Abstract
The year 1519 was particularly important in the history of Poznań, due to the foundation of a new school – the Lubrański Academy, the first humanities school in Poland, which was founded on the basis on the best models of Renaissance education, with teachers such as Krzysztof Hegendorfer and Benedykt Herbest. In the 16th century, the Academy was considered to be a competitor to the Krakow Academy, which it ultimately became affiliated with in the beginning of the 17th century. The relationship with the university in Krakow ensured the stability of the Poznań Academy, as well as access to a staff of experienced teachers, and a curriculum widely respected by the society – distinguished in Poland with its practical approach to preparing young people to work in various state roles, especially in the field of law and – like other educational institutions – preparing them for cultural life as well. The affiliation with the Krakow Academy also had its downsides – during the education reforms taking place during the Enlightenment, the Lubrański Academy maintained a conservative and apprehensive stance, while introducing a number of modern solutions, in particular in the field of teaching modern foreign languages.

Keywords: Lubrański Academy, history of education, old-Polish schools, secondary schools

The foundation of the Lubrański Academy in 1519 – the first academy of the humanities in the First Republic of Poland – undoubtedly remains one of the most important moments in the Renaissance history of Poznań and in the history of Polish education as a whole¹. The 500th anniversary of this event, which we celebrate this year, serves as an excellent opportunity to take a closer look at this undertaking, as well as to outline

¹ The subject literature on the history of the Lubrański Academy is not very extensive – it was outlined in the article: NOWICKI, M., “Stan badań nad dziejami Akademii Lubrańskiego”, Biuletyn Historii Wychowania 2008, vol. 24, p. 107–120. It is also worth pointing out the latest monograph on this issue: NOWICKI, M., Akademia Lubrańskiego: organizacja szkoły i działalność wychowawcza, Warszawa 2015.
the most important aspects of the functioning of this institution, which is believed to be one of the key educational institutions in the history of Old Polish education. This is also a good opportunity to try and evaluate its importance for the city and the region, without forgetting about its competitor – the Jesuit College in Poznań, which has operated in the city since the end of the 16th century. The existence of two secondary schools in modern Poznań led to numerous conflicts, mainly between students; however, at the same time, it gave society a choice.

There has been a number of works written about the reasons for the foundation of the Lubrański Academy; however, in the light of recent studies, some of the old opinions and hypotheses have to be rejected. There is a high likelihood that the foundation was influenced by two issues – the needs of the Poznań Diocese in terms of clergy education, as well as the desire to provide modern education for the region. It is highly unlikely that there will ever be any certainty in this respect, due to the lack of a proper foundation document. It is most likely that it was never drafted due to the premature death of the Academy’s founder, Bishop Jan Lubrański, who passed away in 1520. Bishop Lubrański was known as a patron of Renaissance culture and a member of the Florentine Academy, a close associate of Aldus Manutius², an active diplomat at the royal court, and finally as a generous founder and administrator of the diocese³. Given that knowledge, the foundation of the Academy needs to be associated with the bishop’s Renaissance interests. One could assume that – knowing the outstanding models of Dutch and Italian schools – he might have wanted to establish an institution that would refer to their traditions in his diocese. The fact that the Church fell on some hard times made the need for proper preparation of clergy for priesthood in the new times and new culture more important than ever. However, the Lubrański Academy was more than just a school for clergy. As soon as the construction of the building was completed circa 1528, the faculty of the humanities, which educated not only the clergy and representatives of the Church, but also secular children, started its operations.

From the organisational standpoint, the school was incorporated into the Poznań church system. The so-called verbal will of the bishop (testamentum nuncupativum) and subsequent practice led to the establishment of the governance of the Academy, which enabled the school to survive until about 1571; however, at the expense of bringing several difficulties with it. The main issue seems to have been the incomplete legal personality of the school; the fate of which was decided each time by the bishop of Poznań in cooperation with the Poznań Cathedral Chapter. While the chapter took care of the school’s inter-

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² LEMPICKI, S., *Polskie koneksje dynastii Manucjuszów*, in: *Renesans i humanizm w Polsce. Materialy do studiów*, Kraków 1952; See also: HEITZMAN, M., „Studia nad Akademią Platóńską we Florencji”, *Kwartalnik Filozoficzny* 1932, no. 10 (3), p. 197–227.

³ Cf. HAJDUKIEWICZ, L., *Lubrański Jan*, in: *Polski słownik biograficzny*, Wrocław–Warszawa–Kraków–Gdańsk 1973, vol. VIII, p. 81–84; GĄSIOROWSKI, A., *Lubrański Jan h. Godziemba*, in: *Wielkopolski słownik biograficzny*, Warszawa–Poznań 1981, p. 428–429; LUTYŃSKI, K., “Kościelna działalność Jana Lubrańskiego jako biskupa poznańskiego”, *Kronika Miasta Poznania* 1999, no. 2, p. 71–92; BUDZAN, P., and KARŁOWSKA-KAMZOWA, A., “Działalność fundacyjna biskupa poznańskiego Jana Lubrańskiego”, *Kronika Miasta Poznania* 1999, no. 2, p. 93–104.
ests throughout its existence, only some of the bishops followed suit – one of them went as far as to act to the detriment of the school by appropriating its revenues. The task of the diocesan ordinaries was to take care of the Academy’s revenues and its teaching staff. In this respect, they were also supported by the chapter, which served its role as a supervisory institution. From among its members, two provisors were also selected from 1538 onwards. It should be noted that in the 16th century, the Lubrański Academy was fully dependent solely on the Poznań Church, and the only link connecting it with the Krakow Academy was the fact that most of the professors for the Poznań school in Summo were chosen from among its alumni and teaching staff, because it was the only institution which could provide appropriately educated staff in the Republic of Poland.

Throughout the 16th century, one could clearly see the division of the Lubrański Academy into two faculties – faculty of the humanities, as well as faculty of theology and law. The former served as a foundation for the Renaissance school and the initial stage for further studies. It encompassed some of the most prominent humanists, including Antoni Feliks Gall, Erasmus of Krakow, Antoni Niger and Krzysztof Hegendorfer. The first two of them stayed in Poznań for a very short time. Niger most likely worked at the Academy for a single academic year, leaving unexpectedly for Leipzig at the beginning of the academic year 1529/1530. Soon after, one of the most talented and famous young humanists in Poland – Krzysztof Hegendorfer – known for his publications such as Ludi de duobus adolescentibus et de sene amatore, 1525; Dialogi puereiles, 1527; Rudimenta grammetices Donati, 1527) came to the Lubranscianum from there. It is most likely that it was Hegendorfer, who made the greatest contribution to the organisation of the Poznań Academy – among others, he drafted a document entitled Racja studiowania – The Rationale for Studying, indicating the right direction of education, in line with the Renaissance concept of the humanist paideia. The humanities course comprised a number of “schools” – grammar, poetics, rhetoric and dialectics, as well as mathematics and astronomy. The more advanced course encompassed theology and law, which were taught by the canons of Janków and Kazimierz fundi – doctoral prebenda, as part of which they were obliged to teach at the Lubrański Academy at least three times a week.

In the initial period of the Lubrański Academy’s operations, its education was distinguished by the use of the latest achievements in the field, concerning aspects such as educational goals, methods used and education provided. One can clearly see the reference to the postulates of Erasmus of Rotterdam, concerning the abandonment of medieval methods of teaching Latin. Instead of memorising the elements of Latin grammar and following ready-made rules, the student should come up with them on their own by analysing the language. The Rationale for Studying written by the scholar from Leipzig, reads:

4 NOWICKI, M., Akademia Lubrańskiego..., p. 55.

5 The first years of the Academy’s activities are described in: MAZURKIEWICZ, K., Początki Akademji Lubrańskiego w Poznaniu (1519–1535). Przyczynek do dziejów rozwoju nauk humanistycznych w Polsce, Poznań 1921.

6 BUDZYŃSKI, J., Paideia humanistyczna, czyli wychowanie do kultury. Studium z dziejów klasycznej edukacji w gimnazjach XVI–XVIII wieku (na przykładzie Śląska), Częstochowa 2003, p. 36 et seq.
Undoubtedly, by finding relations and links connecting words and sentences, as well as by closely following the meaning of words, once they clearly understand whether the teacher has pointed out the use of a meaningful, new or infrequently used linguistic construction, when they notice it, they should make an appropriate note of it. Thus, the student will therefore be attentive to whether there are new, old, obsolete, high and low-style words occurring in the texts. Nevertheless, they should also pay attention to whether there is an interesting metaphor in the text, whether it is a serious or funny maxim, or a smooth allegory. In addition, the youth should be attentive during the lecture, lest they find a pleasant allusion or a noteworthy metaphor or a thought, as well as passages marked by an astonishing number of words or strangely concise expressions; and:

If anyone has not yet been brought to listen to the authors, let them try and diligently note down the grammatical structure of sentences, the elegance of words and serious sentences, and take advantage of the text they read, so that they are able to speak pure, that is, grammatical Latin.

During their classes, students learned the language in a practical and active way, both in everyday speech and in literature. The best student works were printed thanks to the efforts of Professor Hegendorfer, which enabled students to present their skills to the public. This was how the most famous students of the Lubrański Academy – Klemens Janicki and Józef Struś, who both studied under Krzysztof Hegendorfer, and whose school works have survived to this day – started their careers. Another form of activating students – school dialogues – were short dramatic forms, focused on moral and religious education. The overriding educational goal, besides religious education, was the diva Eloquentia – rhetoric in the best, classical sense, as outlined by Cicero. A rhetoric that preserves the wisdom of God and draws upon philosophy. The departure of Krzysztof Hegendorfer, primarily due to religious disagreements, seems to have led to a certain change in the educational goal of the Academy, primarily in terms of reducing the focus on rhetoric, in favour of other educational areas. These changes resulted in the teaching profile, which was closer to Sturm’s vision of sapiens atque eloquens pietas (“wise and eloquent piety”).

In the 16th century, despite economic hardship and organisational issues, other talented teachers found employment at the Academy. They worked for the benefit of the institution, its students and the development of education in the Republic of Poland, since they developed good school textbooks. Stefan Mikan, as well as Jan, Stanisław and Benedykt Herbest are excellent examples of such professors. The lack of a regulated staffing policy has most likely contributed to the downfall of this important institution, believed by Marcin Kromer to be a competitor to the Krakow Academy, a school attracting students

7 HEGENDORFER, K., “Racja studiowania”, Kronika Miasta Poznania 1999, no. 2: Jan Lubrański i jego dzieło, translated by A. PAWLACZYK, Cracoviae 1530, p. 216.
8 Ibidem, p. 218.
9 Ibidem, p. 215, 224.
10 Cf. MAZURKIEWICZ, K., Benedykt Herbest: pedagog-organizator szkoły polskiej XVI wieku, kaznodzieja-misjonarz doby reformacji, Poznań 1925.
from distant corners of Europe. It is likely that the year 1571 has brought the end of the Lubrański Academy.

The high rank of the school can be evidenced by the fact that over the next few decades, the topic of bringing it back into existence was regularly brought up. This was called for by its supervisory organisation – the Poznań Cathedral Chapter, and subsequent diocesan synods also issued appropriate decrees. Even a very generous donation from the suffragan bishop of Włocławek, Jan Rozdrażewski, who left a considerable amount of money in his will for this purpose, did not help with its restoration. For unknown reasons, this investment was not implemented in due time. It is quite possible that the main reason for this fact was the interest of the successive Poznań bishops in the development of the recently founded Jesuit College in Poznań – a school, whose foundation coincides with the collapse of the Lubrański Academy. The privilege of King Sigismund III Vasa, issued in 1611, which elevated the Jesuit College to the rank of a university, contributed to the re-emergence of the issue of the Lubrański Academy, due to the interest of the Krakow Academy. In order to prevent the establishment of a competitive university in the Republic of Poland, the university in Krakow decided to take advantage of its former privileges, which gave it the exclusive right to provide higher education in Poland, and bestow it upon the Lubrański Academy, trying to misleadingly prove that from the very beginning the school was a colony of the Kraków Academy. To this end, bishop Rozdrażewski’s will was also taken advantage of – which resulted in a host of other issues – to enable a successful renewal of the Poznań academic school, which was subsequently subordinated in certain aspects to the Krakow Academy. This concerned mainly the provision of permanent teaching staff, who received proper remuneration and appropriate living conditions in Poznań. The relationship with the Poznań Church remained unchanged, the Poznań Cathedral Chapter continued to take care of and supervise the school, which was also connected with an appropriate remuneration for its service. The Academy itself had its own legal personality – it had a coat of arms and seal, and could undertake legal actions on its own behalf, which it did by delegating appropriate representatives.

The work of the Lubrański Academy was regulated by school statutes. Following its reorganisation, the new statutes were drafted in collaboration between the Chapter and the university in Krakow. The final draft, which was approved by the Poznań side, was subsequently changed in Krakow during the printing, which – as it might seem – was not opposed by the Chapter. The introduced changes were of great importance, since they

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11 [Księga grodzka poznańska, seria resignationes], n.d, Gr. 29, State Archive in Poznań, fonds 1128–1130.

12 These events are outlined in materials gathered in: Academia controversa seu controversiarum Academiae Cracoviensis cum aemula Societate Jesu in regno Poloniae de iure Universitatis Analecta, collecta opera Martini Radyminski, S. A. P., n. d., Jagiellonian Library, manuscript 227 III.

13 Statuta Academii Lubrańskiego z 1619 roku, translated by A. Pawlaczyk, Kronika Miasta Poznania 1999, no. 2: Jan Lubrański i jego dzieło; manuscript of a version approved by the chapter and the print changed in Krakow can be found in: Academia controversa seu controversiarum Academiae Cracoviensis cum aemula Societate Jesu in regno Poloniae de iure Universitatis Analecta, collecta opera Martini Radyminski, S. A. P., op. cit.
enabled the establishment of the convocation of professors – a self-governing school body, which brought together the headmaster and professors, who could make decisions concerning the current affairs of the school. The legal situation of the Academy changed again in the middle of the 18th century, when the University of Krakow decided to create the office of the Provisor of the Poznań colony, which took over some of the duties of the Poznań Cathedral Chapter – the latter did not oppose the change in any way.

The presentation of the various aspects of the new organisation of the Academy in the 17th and 18th centuries requires mentioning the foundations for students, which had a significant impact on its operations. The aforementioned donation by Jan Rozdrażewski, together with the settlement reached with his heirs in the aftermath of the ruling of the Crown Tribunal in Piotrków, which was favourable to the Academy, ensured not only the financial support for the activities and operations of the academy, but also funded its dormitory, which was to be intended for 30 students, 20 of whom were to be presented by the seniors of the Rozdrażewski family, and the remaining 10 – by the members of the chapter. As the time passed, the number of students had to go down due to financial reasons. Apart from the Rozdrażewski dormitory, since 1653 students could take advantage of the Szoldrski dormitory at the school, sponsored by Bishop Andrzej Szoldrski, offering a separate building, which could accommodate up to a dozen or so students, with a designated professor of the Academy to take care of them. The two additional dormitories, which were established in the following years – Krzycki and Zalaszowski dormitories – were much less significant. The former was intended for four students, who had to pay a certain amount for their accommodation, while the second one was indented for five alumni preparing themselves to work as clerics; however, they were selected and approved by the Chapter. At the end of the Academy’s existence, the Krall dormitory was also sponsored was founded, but it is very likely that it did not open before the institution was closed. The number of these sponsorships and donations proves the importance of the Lubrański Academy for the society of the Greater Poland region, in particular if one takes into account the fact that the donations were not limited to dormitories, but also encompassed a number of other areas – baths for students, libraries, money, further education at the Krakow Academy, oratory, printing houses, etc.

The Lubrański Academy was an important link in the network of schools and colonies of the Krakow Academy, listed on the first place in university records, following the Nowodworski Schools. This resulted in experienced professors coming to Poznań, which contributed to the high academic quality of education. Younger teachers worked at lower grades; however, one should remember that the Academy also suffered from a number of issues, which affected the contemporaneous education in the Republic of Poland, in particular with regard to curricula and methodologies.

Studies at the reformed Lubrański Academy were conducted at two faculties – faculty of the humanities and the so-called public schools. Like in the 16th century, the facult-

14 NOWICKI, M., *Akademia Lubrańskiego...,* p. 97 et seq.
15 Ibidem, p. 211 et seq.
16 Cf. *Liber diligentiarum z lat 1658–1777*, n.d., Jagiellonian University Archive, manuscript 90.
ty of the humanities served as a preliminary education stage, made up of three “schools”, teaching grammar, poetics and rhetoric. Public schools were intended for clergy, especially from the diocesan seminary founded in the 16th century and from the monasteries in Greater Poland, as well as for lay people who wanted to continue their education at a higher level, to later either begin professional career in the field of law or continue their studies at another school. This faculty offered education in philosophy, canonical and civil law, as well as theology.

In the presented period, the Lubrański Academy responded to the needs of contemporaneous Polish society – mainly nobility, but also the burghers, since it prepared students to actively and passively participate in the cultural life, as well as for future public life and its various aspects. The students learned how to interpret the cultural code of various literary works and how to use it to create new works, presented in public. In many cases, these works were very long speeches, learned by heart and delivered in front of prominent guests. Apart from these works, students also created shorter epitaphs, epistalamies, as well as extensive eulogies. Some of these school works were published in print, either as separate works or in addition to the work of a given professor; this might have been considered a form of rewarding the student. The main teaching language was of course Latin, alongside which Greek and certain elements of Hebrew appearing with varying degrees of intensity – mostly in public schools. In terms of the educational content, the focus was put on language skills, poetics and rhetoric – the vast majority of time was devoted to these three subjects. A variety of classical works was used as a point of reference and a model for students to follow, in line with the contemporaneous standards, including literary, historical, philosophical and rhetorical works. All the works were used in an equal manner, throughout the entire educational journey. Formal teaching, although dominant, left some room for practical knowledge related to various areas of life. Some classes were devoted to civic knowledge and concerned the functioning of the state, its political system, the main offices, as well as its financial system and the rather complicated measures and weights used at that time. History was also considered important; however, its aim was to provide students, above all, with examples for their linguistic works. The Academy taught histories from the Holy Bible, as well as the history of Rome and the Polish state, especially its rulers. A lot of emphasis was put on genealogy and heraldry, and the skills and knowledge were used in practice, as the students often described the histories of selected families, their moral virtues and deeds. History was often combined with geography, although its significance and extent were quite limited. It might seem that the Lubrański Academy focused on teaching arithmetic and geometry, which were usually neglected in other schools, in particular Jesuit institutions. The surviving school textbooks, used in colonies of the University of Krakow, suggest that students at the higher levels

17 Cf. BIEŃKOWSKI, T., Kształtowanie publiczności literackiej w szkołach w Polsce w XVI i XVII w., in: Publiczność literacka i teatralna w dawnej Polsce, ed. H. DZIECHCINSKA, Warszawa–Lódź 1985, p. 46.

18 Cf. KOMARZYŃEC, G., Nauczanie matematyki w krakowskiej Szkole Nowodworskiej w latach 1588–1914, Kraków 2004; LISIAK, B., Nauczanie matematyki w polskich szkołach jezuickich od XVI do XVIII wieku. Studia i materiały, Kraków 2003.
had the opportunity to learn about trigonometric functions. Another noteworthy aspect is the Polish language, which – interestingly enough – was strongly emphasised, which was pointed out in the subsequent editions and versions of the school statute. It is also clearly visible in the educational practice of the 17th and 18th centuries. The first years of operations of the renewed Academy were marked by successful student publications in their native language – including the extensive eulogy by Hieronim Hincza in 1618. Some student works written in Polish were characterised by high artistic values and merit.

Apart from the main educational subjects, the educational profile of the school is also worthy of note. Moral, civic, patriotic, and religious education permeated all areas of the school’s operations. The educational content covering these areas was included in everyday classes, thanks to the appropriate selection of readings and suitable topics for papers. This is very clearly visible in the preserved literary works by the Academy students, written during classes. However, one of the most noteworthy elements is the school theatre, which was quite prolific at the Lubrański Academy. The programmes of dramatic works surviving to this day point without any doubt to the educational role of the theatre, which was supposed to have an impact not only on the students – in particular on the actors – but also the audiences attending the plays. A similar role was fulfilled by official speeches, given by both professors and – in some cases – by talented students, on various and frequent occasions, at least several times a year. Special attention was paid to the pro literis speech, presented at the end of the academic year, before the summer break, which encouraged students to spend their free time in a responsible manner and to cultivate the most important values during this period. Interestingly, they were also occasionally presented by students – for example, in 1758 Michał Niegolewski, son of the Poznań Ensign, received this honour.

The above points to the educational methodologies used at the Academy. Outlining them in a more in-depth manner may prove to be very noteworthy, since they largely determined the effectiveness of the realisation of the educational objectives. Memorisation remained one of the main focuses of education, although it was not the only methodology used at the Academy. Morning hours were devoted to learning new things, afternoons were spent on practical exercises and repetitions. Practical exercises were particularly important. Students created a variety of literary forms – on the basis of analyses of classical texts, they formulated rules of grammar and rhetoric. School disputes, which could encompass the entire school community, were a frequent occurrence, as they most likely were considered to be huge challenges for students, and enabled them to hone their intellectual and rhetorical skills. The school statutes required teachers to adapt their teaching to the students’ levels of understanding. At the Academy, regular recitation was commonplace in smaller groups, although the best students could also showcase their skills even during the most important public events, as noted above. The school theatre, which has been appearing in historical sources since the 17th century, was of particular importance –

19 HINCZA, H., Lubrański wskrzeszony, from Jan Wolrab’s printing house, 1618.

20 Liber Convocationum Inclytae Academiae Posnaniensis [...], n.d., Jagiellonian Library, sign. 247 III.
the fact that in some periods it is mentioned numerous times may serve as an evidence of the regular nature of the plays. The dramatic works presented there addressed various issues that fit into all of the above-mentioned educational areas. Interestingly enough, during periods of political turmoil, the theatre offered some patriotic undertones. School statutes, on the other hand, highlighted issues such as students’ personal hygiene and morality. Personal safety was paramount – conflicts of any kind were avoided, both inside or outside the school, although there were some isolated incidents in this respect. Considering the nature of the school system at that time and the fact that it was closely linked with the Church, it is not surprising that religion was a mainstay in the education and everyday life of the school, with students praying, as well as attending masses and regular confessions. The school also had its own chapel. Religious texts were also presented during classes, although they did not dominate over the curriculum. It is worth noting that – like in other old Polish schools – the Academy also had the so-called recreation days, which fell on Tuesdays and Thursdays. During those days, normal educational activities were limited, and the students had the opportunity to learn about mathematics or geography, as well as – most likely – partake in physical activities. Unfortunately, no source material exists that would confirm that information; this practice is partly corroborated by texts on the history of the Szoldrski dormitory).

The first half of the 18th century resulted in some changes in curricula in some old Polish schools, in a slow movement, which became more and more apparent. This, however, is not noticeable in the case of the Lubrański Academy. New school statutes were drafted in 1746, but they did not result in any significant changes, which would appear gradually in the coming years – and as such, they are difficult to notice in source materials. The introduction of modern languages into everyday school activities is particularly apparent, and concerns German and French. The students of the Lubranscianum could take advantage of a French textbook, created with them in mind, printed in a large number of copies, so that they could use it. The German language is also confirmed – it was mentioned in the school regulation of 1756 and in a report by Franciszek Minocki, submitted to the Commission for National Education in the first months of its operations. One of the distinguishing features of educational changes in the old Polish education system was an increase in the share of the Polish language in school classes. However, it had already played

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21 Inwentarz Konwiktu Fundacyi Jaśnie Wielmożnych Szoldrskich od Roku Pańskiego 1762, n.d., Poznań Archdiocese Archive, sign. CP 466.

22 Statuta Academiae Posnaniensis ex Antiquis Statutis et Ordinationibus ejusdem Academiae tum ex Punctis ab Illustrissimo Capitulo Posnanien- si recetrer transmissis. Rectoratu [...] D. M. Casimiri Pałaszowski, Kraków 1746, 1157, Jagiellonian Library; translated in: NOWICKI, M., Akademia Lubrańskiego..., p. 247 et seq.

23 HERKA, K.S., Recueil de quelques exercises de piété, de civilité et de la chronologie sacrée et prophane [...] Dedie a [...] Szoldrski [...] Antoine et Jacques [...], Poznań 1752.

24 MARCISZOWSKI, J.M., Ordinatio studiorum in Collegio Lubransciano, Posnaniae 1756; Raporty generalnych wizytatorów z r. 1774, pub. T. WIERZBOWSKI, Warszawa 1906.
a significant role before at the Lubrański Academy, which means that there were no significant changes in this area.

The changes may be evidenced by certain signals seen in contemporaneous school publications. Given the affiliation with the Krakow Academy, there could be no revolutionary changes – namely the lectures of Descartes and Copernicus – in the philosophy curriculum, as well as its connected fields, such as astronomy; however, both the scholars, as well as other representatives of modern sciences, were mentioned during classes, and their views were debated. Their ideas and concepts were presented with a critical commentary, allowing the students to learn about the latest developments and to assess their value on their own. Ludwik Szoldrski’s school notes point to the fact that as part of their homework, students composed poems related to the heliocentric theory\textsuperscript{25}. Professor Kolendowicz’s commentary to the publication of Thomist teachings feature fragments outlining the history of philosophy, which – besides Pythagoras and Plato, including metempsychosis – include paragraphs on Descartes\textsuperscript{26}. This undoubtedly proves that attempts have been made to break down ideological barriers in education. The preserved sources do not allow us to determine whether any changes have taken place in the teaching of history. Most likely, there was no attempt to make it a separate subject.

In the context of the ongoing changes, the economic school founded by Leon Raczyński in 1750 – the farm management school – deserves particular attention\textsuperscript{27}. The curriculum included farming, animal husbandry and a range of farming skills. Another interesting thing to note is the fact that students were required to learn how to teach servants in these areas, and one needs to note that this foundation was particularly exceptional for Poland at that time. However, neither the Lubrański Academy nor the Krakow Academy were ready for its realisation, due to the lack of proper preparation of the teaching staff. Thus, after several years of difficulties with its implementation, it was given up.

Since 1773, the Commission for National Education made systematic attempts to introduce educational reforms in the spirit of the Enlightenment; however, in the context of the Lubrański Academy it should be noted that the school did not make any attempt to adapt to the changes, as there is no mention of such attempts in the university documents, nor in the records of the convocation of professors. We know that this issue also affected other colony schools of the Krakow Academy, subordinated to their parent institution, which awaited clear instructions on how to proceed. The Lubrański Academy was finally

\textsuperscript{25} ŁUKASZEWICZ, J., Historya szkół w Koronie i w Wielkiem Księstwie Litewskim od najdawniejszych czasów aż do roku 1794, Poznań 1849, vol. I, p. 217; cf. FALIŃSKA, M. and SZULC, I., “Recepcja teorii heliocentrycznej Kopernika w Wielkopolsce XVI–XVIII w. Stan nauk matematyczno-astronomicznych”, Studia i Materiały do Dziejów Wielkopolski 1977, vol. 12, no. 2.

\textsuperscript{26} KOLENDOWICZ, F.S.K., Propositiones Thomisticae ex universa philosophia, post consummatum in Academia Posnaniensi triennalem cursum brevi methodo concinnatae, ac publice ad disputandum expositae, Posnaniae 1765, f. B4v et seq.

\textsuperscript{27} Zapisy Leona i Filipa Raczyńskich na rzecz Akademii Lubrańskiego, 1750, State Archive in Poznań, sign. 53/958/0/97.
closed in 1780 by the decision of the educational authority, while students and professors were moved to the local Poznań school.28

The Lubrański Academy is undoubtedly one of the most interesting secondary schools in the First Republic of Poland, which gained quite a recognition and fame in the first years of its operations. The solid facilities – its spacious building, some financial investments, as well as the support of the Poznań Church and the Krakow Academy – made the school a popular choice for families in Greater Poland, as well as many students coming from distant places, even from Paris. This undoubtedly demonstrates the high rank of the school. The Academy, which existed for more than 250 years, had a significant impact on the city and the region. Its modern approach to education and its work to cater to the needs of not only the nobility, but also burghers, made it useful in a practical and cultural way. It provided its students with opportunities to prepare themselves for their social role that they would fulfil in the near future, as well as to fully participate in their contemporaneous cultural life, which was appreciated by society at that time. This can be seen in the attachment of some families to education in the Lubranscianum – sources show many generations of students from certain families attending this institution, as well as in numerous and various donations for its benefit.

One needs to note that the Academy also suffered from a number of issues, which affected the contemporaneous education in the Republic of Poland and in Europe, namely excessive attachment to the tradition of teaching rhetoric, which was increasingly attacked and considered anachronistic, even harmful, since the 18th century, in particular its second half. On the other hand, however, we can clearly see some attempts to overcome the problems and follow the emerging changes – with various results.

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