In 1622, the Society of Jesus finally opened public academic courses in Kraków. This act, whilst not illegal and not entirely unexpected, caused turmoil in the city, because after decades of efforts the Jesuits failed to obtain the approval and goodwill of academics from the University of Kraków. The conflict that followed was fervent and although the Society won several lawsuits in the Roman Rota the new college was closed in 1634 by King Vladislaus IV (1595–1648) for the sake of peace. The twelve-year long fight between the two academies was multifaceted and left its mark in ample writings produced, and published in print, by both sides. This article focuses on these publications that can generally be described as pamphlets, both bibliographically and in terms of the literary genre. Firstly, their role as polemical tools and historical sources will be described. Secondly, a wider context will be sketched in order to demonstrate some unique aspects of book publishing in Poland after the Council of Trent concluded in 1563. And finally, it will be shown how Counter-Reformation currents shaped both attitudes towards polemical writings and the circumstances surrounding their publication.

**Pamphlets: More than the Means of Propaganda**

Recent scholarship describes the period between 1622 and 1634 as “characterised by furious pamphleteering, inter-student and communal violence, defamation, and a drawn-out adjudication by the Holy Roman Rota.”


2 See Wiesław Stec, *Literacki kształt polskich polemik antyjezuickich z lat 1578–1625* (Białystok: Dział Wydawnictw Filii UW, 1988), pp. 253–276. There are around thirty pamphlets, mostly quartos, some of which number over one hundred pages.
rarely worth closer attention for their textual merits. Predictably enough, each of the two sides defended their right to teach whilst denying their adversaries the very same privilege. The Jesuits were likely to mention the University’s flirtation with Protestant ideas in the sixteenth century, and the academics usually accused the Jesuits of duplicity and greed. The texts rarely bring their authors much credit to, but still they served as tools in the inter-institutional conflict and were consciously used to bring what was essentially an internal affair of the Catholic Church into the public political discourse. Series of pamphlets were likely to appear more or less every two years, right before the regional councils (*sejmiki*) or the gathering of the Polish-Lithuanian Sejm or Lower House.

Jesuit writers and historians in Poland paid great attention to these pamphlets exchanges. A history written by Jan Wielewicki (1566–1639), who was present in Kraków at the time of the conflict with the University, is in a good part a history of pamphleteering. Another Jesuit who took part in the conflict with the University, Fryderyk Szembek (1575–1644), painstakingly recorded and reprinted in his work *Gratis plebański* [The parochial gratis] episcopal anathemas upon anti-Jesuit publications from that period. This indicates how strong was the general tension between the two institutions and how questions of censorship gradually gained importance. The energies devoted to the exchange of printed pamphlets should also be read as a clear sign of how much they mattered at the time and how conscious the Jesuits were of their power.

The pamphlets also had a documentary value for the other participants of the events of 1622–1634, who were eager to record them. In 1625, one of the most eminent academics of the time, the mathematician Jan Brożek (1585–1652), wrote a letter to the Dean saying that the University should keep in its archive all of the letters and published writings of the conflict. “Verba volant, scripta manent” therefore everything should be noted down for posterity where judgement would be free from prejudice and bias. Brożek himself gathered a selection of pamphlets (both Jesuit and anti-Jesuit) and had them bound together. The volume was intended for the university library and, inside

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3 Jan Wielewicki, *Dziennik spraw domu zakonnego OO. Jezuitów u św. Barbary w Krakowie od r. 1609 do r. 1619 (włącznie)* (Kraków: Akademia Umiejętności, 1889); Jan Wielewicki, *Dziennik spraw domu zakonnego OO. Jezuitów w Krakowie od r. 1620 do r. 1629* (Kraków: Akademia Umiejętności, 1899).

