

Professor Marcin Wadowita (1567 – 1641), an Example of a Brilliant Academic Career in Old Kraków

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The paper portrays the academic career of an exquisite Cracovian professor Marcin Wadowita (1567 and 1641). He was born in a small town of Wadowice. In his youth he used to look after pigs but towards the end of his life he was one of the most acknowledged scholars in Cracow, holding a function of the Dean of the Department of Theology and vice chancellor at the University of Cracow. When he died, the whole city mourned him. The University of Cracow at that time was undergoing a period of stagnation. Permanent lack of financial resources was making itself painfully felt. Additionally, the well-being of the University was constantly threatened by the Jesuit schools. Notwithstanding all the hardships, however, there appeared some exceptional scientific personalities, such as Wadowita, who managed to raise admiration of such figures as Pope Clement VIII. The author, discussing Wadowita's academic career, will present it against a broader background of functioning of the academic environment in Cracow in the 2nd half of the 16th and the 1st half of the 17th century.

Key words: Professor Marcin Wadowita. Kraków. University of Cracow. Early modern period. Scholarship.

The hero of this article spent his adult life in Poland under the rule of the House of Vasa. At that time, the capital city of Kraków was populated with approx. 20.000 inhabitants, or even 30.000, if one includes Kazimierz, Kleparz and the suburbs. Circa 1580, the bourgeoisie held more than 46 % of real property, while the clergy and the nobility had 35 % and 18 % respectively.¹ Kraków was then nearing the end of its peak glory, particularly as the centre of political life moved with the royal court to Warsaw. The Catholic and largely scholastic Kraków Academy was also past its flourishing days and was gradually changing from an international university to a local institution. It goes without saying that more than 90 % of the students were Poles, and these were dominated by representatives of the Małopolska cities and towns. Several per cent of students were Silesians, Moravians and Hungarians. There were also a few Slovaks. The majority of students came from the bourgeoisie. The sons of noblemen were few (about 20 – 30 %), but they were rather dominated by those from moderately wealthy and impoverished houses, although one could still meet a Koniecpolski, Szembek or Sobieski. The degree of master of liberal arts was achieved by a small percentage of students, and few decided to pursue their academic career further. This course was most rarely taken by the nobility, who, while dominating public life, usually had greater aspirations. The nobility did not consider an academic career as their dream achievement; because their family and political connections helped their representatives take up lucrative official and church positions. Therefore, an academic career became highly desirable mostly for plebeians. About 70 % of the teaching staff consisted of burghers, while the rest originated from the peasantry and impoverished nobility. The majority of professors did not come from Kraków but from provincial centres.² Thanks to the achievement of subsequent levels of promotion, they could count for the relatively wealthy church benefices, while some, particularly after gaining the most prestigious doctor of theology degree, managed to become members of

1 BIERNARZ, J. – MAŁECKI, J. M. *Dzieje Krakowa 2 : Kraków w wiekach XVI – XVIII*. Kraków 1984, 197, 200.

2 URBAN, W. *Akademia Krakowska w dobie reformacji i wczesnej kontrreformacji (1549 – 1632)*. In *Dzieje Uniwersytetu Jagiellońskiego w latach 1364 – 1764*. Vol. I. Ed. Lepszy, K. Kraków 1964, 253-307.

the Kraków chapter or canons at the rich chapters of St. Anne's or St. Florian's Collegiate Churches.³ They practically could not hope to reach the bishops' positions, because, with few exceptions, these had been reserved since the 15th century exclusively for the nobility.⁴ The social advancement of professors can be measured by the privilege granted by Sigismund the Old in 1535 to ennoble the academics.⁵ In the tightly closed social system of the First Republic of Poland, where the formally functioning election monarchy vested political rights in members of the nobility and noble-born higher clergymen constituting about 1/10 of the society, the academic career, together with a career in the church, was one of the few slits through which a representative of the peasantry or, more frequently, bourgeoisie could permeate the higher classes and change their life as well as social status.⁶

To those few belonged Marcin Wadowita, born in Wadowice, a small town (oppidum) on the Skawa River along the Małopolska-Silesia border located about 40 km from Kraków and populated by several hundred inhabitants. His home town appeared in history in the years 1325 – 1327 as a parish and town belonging to the Oświęcim duchy, which later became the fiefdom of the Bohemian Crown as a result of homage paid by the Piast Duke, Jan the Scholastic, in 1327.⁷ Since 1430, Wadowice enjoyed the Chetmno Law,⁸ and in 1445, it was incorporated in the newly established Zator duchy. Similarly to the Oświęcim duchy, in the 15th century, the Zator duchy was also the fiefdom of rulers from the Jagiellon Dynasty.⁹ Finally, in the years 1563 – 1564, both duchies were incorporated into Poland with the right of exclusive usage of Polish in this area.¹⁰ This happened several years before the birth of Marcin Wadowita.

One would be exaggerating only slightly if one stated that the career of Marcin Wadowita brought to mind the famous American dream: from bootblack to millionaire. He started as a swineherd and died as a renowned professor of theology, universally respected and relatively rich, whose fame reached even to the Holy See. Legend has it that his funeral was attended by the whole of Kraków, and he was remembered by the Poles at the time of national bondage. In 1829, Eustachy Marylski wrote about him: „*In his time, he was famous as a learned philosopher and theologian. Everyone loved him for his chaste manners, and thus his demise filled all of Kraków with grief, and the inhabitants came in great numbers to offer him the last funeral service*“.¹¹ Wadowita is frequently referred to in literature on the subject in annotations to other discourses, but researchers have not shown him any wider interest

3 *Studia z dziejów kościoła św. Anny w Krakowie*. Eds. Kliš, Z. – Węctawowicz, T. Kraków 2009; *Studia z dziejów kościoła św. Floriana w Krakowie*. Ed. Kliš, Z. Kraków 2007.

4 KRACIK, J. Biskupi w Senacie dawnej Rzeczypospolitej. In *Senat w Polsce. Dzieje i teraźniejszość*. Eds. Matwijowski, K. – Pietrzak, J. Warszawa 1993, 55.

5 *Codex diplomaticus Universitatis Studii Generalis Cracoviensis IV*. Eds. Pauli, Ž. – Piekosiński, F. Kraków 1884, 364.

6 URUSZCZAK, W. Zasady ustrojowe Rzeczypospolitej Obojga Narodów. In *Czasopismo Prawno-Historyczne* (60) 2008, 2, 125-156; MACISZEWSKI, J. *Szlachta polska i jej państwo*. Warszawa 1969; WYCZAŃSKI, A. *Polska Rzeczpospolitą szlachecką*. Warszawa 1965.

7 *Acta Camerae Apostolicae vol. I*. Ed. Ptański, J. In *Monumenta Poloniae Vaticana, vol. 1*. Cracoviae 1913, 130, 139; *Lehns- und Besitzurkunden Schlesiens und seiner einzelnen Fürstentümer in Mittelalter II*. Eds. Grünhagen, C. – Markgraf, H. Leipzig 1883, 1, 577.

8 *Zbiór dokumentów małopolskich II*. Eds. Kuraś, S. – Sułkowska-Kurasiowa, I. Wrocław 1963, 429.

9 PROKOP, K. R. *Księstwa oświęcimskie i zatorskie wobec Korony Polskiej w latach 1438 – 1513. Dzieje polityczne*. Kraków 2002.

10 *Volumina legum III*. Ed. Ohryzko, J. St. Petersburg; Warszawa 1859, 1952, 288.

11 MARYLSKI, E. *Wspomnienia zgonu zasłużonych w narodzie Polaków*. Warszawa 1829, 21; see also: KRZYŻANOWSKI, A. *Dawna Polska. Ze stanowiska jej udziału w dziejach postępującej ludzkości skreślona w jubileuszowym Mikotaja Kopernika roku 1843*. Warszawa 1844, 404.

yet. There are but a few articles about him,¹² and no monograph has been written; thus, he is barely recognised by Polish researchers and practically unknown to foreigners.

Marcin Wadowita, also known as Kępa (Campius), was born as the son of the Wadowice councillor, Mateusz Kępa, probably circa 1570. The date of 1567 previously quoted by literature on the subject is purely hypothetical. On the basis of historical sources, we cannot determine anything other than the fact that the professor died on the 27th of January 1641 at the approximate age of 70-80. The epitaph mentioned that the academic had been about 80 at the time of death. On the other hand, the inscription in the 17th century portrait of the professor hanging in the Collegium Maius Hall states that he ended his life being 71 years old, but with the false date of the 7th of July 1658 (M. Martinus Campius Vadovius S. Theologiae Doctor et Professor Universitatis Crac[oviensis], Ecclesiae Collegiatae ad S. Florianum Prepositus, Virtute et Sapientia clarus. Obijt A.D. 1658. Die 7. Julij Etatis suae Anno Septuagesimo primo)¹³. Andrzej Komoniecki, the 18th century voivode of Żywiec, quoted correctly Wadowita's date of death and clearly stated that he had died as a 74-year-old, which leads one to 1567 as the date of his birth that is most frequently encountered in literature.¹⁴ At any rate, his father's position must have helped the young man from Wadowice to enrol in studies and might have guaranteed the financial support of the town council at the time of university studies. This is also indicated by the fact that, thanks to the Wadowice mayor and town council, during his first years in Kraków, Wadowita received the altar benefice of St. Anne (and St. Nicholas) in Wadowice, which he gave up only in 1598.¹⁵ The income from this benefice made it easier for him to support himself in Kraków. Andrzej Komoniecki gave a different account of the early career of the young Wadowice inhabitant, which, if one believes it, sheds some light as to the real reasons of Wadowita's enrolment in studies in Kraków. According to the local historiographer, the father of the future academic told him to tend the swine, and when one of them escaped, he decided to flee to Kraków, fearing his father's wrath. In the original, this account goes as follows: „*In his youth, the parents assigned [Wadowita] to work as a swineherd, and since a wolf took one hog from him, fearing his parents, he went to Kraków to study and studied so well that he achieved wisdom. He said about himself: si non iste porcus, non esset Wadowita doctus [Had it not been for a hog, Wadowita would not have become educated]. He was a man of coarse speech and manners, but also of high learning.*”¹⁶ Komoniecki emphasised that Wadowita belonged to the best known inhabitants being born in his homeland. He stated that „Oświęcim was famous for the castle, Zator for sejmik (local

12 BABIRARZ, G. Pisma teologiczne Marcina Wadowity. In *Wadowice – siedem wieków historii*. Ed. Graff, T. Kraków 2009, 91-102; GRAFF, T. Marcin Wadowita - wybawca arianina Fausta Socyna: portret mitosiernego profesora w dobie srebrnego wieku. In *Mitosierdzie – teoria i praktyka życiowa*. Eds. Nowakowski, P. - Szyborski, W. Kraków 2009, 281-295; GRAFF, T. Intelktualiści w otoczeniu Marcina Wadowity. In *Wadowice – siedem wieków historii*. Kraków 2009, 67-90; GRAFF, T. Wadowiczanie w Krakowie. Kariera akademicka i kościelna Marcina Wadowity i jego poprzedników. In *Analecta Cracoviensia* (43) 2011, 85-97; GRAFF, T. O zapomnianym wadowiczanie, nieznanym portrecie Marcina Wadowity i wadowickim pochówku księżniczki piastowskiej. In *Wadoviana* (14) 2011, 189-201; PŁASZCZYCA, M. Wadowiczanie akademikiem. Marcin Campius, zwany Wadowitą (1567 – 1641), profesor Akademii Krakowskiej. In *Universitate Collegii Maioris Professor*, 11-15; STROJNY, A. Portret Marcina Wadowity (ok. 1567 – 1641). Przyczynek do biografii profesora. In *Wadoviana* (2) 1998, 21-30; WANAT, B. J. Marcin (Campius) Wadowita (1567 – 1541). In *Złota Księga Papieskiej Akademii Teologicznej*. Ed. Piech, S. Kraków 2000, 250-254; WANAT, B. J. Marcin Wadowita (1567-1641). In *Wadoviana* (5) 2000, 92-99.

13 *Nowożytny portrety profesorów Akademii Krakowskiej w zbiorach Collegium Maius*. Ed. Jasińska, A. Kraków 2010, 150-158.

14 *Dziejopis Żywiecki Andrzeja Komonieckiego*. Żywiec 2005, 175.

15 RAJMAN, J. Średniowieczne Wadowice na tle osadnictwa nad Skawą i Wieprzanką. In *Wadowice. Studia z dziejów miasta*. Ed. Nowakowski, A. Wadowice 1997, 51.

16 *Dziejopis Żywiecki...*, 175. See also: Jagiellonian Library (BJ) MS 3410, 157; BJ, MS 5944, 2, 191.

parliament) and Kęty for Saint Cantius and marketplaces, while Wadowice can boast of the wise Wadowita and Żywiec of the vast country and illustrious tower."¹⁷

Wadowita took the matriculation act in 1583 in the summer semester lasting from April to October. The Rector then was Jan of Wieliczka, professor of holy theology. According to Album Studiosorum, a total of 114 students, including Wadowita, enrolled in studies in this semester. The entry about Marcin ran as follows: Martinus Matthaei de Wadowicze dioc. Cracoviensis gr. 3 which could be translated as: „Marcin, son of Mateusz of Wadowice, from the Kraków diocese, paid 3 groszy.”¹⁸ This indicates that Wadowita did not pay the whole enrolment fee of 8 groszy, which happened occasionally. The students that enrolled to the same semester as Wadowita usually paid 3 groszy, while only a few people paid the whole fee. Wadowita was only the sixth student from Wadowice, counting from the revival of Kraków Academy in 1400. Before Marcin's enrolment, the last student from Wadowice was Erazm, son of Mikołaj, who enrolled in the summer semester of 1533 at the time of Jakub of Arciszewo's rectorate, paying the entire enrolment fee, i.e. 8 grosz.¹⁹ It is worth noting that in the first 150 years after the Academy's revival, the leading urban centres of the Oświęcim and Zator duchies, i.e. Oświęcim, Zator, Kęty and Żywiec, delivered 29, 40, 24 and 11 students respectively to the Kraków University.²⁰

Wadowita spent the first years of his studies as a Franciscan seminarist, or at least he was confirmed as such in 1586.²¹ In the same year, King Stefan Batory died, and a year later, Kraków was besieged by the troops of Archduke Maximilian Habsburg and then witnessed the coronation celebrations for the new king, Sigismund III Vasa who was crowned by Primate Stanisław Karnkowski on the 27th of December. Wadowita most likely witnessed these events and must have seen the entrance of the young Swedish prince to the capital with his own eyes and admired a Kraków that was beautifully decorated for this occasion.²² The young Wadowita was undoubtedly formed by the intellectual climate of the capital. Szymon Starowolski was proud to write about Kraków at the time:

„Perhaps someplace else professors had greater wealth, the students manifested their gratefulness more, their work was better recognised and the access to honours due to merits easier, but here the examples of piety and reverent life were more numerous, moderation and humility showed greater assiduity, the discipline was stricter and the poverty more cheerful, work on the education of the youth was more singular, the fruit of virtue and knowledge richer and fame greater. Not to cause envy, I would say that foreigners coming to us from a distance name Kraków as the centre of elegance, the house of science, the Academy of the Sarmatian World and the fair of learning.”²³

17 *Dziejopis Żywiecki...*, 6.

18 *Album Studiosorum Universitatis Cracoviensis, vol. III (1551 – 1606)*. Ed. Chmiel, A. Cracoviae 1904, 133.

19 *Metryka czyli album Uniwersytetu Krakowskiego z lat 1509 – 1551*. Eds. Gąsiorowski, A. - Jurek, T. - Skierska, I. - Grzesik, R. Warszawa 2010, 181[1533e/005].

20 *Metryka Uniwersytetu Krakowskiego z lat 1400 – 1508, 1-2*. Eds. Gąsiorowski, A. - Jurek, T. - Skierska, I. - Grzesik, R. Kraków 2004; *Metryka czyli album Uniwersytetu Krakowskiego z lat 1509 – 1551*.

21 Archiwum Kurii Metropolitalnej w Krakowie, Acta Officialia 109, 625.

22 WISNER, H. *Zygmunt III Waza*. Wrocław 2006, 28-33.

23 STAROWOLSKI, Sz. *Pochwała Uniwersytetu Krakowskiego za cnotę, pobożność i naukę*. Kraków 1639; translated by LEWANDOWSKI, I. *Szymon Starowolski, Wybór Pism I*. Wrocław 1991, 353.

Marcin won his Magisterium Artium in 1590. Thus, he became the first student from Wadowice to complete studies with this degree.²⁴ From then on, his academic and church career made rapid progress. One could even say that he collected subsequent benefices. From 1597, he was a member of the chapter of St. Florian's Collegiate Church, where he performed the honourable function of provost. In 1603, he became the canon of St. Anne's Collegiate Church. His epitaph states that he was also the Opatowiec rector and cathedral preacher. As far as his academic career is concerned, after obtaining a master's degree, he became a lecturer in Collegium Minus and a lecturer in Włocławek. In addition, he started theological studies in Collegium Maius and acted as the senior of the Jurist College from 1598.²⁵ Two years later, he was accepted to perform the prestigious function of Dean of the Faculty of Philosophy.²⁶ In 1602, he received diaconate and presbyterate orders, and he took the examinations preceding the orders with Professor Jan Barski.²⁷ In 1603, he was a bachelor in theology, and a year later, he became known as professor of the Faculty of Theology.²⁸ His career gained momentum thanks to the protection of the Bishop of Kraków, Piotr Tylicki, who enabled Wadowita to go for further studies in Italy. He studied in Padua and Rome. The Register of the Padua Academy contains a reference about Master Martinus Campius Vadovius saying „contulit unum ung” with annotation in a different hand-writing: Post in Universitate Cracoviens. theologus Mortuus 1641 27 ianuarii.²⁹ His abilities are confirmed by the fact that he was to be honoured with preaching at the recollections in front of Pope Clement VIII, who, delighted and slightly amused by the behaviour of his guest from the distant Poland, supposedly shouted: In Vadovio eruditio angelica, vox diabolica et mores rusticani,³⁰ which can be translated as follows: „Wadowita has an angel's erudition, a devil's voice and a peasant's manners.” Marcin finished his foreign education with a doctor's degree at the Jesuit Roman College, which gave him some problems after returning to his homeland with regard to its validation. It is generally known that at that time, the Kraków Academy was in conflict with the Jesuit Order, favoured by Sigismund III, because the Jesuit educational system threatened the monopoly of the old university. Therefore, the Kraków professors saw the Jesuits as competition that should be ruthlessly opposed. Wadowita perfectly adopted this attitude of the academics as his own and, together with his colleagues, frequently opposed the Jesuits. To this end, he travelled as the Academy's delegate, for example, to Poznań to protest against attempts to establish a Jesuit academy there and to Warsaw to take part in the Sejm. From that time comes a funny anecdote, according to which he was to shout resoundingly right into the ear of a Jesuit sitting in a church pew who did not notice his arrival: „Retreat Jesuit, here sits Wadowita!”³¹ In 1620, Stanisław Zakrzewski, regular canon and Jesuit defender, reproached him for his anti-Jesuit attitude, claiming that „your famous theologian, Father

24 BJ, MS 252 (in 1590); MUCKOWSKI, J. *Statuta nec non liber promotionum philosophorum ordinis in Universitate Studiorum Jagellonica ab anno 1402 ad annum 1849*. Cracoviae 1849, 237-238.

25 GRAFF, T. *Marcin Wadowita - wybawca...*, 290; GRAFF, T. *Wadowiczanie w Krakowi...*, 292.

26 MUCZKOWSKI, J. *Statuta nec non liber...*, 255.

27 *Księgi egzaminów do święceń w diecezji krakowskiej z lat 1573 – 1614*. Ed. Pietrzyk, Z. Kraków 1991, 14-15, 48. See n. 3481 (Marcin Wadowita).

28 WANAT, B. J. *Marcin Wadowita...*, 93.

29 *Metryka Nacji Polskiej w Uniwersytecie Padewskim (1592 – 1745)*. In *Archiwum Nacji Polskiej w Uniwersytecie Padewskim*, vol. I. Eds. Barycz, H. – Targosz, K. Wrocław 1971, 416, 411.

30 BJ, MS 3410, 157. According to *Dziejopis Żywiecki* Andrzeja Komonieckiego. In *Vadovio ars angelica, vox diabolica, mores rusticani*, 176.

31 BJ, MS 5944, 192.

Wadowita, attended theological lessons with the Jesuits in Rome for two years."³² Finally, the conflict between the Kraków professors and the Jesuits was settled at the Crown Sejm in 1633 in the presence of Marcin Wadowita. The sentence stated that „The Jesuit schools should be closed”, which obviously did not hinder the development of the Jesuit educational system throughout Poland.³³

As a well-known theologian, Wadowita was also famous for the fact that in 1608, one of his students was the future king, Władysław IV Vasa.³⁴ Other honours were vested in the professor over the following decades. In the years 1618 – 1636, he repeatedly acted as dean of the most prestigious Faculty of Theology, and in 1636, he was named the Deputy Chancellor of the university and the Chancellor of the Bishop's Curia for Bishop Jakub Zadzik.³⁵ Twenty printed academic works list him as chairing the discussion. Wadowita,³⁶ together with Adam of Opatów, is considered as the most distinguished theologian working at the Kraków university under the rule of the House of Vasa. We know of ten theological treatises of his authorship, which have been recently discussed by Father Grzegorz Babiarczyk:

1. *Quaestio de Incarnatione a Martino Campio Vadovio, Theologo ordinario publice in Alma Academia Cracoviensi, die 11 Decembris ad disputandum proposita ... Cracoviae, Anno Domini 1603.*

Title translation: „Question of the Mystery of Divine Incarnation”

2. *Quaestio de Christi merito a ... publice in Alma Academia Cracoviensi, die 1 Aprilis ad disputandum proposita..., Cracoviae, In Officina Jacobi Sibeneycher, Anno Domini 1604.*

Title translation: „Question of the Merits of the Christ”

3. *Quaestio de Divina voluntate et radice continentiae a ... publice in alma Academia Cracoviensi die ... Julii ad disputandum proposita ..., Cracoviae apud Viduam Jacobi Sibeneycher, Anno Domini 1608.*

Title translation: „Question of God's Will and the Basis for Moderation”

4. *Quaestio de hypostasi aeternae felicitatis primoque medio salutis, interno actu fidei a ... publice in alma Academia Cracoviensi ad disputandum proposita. Pro loco inter doctores S. Th. assequendo. Chronosticon doctorum quando Vadovius ornat (1616).*

Title translation: „Question of the Foundation of Eternal Happiness and the First Means of Salvation Being the Internal Act of Faith” with an annotation placed on the overleaf: *Disputabitur In lectorio theologorum ... 16 martii – (the year was amended to 1617).*

5. *Quaestio de merito Christi... Cracoviae 1620.*

Title translation: „Question of the Merits of the Christ”

6. *Disputatio de evidentia misterii. Cracoviae 1622.*

Title translation: „Dispute on the Evidence of Mystery”

7. *Quaestio de divinissimo Ss. Eucharistiae Sacramento ..., Cracoviae 1626.*

Title translation: „Question of the Most Divine Sacrament of the Eucharist”

8. *Quaestio de invenienda, cognoscenda et discernenda vera Christi in terries Ecclesia a... Martino Campio Vadovio s. Theologiae doctore ac professore, nec non in alma Universitate Crac. procancelario et ad s. Florianum praeposito ..., Anno 1636 mense Januario, die hora 15, in lectorio DD. Theologorum.*

³² WANAT, B. J. *Marcin Wadowita...*, 93.

³³ ZAŁĘSKI, S. *Jezuici w Polsce vol. 2. Lwów 1901*, 330.

³⁴ BJ, MS 261(5 IX 1608).

³⁵ *Nowożytny portrety profesorów...*, 154.

³⁶ WYCZAŃSKI, H. E. *Wadowita Campius (Vadovius) Marcin (1567 – 1541). In Słownik Polskich Teologów Katolickich vol. 4. Warszawa 1983*, 375.

Title translation: „Question of Finding, Recognising and Distinguishing the True Church of Christ on Earth“

9. Quaestio de visione beata ... proponenda ad“ disputandum ab..., Cracoviae 1638 ex Officina Typogr. Francisci Caesarii.

Title translation: „Question of the Joy-Bringing Vision of Saints in Heaven“

10. Questio theologica de merito bonorum iusti operum ab... Martino Campio Vadovio s. Florianum praeposito, Almae Universitatis Cracviensis Vicecancellario, Sacrae Theologiae Facultatis Decano ... Anno Domini, 1638, mensis Decembris, die 13 hora 15, in lectorio DD. Theologorum.

Title translation: „On the Merits of the Good through Just Deeds“³⁷

According to Father G. Babiarz, „the chronological presentation of selected works by Marcin Wadowita allows one to observe his intellectual development. As time went by, he addressed more and more difficult questions and headed from the interpretation of Catholic teachings to apology. He understood it as a service to truth and based his thought on a positive attitude towards his interlocutors. For this theologian, truth was existential and not purely intellectual. It was realised through existence in a specific direction and a certain way of addressing oneself. This is how he understood God as the highest truth that spreads through love [...]. The synthesis of truth and love is the person of Christ, and the identification of truth about Him is the absolute foundation for solving other theological issues. The above-mentioned dyad can be applied to the evaluation of earthly reality. In order to confirm their affinity with God, man has to take part in grace through cognition and conduct. This is manifested in individual deeds, formation of the Church and visions of the saved.“³⁸ It is worth emphasising that Wadowita dedicated his works to the influential members of the Church: Tyniec abbots, Mikołaj Mielecki and Stanisław Sułowski, as well as the Archbishop of Gniezno, Wawrzyniec Gembicki. Wadowita ended most of his works with the following annotation: To the glory of God, benefit of the Church and fame of the Academy.³⁹

The hero of this article frequently appeared in the preserved records of the Rector's Court. For instance, he complained about the offensive words of Master Franciszek Bogucki.⁴⁰ There are also some references to the books borrowed by him from the Collegium Maius library.⁴¹ In St. Florian's Collegiate Church, he was known as a living library. A treasury inventory can be found there, as well as files on the chapter of St. Florian's Collegiate Church dated at the time of his provostry.⁴² He liked to mock the honours paid to him by other people. One day, hearing some courteous words spoken by his host, he supposedly said, pointing to his professor's outfit: Thank you, Mr. Velvet: here's some for you and not Wadowita.⁴³ He was friends with Professor Tomasz Eustachy Swinarski, a lawyer, who earned his Master of Arts degree with Wadowita in 1590. In the preserved collection of copies of letters by Swinarski, one can find those written to Wadowita. The friends corresponded for several dozen years, or at least in the period from 1590 to 1635. The collection contains many previously unknown details from the life of the Academy and the Kraków intellectual milieu, as well as Swinarski's personal

37 BABIARZ, G. *Pisma teologiczne Marcina Wadowity...*, 94-96.

38 Ibidem, 102.

39 Ibidem, 91-92.

40 Jagiellonian University Archives (AUJ), MS 18, 195.

41 BJ, MS 242, 53.

42 AUJ, MS 172, 174.

43 BJ, MS 5944, 192.

affairs and request for prayer.⁴⁴ What is interesting is that Swiniarski rejoices over the new titles achieved by Wadowita. For instance, one can observe this in 1590 when he calls him Master of Arts for the first time⁴⁵ or when he first refers to Marcin as the provost of St. Florian in 1628.⁴⁶ Another point of interest is the extended titles of Wadowita used in one of the last letters from Swiniarski dated on the 31st of March 1634: Admodum Rndo Dno Martino Campio Vadovio S. Th. D. Et. Professori apud Diuum Florianum Clepar. preposito etc. collego et amico antiquissimo.⁴⁷ Undoubtedly, Marcin Wadowita's position caused that it was worth soliciting his favour. This was done, for example, by Franciszek Zygmunt Gdowski, Carmelite and university professor, who dedicated a poem in his 1621 work entitled: *Theoremata Theologica, de Scientia Dei. Ex prima parte Angelici Doctoris deprompta* to the academic, calling Marcin his preceptor and guardian. One can also see here the alleged coat of arms of Wadowita, featuring three hills with a star dominating above them.⁴⁸

In the last part of this article, we would like to point to the events in the life of this Catholic theologian that depict him as a man open and merciful towards the advocates of reformation. It is well known that in 1591, it was Wadowita who dared to discuss the works of the Transylvanian reformer Johannes Honter within the walls of the conservative Kraków university. He also stood up for the Calvinist goldsmiths who were falsely accused by Jakub Szczygielski.⁴⁹ Professor Wadowita's most famous appearance defending a heretic involved saving the life of Fausto Sozzini, an Arian, who fled to Poland fearing the Italian inquisition.⁵⁰ In 1594, the servants of Kasper Wiernek forced Sozzini to kneel on a Kraków street and rubbed mud in his face for making their lord's father abandon Catholicism.⁵¹ Four years later, Sozzini was at death's door. Students dragged the old man from his bed at the time of his illness and led him through the streets of Kraków, putting a sword to his neck and burning his books. They threatened that if he did not revoke his views, he would be burnt at the stake. It is said that Sozzini answered bravely: „*I shall not revoke what I have been, am and will be thanks to the grace of Our Lord Jesus Christ, and you do what God permits you.*” The whole situation would most likely have ended with the drowning of the Arian theologian in the nearby Vistula River had it not been for the intervention of Marcin Wadowita and other academics. Wadowita offered him his own room and gave him the keys. Finally, under the cover of a storm that scattered the students, Sozzini managed to escape to Igotomia.⁵² There is a beautiful letter in which he thanked Marcin for saving his life. At the same time, the Arian defended his views and condemned those who treated him so violently and, additionally, burned his priceless manuscripts. He called them slanderers and fools. He was amazed that they would not listen to his arguments. In the end, he addressed the professor with these words: „*May you always be certain that I will remember how much I owe you and them and, wherever I can, I will most happily preach and testify to this with my word and deed. Be well, most excellent man, and love me as your friend.*”⁵³ This letter is

44 BJ, MS 2501, 398.

45 BJ, MS 2501, 129-130, 132-133, 177-178.

46 BJ, MS 2501, 5067.

47 BJ, MS 2501, 6015-6019.

48 GDOWSKI, F. S. *Theoremata Theologica, de Scientia Dei. Ex prima parte Angelici Doctoris deprompta*. Cracoviae MDCXXI (1621).

49 AUJ, MS 18, 561.

50 SZCZUCKI, L. *Humanieści, heretycy, inkwizytorzy. Studia z dziejów kultury XVI i XVII w...* Kraków 2006, 175-187.

51 *Faust Socyn, Listy* vol. 2. Ed. Chmaj, L. Warszawa 1959, 155.

52 *Ibidem*, vol. 1, 316-318.

53 *Ibidem*, vol. 2, 207-214.

not the only trace of Wadowita's contacts with Sozzini. It is known that they were discussing theological issues personally or by letters. For instance, they deliberated on a fragment of the Book of Genesis (3:15). In his letter to Mateusz Radecki, Sozzini wondered why Wadowita did not agree with his views, since he explained them repeatedly to him and others.⁵⁴ It seems that, on the one hand, Marcin Wadowita opposed the injustice suffered by the representatives of reformation in Poland, but, on the other hand, he was a professor of theology at the Kraków university, guarded the Catholic dogmas, which hugely irritated Sozzini. In any case, while carefully reading the above-mentioned theological treatises by Wadowita, one can see that he decisively condemned reformation and strongly criticised the views of such people as John Calvin (*De merito bonorum, Conclusio II, corollaria 3*).

To end our discussion, we should look at Marcin Wadowita's will, prepared a few days before his death, which took place on the 27th of January 1641.⁵⁵

Wadowita left the townhouse in Mikołajska Street to the Kraków Carmelites from Piasek. Other books presented by the Kraków professors to the Carmelites included Marcin's donation.⁵⁶ The monks remembered Wadowita's merits to the convent, which is today testified to by the professor's portrait hanging in the cloister of this monastery with the surrounding inscription: *M. Martinus Campius Vadovius S. Th. D. Praepositus S. Floria[ni] Studiorum Fundator in hoc Caenobio.*⁵⁷ Another donation made by Wadowita was 8,000 florins assigned for various pious foundations, charities and funeral purposes. He also cared for young people from his hometown of Wadowice and assigned 3,000 zlotys for a scholarship fund for studying youth related to him. Should it happen in the future that there were none, the support was to be granted simply to the other young inhabitants of Wadowice, and if these were missing, then to other young people from Poland. The patronage rights of this foundation belonged to Collegium Maius of the Kraków university, and the administrator was to be selected from the group of academics by the chapter of St. Florian's Collegiate Church. The scholarship book of this foundation for the years 1684 – 1780, the so-called *Borcana Vadoviana*, and the 1724 paper code with annotation about the professor's foundation have been preserved to the present day.⁵⁸ He also founded a hospital and a school in Wadowice. Furthermore, he provided for the organisation and support of the church choir in St. Florian's Collegiate Church, assigning 3,000 zlotys to this end.

Unfortunately, the epitaph plaque in St. Florian's Church in Kraków, where he was buried, did not survive, but we can learn its contents from the 17th century work by Szymon Starowski entitled: *Monumenta Sarmatarum*:

M. Martinus Campius Vadovius Sacrae Theologiae Doctor ac Professor, Istius Ecclesiae Praepositus. In Ecclesia Cathedrali Cracoviens. D. N. B. V. M. Festivitatum Concionator, Academiae Cracoviensis Procancellarius, Parochus Opatovecensis, Philosophus et Theologus insignis. Candore amabilis, Magnorum in Ecclesia et Academia virorum Praeceptor. Bonorum

54 Ibidem, 263.

55 AUJ, pap. 4161, 4162-4165, 4166, 4283, 4285, 4287-4289, 4291; MS 115, 90; MS A I 15, 364; MS 162, *Regestrum pro borcane seu elemesyna Vadoviana ad 1684 ad a. 1780*; MS 246, 98-103; State Archive in Cracow, *Castrensia Cracoviensia*, 253, 462; BJ, MS 3316, 260-263; MS 5944, vol. 2, 192-193; The Priory of Carmelite Friars in Cracow 'Na Piasku'. The Archive of the Province and Priory and the Library - Akta Klasztoru OO. Karmelitów „Na Piasku” in Cracow (AKKr), 646/237, 211-213; MICHAŁEWICZ, J. - MICHAŁEWICZOWA, M. *Liber beneficiorum et benefactorum Universitatis Iagellonicae in saeculis XV-XVIII*, t. 1. Kraków 1999, 377-378, 689, 691.

56 SUŁECKI, S. Profesorskie dary na rzecz biblioteki karmelitów na Piasku w Krakowie. *In Alma Mater (87/88) 2006/2007*, 24-25.

57 GRAFF, T. *Wadowiczanie w Krakowie...*, 294-296.

58 AUJ, MS 162; MS 115 (vol.3), 90.

ingeniorum promotor, Professionibus philosophica et theologica ultra 50 annos gloriose fundus. Foundationibus pro Ministris istius Ecclesiae et pauperibus studiosis ex suo demenso relictis, ab hac moralitate cum magna praeparatione emigravit Anno Domini 1641. Die Ianuarij 28. Suae aetatis circiter octuagesimo. Hic in Domino quiescit.⁵⁹

The figure of this theologian undoubtedly needs extensive research in the context of his relations with the university milieu, the Kraków Church milieu and his hometown. What also needs to be further examined is Wadowita's public activity in defence of the Academy in its dispute with the Jesuits, as well as many other aspects of his life, such as his activity as a cathedral preacher. Wadowita is an example of one of the most distinguished professors of the Kraków Academy under the rule of the House of Vasa, whose diverse biography stills holds many secrets and undiscovered areas for historians.

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59 STAROWOLSKI, S. *Monumenta Sarmatarum viam universae carnis ingressorum*. Cracoviae 1655, 175.

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