

although within the total number of matriculations Poles constituted just a small fraction, a few percent). For the second period (1419–1526), after the temporarily suspended Prague university restored its activities, Tomczak found only 15 Poles and believes that at this point in time the Prague university benefited from the Polish-Czech intellectual exchange more, because Polish masters who served as a dean or rector helped its profile. Tomczak views their presence at the Utraquist school as an expression of continuing prestige of the Prague university, a case where attraction prevailed over the threat of punishment for contacts with Utraquists. Nevertheless, one ought to investigate the motivation of individual students and lecturers for coming to ‘heretic’ Bohemia in order to reach such conclusion.

In an appendix, the author adds lists of Polish students with biographical information in the notes (depending on the amount of surviving information), which thus form a sort of brief prosopographical biographies. The extensive bibliography contains the works of many Czech scholars, which should always be appreciated in a non-Czech author. Robert T. Tomczak had studied at and is currently employed by the University of Adam Mickiewicz in Poznań. The book is based on his doctoral dissertation, for which he gathered materials among other things during a relatively lengthy stay at the Charles University in Prague (Faculty of Arts) and a stay at the Archive of the Charles University. His two books described here¹ attest to the fruitfulness of this internship: both clearly demonstrate his knowledge of Czech history and Czech historiography. The list of sources also profited from the author’s Prague stay: the core of his sources comes from the Archive of the Charles University and the manuscript department of the National Library.

In parallel to Tomczak’s evaluation of the importance of the Charles University for Poland, we can say about his book that a summary of the earliest history of the Prague university is a valuable source for Polish readers. The analysis and evaluation of the presence of Polish students and masters at the Prague university in the Middle Ages then in turn offers Czech scholars various new findings and sources of inspiration.

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Robert T. Tomczak, Kontakty edukacyjne Polaków z uniwersytetami praskimi w XVI–XVIII wieku. Studium prosopograficzne

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Shortly after publication of the first part of his dissertation, a volume focused on the presence of students and teachers from the Polish–Lithuanian Union at the Prague university in the Middle Ages, Robert Tomczak followed up on this work with a similarly extensive

¹ A preliminary article in English, which summarises the findings of both volumes and lists the numbers, names, and biographical medallions for international readers appeared several years ago: Robert T. TOMCZAK, *Polish professors at Prague universities (14th–18th centuries). A prosopographic study*, AUC-HUCP 60/1, 2020, pp. 77–97. It is accessible online at <<https://karolinum.cz/casopis/auc-historia-universitatis-carolinae-pragensis/rocnik-60/cislo-1/clanek-8847>> (accessed 8 September 2023).

volume covering their presence at the Prague university in the Early Modern Era. The book is organised in a similar way as the first volume and, once again, it is to be appreciated that Tomczak managed to capture very well the development of the Prague university – or rather ‘Prague universities’, as he correctly notes. The parallel functioning of the Utraquist and Jesuit universities before 1622, as well as the complicated administrative development during the interim period of 1622–1654 fully justifies the plural. Based on the key events of the universities’ institutional development, Tomczak divided the text in four main chapters, which end with the abolition of the Jesuit order in 1773.

Each chapter is prefaced with a brief characterisation of the school in question, based on sound knowledge of both older and current research. Then the author goes on to characterise the main sources (which are unfortunately in many cases fragmentary) and their potential pitfalls. Identification of particular persons during the Early Modern Era faces numerous challenges and pitfalls: misspelling of a name by a scribe, unclear place of origin (for instance when there exist several places with the same name), and the like. Tomczak dealt with this obstacle very well, and the core of each chapter consists of clearly presented information about attested students and a summary of findings of the related prosopographical research. In the case of some important personages, this is followed by a relevant biographical medallion.

The year 1526, which chronologically separates the two volumes, is a turning point more from the perspective of the history of Central Europe in general rather than for the Prague Utraquist university as such. It resided in the Carolinum and continued to function until 1622. This non-Catholic school, which educated mainly future members of Czech burgher elites, was not very attractive for students of the Polish–Lithuanian Union (since 1596 the Polish–Lithuanian Commonwealth). Tomczak found only five who studied at the Prague Utraquist university during the period in question. On the other hand, he managed to convincingly disprove some erroneous claims from older literature where some students of Czech origin were considered Polish.

At the Jesuit college in the Prague Clementinum, founded in 1556, the situation was completely different. Associated with the college was also a school offering both lower and higher education. The higher studies (*superiora*), which consisted of a faculty of philosophy and faculty of theology, since 1573 had the right to grant titles of bachelor and master in both philosophy and theology. In 1616, Emperor Matthias also formally granted *studia superiora* the status of a full-fledged university. The Clementinum, as one of the centres of the now intensifying recatholicization, was at this time in a much better financial situation than the Carolinum and thanks to various bequests and gifts, its situation was further improving. Its students were both young aristocrats and gifted but impecunious young men who were housed and fed in the St Wenceslaus seminary. The regional origin, too, was more varied than in the Carolinum: students came also from Silesia and various Catholic regions of the Habsburg Empire.

Students from the Polish–Lithuanian Union were, according to Tomczak’s findings, present in the Clementinum continuously since the foundation of an academy there. In contrast to older literature, Tomczak draws a clear distinction between students of the lower and the higher studies. After combining several kinds of sources (registers, announcements of graduation), he arrives at a total number of 85 persons from the Polish–Lithuanian Commonwealth who studied at the Jesuit academy in Prague in 1573–1622. This

number of slightly higher than previous research had suggested. For a relatively large part of these students (87%), Tomczak also managed to find their place of origin: over one-third came from the relatively distant region of Royal Prussia, especially from Warmia, somewhat fewer students came from the closer regions of Lesser Poland (Malopolska) and Mazovia, while other areas of Poland were represented just occasionally by a student or two. In terms of social origin, most students were burghers (65%), followed by a surprisingly large representation of village serfs (22%) and representatives of nobility (14%); attempts to ascertain the students' social origin were unsuccessful only in 9% of cases. Tomczak pays special attention to graduates of the higher studies, 21 of whom were granted in Prague the title of bachelor and 10 the title of a master (some received both). Some of these graduates linked their future with the Society of Jesus and in these cases, Tomczak demonstrates that their interest in studies was part of a wider phenomenon. In the second half of the sixteenth and first half of the seventeenth century, Polish clergy was supplementing the numbers of Czech Catholic clergy, of which there was a shortage, and participated in recatholicization efforts. Especially for gifted men of non-noble origin, such career in Bohemia could be easier than at home. This applies also to Teofil Kristecki of Biecz (1561–1622), one of the most important Polish Jesuits active in the Clementinum and in 1606–1611 its rector, to whom the author dedicates a separate subchapter. But he was not the only Jesuit of Polish origin who taught here (cf. an overview at p. 67).

The third chapter covers the interim period of 1622–1654, when property of the Utraquist university was taken over by the Jesuits, who soon restored also the faculties of law and medicine. Their temporary monopoly on higher education in Bohemia soon met with resistance of the Prague archbishop and other religious orders. The tense situation was eventually pacified by an intervention of Emperor Ferdinand III. He took the lay faculties from the hands of the Jesuits and indicated – also to other religious institutions – that his intention is above all to defend the interests of the absolutist state. This sovereign, who was not connected with the Jesuits as closely as his father had been, ultimately also arrived at a lasting solution by setting up a ‘university union’ in 1654; henceforth, the Prague university would be known as the Charles-Ferdinand University. Even during this tumultuous era, however, the Prague universities were attended by students from the Polish–Lithuanian Commonwealth. Tomczak found 23 who matriculated here at this time; for the most part, at the Jesuit faculty of arts. During his research, he also found some interesting phenomena, such as temporary interruptions of studies due to war (especially in 1631 and 1648) or intensive peregrination of students from one particular place: in total seven came from a small town of Święciechowa (German Schwetzkau) in the Wielkopolska (Greater Poland) region near Leszno. He explains their presence by the presence of a Jesuit college in the relatively nearby town of Głogów (German Glogau), which moreover belonged to the Bohemian province of the Society of Jesus. This phenomenon is thus once again linked to the recatholicization efforts in the Czech Lands and involvement of Polish clergy in it. The social structure of students with a high proportion of persons of burgher origin (with increasing representation of nobility after 1640s) reflects this trend.

These tendencies continued after 1654, which is the subject of the fourth and longest chapter. In it, Tomczak used some of his older published works, but it should be noted that

he reviewed and supplemented some of his earlier findings and conclusions.¹ The period covered in this chapter stretches over nearly nine decades of continuous functioning of a consolidated, four-faculty university, which once again became attractive for more international students. Some disruptions to this continuous development came only with the War for the Austrian Succession in the 1740s (which included a siege and occupation of Prague) and with subsequent enlightened reforms. By that time, however, Polish students – in contrast to the beginning of this period – were almost absent.

Tomczak found 117 Polish students, vast majority of whom (93) matriculated for studies at the Prague university in 1655–1695. Within this group, the largest part came to Prague clearly in connection with war events in their country (in particular, the Swedish raid known as the ‘Deluge’). This is reflected in their highly diverse regional origin. Most of them studied philosophy but the popularity of other faculties had also increased. The author does not include in his statistical overviews the grand tours, where Polish noblemen in the seventeenth century established contact with the Prague university, since that was usually very brief. Nevertheless, Tomczak deals with this subject and dedicates a separate subchapter to Michał Korybut Wiśniowiecki, later the king of the Polish–Lithuanian Commonwealth, whose presence in Prague and contacts with the university in 1656–1660 the school had proudly emphasised. This last chapter includes several smaller asides, including two which focus on two important Jesuit graduates and officials of the Prague university (Andrzej/Andreas Schambogen and Fryderyk Kazimierz Wolff von Lüdinghausen) or the study stay of a group of Polish Jesuits in the 1750s, which was connected with the development of natural sciences and the fame of the Prague mathematician Joseph Stepling. But these interesting excursions should not overshadow the fact that the basis of Tomczak’s work – and in my view also its greatest contribution – is in the extensive prosopographical research whose results are perhaps most interesting for the Baroque Era.

A clear strength of the book is the addition of supplements related to individual chapters: they include all names of Polish students and staff whom Tomczak had found and their biographical data. Unlike older literature focused on Czech–Polish contacts (H. Barycz, H. Gmiterek) or even more generally (D. Żołądz-Strzelczyk), Tomczak’s findings can thus be verified, and one can hope that, in the future, it will be possible to supplement them with further details. The author is moreover accurate in the transcription of Czech names, where only a handful of errors can be found.² This book, which should best be read in connection with Tomczak’s publication on Polish students at the Prague university in the Middle Ages, is undoubtedly an ambitious attempt to tackle a demanding subject, one that required sound knowledge of history of two neighbouring nations and considerable linguistic abilities. Tomczak’s publication can, however, be also perceived as a successful effort to establish

¹ These older works are listed in bibliography (p. 132). Here, let us mention Robert T. TOMCZAK, *Studenti z území polsko-litevské unie na pražské univerzitě v 17.–18. století* [Students from the Territory of the Polish-Lithuanian Union in the 17th and 18th Century], AUC-HUCP 56/2, 2016, pp. 33–95. It is accessible online at <<https://karolinum.cz/casopis/auc-historia-universitatis-carolinae-pragensis/rocnik-56/cislo-2/clanek-5062>> (accessed 8 September 2023).

² In particular, the provost of the Prague metropolitan chapter who is mentioned in connection with participating at graduations in 1594 and 1600 as Grzegorz Bathold (p. 62 and 64): this is most likely Jiří Barthold Pontanus of Breitenberk, who held this office in 1594–1614. The Moravian town referred to as Chropim (p. 76) is undoubtedly Chropyně (German ‘Chropin’).

a dialogue between two neighbouring Central European historiographies in the area of academic education.

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