

of the traditional concern with ontology and cosmology, and of methodological chaos in anthropology, where strictly philosophical reasoning was mixed up with physiological and in ethics, also theological considerations. This was, however, offset by the cultural benefits of eclecticism which made it possible for the contemporary Polish thought to come out of the ghetto of traditional scholasticism and enter a dialogue with contemporary philosophical and scientific developments. The defence of the autonomy of philosophical research against the straightjacket of the 'philosophy of authority' which was upheld by conservative ecclesiastical circles as a sort of religious ideology, combined at the same time with a criticism of anti-religious tendencies, is a point Polish 'philosophia recentiorum' has in common with the German eclectic school Enlightenment. The Polish eclecticism of that time, however, is closest to the current known as the 'Christian Enlightenment', or, being more precise about its denominational source, the 'Catholic Enlightenment' and the 'Protestant Enlightenment'. These developments, being a form of critical participation in modern European culture, enjoyed the support of the Church (e.g. pope Benedict the XIV-th) in such countries as Italy, France, Germany, Austria, Hungary and Poland. The Polish Christian Enlightenment matches its Western counterparts in terms of the chronology of its occurrence and dissemination, its content and formal structure. It was a typical expression of contemporary school culture and philosophy, albeit relatively independent and not devoid of certain originality. The claim about an alleged direct dependence of the Polish achievements on Wolff's solutions has not been borne out. There are differences both in methodological terms (e.g. the Piarist eclecticism obviously contrasts with Wolff's systematic approach) and in terms of the general outlook (opposition to Wolff's rationalism). One should rather say that many contemporary standard handbooks which were a bonum commune of the whole European educational system, were used and put together in a non-systematic way. In time, the empirical tendency becomes more and more pronounced, this however has to do with the widespread preference for natural science rather than with a substitution of the English empiricism for the French apriorism.

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*Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy, 1564-1995.* Opracował Ludwik Grzebień SJ przy współpracy zespołu jezuitów [Encyclopaedia of Information on the Jesuits on the Territories of Poland and Lithuania, 1564-1995. Ed. L. Grzebień SJ]. Jesuit Faculty of Philosophy. Institute of Religious Culture – WAM Press, Kraków 1996, A4, XVI + 888 pages, photos, ill., maps.

The Jesuits have played a significant part in the history of Poland from the religious, social and cultural aspects. Little wonder, then, that over 5,000 books and articles have been devoted to the Order and its individual members in Poland. However, the Jesuit Order does not as yet have a full synthesis of its own on the subject of its history in Poland. The only work of a synthetic nature, by S. Załęski, *Jezuici w Polsce* [The Jesuits in Poland], (Lwów–Kraków, 1900–1906), notwithstanding the usefulness of its content still today, is no longer up to the modern expectations and standards required by historians. The compilation of a new comprehensive synthesis will call for the accumulation and presentation of the vast volume of material concerning the various aspects of the Order's history.

The authors' bibliography we have had available up to now on the history of the Polish Jesuits is rather outdated, and consists of J. Brown's *Biblioteka pisarzy asystencji polskiej Towarzystwa Jezusowego* [A Library of Writers of the Polish Assistancy of the Society of Jesus], (Poznań, 1862), which was later superseded by the Estreicher general Polish literary bibliography [*Bibliografia polska*]. The biographical dictionaries which have proved most helpful in the compilation of the present Encyclopaedia have been *Polski słownik biograficzny* (Kraków, 1935–), and *Słownik polskich teologów katolickich* [A Dictionary of Polish Roman Catholic Theologians], (Warszawa, 1982–1995). For the history of art in the Old Polish period (before 1795) there is an invaluable biographical dictionary available, entitled *Słownik jezuitów artystów* [A Dictionary of Jesuit Artists], (Kraków, 1972), by J. Poplatek and J. Paszenda.

The present publication, *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564–1995* [An Encyclopaedia of Information on the Jesuits on the Territories of Poland and Lithuania, 1564–1995], endeavours to summarise the work accomplished hitherto in this field and to list the fundamental bibliography. It gives all interested the opportunity for as extensive as possible a view of the Order's activities in Poland–Lithuania (1564–1773), White Russia (Byelorussia, 1773–1820), the Austrian partition of Poland known as Galicia (1820–1918), and in independent Poland (from 1918 onwards). This Encyclopaedia contains only sporadic entries for Jesuits flourishing outside the Polish Province (the Order's generals, and some saints venerated in Poland), and also for lay persons (kings and princes reigning in Poland–Lithuania and Byelorussia), with the object of depicting their attitudes towards the Order.

This Encyclopaedia is envisaged for use chiefly by scholars who are interested in the Order's affairs, its history, range of activities, and in

particular matters (e.g. Philosophy, Jesuit Faculty of Philosophy in Cracow, p. 155-166, 767-770; Theology, Jesuit Faculty of Theology in Warsaw, p. 688-692, 770-772). It is intended to provide a compendium of information on the Society of Jesus. From the geographical aspect the Encyclopaedia encompasses the territories of the former Polish Assistency (Poland, Lithuania, Latvia, Byelorussia, and the Ukraine) without Silesia, which was in the Czech Province, and from 1754 constituted a separate Province of its own. However, the more important Jesuit houses in Silesia have been included, wherever they were in contact with Polish Jesuits.

The Society of Jesus does not have an encyclopaedia of its own covering its world affairs, either. The German-language *Jesuiten-Lexicon* published in 1934 by Ludwig Koch, which still presents much that is valuable and relevant, has nevertheless become outmoded in many respects. For several years now a new dictionary of the history of the Society of Jesus, which is to contain about 400 Polish and Lithuanian entries, has been in preparation (in a Spanish and an English version) in the Institute of History of the Society of Jesus at Rome, but the work has not yet been completed. The authors of the present Polish Encyclopaedia are considering the possibility of the future publication of a second volume which would reproduce selected items from the Roman Dictionary concerning matters of interest for Polish readers and academics but relating to other countries and continents.

The foundation for the current edition of this Encyclopaedia are the Archives of the Province of Southern Poland (Archiwum Prowincji Polski Południowej) in Cracow, which has a rich collection of photocopies and microfilms of source materials relating to Polish Jesuits, collected from all the accessible European archives by historians of the calibre of Stanisław Bednarski, Jan Poplatek, and Bronisław Natoński.

One of the objectives of this Encyclopaedia has been to collate an updated list of the bibliography relating to the Order in Poland. The full extent of the relevant bibliography is recorded for each of the entries, even where the bibliographical matter has not been used directly in the writing of the article. The basic Jesuit and other archival resources relating to particular issues are also quoted.

The annex to the Encyclopaedia presents a list of the remaining Jesuits who have not been recorded in the main body of the publication but may be found in the Jesuit catalogues (even if they were in the Order for a very short time). It was the authors' wish to avoid creating the impression that their publication gave an exhaustive list of all the members of the Order. More information is available about those persons who are listed in the annex in the Society of Jesus' Archives of the Province of Southern Poland.

This Encyclopaedia was created over a time-span of several years within a fairly narrow group of Jesuit historians. They deliberately limited the number of contributors, so as to compose a relatively homogeneous book based on the fundamental archive materials and outside the influence of many of the conventional ideas which have flourished on the subject of the Jesuits among the Polish historians. They have tried to make the selection of entries and to write them in a cool and objective manner. At no time did they treat their task as an apology or polemic. Their only aim was to collect and describe what has been achieved hitherto, and to make generally accessible the source materials which have been unknown or not referred to up to now. The present Encyclopaedia will help in the pursuit of further research on the subject.