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FORMATION OF THE HISTORICAL BOOK COLLECTION OF THE HIGHER THEOLOGICAL SEMINARY IN TARNÓW IN THE 19TH CENTURY

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The establishment of the Tarnów Diocese in 1783 brought with it the need to establish various institutions necessary for its efficient functioning.¹ One of them was the Theological Seminary. From the

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- 1 After the First Partition of Poland, part of the Diocese of Cracow was incorporated by Austria, on 20 September 1783, the Diocese of Tarnów was organized in this area, its first bishop nominated on behalf of the Emperor Joseph II was Jan Duvall, who died on 13 December 1785 without being appointed a new bishop. On 24 December 1785, Joseph II appointed bishop Florian Amand Janowski, the previous abbot of Tyniec. The establishment of the diocese was confirmed by Pope Pius VI, on 13 March 1786, issuing the papal bull "In suprema beati Petri cathedra". The newly created Diocese of Tarnów was incorporated into the Archdiocese of Lviv. As a result of the Third Partition of Poland (1795) and the occupation of Cracow by Austria, it was decided to abolish the Tarnów Diocese, and the chapter was transferred to Kielce by the bull of Pope Pius VII, "Indefessum personarum regar dignitate fulgentium" on 13 June 1805. Another bull issued on 24 September 1805 divided the territory of the Tarnów Diocese between the Cracow and Przemysł bishoprics. With the bull issued on 20 September 1821, Pope Pius VII established the Diocese of Tyniec, which included four districts: Bochnia, Myślenice, Nowosądecki and Tarnów. Another bishop and also a prior of Tyniec, Grzegorz Tomasz Ziegler began efforts to move the capital of the episcopate from Tyniec to Tarnów. By virtue of the bull "Sedium episcopalium translationes" issued by Pope Leon XII, on 23 April 1826, the capital was moved from Tyniec to Tarnów and the diocese received the official name of

very beginning, the seminary had its own library that served future priests in their studies. When Bishop Grzegorz Ziegler created the Theological Study in Bochnia in 1822, the first textbooks on theology and philosophy were created. This is confirmed by the inventory of books preserved from that period, prepared in the years 1823–1836 in which purchases of necessary textbooks were also recorded on an ongoing basis. This was done (until 1833) by the then rector and priest Andrzej Rainer, and in the years 1833–1836 his successor, also a priest – Andrzej Ostrawski.² The inventory in question registers 50 books in 70 volumes.³ Textbooks on the Holy Bible, canon law, practical theology, ethics and liturgical books prevailed. They served above all future priests preparing for pastoral work in the diocese.⁴ The inventory has only five pages in the format *in folio*. For the record, it includes: name of the author of the book, title of the work, number of volumes, number of copies, as well as the year and place of publication.⁵

For the needs of the School For Pastoral Ministry (Studium Pastoralistów) in Bochnia, Wincenty Gałęcki (1776–1834), parish priest in Zakliczyn by Dunajec River, dean of Brest and inspector of folk schools, pledged – which was recorded in the episcopal files in 1826 – to offer his substantial collection, asking in return that every newly ordained priest when leaving the seminary would celebrate two masses for his soul. Ultimately, the books did not reach the seminary collection at that time, and the Tarnów consistory ordered to hand them over to the deanery or parish library: “[...] quolibet ex hoc Seminari ordinatur

Tarnów. The diocesan seminary from Bochnia was also moved to Tarnów, and the new building of the clergy seminary in Tarnów was opened on 1 September 1838. In the years 1880, 1886 and 1925, the diocese’s boundaries changed. In 1925 the Diocese of Tarnów was moved from the Archdiocese of Lviv to the newly created Diocese of Cracow. B. Kumor, *Diecezja tarnowska. Dzieje ustroju i organizacji 1786 – 1985*, Kraków 1985, [Introduction].

- 2 Andrzej Ostrawski, an excellent preacher and teacher; from 1833 the canon of the Tarnów chapter; from 1834 – rector of the seminary in Tarnów; candidate for the Tarnów bishopric (1839) and Przemyśl bishopric (1840). A. Nowak, “Ostrawski Andrzej (1795–1871)”, in: *Słownik Biograficzny Kapłanów Diecezji Tarnowskiej*, vol. 1, Tarnów 1999, pp. 139–140.
- 3 Ibidem.
- 4 Archive of the Higher Theological Seminary in Tarnów [Archiwum Wyższego Seminarium Duchownego w Tarnowie], *Consignatio librorum ab anno 1823 Bibliothecae Seminari episcopalis t. 1. Tynecensis, p. t. Bochniaea dscriptorum*, without call number.
- 5 Ibidem.

Presbyter unam Missam pro anima Vincentii Sacerdotis peccatoris opportuno tempore absolvere [...]”⁶

It is possible that the close perspective of moving the School For Pastoral Ministry from Bochnia to Tarnów, and perhaps due to attempts undertaken by priest Rainer to take over the collection of books from the dissolved Benedictine monastery in Tyniec and lack of space, no donation was accepted from priest Gałęcki. The efforts made to take over the Tyniec book collection were positively referred to by the governorate, which in 1826 gave permission to supply the collection of the School For Pastoral Ministry with books from the library collection of the former Tyniec monastery.⁷

When in 1838 the seminary was being moved to a new building in Tarnów, its basic collection consisted of textbooks taken from the School For Pastoral Ministry in Bochnia. It is sometimes mentioned in the source literature that there were also books brought from the Cistercian monastery in Szczyrzyc and the already mentioned Tyniec collection. This requires some clarification. Information on the alleged transfer of a significant part of the Cistercian library in Szczyrzyc to Lviv and Tarnów comes from Józef Łepkowski, bishop and Józef Jerzmanowski, patron of arts and was published in 1850 in the third volume of the journal “Biblioteka Warszawska”. They noted: „[...] with the death of the last abbot in 1794, a significant part of the collection was transported to Lviv and incorporated with other collections coming from dissolved monasteries throughout the country into the university library which was burned on 2 November 1848. Some were also taken to the diocese seminary, which is today in Tarnów. Currently, the library in Szczyrzyc includes one small cell with one window, which houses merely 1,100 works.”⁸ Nobody verified this infor-

6 Archiwum Diecezjalne Tarnów, *Acta Episcopalia, anno 1826*, vol. A/6.

7 Wincenty Gałęcki was a priest in Zakliczyn from 1801, and from 1822 a councilor of the episcopal consistory in Tarnów. A. Nowak, *Gałęcki Wincenty h. Junosza (1776–1834)*, in: *Słownik Biograficzny Kapłanów Diecezji Tarnowskiej*, vol. 2, Tarnów 2000, p. 214. ADT, *Protocollon Gestorum Consistorii Episcopalis Tynecensis, anno 1822–1827*, nr 1022, 1215.

8 J. Łepkowski, J. Jerzmanowski, *Ułamek z podróży archeologicznej po Galicji, odbytej w roku 1849*, “Biblioteka Warszawska”, 3/1850, p. 215.

mation later, and many 19th and 20th century researchers uncritically duplicated it.⁹ The oldest preserved catalogues of books referring to the collection of the Tarnów seminary, e.g. “*Consignatio librorum*” for the years 1823–1836, do not mention any book coming from the Cistercian monastery in Szczyrzyc.¹⁰ The lack of books with the provenance of the Cistercian monastery in Szczyrzyc is also confirmed by the inventory of the seminar library, no books with the provenance of that monastery were found in the Tarnów collection.

It should be mentioned that incunabula and early printed books preserved in the library of the monastery in Szczyrzyc today have the following entries that mention their provenance: “*Ex libris Fratrum Monasterij Ciriciensis SOC, Conventus Sciriciensis SOC, Ex libris Monasterij Ciriciensis, Monasterije Monmicium or Cir S. Ordinis Cisterciensis*”; such entries are nowhere to be found in the books of the Tarnów seminary.¹¹

Thus, the books brought from Bochnia together with the collection of the Benedictine monastery in Tyniec and the so-called „remains” of collection of dissolved monasteries from Galicia region, incorporated by Austria during the Partition of Poland, formed the basis of the original seminary collection in 1838. As noted, in 1826, Bishop Ziegler obtained permission to supply still quite modest library of the School For Pastoral Ministry in Bochnia with books from Tyniec. The oldest inventory of books in 1823–1836 shows only 50 books in 70 volumes, i.e. it does not include books from Tyniec. Meanwhile, historians, Władysław Kętrzyński and Stanisław Smolka, in the codex of Tyniec monastery entitled “*Kodeks dyplomatyczny klasztoru tynieckiego*”

9 Jolanta M. Marszalska, *Katalog inkunabulów Biblioteki opactwa oo. cystersów w Szczyrzycu, Tyniec 2002* (introduction); *Biblioteka opactwa cystersów w Szczyrzycu do końca XIX stulecia. Dziedzictwo wieków*, Tarnów 2011.

10 Archive of the Higher Theological Seminary in Tarnów, *Consignatio librorum ab anno 1823 Bibliothecae Seminaris Episcopalis r. l. Tynecensis, p. t. Bochniaea descriptorum*, without call number.

11 J. M. Marszalska, *Biblioteka opactwa cystersów w Szczyrzycu do końca XIX stulecia. Dziedzictwo wieków*, Tarnów 2007, pp. 141–142, where examples of provenance entries are cited on the title pages of incunabula and early printed books indicating ownership of the monastery library. Such records were not found during the inventory of the collections of the library of the seminary in Tarnów.

and published in 1875, noted: “The Tyniec collection was transported to Lviv in 1819 and incorporated into the University Library, later, in 1825 the Tarnów consistory convinced that the entire collection of books, once exclusive property of the Tyniec monastery, and now belonging to the ‘Religion Fund’, should be returned to Tarnów Seminary. As a result, the university librarian was ordered to separate the books already included in the library and put it in a separate compartment. It all took thirty years, and finally the same thing happened to the Tyniec library as did to the archives, which was only later incorporated, in 1827, from Tyniec to Lviv at the expense of the government and was put under temporary supervision by a university librarian.”¹²

The Tyniec archive, incorporated into the collection of the university library, burned down in Lviv in 1848.¹³ The large-size collection of books from Tyniec kept in the library of the Higher Theological Seminary in Tarnów indicates that the fate of the collection of books of the Benedictine monastery in Tyniec was different. Transferred between 1826 and 1848, it was included in the aforementioned seminary library. It was not the entire Tyniec collection, because part of the collection was taken to the university library in Lviv, and remained there.¹⁴ Thus, from the beginning of its creation, the Tarnów seminary had its own library. The main prefect of the seminary took care of it. In the years 1854–1871 this function was performed by a priest Józef Martusiewicz, who in 1857, together with a priest Jan Faferko, received the inventory entitled *Bücherkatalog der Tarnower Seminar Bibliothek*, written in German. This inventory recorded a total of 2,158 volumes and already included the Tyniec collection.¹⁵

In the second half of the nineteenth century, the seminary collection increased mainly thanks to the gifts and testamentary bequests from superiors, seminary professors and clergymen performing various curial functions. During this period, many priests and scholars left

12 *Kodeks dyplomatyczny klasztoru tynieckiego*, Lwów 1875, p. VIII–IX.

13 L. Finkiel, S. Starzyński, *Historia Uniwersytetu Lwowskiego*, Lwów 1894, pp. 120–123.

14 S. Dahl, *Dzieje książki*, Wrocław–Warszawa–Kraków 1965, p. 343.

15 R. Banach, *Seminarium Duchowne w Tarnowie (1838 – 1921)* (typescript) Lublin 1985, p. 147.

a bequest to the library, among others, Marcin Leśniak (1800-1889), the bibliophile and friend of Ambroży Grabowski, who was a historian and book collector himself, notary of the episcopal court and rector of the seminary, Wincenty Gałęcki from Zakliczyn (1776-1834), dean of Brest and inspector of folk schools, Jan de Matha Duszyński (1774-1837), priest in Limanowa, Jan Tylkowski (1712-1791), priest in Żegocin and dean of Lipnica and Maciej Tylkowski (1746-1825), his nephew, doctor of philosophy at the Jagiellonian University and lecturer in procedural law, also a native of Żegociny, as well as other diocesan priests.¹⁶ Thanks to testamentary bequests, the seminary collection in 1888 already consisted of about 4000 volumes.¹⁷

The library experienced the best period of its development in the nineteenth century since 1888, under the management of rector Józef Bąba.¹⁸ When he took the office of the rector of the seminary, he put a lot of effort into expanding the existing library collection mainly by specialized books necessary for the education of future priests. In 1894, the Ministry of Religious Affairs and Education agreed to allocate 100 Guldens from the Religious Fund to purchase books and bind those that were damaged. Józef Bąba meticulously noted every purchase, often stating the amount for which he bought the book, together with the date of its purchase. The entries he made himself have been preserved on the title pages of many works. Among the books purchased by the rector were: *Kazania niedzielne i świąteczne [...]* (*Sunday and Holiday Sermons [...]*) (Cracow 1523) by Dominican monk Fabian Birkowski who wrote on the title page himself: "Duo tomi comparati A.D. 1895, pro 30 flo. Dr. Jos. Bąba, rector".¹⁹ In 1889, Rector Józef Bąba purchased an-

16 J.M. Marszalska, W. Graczyk, *Zespoły proveniencyjne zasobu inkunabułów i starych druków Biblioteki Wyższego Seminarium Duchownego w Tarnowie. Właściciele – Użytkownicy – Bibliofile*, Warszawa 2017, pp. 223-225; 213-222, 226-230.

17 A. Nowak, *Biblioteka Seminarium Duchownego w Tarnowie. Zarys historyczny* (typescript), Tarnów 1967, p. 60.

18 Schematyzm Diecezji Tarnowskiej, Tarnów 1992, p. 96; B. Kumor, "Bąba Józef (1849-1936)", in: *Encyklopedia Katolicka*, vol. 2, Lublin 1976, kol. 154-155.

19 BLibrary of the Higher Theological Seminary in Tarnów / Higher Theological Seminary [Biblioteka Wyższego Seminarium Duchownego w Tarnowie / Seminarium Duchowne], call number 5239. Fabian Adam Birkowski (1566-1636), Dominican monk, writer of

other two works for the library collection, each for 6 florins: *Acta ecclesiae Mediolanensis [...]* (Milan 1599) by Frederick Boromaeus, on which he also noted details of the purchase: “Comparavit pro Bibliotheca Seminarii Clericalis Tarnoviensis 6 flo. dr Josephus Bąba 1889”, and *Ius canonicum sive commentaria [...]* (Augsburg 1676) by Prosper Fagnanius, where we can find nearly the same note as in the previous book: “Comparavit pro Bibliotheca Seminarii Tarnoviensis, 6 flo. Anno 1889, dr Josephus Bąba - rector”.²⁰

In 1891 another work was purchased for the library's collection - *Concilium Tridentinum [...]* by Jan Gallebart, published in Venice in 1780.²¹ There is a note on the title page: “Priest doctor Józef Bąba, rector of the Seminary, canonicus cath. Tarnoviensis, 1891, 1 flo. 34”, and *De beneficis Ecclesiasticis [...]* (Venice 1618) by Nicholas Hispanus.²² An important „acquisition” to the library at that time were the so-called „Panormitana” in the field of broadly understood law. In 1903, the rector purchased seven volumes of this excellent work for 45 crowns, bringing them from Rome. This fact was also meticulously noted on the title page of the work: *Panormitanus, Commentaria primae Patris in primum decretalium [...]*, vol. 1-7 (Venice 1582), with the note: “Brought from Rome in 1903 for 45 crowns x dr J. Bąba, rector”.²³

On the initiative of Józef Bąba, in 1889 the first reading room was established, intended for priests, professors and future priests, and the cataloging of the entire collection of the Tarnów seminary was undertaken. This was also insisted by the Austrian state authori-

hagiographies and theologian, in 1612 he took the position of the preacher of the prince Władysław, son of King Sigismund III Vasa. He had an extraordinary oratory talent, he preached at the funerals of nobleman and chancellor Jan Zamoyski, Jesuit Piotr Skarga, King Sigismund III Vasa and his wife Constantia of Austria, military commander Jan Karol Chodkiewicz and others. E. Ozorowski, “Birkowski Fabian Adam (1556-1636)”, in: *Słownik Polskich Teologów Katolickich*, vol. 1, Warszawa 1981, pp. 163-165.

20 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary [Biblioteka Wyższego Seminarium Duchownego w Tarnowie / Seminarium Duchowne], call number 637.

Ibidem, call number 6186.

21 Ibidem, call number 4381.

22 Ibidem, call number 6181.

23 Ibidem, call numbers 71-77.

ties, which demanded to present a detailed list of books that constituted the seminary's tangible assets. To meet the expectations of the authorities, in 1889, Józef Bąba started to carry out this task. The seminary collection was divided into 21 thematic sections: [1] Ascetic, [2] Dogmatics, [3] Philosophy, [4] Hagiography, [5] History, [6] Atlases, Maps, [7] Religious Education and Pedagogy, [8] Preaching, [9] Lexicons, or Encyclopedias, [10] Linguistics, [11] Liturgy, [12] Mixta, [13] Ethics, [14] Mysticism, [15] Patristics, [16] Patrology, [17] Pastoral Theology, [18] Law, [19] Periodic, [20] Rhetoric, [21] Biblical Study.²⁴

The catalogue listed 4601 volumes standing on the library shelves. In order to provide better conditions for the storage of books, it was decided to move them from the room on the second floor (above the seminary chapel) to a larger one, room number 51, also located on the second floor. It was a more spacious room that could accommodate a large number of books. At the same time, a decision was made to transfer in 1893 to a new library room 437 works from chapter collections, including 16 incunabula and many valuable early printed books. In 1904, the library collection had a total of 5,774 volumes.²⁵

In the nineteenth century, the core of the Tarnów seminary library consisted of books from the former Tyniec monastery, books of dissolved monasteries from Galicia, testament bequests of professors of the Tarnów seminary and books from the collegiate chapter (later cathedral chapter) in Tarnów.

At the end of the first half of the 19th century, the Tyniec collection was taken to the seminary in Tarnów and was included in its library. Five inventories of books that were carried out in the monastery library in Tyniec at the turn of the 18th and 19th centuries allow to determine its size. Particularly noteworthy are: *Catalogus librorum in bib-*

24 The aforementioned division of the books into 21 thematic sections was specified on the volumes of the seminary collection that have survived to this day (on their title pages), and was written by hand in pencil.

25 A. Nowak, *Biblioteka Seminarium Duchownego w Tarnowie. Zarys historyczny*, Tarnów 1967, Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary (typescript), call number 022, pp. 60-64.

liothecae Archicoenobii Tynecensis reperilium, made in 1789 under the prior of Antoni Chmurzyński (1784–1812), and *Hauptverzeichniss saemtlicher in der Tynischer ex Benedictiner Kloster Bibliosterk [...] de dato Bochnia 7 septembra 1818* made after the monastery had been already dissolved.²⁶ Both record a total of about 4,400 books. These books were in the library until the monastery was dissolved. It was one of the larger and more valuable monastery collections of books at that time. It is worth mentioning that large collections also belonged to other monasteries that were taken over by a linguist and librarian Samuel Bogumił Linde after 1819. For comparison, from the Benedictine monastery on Łysa Góra Linde took about 4,400 volumes, from the Benedictine monastery in Sieciechów – 3,055, from the Brotherhood of the Holy Sepulchre in Miechów – 4,677 volumes, Cistercians in Koprzywnica – about 2,600 and Sulejów over 2,300 old books.²⁷

Currently, there are about 2,100 books coming from the Tyniec seminary library in Tarnów, thus in the nineteenth century about 50% of the entire library collection of the Tyniec monastery was incorporated to the seminary library. An inventory of books, made in 1857 (for the needs of the library of the seminary), entitled “*Bücherkatalog der Tarnower Seminar Bibliothek*”, notes 2,158 works.²⁸

The Tyniec collection, incorporated into the seminary library in Tarnów two centuries ago, requires at least a brief report. When it comes to the thematic areas, the collection reflected the spirit of each of the centuries in which it was collected. The proximity of the Tyniec monastery to the Cracow Academy had some influence on the development of the Tyniec library and the profile of the collection. This is evidenced by the presence of philosophical or theological treatises by the professors of the Cracow University; also, the monastery stayed in

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- 26 P. Szaniecki, *Katalog opatów tynieckich*, Kraków 1978, p. 229.
J.M. Marszalska, “Biblioteka Opactwa Benedyktynów w Tyńcu w świetle zachowanych Inwentarzy”, *Roczniki Biblioteczne*, 1-2/1977, pp. 29–42.
- 27 P. P. Gach, *Mienie polskich zakonów i jego losy w XIX wieku*, Rome 1979, p. 15, tab. 2; M. Łodyński, *Materiały do dziejów państwowej polityki bibliotecznej w Księstwie Warszawskim i Królestwie Polskim (1807-1831)*, Wrocław 1958, pp. 44, 58, 61, 71, 74, 75.
- 28 A. Nowak, *Biblioteka Seminarium Duchownego...*, p. 46.

contact with similar centres in other countries. It was also important to educate abbots and priors in Tyniec, which upgraded the intellectual level of the monastery.

The Tyniec monastery had a rich collection of theological works and various editions of the Bible. Many of them enriched the library in the 16th century, and generally these were the books that were corresponding with the Post-Tridentine Theology and defended the faith against the threat of spreading Protestantism. The opening of the monastery to the intellectual culture is also visible through the accumulated collection of books on natural and legal sciences. We may, therefore, be tempted to say that, by choosing books for future priests, it was intended to make the achievements of European and Polish humanism the core of the religious formation and reform of the monastery, and perhaps the Polish Church in the second half of the 16th century.²⁹ It was also common to travel abroad, to religious chapters, and thus books and scientific novelties were being brought back to native country.

Judging from the notes left on the books, it can be concluded that Tyniec librarians took care of placing the book on the shelf within a particular field. We can also judge what great care was taken of the books by their binding. The oldest printed books (incunabula) mostly preserved the original binding from the first half of the 16th century.³⁰ It is worth noting that the late Renaissance binding is characteristic of the Tyniec library. It was made of beech boards, coated with white pigskin, with a visible imprint of a small cutting wheel and plaquette. In the middle of the front face of the binding on many books is visible Tyniec ex libris in the form of an oval plaquette. It features the oldest known image of the Tyniec monastery, and above it the image of the Mother of God with the Child in her arms. There are two versions of Tyniec ex libris: *minor* and *maior*. The oldest work with the ex libris

29 S. Estreicher, "Katalog ksiąg tynieckich sporządzony przez Mikołaja Mieleckiego", *Rocznik Krakowski*, 37/1965, pp. 16-17.

30 J.M. Marszałska, *Katalog Inkunabułów Biblioteki Opactwa oo. Cystersów w Szczyrzycu*, Tyniec 2002, pp. 15-16.

mentioned comes from the times of abbot Mielecki from 1594. Many works have the date „1634” embossed, which indicates that the books were bound under Karol Ferdynand Waza (abbot, 1635–1641), a royal brother known for his love of the aesthetics of old books.³¹

The Tyniec collection was shaped by prior’s or abbot’s acquisitions and generous donations.³² Major donors of books include Benedictine monk, the seventeenth-century historian of Tyniec – Stanisław Szczygielski.³³ Generous donors of books in the 17th century were: two Benedictine monks from Tyniec, Jacek and Karol Jaźwiecki (they gathered a considerable collection in the field of biblical literature, canon law and theology); Maciej Suchorabski (gathered a significant collection of books on theology, including, among others, many works of Tomasz Młodzianowski, a Jesuit, lecturer in theology at the Jesuit College in Poznań); Jan Grygerowicz, prior’s assistant in Tyniec – who bequeathed many works of theology and philosophy to the library; Piotr Mazorkowicz – doctor of philosophy, donor of, above all, editions of Aristotle’s works; Bonifacy Rostocki, prior of the Tyniec monastery, donor of many works in the field of biblical literature, canon law; Bogumił Mycielski, prior’s assistant in Tyniec, donator of works on ascetic subjects; Wieńczysław Ziółkowski – bequeathed books on philosophy and preaching, or Faust Śmietanka, who gave books in the field of moral theology. The most generous book donor to the monastery library was one of the the last abbots of Tyniec, Florian Amand Janowski (1762–1788), who offered books on dogmatic theology, canon law, preaching, hagiography and liberal arts.³⁴ His books within the former Tyniec library constitute a clearly separate collection.

31 P. Szczaniecki, *Katalog opatów tynieckich*, Kraków 1978, p. 241.

32 The way of enlarging the book collection by purchase or bequests will be presented based on the preserved entries on the title page of individual works in subsequent chapters. These entries will be cited *in extenso*.

33 W. Graczyk, *Stanisław Lubiński, pasterz, polityk i pisarz (1573–1640)*, Kraków 2005, pp. 18, 40, 42, 353, 360, 387.

34 L. Grzebień, “Młodzianowski Andrzej (1626–1686)”, in: *Słownik Polskich Teologów Katolickich*, vol. 3, Warszawa 1982, pp. 143–146.
J. M. Marszałska, W. Graczyk, *Zespoły proveniencyjne zasobu inkunabułów i starych druków biblioteki Wyższego Seminarium Duchownego w Tarnowie...*, pp. 37–98.

The historical book collection of the library of the Tyniec monastery was being shaped in changing cultural and political circumstances, marked by the tragic turn of events in the history of the Polish-Lithuanian Commonwealth. It contains an almost complete collection of sixteenth-century editions of the works of the Fathers of the Church, valuable editions of the Bible, originating from both Polish and foreign printing houses, or works of Polish theologians, e.g. Stanisław Hozjusz, Stanisław Sokołowski, Ferdynand Ohm-Januszowski or Jan Franciszek Hacki. The department of polemic theology is represented, among others, by works of Robert Bellarmin as well as Polish polemicists, e.g. the mentioned Cardinal Stanisław Hozjusz or Marcin Śmiglecki. Philosophy, civil and canon law, history, church history, hagiography, linguistics, grammar and rhetoric are also represented in the library by the most important works at that time, authors of both ancient and modern, Polish and foreign origin. A large part of the seminary collection consists of books on Polish and European preaching tradition, as well as of numerous treatises on Latin pronunciation used in churches and homiletic theory. There is also a significant amount of the so-called Sunday and holiday sermons for various periods of the liturgical year, as well as funeral, panegyric and occasional ones. The authors of sermons represent almost the entire religious community, coming from various places in Poland.³⁵

In the preserved collection of books from the Tyniec seminary, from the notes made by owners of the books on title pages of both incunabula and early printed books, we have valuable information about these owners, their function, and their education. The preserved entries, although hardly legible in many places, sometimes partly blurred, are still an invaluable historical source to learn about the history of the library of the oldest Benedictine monastery in Poland. In the light of the preserved archival material, and above all thanks to the books themselves, one can obtain a number of valuable information important for the culture of Polish literature, with particular emphasis on

35 J. M. Marszałska, W. Graczyk, *Zespoły proweniencyjne zasobu inkunabułów i starych druków biblioteki Wyższego Seminarium Duchownego w Tarnowie...*, pp. 37 – 99.

theological and historical Benedictine literature, its reception in the religious environment, educational and spiritual value, as well as the function a book performed in ancient times within the church milieu. From the dates of these entries (often including the amount that was paid when the book was purchased) and the circumstances in which it was purchased, one can learn about the book's circulation in the Benedictine (Tyniec) environment of past centuries. The provenance of the preserved collection of books presents the enormous cultural and prosopographic richness of its time, as well as literary wealth of the monastery.

The pages of the preserved old books from the seminary collection contain entries of several abbots, priors, their assistants, novice, religious historians and theologians. In addition to them, there are entries made by ordinary monks about whom one will not learn from dictionaries or studies dedicated to Tyniec monastery. These records left centuries ago in the monastery books force us to make reflections concerning history, and to constantly ask questions about the role and importance of the book in the everyday life of a monk (Benedictine). The legacy of donors, testament bequests and gifts constituted the basic form of expanding the library's collection, both at the beginning of the monastery's existence and over the centuries of its operation.³⁶ They were also proof that the rule prohibiting monks from owning anything (including books) was not always observed in practice.

The title (pre-title) pages of many works have characteristic ownership entries indicating the owner of the books, which was the monastery in Tyniec. The most frequently visible entries are: "Pro Bibliotheca Tyneciana"; "Inscriptus Cathalogo Bibliothecae Monasterii Tynecensis"; "Est Monasterii Tynecensis; Inscriptus Cathalogo librorum Tynecensis, Bibliothecae Archicaenobii Tynecensis OSB"; "Ex cathalogo librorum Monasterij Regij Conventus Tynecensis S. Ordinis S. Benedicti"; "Pro Bibliotheca Abbatia Tynecensis Ord. PP. Benedicti",

36 J. M. Marszalska, *Biblioteka opactwa cystersów w Szczyrzycu do końca XIX stulecia. Dziedzictwo wieków*, Tarnów 2011, pp. 147–148; B. Bieńkowska, *Staropolski świat książek*, Wrocław 1976, p. 205; K. Nierzwicki, *Biblioteki kartuzji kaszubskiej i Gidlach*, Pelplin 2001, pp. 43–44.

often with the note: “Ordo Sancti Benedicti” with the call number of the book in the library. All preserved records confirm that a significant part of the works came from the collections of abbots and priors (after their death) and were included in the general library. As already noted, monks from Tyniec who were novices, preachers or confessors also owned books. Books owned by them (or purchased for their use) were at hand, easily accessible. Monks that were teaching at the Tyniec monastery, owned their private collections and were responsible for the level of education, e.g. in biblical literature, liturgy, dogmatic theology or the works of the Fathers of the Church. Many seminary books coming from the seminary have additional entries on the title pages: “Ad usum scholarum” or “ad usum studiosae iuventutis”.³⁷ Books were also owned by monks studying at the Cracow University, often singing them, frequently including the amount paid for the book necessary to continue their studies.

Various forms of entries placed traditionally and customarily on title (pre-title) pages are noted on a significant number of the books in the seminary collection. And so, on the multi-volume work of Ulisse Aldrovandi in the field of ornithology, *Quadrupedum omnium bisulcorum historiae [...]* (Bononia 1621), it was noted: “Inscriptus cathalogo librorum Monasterii Tynecensis AD 1634”.³⁸ There are also other notes that include dates: St. Bede the Venerable, *Opera [...]* (Cologne 1612): “Inscriptus cathalogo librorum Regii Caenobi Tynecensis Ord. S. Benedicti A. D. 1645”; Frederick de Marselaer, *Equitis legatus [...]* (Antwerp 1626): “Inscriptus cathalogo librorum Regii Caenobi Tynecensis Ord. SS. Patri Benedicti A.D. 1653”.³⁹ A similar entry can be found in the work of Gilbertus Nozerenus, *Secundus observationum [...]* (Basel 1545), below it was added: “Prohibitus”.⁴⁰ In turn, on the work of Andrés Pinto Ramírez, *Cantica canticorum* (Lugduni 1642), there is a record (along with the call number): “Inscriptus cathalogo librorum Regii

37 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 2134 adligatum 3.

38 Ibidem, call numbers 6206–6209, 639–641.

39 Ibidem, call numbers 6147, 3294.

40 Ibidem, call number 1245.

Caenobi Tynecensis Ord. SS. Benedicti A.D. 1649”, below: “Monasterii Tynecensi armaria primo media partis Bibliothecae Monasterii Tynecensis”.⁴¹

An interesting entry, although quite blurred, we can find in the polemical work of Martinus Smiglecius *Verbum caro factum [...]* (Cracow 1613). The title page says: “Ex libris Christian [illegible] ministrali Racoviensi”, followed by: “Pro Monasterii Tynecensi dono dedi coenobio Ordo S. Benedicti”, and below, other handwriting: “Martinus Śmiglecki de erroribus arianorum arm. secundi”.⁴²

Many of the books from the seminary do not have dated entries, only information about their belonging to the library. This is the case, for example, with the work of Vincentius Bruno, *Meditationes de praeceptis mysteriis [...]* (Cologne 1598), where we find a note: “Ex libris Archiceonobi Tynecensis Regalis foundationis Cracoviam”, or Giovanni Crisostomo Trombelli, *Mariae sanctissimae vitae [...]* (Bononia 1761), similarly there is a note on the work of the preacher Jakub Gawath, *Posel boskiej łaskowości*, published in Lviv in 1648, which says: “Ex libris Bibiliothecae Archicenobi Tynecensis”, with call number 7.⁴³ Common entry on the title page: “Pro Bibliotheca Tynecensi” we can also find among others on the work of the Jesuit Jacob Gretser *Lutherus Academicus [...]* (Ingolstadt 1610).⁴⁴ The book belonged to the second library. An identical, dated entry (with no call number) is also found in the work of St. Thomas Aquinas, *Philosophiae Thomistica [...]* (Augustae Vindelicorum 1724), with a visible date: 1772.⁴⁵ It is worth noting that Franciscan monk and preacher Antoni Węgrzynowicz left in his book *Kazań niedzielnych księga pierwsza [...]* (Kraków 1708) a handwritten note offering his work to the Tynec library with a request to celebrate one Mass in his memory after his death: “Pro Bibliotheca Abbatia Tynecensis Ord. Benedictorum offert. Author”, and slightly

41 Ibidem, call number 694.

42 Ibidem, call number 27250.

43 Ibidem, call numbers 1687, 4100.

44 Ibidem, call number 395.

45 Ibidem, call number 5583.

below written with the same hand: “pro una missa celebranda pro defuncti Benefac”.⁴⁶ The books from the Tyniec library that were included in the seminary library received separate call numbers, and were ordered on shelves according to bibliographic formats. Most of them are in folio format.

It should be added that the collection of early printed books of the seminary library in Tarnów also contains several prints containing a provenance note, confirming that books came to the library from the bishopric in Tuchów which belonged to the Tyniec monastery. And thus inside the book of the protonotary apostolic, canon and official of Biecz and the provost in Brzostek, Stanisław Golański, entitled *Boleslaus II rex Poloniarum of Sr. Stanislai episcopi et martyris Cracoviensis* [...], and published in Cracow in 1735, we can find a note: “Pro Bibliothecae Praepositurae Tuchoviensi, monastery Tynecensis”.⁴⁷ Similarly, in the first volume of the polemic work of Bernard Paxillus, *Monachomachia pro defensione fidei SS. Trinitatis* [...], published in 1616 by Oficyna Łazarzowa in Cracow, it was noted: “Praepositurae Tuchoviensis”. This book was dedicated to prince Janusz Ostrogski, „count of Tarnów, castellan of Cracow, Włodzimierz, Kaniów, Czerkasy, etc. etc.”⁴⁸

Slightly different entries, but also certifying the fact of belonging books to the collection of bishopric of Tuchów, we can find in the book of Thomas Aquinas *Summa totius theologiae* [...], published in Cologne in 1604: “Ex Cathalogo Librorum Praepositurae Tuchoviensis F.F. Ordinis P.N. Benedicti Congregationis Tynecensis sumptum ex Bibliothecae Tynecensis”, as well as in the second volume of the work of Jesuit Gregorio de Valencia, *Opera omnia* [...], published in Lyon in 1603.⁴⁹ There is a note on the title page of the book: “Praepositurae Tuchoviensis”, and slightly below, with the same handwriting, it is also noted that the book became part of the Tuchów monastery: “Inscriptus Cathalogo

46 Ibidem, call number 5371.

47 Ibidem, call number 21300.

48 Ibidem, call number 6473.

49 Ibidem, call number 6121.

Monasterij Tuchoviensis”.⁵⁰ Yet another example is the book on preaching purchased by Amand Zawadzki, vicar and preacher from Tuchów, 10 May 1710 in Tuchów, which was meticulously noted: “Patris Amandi Zawadzki OS Benedicti Proffessi Tynecensis Vicarij Concionatoris Tuchoviensis liber emptus Tuchoviae Anno Days 1710, decima maii”, and below: “Patris Amandi Zawadzki Benedicti Tynecensis mpp.”

This note we can find in the work of Andrea Mendo *Quadragesim, seu conciones* [...] (Lugduni 1676).⁵¹ It does not directly indicate the fact of purchasing the book for the collection of the bishopric or its transfer to the monastery library, however, it highlights the fact of purchasing the book in Tuchów. The provenance records cited above (made with one hand) would indicate that the books belonging to the Tuchów bishopric did not constitute a separate collection, but were part of the collection of the Benedictine monastery in Tyniec. Currently, together with the surviving group of books of the Tyniec monastery, they form a separate part in the collection of the Tarnów seminary library with separate call numbers assigned to it. The book collection of the Tyniec monastery together with the books of the Tuchów provinces is a large and valuable collection important for learning the history of the collection and culture of books in the past centuries in one of the oldest Benedictine monasteries in Poland. Among the books from the Tarnów library, this collection stands out for its distinctive binding both of incunabula and prints from the 16th and 17th centuries.

Thus, the Tyniec library collection included in the collection of the emerging seminary library in the first half of the 19th century constituted its core but there were other important additions. The second important part that was incorporated into the library of the Tarnów seminary in the 19th century were the surviving books of the dissolved monasteries from the Tarnów Diocese within its borders until the mid-19th century.⁵² In his report showing the state of the

50 Ibidem, missing call number.

51 Ibidem, call number 3208.

52 B. Kumor, *Diecezja tarnowska. Dzieje ustroju i organizacji 1786–1985*, pp. 602–610; M. Marszalska, W. Graczyk, *Zespoły proveniencyjne zasobu inkunabułów i starych druków biblioteki Wyższego Seminarium Duchownego w Tarnowie...*, pp. 103 – 137.

Tarnów Diocese that bishop Florian Amand Janowski sent to Rome in 1796, he added information about the monasteries dissolved at that time. Of the 28 intended for dissolution, initially 16 monasteries were liquidated.⁵³ At that time, individual books from liquidated monastery libraries were finding their way to the Tarnów seminary: from Augustinians in Radomyśl nad Sanem - the St. James Church (dissolved in 1782),⁵⁴ Observant Franciscans in Bochnia - the Discovery of the True Cross Church (dissolved in 1788);⁵⁵ in Tarnów - the Our Lady of the Snows Church (dissolved in 1777);⁵⁶ Observant Franciscans in Tarnów - the Exaltation of the Holy Cross Church (dissolved in 1783);⁵⁷ Dominicans in Bochnia - the Assumption of the Blessed Virgin Mary Church (dissolved in 1777);⁵⁸ in Żmigród - the Assumption of the Blessed Virgin Mary Church (dissolved before 1799);⁵⁹ Friars Minor Conventual in Nowy Sącz - the Nativity of the Blessed Virgin Mary Church (dissolved in 1786);⁶⁰ Canons Regular of the Lateran in Sucha Beskidzka - the Visitation of the Blessed Virgin Mary Church (dissolved in 1782);⁶¹ Discalced Carmelites in Nowy Wiśnicz - the Holy Savior Church (dissolved in 1783);⁶² Calced Carmelites in Jasło - the Visitation of the Blessed Virgin Mary Church (dissolved in 1786);⁶³ Poor Clares in Stary Sącz - the Holy Trinity Church (dissolved in 1782);⁶⁴ Premonstratensians in Nowy Sącz - the Holy Spirit and the Blessed Vir-

53 Ibidem, p. 607.

54 L. Bieńkowski, E. Janicka - Olczakowa, L. Müllerowa, *Tabele źródłowe nr 1-69*, figure 1, map VIII, in: *Zakony męskie w Polsce w 1772. Materiały do atlasu historycznego chrześcijaństwa w Polsce*, vol. 1, Lublin 1972.

55 Ibidem, illustration 6, map X.

56 Ibidem.

57 B. Kumor, *Diecezja tarnowska. Dzieje ustroju i organizacji 1786-1985*, p. 607.

58 L. Bieńkowski, E. Janicka - Olczakowa, L. Müllerowa, *Tabele źródłowe nr 1-69*, figure 18, map XIV.

59 Ibidem.

60 Ibidem, illustration 25, map XVIII.

61 Ibidem, illustration 35b, map XX.

62 Ibidem, illustration 42, map XIV.

63 Ibidem, illustration 46, map XXIV.

64 B. Kumor, *Diecezja tarnowska. Dzieje ustroju i organizacji 1786-1985*, p. 607.

gin Mary Church (dissolved in 1784);⁶⁵ trinitarians in Mielec – the Holy Trinity Church (dissolved in 1782).⁶⁶ The remaining, often incomplete book collections of these monasteries were included in the library of the seminary in Tarnów, while some were irretrievably destroyed or dispersed.

After 1812, the following monasteries were liquidated: the Benedictine monastery mentioned earlier in Tyniec – the St. Peter and St. Paul Church (dissolved in 1816–1817 together with the bishopric office in Tuchów);⁶⁷ Friars Minor Conventual in Stary Sącz – the St. Stanislaus Church (dissolved in 1815);⁶⁸ Canons Regular of the Penitence of the Blessed Martyrs – the St. Margaret of Antioch Church (dissolved in 1816);⁶⁹ the Order of Saint Augustine in Pilzno – the St. Catherine of Alexandria Church (dissolved in 1840).⁷⁰ The Augustinian monastery in Pilzno was the last monastery dissolved according to the reforms of Joseph II, Holy Roman Emperor, which at that time included Polish lands within the borders of the Austrian Partition. Also from these monasteries, the remains of the surviving collections were transported to the seminary library, protecting them from irretrievable destruction and dispersion.

In all of the abovementioned monasteries, an inventory of the property left was undertaken. Archives and library books were also included in it. Book collections from dissolved monasteries in the diocese, also became the object of interest for many collectors and researchers. Unnecessary (as for the content) and damaged books were removed from the collection, marked as waste paper. The vast majority of them went to the existing – or newly created – seminaries, major parish libraries or university libraries, often forming their main collections. The book collection of the Tarnów seminary was enriched at that time

65 L. Bieńkowski, E. Janicka – Olczakowa, L. Müllerowa, *Tabele źródłowe nr 1–69*, figure 59, map XXXII.

66 Ibidem, illustration 66, map XXXIV.

67 Ibidem, illustration 3, map IX.

68 Ibidem, illustration 25, map XVII.

69 Ibidem, illustration 38, map XXI.

70 Ibidem, illustration 1, map VIII.

with acquired parts of libraries (often already small) from the dissolved monasteries in the Tarnów Diocese. Preaching literature (Reformed Franciscans, Discalced Carmelites, Piarists), theological and philosophical theology, taking into account the spirituality of individual religious rules as well as theological works of religious authors dominated.

Provenance entries preserved on the title pages of many works allow to trace the book quite well over the past centuries, its religious owners and users before these books found their shelter within the walls of the Diocesan Seminary in Tarnów.⁷¹ An example (one of many) is the book *Kazania na niedziele i święta całego roku* by Piotr Skarga (Kraków 1619), which belonged to the library of the monastery of the Friars Minor of the Observance in Wieliczka. The title page has an undated ownership entry: “Pro FF. Reformatorum Conventus Vielicensis ad Sanctam Franciscum”. The book containing the sermons of Piotr Skarga was in the possession of priest Franciszek Ksawery Ciesielski, parish priest in Sucha Beskidzka, dean in Maków (from 1885), bibliophile and poet, who bequeathed it to the library of the Tarnów seminary, noting: “Gift of the Most Reverend Father Franciszek Ksawery Ciesielski, dean of Maków, priest in Sucha Beskidzka, 9 September 1871”.⁷² A quite substantial collection of books was taken over by the Tarnów seminary from the dissolved monastery of Mendicant Order in Trzciana-Libichowa (Tarnów Diocese). In the past, most of these books belonged to the canon, Ambroży Antoni Żabiński, vicar and preacher in Bochnia, who later became a priest in Krzyżanowice. On the title pages of the books he purchased, he used to write short information about purchasing the books for the monastery collection. Inside the book by Thomas à Kempis, *Annus Sanctus* [...] published in Cologne in 1628, he noted: “Ambrosii Żabiński canonici Regula-

71 M. Marszałska, W. Graczyk, *Zespoły proveniencyjne zasobu inkunabułów i starych druków biblioteki Wyższego Seminarium Duchownego w Tarnowie...*, pp. 103 - 137.

72 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 31019.

ris martyrum de Poenitentia epmtus flo.5, Cracoviae 8 julij 1809”.⁷³ A fairly large collection of books found its way to the seminary library from former religious communities and colleges of the Jesuits in the Małopolskie and Wielkopolskie regions in Poland. The vast majority of the so-called „Post-Jesuit” books came from the Tyniec monastery. This was largely a consequence of the fact that after the Tyniec monastery was dissolved (in 1816/1817), the then prior of Tyniec, Gregor Thomas Ziegler wished to save the monastery and outhouses of the Tyniec monastery from total destruction, and thus offered them to the Jesuits.⁷⁴

Hence, many books have double provenance records indicating Benedictines from the Tyniec monastery as original owners of the books and Jesuits, who took over the Benedictine property (book collection). This is indicated by, among others similar notes we can find on the title pages of many books: “Ex libris Monasterij Tynecensis”, and slightly below: “Inscriptus Cathalogo librorum Collegii Cracoviensis Societatis Jesu or Inscriptus Cathalogo SS. Petri et Pauli Cracov. Societatis Jesu.” The fragments of the book collections taken over from the dissolved monasteries of various rules form a separate collection when it comes to their provenance and content. They are also distinguished by the binding characteristic of monastery libraries, often it is a parchment card from the old manuscript liturgical code.

In the 19th century (1893), books from the Tarnów collegiate chapter were transferred to the library of the Tarnów seminary, thus creating a separate collection coming clearly from the diocese. It was the third, important and valuable part of books supplying the collection of the constantly developing library. Books transferred from the collegiate church to the seminary library were not included in a separate inventory, they did not have separate call numbers, nevertheless they were distinguished by ownership entries visible on the title pages, or by undated laconic comments on the inner cover like: „Collegiate

73 Ibidem, call number 2797.

74 M. Marszalska, W. Graczyk, *Zespoły proveniencyjne zasobu inkunabułów i starych druków biblioteki Wyższego Seminarium Duchownego w Tarnowie...*, p. 128.

Tarnów,” or „From the collegiate church in Tarnów” written down after they had been taken to the seminary library.

It is worth mentioning that since the parish church in Tarnów was upgraded to the collegiate church of The Nativity of the Blessed Virgin Mary (1400) necessary books began to be collected and stored in the collegiate treasury together with liturgical vestments and ornaments in specially designed wardrobes. These were liturgical books necessary in the pastoral work: the Bible together with its commentary, philosophical and theological treatises, as well as books helpful in preaching; mostly manuscripts, nearly until the end of the 15th century. Similarly to the case of other chapters - these in Nowy Sącz and in Wojnicz - the first information about the then small book collection of the Tarnów chapter date back to the late 16th century and can be found in the documents of the visitation by Cardinal Jerzy Radziwiłł.

The books coming from the former chapters, preserved to this day (in seminar collections) are: Roman missals, canons, pontifical, theological books, works of Church Fathers, preaching and legal treaties. They were necessary in the celebration of the Holy Mass and in pastoral work. In many books, ownership entries of Tarnów canons have been preserved, often with an indication of the amount for which they purchased the book, or the circumstances in which it took place. This is evidenced by the examples cited. A valuable book from the collegiate collections is the work of Matthias Martinez van Waucquier *Opera s. Matris Teresae* [...], published in Cologne in 1636. Its owner in the 17th century was Marcin Liskowicz, canon of the Assumption of the Virgin Mary church in Tarnów in 1653-1662. On the title page of the collected works of St. Teresa of Ávila he noted himself: “Martinus Lyskowicz, canonicus ecclesiae Collegiatae Tarnoviensis”.⁷⁵ Canon Liskowicz was also in the possession of a fifteenth-century book, extremely popular among members of the Church - *Legenda aurea* - published in Basel in 1486.⁷⁶

75 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 3163.

76 Ibidem, call number 56; J.M. Marszalska, *Katalog inkunabułów biblioteki Wyższego Seminarium Duchownego w Tarnowie*, p. 62, ref. 82.

He received it in unknown circumstances from the parish priest Jan Bielecki, which was noted on the title page of the work: “Sum Joannis Bieleczki plebani Skrzissouviensis”, and slightly below: “Martinus Lyskowicz Canonicus Tarnovien. Eccl. Tarnoviensi offert”.⁷⁷ This was also the case with the book *Pymander mercurii trismegisti cum commento fratris Hannibalis Rosseli* [...], published in Cracow in 1586. Thanks to the preserved ownership records, one can trace its path „wandering between many owners”. Initially, this work belonged to writer Jan Dymitr Solikowski who became the Archbishop of Lviv in 1583.⁷⁸ 25 January 1594, it was donated by the archbishop to his chaplain, Jan Skorkowicz, which we learn from the entry: “Illustrissimus ad Reverendissimus in Christo [...] Ioannis Demetrius Solikowskij a Solikij Dei Gratia archiepiscopus Leopoliensis Ioanni Skorkovicio coprovincensis sacerdotis et capellano suo [...] librum hunc detto Anno 1594 menso 25 januarij.”⁷⁹ Later Jan Skorkowicz gave it to Jakub Śliwski (d. 1638), who became a parish priest in Laszki near Jarosław in 1603. In 1619, Jakub Śliwski became a cantor in the collegiate chapter in Tarnów, and in 1626 - he became an archdeacon in the cathedral chapter in Przemyśl.⁸⁰ The fact that he came into possession of the abovementioned work is evidenced by the following provenance record: “Reverendus [...] Ioannis Skorkovicus plebanus [...] mihi Iacobo Śliwski [...] in perpetui signus amoris dedit [...] mpp. Oretur pro eo.”⁸¹ Probably, after Jakub Śliwski died, the book found its way to the chapter library and then to the seminary library. Another valuable book that became part of the collegiate collection is *Verae christianae catholicaeque doctrinae solida propugnatio una cum illustri confutatione Prolegomenorum*

77 Ibidem.

78 W. Rosowski, “Solikowski Jan Dymitr (1539-1603)”, in: *Encyklopedia Katolicka*, vol. 18, Lublin 2013, cols. 580-581.

79 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 5668.

80 T. Śliwa, “Śliwski Jakub (zm. 1638)”, in: *Encyklopedia Katolicka*, vol. 19, Lublin 2013, cols. 254-255.

81 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 5668.

[...] written by Stanisław Hozjusz, published in Antwerp in 1558.⁸² The book was purchased in 1559 by the castellan of Sandomierz, Stanisław Tarnowski (died 1618), which confirms the provenance entry: “Stanislaus Tharnowski anno domini 1559 pro nundinis Sancti Petri Premislensis emptus gross. 46”. This book also changed owners over the centuries. They were noted on the back of the title page (Piotr, Łukasz, Hipolit, Klemens); dates were not specified. This is evidenced by the following provenance entries: “Fr. Petrus donatus Rev. Dominus Lucas Gnaszowski Can. Cracov. donavit.”, below it is written: “Fr. Lucas Gnaszowski donavit conv. S. Francisci Rev. in Dno Clementi Scalbimiriensis dedit donavit amoris gratia mpp.”, and below: “Fr. Clemens Scalbimiriensis fratri Hipolito Pilsnensis dono oretur pro eo”; and the last record says: “Fr. Hipolitus dono conv. Varsoviensis mpp.” In unknown circumstances, the book found its way to Marcin Liskowicz, a canon of the collegiate chapter in Tarnów, who gave it, probably at the end of his life, to the collegiate church in Tarnów, which was confirmed by the entry: “Marthinus Lyskowicz, canonicus tarnoviensis, ecclesiae tarnoviensis offert”. This probably took place around 1660, because that year Liskowicz gave canon and collegiate preacher 3 złotych each year to pray for his soul after sermons.⁸³

The seminary collections also included the works of other canons, e.g. the work of Georg Eder *Oeconomia Bibliorum* [...] (Cologne 1568), which was owned by the provost and judicial vicar Albert Karol Czalański. This fact was confirmed by an undated annotation appearing on the book page: “iste liber donatus est Bibliothecae Collegiatae Tarnoviensis Rndo Alberto Carolo Czalański, praeposito et officialis”.⁸⁴

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- 82 Ibidem, call number 595. Stanisław Hozjusz, bishop and cardinal in Warmia region, belonged to the most outstanding figures of the Polish Church during the Counter-Reformation. He advocated reforming the Church in the spirit of the Council of Trent to save it from the spread of Protestantism. In 1565 he was the first of the Polish bishops to bring the Jesuits to Braniewo, where he created a seminary in the Warmia region. J. Misiurek, “Hozjusz Stanisław (1504-1579)”, in: *Encyklopedia Katolicka*, vol. 6, Lublin 1993, cols. 1257-1260.
- 83 F. Herzog, *Katedra niegdyś kolegiata w Tarnowie wraz z krótką wzmianką o innych kościołach tarnowskich*, Tarnów 1900, p. 55.
- 84 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 534.

In turn, from the entry in the preaching work of Lusitanus Filip Diaz *Conciones Quadruplices* [...] (Venice 1603) it is known that it was purchased by the Tarnów canon Stanisław Józef Marczewski 7 November 1666, after the death of a certain Baczkowski.⁸⁵ This fact is confirmed by the note left on the title page of the mentioned work: “Sum Stanislai Josephi Marczewski emptus post obitum Rndi P. Baczkowski 7 novembris 1666.”

Another work from the chapter collection is *Scholastica commentaria in primam partem* [...], by Domingo Bañez, published in Lyon in 1588.⁸⁶ Domingo Bañez is considered to be one of the most outstanding commentators on St. Thomas Aquinas, especially on teachings on predestination and efficacious grace. In the years 1561-1582 Domingo Bañez was a confessor and spiritual director of the originator of the Carmelite Reform St. Teresa of Ávila.⁸⁷ There are two undated provenance entries in the book, confirming the belonging of the work first to the Sandomierz canon Paweł Złomański, and then the canon of the Tarnów collegiate church - Kazimierz Leszkowicz. The following entries have survived on the title page of the work: “Ex libris Pauli Złomanski, canonici Sandomiriensis, plebani Miechocinensis; Tandem Casimiro Leszkowicz, canonico Tarnoviensis, decano Miechocinensis, plebano Ranizoviensis [...]”. Canon Kazimierz Leszkowicz was appointed for the Tarnów chapter 26 August 1700, he died in 1719. Thus, the book became his property after 1700.⁸⁸

In turn, in the book of Guglielmo Burio *Romanorum Pontificum* [...] (Venice 1757) it was noted that this book belonged to the collection of canon Antoni Skibiński: “Ex Bibliothecae Antoni Skibiński canonicus cathedralis Tarnoviensi”, then to priests: Franciszek Górski, Andrzej Galiński, and finally to Andrzej Tomiczka, which confirms also a note: “Hic liber donatus est mihi a Reverendo Andrea Tomiczek [...] pro tunc

85 Ibidem, call number 312432. F. Herzig, *Katedra niegdys hollegiata w Tarnowie*, p. 20.

86 Ibidem, call number 5120.

87 J. Krasieński, “Banez Domingo (1528-1604)”, in: *Encyklopedia Katolicka*, vol. 1, Lublin 1973, cols. 1300-1301.

88 F. Herzig, op. cit., p. 22.

scholarum Gymnasialum Tarnoviensem 1812”.⁸⁹ It is worth mentioning that Antoni Skibiński (1736–1816) was appointed canon of the collegiate chapter in Bobowa in 1780, and a little later – 7 January 1782 – a canon of the collegiate chapter in Tarnów. His visits to Żmigród (1783) and Oświęcim (1792) deaneries were highly valued.⁹⁰

The vicar college at the Tarnów collegiate church, established 10 July 1458, also had its collection of books. Each time the so-called senior was responsible to take care of the collection. A list of all items were in 1602. A total of 24 books, both manuscripts and printed books, were identified, with their format specified next to some of them, for example [...] *Biblia Sacra in folio scripta; Sermones discipuli in folio; Sermones Vincenti de tempore et sanctis; Speculum exemplorum; Opus Quadragesimale Roberti [...]; Sermones Nicolai Wilkowecko; De imitatione Christi [...]*.⁹¹ From this brief overview, it can be seen that these books fulfilled a practical function, helping the college in pastoral work. Monks often borrowed books that served them for a long time, and after their death books were returned to the college’s library. This was the case with monk Jakub Andrzejowita, after whose death several copies of *Sermones* of various authors were returned to the library in 1621.⁹²

Probably from the 17th century comes quite a considerable testament bequest to the collection of the vicar college after the late priest

89 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 21253.

90 Antoni Skibiński (1736–16 April 1816), graduated in humanities and philosophy at the Piarist College in Podoliniec; he studied theology in Cracow; he was ordained a priest 31 March 1759 in Cracow. At the Cracow Academy he obtained a doctorate in both law and theology. Until 1761 he worked as a vicar at the St. Mary Church in Cracow; in 1766 he became the provost and priest in Dębowiec near Jasło, and in 1784 – the dean of Żmigród. Before 1772 he became a canon of Livonia, before 1780 a canon of the Bobowa chapter, from 1782 – a canon of the Tarnów chapter. Bishop F.A. Janowski appointed him the honorary canon of the cathedral chapter in Tarnów; from 30 May 1790 – the canon of the cathedral chapter in Tarnów. In 1804 he became a priest of the cathedral church in Tarnów. After the Tarnów Diocese was dissolved, he was appointed canon of the cathedral chapter in Kielce. B. Kumor, *Diecezja Tarnowska. Dzieje ustroju i organizacji 1786–1985*, pp. 20, 310, 387, 455.

91 Tarnów Diocese Archive [Archiwum Diecezjalne w Tarnowie], “Bibliotheca vicariorum Tharnoviensis”, in: *Documenta ecclesiae collegiatae tarnoviensis*, call number I. 3, f. 104.

92 Ibidem.

Piotr. The date of delivery of the books is not given, but based on the titles, it can be concluded that it could have happened even in the first half of the 17th century. For example, the Bible, published in Polish, most probably translated by Jakub Wujek in 1599, and *Kazania* by Piotr Skarga were offered to the library. Noteworthy is the presence in the collection of priest Piotr Żywot by Wincenty Kadłubek, bishop of Cracow, later Cistercian monk in Jędrzejów, and above all the chronicler of Polish history. This very rich gift, covering about 50 items, was a major supplement of the library resources of the vicar college. On the occasion of transferring the books, a note was noted about their storage: „[...] All these are in the room of community downstairs in the closet ...”.⁹³

It is worth noting that over time the books of the vicar college supplied the collection of the collegiate chapter and later the Tarnów chapter. Books were transferred to the Tarnów seminary in the 19th century when the library was established; books are being kept there until today. This tells us about the interests of the monks from the Cracow Diocese in early times. Some of the most valuable books come from the 15th century, like: *Speculum exemplorum*, published by Ryszard Pafraet in Deventer in 1481 with a note: “liber ecclesiae Tharnoviensis”; *Sermones de tempore et de sanctis* by Peregrinus of Opole, published by Henry Quentell in Cologne in 1487; The Bible published by Antoni Koberger in Nuremberg in 1480 and the later (Basel) edition from 1491 published by Johann Amerbach.⁹⁴ In addition, *Sermones Pomerii et de Sanctis* by Pelbárt Temesvári (Hagenau, Henryk Gran and Jan Rynman 1500) and *Sermones Quadragesimales Thesauri novi* by Pseudo-Petrus de Palude, published in Strasbourg in 1485.⁹⁵ It is worth adding that the fifteenth-century books coming from the chapter (next to the incunabula from the Tyniec seminary) are an important proof that reli-

93 Tarnów Diocese Archive, “Księgi po nieboszczyku księdzu Piotrze od egzekutorów dane ojcom vikariuszom Tharnowskim”, in: *Documenta ecclesiae collegiatae tarnoviensis*, call number I. 3, f. 105

94 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call numbers 5427, 5111, 6474, 6481.

95 Ibidem, call numbers 6482, 510.

gious and diocesan clergy were reading all these eminent authors and their works in the past centuries in the Małopolskie region.

The compact and larger collections from the chapter include books that belonged to canon Erazm Marcinowski and Szymon Starowolski. This collection constitutes an important contribution to the seminary library. It is also distinguished by the binding. Worthy of note (among others due to valuable binding) are books that once belonged to the Tarnów canon Erazm Marcinkowski, who transferred them to the chapter library probably during his lifetime, as evidenced by the record: “M. Erasmus Marczinowski canonicus ecclesiae collegiatae Tarnovinsis legavit”.⁹⁶ The same donor also bequeathed some books to the chapter, which was clearly noted: “pro usu collegiatae Tarnov. testamentum legavit, pro usu can. coll. Tarnov. testam. legavit, ecclesiae collegiatae Tarnoviensis pro usu conv. legavit”.⁹⁷ Some books from the collection of Erazm Marcinowski have only an entry confirming their belonging to his collection, e.g. “M. Erasmus Marczinowski canonicus ecclesiae collegiatae Tarnoviensis”.⁹⁸ On a few of the books he bought he left an identical entry, emphasizing that he bought the book for himself and his friends. Eight books in the field of liturgy, theology, patristic and biblical literature were added to the chapter’s library thanks to the donation of canon Erazm Marcinkowski. They came from significant sixteenth-century publishing houses of Venice, Rome, Cologne and Lyon. Such as: Gabriel Biel, *Sacri canonis Missae* [...] (Brixiae 1576) with the record: “M. Erasmus Marczinowski ecclesiae Collegiatae Tarnoviensis pro usu can. legavit”; Berardo Bonjoanne, *Epitomae in universam Sacrosanctae Theologiae* [...] (Lyon 1579); Peter Michael Brillmacher, *Controversiarum de Eucharistia* [...] (Cologne 1584); Saint Antoninus, *Summae sacrae theologiae, iuris Pontificii et cesarei* [...], vol. 3–4 (Venice 1581–

96 *Statuta liber promotionum philosophorum ordinis in universitate studiorum Jagellonica ab anno 1402 ad annum 1499*, Cracoviae 1849, p. 217; M. Marszalska, W. Graczyk, *Zespoły pracowniencyjne zasobu inkunabułów i starych druków biblioteki Wyższego Seminarium Duchownego w Tarnowie...*, Warszawa 2017, pp. 143–151. Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call numbers 3119, 3102.

97 *Ibidem*, call numbers 329, 331, 354.

98 *Ibidem*, call number 229.

1582); Cornelius Jansen, *Commentariorum in suam concordiam [...]* (Lyon 1582); Aloysio Lipomano, *Vitarum Sanctorum Patrum [...]*, vol. 5 (Venice 1556) with the entry on the title page: “M. Erasmus Marczinowski me suo suorumque in posterum amicorum paravit usui, die 10 mensis octobris, anno salutis recuperatae 1582”, and below: “Pro usu ecclesiae Collegiatae Tarnov. testamentum legavit”, of the same author (Aloysio Lipomano), *Vitarum Sanctorum Patrum [...]*, vol. 6 (Rome 1558) and vol. 8 of the work *Vitarum Sanctorum Patrum [...]* (Rome 1560).⁹⁹

At the end of the 19th century, Marcinowski’s book collection, along with other collegiate books, was included in the seminary library, just like the books from Szymon Starowolski (ca. 1588 - 1656), the polymath, canon and cantor of Tarnów in 1640-1656.¹⁰⁰ The books preserved in the seminary library coming from the collection of Szymon Starowolski, are works of history, preaching, law, biblical literature, and above all liturgy. They are all printed in Latin and come mostly from foreign publishing houses: Paris, Antwerp, Basel, Venice, Rome and Verona. Only one was printed in the Cracow publishing house, Oficyna Łazarzowa. It is the work of Stanisław Sokołowski *In Evangelia Matthaei, Marci et Lucae [...]* (Kraków 1598).¹⁰¹ Szymon Starowolski owed these books thanks to numerous scientific contacts, among others with universities and publishing houses, which he established during his travels in Europe.

Szymon Starowolski left an undated entry in the books he donated to the collegiate church: “Simon Starowolski Cantor Tarnoviensis Eccl. Collegiatae Tarnoviensi offert. mpp”. For example, on the title page of the work of Johannes de Sancto Geminiano *Sermones funebres [...]* (Antwerp 1630), next to the name Szymon Starowolski, there is also a later entry by Albert Szytchowski, the Mielec parish and preacher in

99 Ibidem, call numbers 354, 229, 226, 3119, 3102, 6445, 329, 331.

100 J.M. Marszałska, *Starowolszciana w zbiorach starych druków Biblioteki Wyższego Seminarium Duchownego W Tarnowie*, Rocznik Biblioteki Narodowej, 44/2013, pp. 303-315; M. Marszałska, W. Graczyk, *Zespoły proveniencyjne zasobu inkunabułów i starych druków biblioteki Wyższego Seminarium Duchownego w Tarnowie...*, pp. 152-160.

101 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call numbers 25189, 65.

the collegiate church of Tarnów, and administrator of the Virgin Mary canon at the Tarnów castle (from 10 June 1720 –1737).¹⁰² The reader of the book was canon Szytchowski.

In the discussed collection of books left by Szymon Starowolski, the so-called “accedit”, meaning two or more works published with a common binding, here of Bartholomaeus Gavantus, an outstanding Barnabite liturgist from the turn of the 16th and 17th centuries, preacher, orator and consultant of the Sacred Congregation of Rites.¹⁰³ His most important work was *Thesaurus sacrorum rituum seu commentaria in rubricas missalis et breviarii Romani* [...] (Venice 1638). Bartholomaeus Gavantus’ work, commonly referred to as the „liturgical treasury, without which no liturgist can go without,” described the rites and customs of the Church and of Mass celebration.¹⁰⁴

The collection legalized by the cantor of Tarnów is worth noting the presence of the work of Isidore Claris *Orationum quas extraordinarias appellavit* [...] (Venice 1567) or Marcellino of Pisa *Moralis encyclopaedia id est scientiarum omnium horus* [...] (Paris 1644). *Moralis encyclopaedia* [...] is included in the biblical teachings, Marcellino of Pisa tried to show that the Bible is a compendium of knowledge for all sciences.¹⁰⁵ Unfortunately, only the second volume of the Paris edition from 1644 has survived in the Tarnów seminary library. Probably Szymon Starowolski owned all four volumes of the work and offered them to the collegiate church.¹⁰⁶ Szymon Starowolski gave also the book *Orationum quas extraordinarias appellavit* [...], by the Italian Benedictine, Isidore Clarius, an outstanding expert on ancient Biblical languages, the abbot of the

102 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 25189; F. Herzig, *Katedra niegdys kollegiata w Tarnowie*, p. 22.

103 Bartholomaeus Gavantus (1569–1638), member of the Clerics Regular of St. Paul at the Monastery of St. Barnabas in Milan, see: “Gavanti Bartolomeo”, in: *Encyklopedia Katolicka*, L. Bieńkowski et al. (eds.), vol. 5, Lublin 1989, col. 895.

104 A. Nowak in his article mistakenly gave the titles of Gavantus’ work without marking the common binding.

105 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call numbers 6155, 352; E. d’Alençon, “Marcelin de Pise”, in: *Dictionnaire de théologie catholique*, vol. 9, Paris 1927, cols. 2001–2002.

106 Ibidem.

monasteries in Bergamo and Casena, and later Bishop in Foligno.¹⁰⁷ Starowolski offered as well funeral sermons *Sermones funebres* [...], whose author was the 15th-century Dominican preacher Johannes de Sancto Geminiano. The preserved copy of *Sermones funebres* [...] comes from the Antwerp publishing house from 1630, and was published thanks to the efforts of Jesuit Richard Gibbon. There is the ownership entry of Szymon Starowolski and later - Albert Szytchowski inside the book.¹⁰⁸

Two other works dedicated to historical subjects bear traces of ownership entries of Szymon Starowolski, e.g.: Heinrich Pantaleon *Chronographia ecclesiae Christi* [...] (Basel 1568), presenting historical events in chronological tables, and the work of the Italian historian Galeazzo Gualdo Priorato, *Historia delle Guerre di Ferdinando II, e Ferdinando III, imperatori, e del re Filippo IV di Spagna* [...].¹⁰⁹ Perhaps, influenced by the content of this work, Szymon Starowolski is believed to say these legendary words: “Deus mirabilis, fortuna variabilis” when addressing King of Sweden Charles X Gustav 19 October 1655 while he was staying at the Wawel cathedral in Cracow.¹¹⁰

In the preserved small collection of Szymon Starowolski one should note the presence of the work of a distinguished doctor of laws Laelius Zecchius *De Republica ecclesiastica* [...], published in Verona in 1600 by Jan Baptist the Venetian, and two Polish early manuscripts by theologians coming from Cracow and Poznań, from the 16th and 17th centuries.¹¹¹

One of them is Stanisław Sokołowski, count of Gozdawa, canon of Cracow, professor at the Cracow Academy, dogmatist, polemicist and

107 “Izydor Clarius (1495-1555)”, in: *Podręczna Encyklopedia Kościelna*, vols. 5-6, Warszawa 1905, p. 112.

108 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 25189.

109 *Ibidem*, call numbers 32169, 3269.

110 During a tour around the Wawel Cathedral the Swedish King Charles X Gustav stopped at the tomb of King of Poland Władysław I. At that time, Charles X Gustav expressed his conviction that King of Poland John II Casimir Vasa could never regain his lost kingdom. Starowolski was to answer: “Who knows, for God is powerful and changeable is fortune”. Vespasian Kochowski recorded these words in Latin: “Deus mirabilis, fortuna variabilis”.

111 Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 3308.

court preacher of King Stefan Batory, author of the work *In Ewangelia Mathaei, Marci et Lucae* [...] (Kraków 1598), the second is Observant Franciscan, Piotr from Poznań (d. 1635), founder of the monasteries of minor brothers in Prague near Warsaw, Dubno, Alwernia, and Observant Franciscan in Przasnysz, and above all an outstanding commentator on the writings of Jan Duns Scotus.¹¹² The work of Piotr from Poznań, *Imitationes sacrae litterales morales speculativae in dominicas totius anni pars secunda a festo SS. Trinitatis* [...] (Antwerp 1639), served as an important textbook of theology.¹¹³

Some of the preserved volumes bear traces of moisture, which was probably associated with difficult storage conditions. All books have an unsophisticated, but quite characteristic seventeenth-century cover, which was made of hard cardboard, coated with light yellow parchment with visible bindings. The condition of the binding, like the books themselves, varies. The collection of books left by Szymon Starowolski was kept in the Tarnów chapter for over two and a half centuries. Only in the second half of the 19th century were they transferred to the newly created seminary library. For the first time, they are included in the seminary library by the catalogue *Katalog Biblioteki Seminarium Diecezjalnego w Tarnowie* issued in 1888.¹¹⁴ The main initiator of this transfer was the then rector Józef Bąba.

Thus, by the end of the 19th century, the library of the seminary in Tarnów consisted of three important collections: books left by the Benedictines of Tyniec, books from the dissolved monasteries from the area of the newly created Tarnów Diocese (formerly Cracow), and books taken from the former collegiate church in Tarnów. Professors lecturing at the seminary also bequeathed their book collections - it is difficult to assess how many as there were cases that some books

112 H.E. Wyczawski, "Sokołowski Stanisław (1537-1593)", in: *Słownik Polskich Teologów Katolickich*, vol. 4, Warszawa 1983, pp. 132-136; Library of the Higher Theological Seminary in Tarnów / Higher Theological Seminary, call number 65.

E. Ozorowski, "Piotr z Poznania (Posnaniensis) (zm. 1635)", in: *Słownik Polskich Teologów Katolickich*, vol. 3, Warszawa 1982, pp. 365-367.

113 Biblioteka Wyższego Seminarium Duchownego w Tarnowie / Seminarium Duchowne, reference number 5254.

114 A. Nowak, *Książki z biblioteki Szymona Starowolskiego w Tarnowie*, p. 108.

were transferred to the seminary library in the 19th century, e.g. books left by priest Marcin Leśniak, and yet another part of his collection was transferred later, in the 20th century. A similar phenomenon occurred with books from the oldest parishes in the Tarnów Diocese or collections left by priests-bibliophiles – these books were transferred mostly in the 20th century, especially in the 1960s and 1970s. Later, the seminary book collection was significantly increased by numerous, often fragmentary, collections of books coming from many of the oldest parishes of the Tarnów Diocese, as well as from the libraries of the Wojnicz, Beskid Sądecki, Bobowa chapters and private collectors, who were clergymen. The nineteenth-century book collection of the seminary library varied in terms of content, authors and, above all, provenance. The Tarnów book collection is not a compact collection, a collection of “one place”, created for centuries for the benefit of one owner, as was the case with monastery collections, e.g. the Benedictines of Tyniec, the Cistercians of Szczyrzyc, the Bernardines of Cracow or the Discalced Carmelites of Czerna, and many others. The historical book collection of the Theological Seminary in Tarnów was created in specific political circumstances (partitions of Poland and dissolution of monasteries), both social and cultural. However, it is worth emphasizing that within this collection one can distinguish sets of books with common ownership or artistic features (binding, page decorations) which has been mentioned. The seminary book collection created in the 19th century had a clear pragmatic purpose, especially when it concerned books on theology (dogmatic, pastoral or fundamental) that served diocesan clerics for their studies. Its oldest and most valuable part, especially manuscripts and printed books from the 15th century (from the Tyniec and the chapter library) were already of historic character and served only professors of the Tarnów seminary for their individual studies, which is testified by notes they made on the margins of the books. The preserved collections of books of both diocesan and religious priests constitute an excellent research field for a contemporary historian of Polish and European culture and literacy in the Middle Ages.

Two of the oldest books of the seminary library are unique on a global scale, recorded in the literature as a “novum bibliographicum”, they are: John of Garland *Composita verborum, cum commento Ioannis Synthen* (Deventer, printed by Richardus Pafraet, post 1492 – post 1500?) And *Verba deponentialia, cum commento Ioannis Synthen* (Deventer, Iac. De Breda, ca. 1485), while the 17 oldest printed books (15th century) are unique on a national scale, recorded only in the collections of the library of the Higher Theological Seminary in Tarnów.¹¹⁵ They were mentioned in a study devoted to incunabula in Poland.¹¹⁶ These are, among others: Antonio Marcinelli, *De oratore brachylogia*, (Roma, ed. Stephan Plannck, 1491-1500) and *Thesaurus de varia constructione* published also by Stephan Plannck in 1490.¹¹⁷ Whereas among rare copies we can find: *Epistola ad Turcarum imperatorem Mahometum II...* (Roma, ed. Stephan Plannck, ca. 1488/90) by Pope Pius II, *Summulae logicales* (Deventer, Iac. De Breda, 17 November 1495) by Pope John XXI or *Sermones dominicales Dormi secure* (Cologne, Barth. de Unkel, ca. 1480) by Johannes de Verdena.¹¹⁸

translated by Alicja Rosé

SUMMARY

The present article discusses the formation of the book collection of the Higher Theological Seminary in Tarnów in the 19th century and provides an overview of its contents. It describes the complicated history of Polish ecclesiastical library collections that were destroyed, dispersed or, at best, taken over by other church institutions. Until

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- 115 J. M. Marszalska, *Katalog inkunabułów Biblioteki Wyższego Seminarium Duchownego w Tarnowie*, Tarnów 1997, p. 63; Library of the Higher Theological Seminary in Tarnów, call numbers 37 adligatum 3, IBP 3141, adligatum 4, IBP 3148.
- 116 Centralny Katalog Inkunabułów Polskich, *Incunabula quae in Bibliothecis Poloniae asservantur*, vol.1, Wrocław 1970. There are 19 unique incunabula owned by the seminary library in Tarnów. All of them are included in the catalogue made by M. Marszalska mentioned above (footnote 115).
- 117 *Ibidem*, p. 66, Library of the Higher Theological Seminary in Tarnów, call number 38 adligatum 9, IBP 3533; p. 67 - call number 38 adligatum 11, IBP 3547.
- 118 *Ibidem*, p. 76 - call number 38 adligatum 6, IBP 4448; p. 64 - call number 38, adligatum 3, IBP 3201; p. 64 - call number 58 adligatum 1, IBP 3250 (only the Tarnów seminary).

the late 19th century the book collection of the Seminary in Tarnów consisted of three important parts: books from the Benedictine Abbey in Tyniec, books from the dissolved monasteries within the newly established Tarnów Diocese (previously Cracow Diocese), and books from the former Tarnów Collegiate Church. It also received bequests by professors who taught in the Seminary and included books on various subjects, by different authors and, above all, of diverse provenance. It was not a collection “of one place” (a highly coherent one), created throughout the centuries for the use of one owner; it emerged in particular social, cultural and political conditions (partitions of Poland, dissolution of monasteries etc.). It had a clear pragmatic purpose: to serve diocesan clerics for their studies, especially in dogmatic, pastoral and fundamental theology. Its oldest and most valuable part, such as manuscripts and printed books from the 15th century, were already of historical character at the time, and served only the professors of the Tarnów seminary for their individual investigations, as testified by handwritten marginalia. The preserved collections of books of both diocesan and religious priests constitute an excellent research field for a contemporary historian of Polish and European culture and literacy in the Middle Ages.

KEYWORDS: Seminarium Duchowne w Tarnowie, Higher Theological Seminary in Tarnów, historical book collection, Benedictine Abbey in Tyniec, Tarnów Collegiate, monastery dissolution, provenance research