A preliminary survey of Polish historiography of the long nineteenth century reveals that anti-Jesuitism (that is discrimination against or prejudice or hostility toward the religious order known as the Society of Jesus, or Jesuits—parallel in many respects to the myth of witchcraft, the Templars, Freemasonry, and the Jews) is woven into the works of major historians of the period, who criticized the role the Jesuits played in the Commonwealth of Poland–Lithuania before the suppression of the Society of Jesus in 1773, which coincided with the period of the partitions ("rozbiory") after which Poland lost its independence. Such prejudice is especially tangible in the narratives of the major Polish Romantic political historian, Joachim Lelewel (1786–1861). His works are of crucial relevance to our understanding of Lelewel's criticism of the so-called "School of Naruszewicz," a historiographical trend associated with the major Polish Enlightenment Jesuit historian, Adam Stanisław Naruszewicz (1733–96), the author of "Historyja narodu polskiego," which is considered the first critical account of the Polish nation's history. The goal of this project is not only to contrast and compare the views of Lelewel and Naruszewicz on the methodology of writing national history and on the political systems but—more importantly—to analyze whether Lelewel's views on the Jesuits may have influenced his criticism of the School of Naruszewicz. Such a new approach will help us better understand the historiographical debate over the causes of the fall of Poland–Lithuania and of the nature of Romantic anti-Jesuitism in a broader pan-European context.