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# ARTICLES AND DISSERTATIONS

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## **“A good upbringing for a noble child” – Hieronim Baliński about education**

### **Abstract**

The treatise of Hieronim Baliński about upbringing a noble boy, written in 1598, commissioned by Jan Łączyński for his son Kasper, has been used in literature for a long time. It belongs to the most well-known educational instructions of the Old Polish times.

Baliński in his guidance shows what the education of a boy from a noble family should look like. He appoints its stages taking into account the most important elements – religious and moral, physical and mental education, he also shows how to deal with a child and not discourage it to learn. The most important, according to him, is religious education. It is necessary for a young child to know God, His goodness, patience, mercy and love for a human being.

The first stage of education is home schooling, then he recommended learning at a domestic school, and after that travelling abroad. The first trip, to Germany, should take place when a boy is 12 years old and it should last 2–3 years. This was, in Baliński’s intention, a preparation for the main journey, which was to take place after a short stay in the homeland. During this break, the young nobleman should be acquainted with the law governing his nationality, and functioning of the court and the Sejm. Around the age of fifteen, a young man with a guardian appointed by his father should go abroad once again, this time to Italy, to supplement his studies and skills. After returning from the trip, the next stage of education of the young nobleman takes place, namely the transition to adult life. Baliński recommended the Royal chancellery and military service. The treatise points out to the boy’s proper behaviour, attitude towards other people, raises issues related to child nutrition, clothing. It contains tips on physical development and exercises appropriate for the child.

When looking for the sources of the Baliński’s treatise, religious literature should be indicated first, but it probably also referred to Quintilian’s or Mikołaj Rej’s works. He also used, as he wrote, his own experience and conversations with other people. The ideal of man presented by Baliński is similar to the faithful and mediocre “honest man” depicted by Mikołaj Rej.

**Keywords:** education, the modern age, pedagogical treatise, upbringing of nobleman

The Hieronim Baliński's treatise on the upbringing of a noble boy has for a long time been referred to in the literature on the subject<sup>1</sup>. This work, which is one of the best-known Old Polish educational instructions, unfortunately has not survived to this day as an original. The original was stored, as reported by Józef Korzeniowski<sup>2</sup> and Zygmunt Bujakowski<sup>3</sup>, in the Imperial Public Library in St. Petersburg, under ref. no. Raznoyaz. Q.XVII No. 14, "The manuscript of Hieronim Baliński from Balin and Siedlec, tribunus, later chamberlain of Sandomierz" (pp. 19–30). Korzeniowski also states that the origin of the manuscript is unknown, and it is not known which collection contained it before transferring to Russia. Once revindicated after the Treaty of Riga of 1921<sup>4</sup>, it was sent along with other recovered documents to the University Library in Warsaw. It was registered there under its old reference number used in the St. Petersburg library. Stanisław Bodniak stated that "the whole thing is written by various hands but contemporary. However, all of them have many corrections, additions, supplements, notes and remarks made by one and the same hand – the author's hand. [...] This manuscript formed the basis for the publication of «De educatione pueri»"<sup>5</sup>. Bujakowski wrote that the author of the manuscript was "Hieronim Baliński de Balin et in Siedlec, the tribunus of the Sandomierz region"<sup>6</sup>. Unfortunately, after the fall of the Warsaw Uprising of 1944, the manuscript, was destroyed like many other resources. Its content has been preserved owing to Bujakowski's publication.

The treatise was published three times. First by Zygmunt Bujakowski in 1914 in "Archiwum do Dziejów Literatury i Oświaty w Polsce" ("The Archive for the History of Literature and Education in Poland")<sup>7</sup>. After that it was published by Józef Skoczek in the selection of pedagogical sources from the period of Renaissance<sup>8</sup>. The latest edition of the treatise is the 2017 edition, as part of the collection of educational instructions, compiled by Dorota Żołądz-Strzelczyk and Małgorzata E. Kowalczyk<sup>9</sup>.

<sup>1</sup> KURDYBACHA, Ł., *Pedagogika szlachecka w XVI i XVII w. w świetle instrukcji rodzicielskich*, in: idem, *Pisma wybrane*, vol. III, Warszawa 1976, pp. 33–56; ŻOŁĄDŹ-STRZELCZYK, D., "Pod każdym względem szlachetne ci dają wychowanie". *Studia z dziejów wychowania szlachty w epoce staropolskiej*, Wrocław 2017, p. 26.

<sup>2</sup> KORZENIOWSKI, J., "Zapiski z rękopisów Cesarskiej Biblioteki Publicznej w Petersburgu i innych bibliotek petersburskich. Sprawozdanie z podróży naukowych odbytych w 1891–1892 i w 1907 r.", *Archiwum do Dziejów Literatury i Oświaty w Polsce*, vol. XI, Kraków 1914, pp. 306–308.

<sup>3</sup> BUJAKOWSKI, Z., "Dwa pedagogiczne traktaty polskie XVI–XVII wieku", *Archiwum do Dziejów Literatury i Oświaty w Polsce*, vol. XIV, Kraków 1914, p. 331.

<sup>4</sup> BODNIAK, S., "Hieronim Baliński. Nieznany polemista katolicki ze schyłku XVI wieku", *Reformacja w Polsce*, 8, 1928, p. 107.

<sup>5</sup> Ibidem.

<sup>6</sup> BUJAKOWSKI, Z., "Dwa pedagogiczne traktaty...", p. 331.

<sup>7</sup> BUJAKOWSKI, Z., "Dwa pedagogiczne traktaty...", p. 331.

<sup>8</sup> *Pisma pedagogiczne Polski dobrego odrodzenia [wybór]*, compil. J. SKOCZEK, Wrocław 1956, pp. 362–388.

<sup>9</sup> BALIŃSKI, H., *O wychowaniu chłopca szlacheckiego*, in: *Ojcowskie synom przestrogi. Instrukcje rodzicielskie (XVI–XVII w.)*, Wrocław 2017, pp. 39–58.

The author of the treatise Hieronim Baliński, coat of arms Jastrzębiec, was born circa 1540 and died circa 1600<sup>10</sup>. He was a son of Anna née Bużeńska and her second husband, Marcin Baliński. Anna was the sister of Hieronim Bużeński, who held a number of important positions: the Royal Secretary, the Crown Treasurer, the Castellan of Sieradz, and the Wieliczka Żupnik (Wieliczka salt mine manager)<sup>11</sup>, famous for supporting many scholars. As mentioned by Bartosz Paprocki, the recipients wrote in Hieronim Bużeński’s honor “praising his virtues and patronage”<sup>12</sup>. Similarly, Niesiecki reported: “There was a man who, although of the Calvinist faith, was great-hearted for scholars, generous for Catholic clergy, and of impeccable conduct”<sup>13</sup>. At his court, among other relatives, a Bużeński’s nephew and namesake Hieronim Baliński, was being brought up. During his lifetime, Bużeński was first a supporter of the Catholic faith, then Lutheranism and finally Calvinism. He brought up his wards in the Protestant faith. He was assisted in this by Jerzy Szoman, hired probably in 1554, who with time became an outstanding Protestant theologian, polemicist and cleric. He stayed at the court of Bużeński until 1560, taking care of the young relatives of the castellan, probably also our Hieronim, who years later mentioned that he had been brought up in the Lutheran religion. Having undergone basic education at his uncle’s court, Baliński continued his studies abroad. He studied in Wittenberg, where he was entered into the records on 24 June 1558<sup>14</sup>, Leipzig, where he was enrolled in the summer semester of 1558<sup>15</sup>. He also travelled to Italy, he was in Rome, and probably also in Padua and Bologna. Perhaps he also visited France. He got back to Poland before 1569<sup>16</sup>.

He held, probably thanks to the protection of his uncle, the function of a clerk at the Wieliczka Salt Mine (1569–1578), and afterwards he settled in the Sandomierz Province in Siedlec. He was granted the rank of tribunus of Sandomierz. He married Anna Otocka, with whom he had son Damian. Raised in Protestantism, he converted as an adult to Catholicism, which probably occurred circa 1580, after his uncle Hieronim Bużeński died. Baliński conducted polemics with dissenters, including with Bartłomiej Bythner and Faustyn Socyn<sup>17</sup>. He was the author of religious and polemical treatises and writings that were not printed in his lifetime.

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<sup>10</sup> BODNIAK, S., *Baliński Hieronim*, in: *Polski słownik biograficzny*, vol. 1, Kraków 1935, p. 237.

<sup>11</sup> BODNIAK, S., *Bużeński Hieronim*, in: *Polski słownik biograficzny*, vol. 3, Kraków 1937, pp. 156–157.

<sup>12</sup> BODNIAK, S., “Hieronim Baliński. Nieznany polemista katolicki ze schyłku XVI wieku”, *Reformacja w Polsce*, 8, 1928, p. 105.

<sup>13</sup> *Korona polska przy złotej wolności... podana przez X. Kaspra Niesieckiego SJ.*, Lwów 1728, vol. I, p. 229.

<sup>14</sup> *Album Academiae Vitebergensis*, ed. C. E. FOERSTEMANN, Lipsiae 1841, p. 347 enrolled, like in Leipzig, as a member of a group of Poles, among others with Michał Palczowski.

<sup>15</sup> *Die Matrikel der Universität Leipzig*, hrsg. V. G. ERLER, vol. I, Leipzig 1895, p. 724, entered into the Polish nation category as Hieronymus Balmius, probably Balinius.

<sup>16</sup> BODNIAK, S., *Hieronim Baliński. Nieznany polemista...*, pp. 105–106.

<sup>17</sup> Cf. *ibidem*.

He was friends with Łukasz Górnicki and Jan Łączyński, at the request of whom he wrote for his son Kasper educational guidelines, one of the best-known works of this type. Convinced that young people need advice from the older, he certainly did not forget about his own son, Damian. Unfortunately, we do not have any instructions for Damian, but he mentioned in the instructions for Kasper Łączyński that he collected for “his son for later” and stored “in one box as the most valuable treasure for his son” various useful letters, documents about religion and law, also household books and “a lute tablature noted by myself when I stayed in Italy, and this will be his most valuable legacy”<sup>18</sup>.

The treatise was written in 1598, when young Łączyński, born on 1 January 1589, was 9 years old. There is not much information about his life. In 1599, Jan Łączyński, who had already been living a less active life for several years (about 1595 probably due to deteriorating health condition, retired from public activity), established care for his children – Kasper and Zuzanna. It is known about Kasper that “he died young”, but it is difficult to say when it happened, whether during his father’s lifetime (who died in 1601 or 1602) or not. There are also no reports related to his education, it is not known whether he used the Baliński’s advice.

In his instructions, Hieronim Baliński shows what the education of a boy from a noble family should look like. He appoints its stages, taking into account the most important elements: religious and moral education, physical and mental upbringing, and also shows how to deal with the child to avoid discouragement to learn.

The foundation of upbringing, which he emphasized many times, is religious education. And this can be seen in his instructions, in which he constantly refers to religion and reminds that faith and love to God is the most important thing in life. Such an attitude was probably rooted in the spirit of the era, but it was also a manifestation of Baliński himself. Raised and educated in the Lutheran spirit, he probably tried to prove his Catholic faith after conversion. He repeatedly stressed that he did not acquire some things in his childhood, as “I did not get used to them as I was educated in the Lutheran faith”<sup>19</sup>.

It is therefore necessary for a child to know God, his goodness, patience, mercy and love for a human being from an early age. Baliński derives from the tradition of the ancestors, by recalling the words of his father, that the most important thing is that the boy be “faithful, mediocre, and above all, serving to God, whose teaching must be followed by people of any status, but first of all those who were born to noble families in order to exercise virtue and all honest affairs”<sup>20</sup>. The boy must keep faith in word and deed. In the first case, it is important that the young man “never say anything or testify about developments that have not happened”<sup>21</sup>. Next, he must keep the secrets entrusted to him and keep his promises. In the second one, he should not take what is not his property, and he should not even want to take another one’s property – “do not touch what is not yours”

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<sup>18</sup> Cf. BALIŃSKI, H., *De educatione pueri nobilis...*, in: *Ojcowskie synom przestrogi...*, p. 57.

<sup>19</sup> *Ibidem*, p. 49.

<sup>20</sup> *Ibidem*, pp. 52–53.

<sup>21</sup> *Ibidem*, p. 53.

Baliński advised<sup>22</sup>. Honesty in words and deeds is the foundation of “honest behaviour of a nobleman”. Apart from faith, one must be self-restrained, also in words and deeds. The first meant that one may not be too talkative, to avoid “unnecessary, harassing, excessive, and improper speech”<sup>23</sup>, while in the second case he commanded to keep moderation “in every act, in eating, in drinking, in clothes, in dress, in buying, playing, in partying, in socialising, in every thing you do, remember to act moderately”<sup>24</sup>.

One should always teach “according to the age of the children”, and this also applies to religious education. This postulate often appears in the treatise in which it is clearly applicable. Baliński’s contemplations concern the entire period of childhood, adolescence and the period of entering adulthood. We see how the author graduates the knowledge, or even administers it in small dosages, stressing the need to keep in mind the child’s ability to absorb it. He recommended that the knowledge be provided gradually, in a simple and understandable manner, according to the age and cognitive abilities of the boy, “encourage the child to learn in a delicate manner, by entertaining him rather than by enslaving, because as a result of excessive fear the child loses enthusiasm and gets worse”<sup>25</sup>. He must not be forced to learn, because it brings more harm than good. The child should be encouraged and gradually introduced, otherwise he will not have willingness or enthusiasm. As regards an older boy being sent by his father abroad, “*admonitiones magis serias secundum aetatem eius adhibere opus est* [more serious admonitions should be given, according to his age]”<sup>26</sup>.

The first stage of education is home schooling. It is basically a preparation for learning, although it includes its rudimentary elements, i.e. learning of the alphabet and the basics of reading: “at home, first teach him the alphabet and spelling until he starts reading”<sup>27</sup>. Since a child being brought up at home, surrounded by loved ones, may have problems in dealing with strangers at the time of going to school, they must be prepared to this gradually – “meanwhile, prepare him for school, and bit by bit emancipate him from his father, mother and home, leaving him alone at your friends’ home”<sup>28</sup>. Still in the family home, the child is supposed to learn short prayers, “short Latin texts to spell [...] with Polish translation”<sup>29</sup>.

The next stage of education is a national school. Thus, “having educated him in the basics of all of this, it is recommended to send him to a good school in Krakow among the students”. Beside learning, the boy was supposed to get used to God’s service “to church prayers and church singing”, because the main purpose of education is, according

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<sup>22</sup> Ibidem, p. 53.

<sup>23</sup> Ibidem, p. 53.

<sup>24</sup> Ibidem, pp. 53–54.

<sup>25</sup> Ibidem, p. 45.

<sup>26</sup> Ibidem, p. 52.

<sup>27</sup> Ibidem.

<sup>28</sup> Ibidem.

<sup>29</sup> Ibidem, p. 47.

to Baliński, praise of God, and God can best be worshipped by singing and prayer. Music plays a significant role in giving praise to God, hence young people learn to play musical instruments. In school, they should acquire basic skills in this area, so that in the future they can play a “musical instrument of any type of his choice, such as lutes, cytharas, lyres”<sup>30</sup>. This is one of the basic tasks of school. He further writes about the need to pay attention to the fact that the teacher supposed to teach the boy “has correct pronunciation”. Unfortunately, many teachers struggle with pronunciation, which is even more harmful, that they teach their pupils wrong pronunciation. And then it is difficult to correct, “when the young man gets accustomed to it, it is difficult for him to extirpate it, and he may be mocked for it when communicating with other nations”<sup>31</sup>. In this initial school, the boy should also learn the dialectics, and once he understands it, “it would be good to send him to a *collegium* to hear scholar disputes, and also introduce him to lectures *secundum profectum eius*, and some simple disputes *ad annum usque duodecimum*”.

It is at the age of 12 when the next stage of education begins. The boy should be sent abroad for the first time. Baliński proposes a trip to Germany, to a Catholic school for two or three years. He does not specify where he initially is supposed to stay, he only states that this is a place where “they drink beer and also wine, so he can get used a little bit to wine for future times”<sup>32</sup>. As time passes, he would go further, where “there is any aristocratic court to stay, to a wine-culture country, to get used to wine drinking”. And the author proposes Vienna, Graz and Munich, “to gain language fluency, and to acquire more civility”<sup>33</sup>. The young man should also learn fencing, although, according to Baliński, German lands are not the best choice in this case, as “in Germany it may be learned only roughly, only to train the hand, as these skills will be refined in Italy”<sup>34</sup>. This first stay abroad was supposed to accustom the young man to other habits, give him the opportunity to learn a language, learn the basics of martial arts and skills. In Baliński’s intention, it was a preparation for the main journey, which was to take place after a short stay in the homeland.

“Take him from Germany to Poland for one year, to be deprived of the German pride and customs”<sup>35</sup>. This year should be devoted to acquainting the young man with his native laws. He should be aware that he, even as a nobleman, is not allowed everything. Ignorance of the law is often the reason why “young people lose their property or their honour”<sup>36</sup>. When a man knows the law and knows the punishment prescribed for a given crime, he will be “restrained”. Baliński recommended that during the break in the journey, the young man familiarize himself with the Royal court, “and if such a chance occurs,

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<sup>30</sup> Ibidem, p. 49.

<sup>31</sup> Ibidem, p. 49.

<sup>32</sup> Ibidem, p. 50.

<sup>33</sup> Ibidem.

<sup>34</sup> Ibidem.

<sup>35</sup> Ibidem.

<sup>36</sup> Ibidem.

with the Sejm, by watching and listening to people, customs, things and matters”<sup>37</sup>. This was considered useful not only in the Polish-Lithuanian Commonwealth but also during the next journey abroad. The young man would be able to competently answer questions from foreigners regarding Polish affairs. It was believed that young people should prepare for what will be their duty in the future, hence in various statements there were demands that young people look at and observe the sessions of the Sejm, or the functioning of the Royal court<sup>38</sup>.

Approximately at the age of fifteen, considered in his homeland to be “suitable for horses and armour, he must be sent further into the world, to Italy, for two years at most, to refine his first studies, and that *exercitia graviora capescat*”<sup>39</sup>. The journey should be carried out under the supervision of a reasonable man who would watch over him. According to Baliński, the best place in Italy is Rome “for many reasons – as he wrote – because there is good education, and *disciplina astrictior* than anywhere else, and also the court and many noblemen from all Christian countries”. He notes that education is also good in other Italian academies, in Padua, Bologna and Siena, but he does not recommend these places because of frequent fighting that sometimes leads to death. In particular, these fights are mostly initiated by Germans who are keen on brawls. While in Rome, there is peace. He warns against contacts with foreigners. The Germans instigate fights, the Italians “have rogue customs”, and one should not enter into closer relations with them, he warns about making friends with them and too often staying in private space with them. If it is necessary to meet an Italian, it is only recommended to do so in public.

One can travel to Italy through Moravia, “Austria, Styria, Carinthia, to Venice”, but the way back should be routed differently for “more sightseeing”. He offers two routes to choose from: “from Rome [...] to Milan, from Milan to Trento, then to Germany, to Switzerland, Swabia, Bavaria, Bohemia, and through Silesia to the homeland”. Another option is “from Italy towards France starting from Milan, to see also those lands, and from there to Switzerland and Swabia” and continue as in the first case. However, he warns about the French, who according to him are “very bold and debaucherous”, especially the local women offer their services not only at the table, but also in bedrooms<sup>40</sup>.

After returning from the travel, there is the next stage of education of the young nobleman, which is a transition to adult life. Father should direct him either to the “royal court chancellery”, which is advised by Baliński himself, as this teaches the young man the law not only theoretically, but also how to use it in practice. Knowledge of law is very important for a nobleman, as those who know it have a chance for important positions and reach the highest dignities in the state. Knowledge of native laws is, according to Baliński, the first duty of a nobleman. The second duty is the skillful use of weapons for self-defence

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<sup>37</sup> Ibidem, p. 51.

<sup>38</sup> ŻOŁĄDŹ, D., *Idealy edukacyjne doby staropolskiej. Stanowe modele i potrzeby edukacyjne szesnastego i siedemnastego wieku*, Warszawa–Poznań 1990, pp. 62–65.

<sup>39</sup> BALIŃSKI, H., *De educatione pueri...*, p. 51.

<sup>40</sup> Ibidem, p. 55.

and the defence of homeland. And therefore, Baliński recommends that “in due time, it would be good to send him to soldiers, for a year at most, to get him accustomed to our Polish knight’s work”<sup>41</sup>. Likewise, Mikołaj Rej believed that military service was a very good school of life. A young man may acquire a number of knight’s skills, but also those necessary in everyday life and household management<sup>42</sup>.

Baliński draws attention to the proper behaviour and the respective instructions are scattered across his treatise. A boy needs to learned, from an early age, how to function, what is moral and what is not. Even a small boy should not sleep where the women sleep, he should not look at them and they do not look at the boy “and he should rather be taught, by reminding him not to show himself to women while dressing up and not to go to them”<sup>43</sup>. Ideally, if he slept alone in bed, it is not good when boys sleep together because they used to play. From the very beginning, therefore, one should be accustomed to sleeping separately, the boy must be taught to “never accept anyone to his bed” explaining, which is also true, that some beat or kick during sleep, “the other may have some illness or deficiency or a concealed pain that may be passed on to the other one”<sup>44</sup>.

The treatise also covers issues related to child nutrition. A nobleman should get used to “servant’s ordinary food and meals” from early childhood<sup>45</sup>. He is supposed to eat “servant’s bread, good peas, cabbage, pork fat, but moderately”<sup>46</sup>. When “they are going to eat it at a young age, it wouldn’t be harmful for them at an older age”<sup>47</sup>. He remembers how he himself had problems of not being accustomed to simple food that he had not been served at his uncle’s court. “For a long time these meals made me sick, until I used to them”<sup>48</sup>. He believed that “a noble child who is born to the knight’s virtues and gallantry, must be made accustomed to worse food and inconvenience”<sup>49</sup>. Several decades later, Jakub Sobieski wrote something similar in the instructions for his sons, when he sent them to study in Krakow “I would not like them to be pampered and I wish that their stomach would get used to fatter meals they will eat, God give it, during wars, as when I was young my stomach was spoiled when I was fed too delicately, as the only child of my father who had no

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<sup>41</sup> Ibidem, p. 56.

<sup>42</sup> REJ, M., *Żywot człowieka poczciwego*, compiled by J. KRZYŻANOWSKI, Wrocław 1956, pp. 94–95; cf. KURDYBACHA, Ł., *Staropolski ideał wychowawczy*, in: idem, *Pisma wybrane*, vol. I, Warszawa 1976, pp. 52–54; ŻOŁĄDŹ, D., *Idealy edukacyjne...*, p. 64.

<sup>43</sup> BALIŃSKI, H., *De educatione pueri...*, p. 45.

<sup>44</sup> Ibidem, p. 45.

<sup>45</sup> Ibidem.

<sup>46</sup> Ibidem, pp. 45–46.

<sup>47</sup> Ibidem, p. 46.

<sup>48</sup> Ibidem.

<sup>49</sup> Ibidem.

other sons”<sup>50</sup>. Another matter noted by Baliński is the child’s clothing, which should be appropriate, so as “not to heat him very much, but that he also not get much cold, yet inexpensive, nonetheless fine”<sup>51</sup>.

Apart from moral and mental education, the instructions include comments on physical development and exercises appropriate for a child. They should be moderate, adapted to the age of the child. When at home, the boy should be encouraged to play with a hoop, ball, and to walks. Walks should be those that would “contribute to the exercise of the young body and awakening physical playfulness, but not cause fatigue”<sup>52</sup>. These walks are not only healthy, but thanks to them “he will get used to work”<sup>53</sup>. During the journey, the young man should learn “horse riding, fencing, jumping, music, tournaments of all measures and weapons, and using them while horse riding”<sup>54</sup>. When planning travel expenses, one should also include physical exercises, “as he will not learn by mere looking”. Baliński saw that practical exercises in these activities were necessary. Recommendations that the travel abroad should also include physical exercises, mainly martial ones, were contained in most paternal instructions written before sending the sons abroad<sup>55</sup>.

A child should study, from the early childhood, how to relate to people depending on their social status. A boy should not scornfully refer to people, even the poorest, and he has to get used to helping the poor from the beginning. He should be given some money and watched what he will do with it. And “according to the spending made, either to reprove or to praise”<sup>56</sup>. It is praiseworthy to give donations to the poor, which also results in that the boy will not long for money too much. From an early age he should learn to manage them wisely.

The least attention is paid by Baliński to education, as he considered it “a minor thing”<sup>57</sup>. A young nobleman is to learn basics of reading and writing, rudimentary Latin, in his family home. It is virtually unknown what he was supposed to learn at school in Krakow, most probably Baliński left it to school programmes, he only mentions the speaking teacher, who should be chosen carefully. He devoted a lot of attention to musical education, which he considered essential and very important, especially in proclaiming the

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<sup>50</sup> SOBIESKI, J., *Instrukcja Jmć Pana Jakuba Sobieskiego [...] dana Jmć Panu Orchowskiemu, jako dyrektorowi Jmć Pana Marka, Jana Sobieskich, wojewodzców bełskich, gdy ich na studia do Krakowa oddawał, przez punkta pisana*, in: *Ojcowskie synom przestrogi...*, p. 290.

<sup>51</sup> Ibidem.

<sup>52</sup> Ibidem.

<sup>53</sup> Ibidem.

<sup>54</sup> Ibidem, p. 51.

<sup>55</sup> Cf. RYŚ, J., *Instrukcje rodzicielskie jako źródło do dziejów edukacji wojskowej Polaków za granicą (XVI–XVII wieku)*, in: *Źródła do dziejów staropolskich podróży edukacyjnych*, ed. D. ŻOŁĄDŹ-STRZELCZYK and M.E.KOWALCZYK, Wrocław 2017, pp. 81–89.

<sup>56</sup> Ibidem, p. 49.

<sup>57</sup> KURDYBACHA, Ł., *Pedagogika szlachecka w XVI i XVII w. w świetle instrukcji rodzicielskich*, in: *idem, Pisma wybrane*, vol. III, Warszawa 1976, p. 50.

glory of God. During educational journeys, apart from learning about foreign customs, a young man should learn languages (German, Italian). It is not necessary for him to study in depth the works of Aristotle or Cicero, as they overload the memory, rather “*moralia ad pietatem erga Deum, ad charitatem erga proximum et ad honestatem vitae informantia* [moral teachings concerning piety, charity and honest life]”<sup>58</sup> are sufficient. This approach, limiting the scope of theoretical knowledge, can also be seen in other authors. Krzysztof Radziwiłł in one of his instructions for his only son, Janusz, wrote: “I do not want to make him a scholar, but a good politician and a good son of the homeland”<sup>59</sup>.

According to Baliński, in the Polish-Lithuanian Commonwealth, the young man was to learn about his homeland’s laws. In this case, both theoretical knowledge and practical application of the law were needed, and Baliński advised “not only to be *speculativus in iure, sed et practicus*[theoretically, but also practically trained in law]”<sup>60</sup>. Concluding from these laconic remarks, it can be argued that Baliński did not consider knowledge to be an important element of nobleman’s education. Certainly, he did not need any deep knowledge, no study of classical works, no theoretical contemplations. And these modest elements of knowledge have been selected taking into account their practical aspects. One can see that what he proposed was in the ideal of a “mediocre and faithful” nobleman.

The treaty also includes remarks about people who are entrusted with looking after their son. At the beginning of life, the child is taken care by nurses, so they should be carefully chosen. Above all, they should be healthy. Apart from the nurses, the child has contact with servants. Care should be taken not to say “bad and foul words” in the company of the child<sup>61</sup>. In addition, the servants are to make sure that the boy does not speak and do nothing wrong. When the boy goes to school, one must carefully choose a teacher; “give him to a bachelor who is good at pronouncing”<sup>62</sup>. Finally, during journeys abroad, it is necessary to “entrust him to someone who is reasonable, with whom he would travel and live there with him, supervising the young boy, and that the boy have someone *quem revereatur* [of whom he may be afraid]”<sup>63</sup>.

Hieronim Baliński is regarded in literature as a writer adept in religious literature and a zealous defender of the Catholic Church, but when it comes to knowledge of pedagogical literature, there is an opinion that he did not know it, as Bujakowski wrote, “absorbed in polemical-religious matters, he apparently did not have time to learn the literature on other subjects, including pedagogical literature, although he undertook to write a treatise

<sup>58</sup> BALIŃSKI, H., *De educatione pueri...*, p. 52.

<sup>59</sup> RADZIWIŁŁ, K., *Informacyja ode mnie Krzysztofa Radziwilla księcia na Birzjach i Dubinkach, hetmana polnego WKs.Lit. z strony dozoru i ćwiczenia syna mego Janusza...*, in: *Ojcowskie synom przestrogi...*, p. 199.

<sup>60</sup> BALIŃSKI, H., *De educatione pueri...*, p. 55.

<sup>61</sup> *Ibidem*, p. 46.

<sup>62</sup> *Ibidem*, p. 49.

<sup>63</sup> BALIŃSKI, H., *De educatione pueri...*, p. 51.

on education”<sup>64</sup>. He further expresses his satisfaction with what he calls the author’s diletantism, “because instead of a work packed with quotes from ancient works and filled with issues whose content and solution could be found as well in Italian writers as in Polish and German, we have an original and very Polish treatise”<sup>65</sup>. However, one can notice in the Baliński’s treatise some references to classical and modern pedagogical works. It is difficult to say whether these references are the result of reading these works, or whether they simply reflect what was important in educational practice and hence appears in various authors (including ancient ones).

In Baliński’s work, one can see some references to Quintilian. The guidelines on dealing with the child, not forcing or intimidating him, introducing the beginnings of learning at home, or the appropriate environment of the child – nurses and servant boys, these are the most striking similarities. Perhaps also the Baliński’s lack of doubts as to the need to send boys to school follows the Quintilian’s instructions, a strong advocate of public and school education.

The sources of Baliński’s views can be found in the works of Mikołaj Rej. The ideal of education described in “Żywot człowieka poczciwego” (“The Life of the Honest Man”), the ideal of a mediocre nobleman, we find in the discussed treatise. It seems to be “in his basic ideas a summary of “The Life...”, especially as regards the emphasis put on the bipartisan nature of education, consisting mostly in religious education and shaping the chivalry virtues”<sup>66</sup>.

The treatise lacks direct references and borrowings from classical literature, while it is filled with quotes from Church writings. Baliński, when writing the parenting tips also used his own experience, which is often mentioned by him. He also used experiences of others. He writes about this at the end of the treatise, : “I wrote down the *cautiones* that I considered to be needed to bring up a good noble child, which I also partly experienced myself or noticed in others”<sup>67</sup>.

The education proposed by Hieronim Baliński is typical of the average nobleman’s education, which consisted of several stages: home education, school education, educational journeys and watching the Sejm sessions, learning about the court, military service and practice at the chancellery. Baliński did not recommend any in-depth studies, no slogging over books. The intellectual education in his approach is just basic knowledge, without which a nobleman could not function, more important was the practical acquisition of skills, and the most important the proper religious formation. A nobleman should have been a practising believer, devoted to God and his homeland. It can be assumed that the majority of noblemen approached education this way, as they simply did not need university studies and in-depth knowledge.

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<sup>64</sup> BUJAKOWSKI, Z., *Dwa pedagogiczne traktaty...*, p. 324.

<sup>65</sup> Ibidem.

<sup>66</sup> BACZEWSKI, S., *Idea szlachectwa w twórczości Mikołaj Reja*, <http://www.staropolska.pl/renesans/opracowania/Baczewski.html> (access on 20.08.2018).

<sup>67</sup> BALIŃSKI, H., *De educatione pueri...*, pp. 57–58.

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