austrian authorities initiated the process of the autonomy of Galicia, the result of which was the actual establishment of the Polish national and territorial autonomy in the region (Uska, 2017). Over the next twenty years, Polish replaced German in official administration and education. In 1871, by a special imperial decree, Lviv University became Utraquist (bilingual – Polish-Ukrainian), which eventually gave preference to the Polish departments over the Ukrainian ones (Sholokhon, 2021). Only at the Theological Faculty, the language of instruction was Latin, with occasional elements of German, Polish, and Ruthenian (Ukrainian) (Mudryi, 1999, pp. 45–47). Ivan Bartoshevsky probably planned his future at Lviv University, but at the time his attention was drawn to a more promising option from the point of view of the quality of education.

The Central Greek-Catholic Theological Seminary (the so-called “second Barbareum”) had been operating in Vienna since 1852. This educational institution positioned itself as the heir of the ancient Barbareum, founded by Empress Maria Theresa in 1774. The Seminary

performed the functions of a higher spiritual educational institution for the training of Greek Catholic clergy from among the citizens of Austria. Graduates of the Barbareum could apply for church positions in their homeland, so young men who planned to devote themselves to an ecclesiastical career usually entered it. Studying there from 1871 to 1874, Ivan Bartoshevsky, together with other Ukrainian students from Galicia and Transcarpathia, joined the world's cultural and spiritual heritage, deepened his theological knowledge, and got acquainted with the history, literature, and art of European nations (Steblii, 2003). In addition, Ivan Bartoshevsky attended the Slavonic course of Professor Franjo Miklošych at the University of Vienna (Hlystiuk & Leshchak, 2011).

The next important step in the life of Ivan Bartoshevsky was priestly ordination, which he approached in 1875. At that time, young Galician priests planning to serve in the parish usually took care of starting a family before ordination. The canon law of the Eastern Catholic Churches traditionally allowed a priest to be married, but marriage could only take place before ordination (Codex Canonum, 1990). Unmarried, educated priests, in turn, projected themselves into a church career. As Mykola Shlemkevych, a researcher of the mental culture of that time, aptly noted, moving up the social hierarchy was “a legitimate dream of every capable and ambitious Ukrainian. For theologians, its realization was the title of Krioloshanyn or court adviser in this world, and the Kingdom of Heaven in the next ...” (Shlemkevych, 1956, pp. 44–45).

Ivan Bartoshevsky was ordained at the age of 23, remaining unmarried, and this forever closed the possibility of marriage to him. Studying in the Barbareum and receiving the priesthood in this status testify to a firm intention to devote oneself to a church career, and not to service in the parish. We have no reason to interpret this act as rash, but in the future Fr. Ivan Bartoshevsky will have at least one reason to doubt his choice.

Meanwhile, the return to Lviv gave rise to the young priest's professional growth in several directions at once. In 1876, he received his first pedagogical and pastoral experience as a catechist at the Lviv Higher Real School and a deputy pastor at the Cathedral of St. George. At the same time, his painstaking work on the scientific study “*De infallibilitate Romani pontificis*” (“On the infallibility of the Roman Pontiff”) continued. In 1877, Ivan Bartoshevsky again went to Vienna, but this time only in order to go through the public defense procedure and obtain the scientific degree of Doctor of Theology (Hlystiuk, Leshchak, 2011). Such an achievement opened the way to teaching in higher education, but this path still had to go through serious competition.

Since its appearance in the educational field of Galicia, Lviv University had always been accepted by the public as a centre of intelligence, education, and scientific thought. A person's membership in this institution automatically gave him a certain special status in society, and this status presupposed the presence of a high cultural level of the individual, outstanding moral and ethical qualities, and encouraged the corresponding model of behaviour in society. The University teacher acquired involvement in the intellectual elite, which enjoyed reputational bonuses, but also bore the burden of moral responsibility for the worldview influence on its communication environment.

At the same time, the atmosphere of University life during the 19th century was characterized by a remarkable dynamic of internal processes, so when talking about the academic environment of Lviv University, it is worth considering the peculiarities of the dynamics of internal processes in faculty communities and their correlation with current social phenomena in the relevant time periods (Holyk, 2013).

In 1879, Ivan Bartoshevsky received the position of an adjunct at the Theological Faculty. The formation of the academic career of a young theologian came at a time when Galicia rapidly got rid of the layering of Germanism, which was successively inflicted by the Austrian authorities during the previous century of rule in the region. Even then it became obvious to many that the Ukrainians were gradually losing the competition with the Poles to fill the University with their national content. This was manifested primarily in the fact that the existing German departments were transformed into the Polish ones, and new Ukrainian departments were not established. Galician Poles more and more convincingly received the University as a centre for the spread of the Polish science and culture, and the Ukrainians increasingly preferred the Lviv Polytechnic, the University of Krakow, and other higher educational institutions in Austria.

Elucidating the reasons for the mentioned above processes is beyond the scope of our research, however, it should be noted that in 1879 the Polish language became official at the University, and the number of the Ukrainians among its students continued to decrease. Thus, in 1855 they still made up 45% of all students of the Lviv University, in 1879 it was already 36%, and in 1894 – only 29%. The Theological Faculty, at which Ivan Bartoshevsky began to teach, retained the highest percentage of the Ukrainian students, namely 72%. For comparison, at the Faculties of Law and Philosophy they comprised only 21–22% (Program Wykładów, 1879).

The position of an adjunct (teaching assistant) usually served as a successful start to an academic career at the University. For a person with a Doctoral scientific degree, this position served as an intermediate stage on the way to the professorship, which Ivan Bartoshevsky received in 1884. It should be noted that professorships were awarded based on the status of the academic discipline being taught – obligatory (ordinary) or extraordinary (optional), and separately for each subject. Thus, the teacher could hold different professorships in different departments. Thus, in 1884, Ivan Bartoshevsky became an Extraordinary Professor of Pastoral Theology, in 1885, a Regular Professor at the same Department, and in 1890, a Regular Professor of Pedagogy (Finkel & Starzyński, 1894, pp. 184–185). As a matter of fact, Professor personified the Department, as he conducted a lecture course and practical classes. Some lecturers had assistants (substitutes), but this was rather an exception to the rules (Pavko, 2008).

Ivan Bartoshevsky's first department was Pastoral Theology. During the study of this educational course, students of Theology got acquainted with the theory and practice of a priestly activity (Matviienko, 2012, pp. 105–110). One of the bright representatives of the Galician intelligentsia of that time, Fr. Filimon Tarnawski, who studied at the Theological Faculty in the 1980s, left short emotional memories of his lectures. Taking into consideration the value of the memoir and the subjectivity of the author's evaluations, we will quote them in full: "Pastoral Theology was taught by Fr. Dr. Ivan Bartoshevsky (1852 – 1921) (*the authors* – This is a factual error: he died in 1920). It was the most interesting subject. Professor Bartoshevsky taught well, but used very crude examples and overly crude jokes. He was lenient at exams. Students loved him. He was a Ruthenian, he taught in Ruthenian" (Tarnavskiy, 1981, p. 115).

In 1890, Ivan Bartoshevsky took over the teaching of a new educational course – Pedagogy. His listeners were students of Theology projecting their professional future on Greek-Catholic pastoral activity. At that time, Pedagogy was taught separately for the Ukrainian students of the Greek Catholic faith and Polish students of the Roman Catholic faith. Such linguistic and

religious division took place in 1886, when multilingual educational courses appeared in the curricula. Professor Yosyf Delkevych (1822 – 1912) was the first one to teach Pedagogy in Ukrainian, and when he retired, his lectures were taken over by Ivan Bartoshevsky.

It was at this time that Professor Bartoshevsky's authority grew in the academic and church environment of Lviv, as evidenced by many facts. Thus, at the Theological Faculty of Lviv University, he was elected to administrative positions many times, namely, Dean (in 1888 and 1893) and Vice Dean (in 1889, 1891, 1894, 1895 and 1896) (Hertsjuk, Leshchak, 2022, pp. 202–203). Since the beginning of the 1890s, Fr. Ivan Bartoshevsky had been involved in the performance of increasingly responsible duties under the Lviv Metropolitan Government of the Greek Catholic Church. Since 1891 he had been an active adviser and referent of the Metropolitan Consistory, since 1895 he had been an honorary canon of the Metropolitan Chapter, and since 1897 he had been an adviser to the Metropolitan Tribunal for marriage cases and the court of the first instance. Also, starting from 1900, Ivan Bartoshevsky performed the duties of a synodal examiner (NSLUL, f. 132, d. 8).

It is important to mention the fact that, despite being busy with church and University affairs, Professor did not stop practising school catechesis. This enabled him to share with future specialists not only theoretical knowledge, but also his own professional experience. In 1884, Ivan Bartoshevsky started working at the Lviv Gymnasium IV, where he continued his catechetical activity. He worked at higher real school previously (NSLUL, f. 132, d. 8).

A researcher of Galician schooling, Iryna Kurliak, claims that the content of the Gymnasium religious education of that time, in addition to purely theological information, also contained a wide range of general education knowledge needed by a secular cultured person. At gymnasiums the study of religion performed not only educational, but also educational and developmental functions, and became an important factor in the spiritual and moral development of the Ukrainian youth and humanization of education in general (Kurliak, 2000, pp. 44–50).

The tangential direction of Ivan Bartoshevsky's professional activity became preaching activity. In the Christian liturgy, the sermon, especially its educational component, is traditionally the main empathic point of contact between the priest and the believers, evidence of their spiritual and emotional unity. The intersection of Theology and Pedagogy quite expectedly became an important object of professional interests for Professor Ivan Bartoshevsky, but he was not limited to practical homiletics. In 1905, a homiletic seminar for Greek Catholic students was established under his leadership at the Department of Pastoral Theology. Leading this didactic project, Professor actually organized a powerful centre for improving preaching skills for future pastors (Wydział Teologiczny, 1934, p. 18).

As early as the early 1870s, even before his ordination, Ivan Bartoshevsky was an active participant in the religious life of Lviv and Galicia. In 1872 – 1880, he headed the editorial board of the church magazine “The Ruthenian Zion” (later “The Halytsky Zion”, in 1887 – 1898 he was a member of the editorial board of the magazine “Dushpastyr” – the printed organ of the Society of St. Apostle Paul, and since 1893 – the deputy chairman of the mentioned above society. The task of this community was to help Ukrainian Greek-Catholic priests in their daily ministry, and the above-mentioned printed publications aimed at highlighting the problems not only of the church, but also of a pedagogical and socio-political life of the region. Also, on their pages, in the above-mentioned periodicals there were published pieces of advice to priests who asked the editors a wide range of theological, homiletical, educational and other issues. Despite the fact that the periodicals were written in

an outdated etymological spelling, when the vernacular language was conveyed by difficult-to-read verbal constructions, they belonged to the progressive Ukrainian national movement in the church life of Galicia at the end of the 19th century and opposed their opponents from the Muscovite camp successfully (Antoniak & Mudryi, 2012, p. 582). Until the beginning of the 20th century all of them switched to the vernacular Ukrainian language.

The turn of the 19th and 20th centuries became, perhaps, the most fruitful for Ivan Bartoshevsky. He not only continued to publish homiletics, but also prepared two editions of a teaching manual on Pedagogy based on his own lectures conducted to students of Lviv University. This manual became the first academic textbook on Pedagogy written in Ukrainian (Bartoshevskiyi, 1891; Bartoshevskiyi, 1909). In turn, Professor's studies on the historical sources of Christianity culminated in a fundamental seven-volume edition of the Holy Scriptures with the author's explanations and comments, which had been published for almost ten years (Sviate Pysmo, 1900 – 1908).

Coexistence of several ethnic and religious identities in Galicia at the time had different dimensions and inevitably affected the everyday life of every man and woman of Galicia. At one time, in the wide halls of the Versailles Peace Conference, a witty thought was uttered by the Polish geographer Edward Romer: "The ethnographic line between the Poles and the Ukrainians in Galicia passes through the marital bed, and the city of Lviv lies exactly in the middle of that bed" (Shakh, 1955, pp. 67–68). The author of the phrase cited the Sheptytsky family, well-known in the region, as an example, but the above-mentioned applies to Ivan Bartoshevsky as well.

Having received the priesthood at the age of 23, he made it impossible for him to get an official marriage in the future, but there was a beloved woman in his life. Her name was Yulia Parandowska, who became known as the mother of the Polish writer, essayist and translator Jan Parandowski. She was born in Mostyska (nowadays – Lviv region) in 1859. Later she moved to Lviv, worked as a tailor, and got acquainted with Ivan Bartoshevsky. (Pawlak, 2018). This could not have happened before the end of the 70s of the 19th century, since to acquire the worker's profession one had to finish a craft school. At that time, Ivan was a priest, and he could not legitimize his relationship with the girl.

In 1895, Yulia Parandowska's son Jan was born – in the future, a famous Polish writer, essayist and translator, who was recorded in the register book by his mother's last name. In the column "Origin" there was the indication "illegitimi", which was usually used for illegitimate children. His grandmother Maria Bartoshevaska became the boy's godmother (CSHAUL, f. 201, d. 4-A, c. 6822). Subsequently, in some of Jan Parandowski's documents (in particular, University ones), Ivan Bartoshevsky was listed as a guardian (SALR, f. 26, d. 15, c. 645).

The paternity issue remained unclear for a long time. In his autobiographical works, Jan Parandowski chose to avoid the issue of his father, although he very fondly mentioned a grandmother Maria (Ivan Bartoshevsky's mother), who died when her grandson was at the age of 13 (see Jan Parandowski's stories "Zegar słoneczny" ("The Sun Clock") and "Akacja" ("Acacia")). For the first time, his granddaughter, Polish actress Joanna Szczepkowska, openly wrote about Ivan Bartoszewski's role in the lives of Jan Parandowski and his mother Yulia Parandowska. In the book "Who you are. The Beginning of the Family Saga", which saw the light of day in 2014, she writes about the fact of Ivan Bartoshevsky's paternity as an undoubted fact (Szczepkowska, 2014).

Until 1902, three generations of the Bartoshevsky family lived together at the address of st. Khorunshchyny, 18 (nowadays – Skoryka St., the former Tchaikovsky St.). The following



year, Ivan Bartoshevsky and Yuliya Parandowska became co-owners of an apartment on Roberta Domsa Street, 5 (nowadays – Voitovycha Street), not far from St. George’s Cathedral. This information is recorded not only in the address books of the city of Lviv, but also in the perfectly preserved business cards of Ivan Bartoshevsky, stored in his archived personal file (NSLUL, f. 132, d. 8).

World War I disturbed the usual course of life of the inhabitants of Galicia, which was followed by active hostilities. The Bartoshevsky family could not avoid the stormy events. For example, Jan Parandowski, who had just entered Lviv University to study classical Philology, was taken by the Russian occupiers to Voronezh and Saratov, and in 1919 only after returning home was he able to continue his studies. In Lviv University, the educational process was suspended from the autumn of 1914 to the summer of 1915, and resumed only after the deoccupation by the Austrian troops (Krykun, 2011, pp. 37–53). According to the educational plans, in 1915/16 Professor Ivan Bartoshevsky once again conducted lectures on the course “Christian Pedagogy” for students of the Theological Faculty (Program Wykładów, 1916, p. 4).

Information about the end of Professor Ivan Bartoshevsky’s academic career is controversial. Until recently, there has been a claim in Ukrainian pedagogical science that in 1918, as a sign of protest against the occupation of Galicia by Poland and the Polonization of Lviv University, he quitted teaching career (Hertsyuk & Leshchak, 2022, p. 203).

The opposite version is presented in the official essay of the history of the Theological Faculty, which saw the light during the second interwar decade (Wydział Teologiczny, 1934). After Poland regained its independence in 1918, the new government decided to test clerical and scientific personnel for loyalty, and all public officials were ordered to take an oath of loyalty to the Polish state (SALR, f. 26, d. 8, c. 421). Professors of the Theological Faculty at Lviv University took such an oath on May 30, 1919. Among the five teachers of the Ukrainian origin, four abstained from this act, namely: Fr. Prof. Yosyp Komarnytsky, Fr. Prof. Titus Myshkovsky, Fr. Dr. Teodoziy Tyt Halushchynsky and Fr. Julian Dzerovych. Thus, Fr. Prof. Ivan Bartoshevsky was the only one from this group who did not shy away from taking the oath. The following year, in 1920, Professors Komarnytsky and Myshkovsky also expressed their desire to take such an oath, but all three did not return to teaching due to their age and retired (Wydział Teologiczny, 1934, pp. 104–105).

Ivan Bartoshevsky died in 1920, namely on December 13 (in individual sources – on December 14 or 15), in his own apartment on Domsa Street. The funeral ceremony took place at the Lychakiv cemetery with the participation of the University authorities (Wydział Teologiczny, 1934, pp. 104–105). The book of burials kept in the State Archives of Lviv region attests to the fact that four people were buried, namely, Hryhoriy Bartoshevsky, Maria Bartoshevska, Ivan Bartoshevsky and Yulia Parandowska – in the Bartoshevsky family burial place located on Field 51 (SALR. 3152/1/33/22). Yulia Parandowska’s name is not indicated on the tombstone. It is known that she died in 1925, at the age of 66, of a serious illness (Pawlak, 2017, p. 146). According to generally known data, Jan Parandovvski graduated from Lviv University and in a few years moved to Warsaw, where he continued his literary activities.

**The Conclusion.** Summarizing the life path of Ivan Bartoshevsky, we single out the following periods of his biography:

- 1) in 1852 – 1875 – education and formation of worldview foundations;
- 2) in 1875 – 1890 – professional development and growth in priestly ministry and practical Pedagogy;

3) in 1891 – 1914 – the peak of a creative and professional activity, when a church career was added to academic Pedagogy and scientific activity developed;

4) in 1914 – 1920 – the war and early post-war years, which coincided with Ivan Bartoshevsky's physical fading and withdrawal from professional activity.

The main directions of his activity included:

- pedagogical activities at Lviv University, namely, teaching Pastoral Theology and Pedagogy for students of the Theological Faculty of the Greek-Catholic faith;

- catechetical activities at Lviv gymnasiums;

- scientific activity in the field of Theology and Pedagogy, in particular writing and publishing University textbooks;

- church activities at the Lviv Greek Catholic Metropolis;

- a homiletic activity, namely practical homiletics, publication of sermons, and teaching students of Lviv University the basics of homiletic skills.

- religious and educational journalism in the Galician church and secular press.

- Scientific, pedagogical, ecclesiastical, literary and public activities became for Ivan Bartoshevsky a multiple professional core, the segments of which enriched each other. Owing to synergy, Professor Bartoshevsky became a bright representative of the religious trend in Ukrainian national Pedagogy of the end of the 19th and the beginning of the 20th centuries.

**Acknowledgement.** We express sincere gratitude to all members of the editorial board for consultations provided during the preparation of the article for publishing.

**Funding.** The authors did not receive any financial support for the research, authorship and / or publication of this article.

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*The article was received February 02, 2023.  
Article recommended for publishing 14/11/2023.*