

Streszczenie w języku angielskim:

This dissertation identifies and analyses the literary legacy of Jan Chączyński (c.1602–1660), a Jesuit and author of political and social treatises, anti-Protestant satires, and panegyric poems. Its primary objectives are to reconstruct his biography, delineate the scope of his writings, and contextualize his views within the broader framework of Jesuit political and social thought in early modern Poland–Lithuania and Europe.

The first chapter is divided into two main sections. The first presents a comparative analysis of the extant sources on Chączyński's life, including Jesuit annual and triennial catalogues, records from individual colleges, his third probation report, an obituary, fragments of his correspondence, and biographical entries by eighteenth-century Jesuit historians. By juxtaposing these materials, the study refines key biographical details, such as his date and place of birth, educational trajectory, the dates of his vows and promotion to Master of Philosophy and the Liberal Arts, as well as the periods during which he held various functions within the Society of Jesus. These findings also allow for the reassessment of earlier research hypotheses—particularly the conjecture that two separate individuals, both Catholic priests and poets named Jan Chączyński, were active in seventeenth-century Lithuania, and the claim that the author displayed a tolerant stance toward Protestants. It is demonstrated that Chączyński was an engaged anti-Protestant polemicist, as evidenced by both his own writings and contemporary Jesuit records.

The second section of the first chapter examines texts traditionally attributed to Chączyński and introduces new attributional proposals. Through internal textual criticism, supplemented by external documentation, the study establishes a corpus of his works, distinguishing between those of certain and probable authorship. These include *Compendium de iure et iustitia* (Compendium on law and justice), *Dyskurs kapłana jednego polskiego* (Discourse of a certain Polish priest), *Assertiones universae philosophiae* (Assertions of universal philosophy), *Relacyja a oraz suplika zboru wileńskiego saskiego do Herrn Martyna Lutra* (Relation and supplication of the Saxon Vilnius congregation to Herr Martin Luther), as well as *Kalwińska z Chrystusem wojna* (Calvinist War with Christ) and *Kolęda paniom saskim* (Gift to the Saxon ladies). The study has also demonstrated that several previous attributional hypotheses regarding Chączyński's legacy are either erroneous or insufficiently substantiated by the

available source material. As a result, eight works have been excluded from the reconstructed corpus of his writings.

The second chapter focuses on Chądzyński's political thought in relation to the widely accepted thesis that the Jesuits underwent a political reorientation following the Zebrzydowski's Rokosz. It is shown that, in the mid-seventeenth century, Chądzyński continued the tradition of the first generation of Jesuits in Poland–Lithuania, who advocated for strengthening royal authority and displayed skepticism toward the extensive privileges of the nobility. His writings consistently defend the classical idea of *monarchia mixta* while criticizing the decentralization of the Commonwealth's political system and the political dominance of the magnates. Furthermore, his arguments exhibit notable affinities with the political theories of European Jesuits—such as Robert Bellarmine, Robert Parsons, or Juan de Mariana—and, above all, with the views of Piotr Skarga, particularly as articulated in the first edition of *Kazania sejmowe* (Sejm sermons).

The third chapter examines Chądzyński's social thought, with particular attention to his stance on non-privileged groups in the Commonwealth. The inquiry is prompted by the prevailing scholarly interpretation of his criticism of peasant oppression as indicative of progressive views and “personal sensitivity.” A close examination of his writings reveals that, while he did indeed oppose excessive exploitation of peasants, his stance on slavery was markedly conservative, diverging from the positions of neo-scholastic Jesuit theologians. Given these findings, the dissertation posits that although ethical considerations cannot be entirely ruled out, Chądzyński's primary motivation for addressing peasant oppression lay in his broader vision of political reform for the Commonwealth. This chapter also reviews his conceptualization of key notions in social thought, including *ius*, *dominium*, *contractus*, *iustitia commutativa*, *iniustitia*, and *restitutio*.

The fourth chapter explores Chądzyński's anti-Protestant satires within the context of controversial theology as taught at the Vilnius Academy, as well as the broader history of religious violence and confessional polemics in Vilnius. This approach allows for an interpretation of Chądzyński's anti-Protestant writings, along with those of his milieu, as manifestations of the final phase of a multi-generational conflict between Catholics and Protestants. The study identifies Catholic satirical literature as an important tool for the “democratization” of theological discourse, while simultaneously reinforcing negative stereotypes and inciting hostility among the Catholic majority toward religious minorities in

seventeenth-century Vilnius. A rhetorical analysis of these texts reveals that Chądzyński frequently employed irony and grotesque elements to discredit his confessional opponents, aiming to undermine both their doctrinal claims and social standing.

The analysis of Chądzyński's political, social, and polemical thought leads to three principal conclusions. First, his ideas exerted a dual influence. While his political views failed to gain traction—representing an ultimately unsuccessful attempt to counteract decentralizing tendencies in the Commonwealth—his religious ideas aligned with, and to some extent contributed to, the dominant seventeenth-century trend of re-Catholicization. Second, the study of his legacy demonstrates the need for further reassessment of the Jesuits' activities in Poland–Lithuania and the verification of entrenched historiographical hypotheses. Third, the comparison of Chądzyński's views with those of other sixteenth- and seventeenth-century Jesuits reveals that Jesuit writers in the Polish and Lithuanian provinces not only employed the same ideological and conceptual framework as their counterparts in Spain, Italy, the Netherlands, the Holy Roman Empire, and England, but also arrived at remarkably similar conclusions at the same historical moments. In this context, the dissertation emphasizes the necessity of comprehensive comparative studies to precisely situate the intellectual output of Jesuits in Poland–Lithuania within the broader European discourse.

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