

s'oppose ouvertement à Aristote, par exemple dans la question de la connaissance des actes libres de l'homme.

Dans l'oeuvre de notre Auteur, on note une tendance à actualiser certains problèmes, en les adaptant aux conditions en Pologne et en ajoutant quelques questions, plus actuelles en Pologne, par exemple sur le royaume comme la meilleure forme de gouvernement.

Puisqu'il s'agit ici non pas d'un cours complet, mais des thèses, des propositions, la forme adoptée par Sokołowski n'est pas scolastique au sens strict du mot; il s'agit plutôt des résumés des questions traitées pendant les cours. Chaque paragraphe (il y a en a 500!) se compose à l'ordinaire d'une affirmation (thèse) de l'Auteur, d'explications des termes, d'une ou de plusieurs preuves, le plus souvent sans la forme syllogistique. On se sert fréquemment d'interrogations comme une forme probative; elles sont formulées de telle façon qu'elles sont en faveur des thèses proposées par l'Auteur.

La méthode spéculative est employée dans les questions théoriques, surtout en métaphysique; dans d'autres questions, avant tout dans la philosophie de la nature, parfois, on a recours à des données expérimentales.

Sous l'influence de la théologie, Sokołowski – comme aussi d'autres auteurs de son époque – introduit à son traité certaines questions conditionnées par la foi, tout en s'efforçant de les justifier philosophiquement, par exemple l'essence et les attributs de Dieu, les Anges, la création du monde en six jours, la présence du Christ dans l'Eucharistie etc.

Damian RADECKI

Stanisław OBIREK SJ, *Wizja państwa w nauczaniu jezuitów polskich w latach 1564-1668* [The Vision of the State in the Teaching of the Polish Jesuits in 1564–1668], Kraków 1995, Jesuit Faculty of Philosophy, A5, 71 pages. Summary, p. 69-70.

There have been many papers on the Jesuit relationship with the State and with the civil powers in the Western Countries. But there are no such elaborations concerning Poland. However, it was not a central aim, the Jesuits had to engage in the political situation of the country where they did His apostolic work though they did not commit themselves personally in the policy. The Jesuits had their own concept of the State and the state policy. And they showed great caution in preparing the policy treaties in order to save impartiality.

Jesuit law does not speak very much about Jesuit engagement in lay affairs. It is clearly presented in the instructions for confessors and the

monarch counselors, and in the permissions and prohibitions stated by the general superiors and general congregations. Many heavy prohibitions were put on Jesuits especially after J. Mariana's book: *De regis institutione* [...] was published.

Jesuit papers represent different orientations that depend on the writers' nationality and the writers' philosophical roots. Some of them followed Suárez who thought that the power had his source in the people's will, others evoked Bellarmino's idea, which called for the close cooperation between the State and the catholic Church. The most popular theologians who wrote about politics were: M. Becanus and G. Botero.

In their schools the Jesuits wanted to prepare the youth for the service of the Church and the State. Political problems belonged to the philosophical lectures though they were also presented during theology, law and rhetoric courses. Jesuits supported mainly the hereditary monarchy (rarely electoral monarchy) as the most perfect model of the state (L. Kraker, J. Klein), but they broadly discussed the essence and the aim of the State and also the civil virtues which were needed for the welfare of the State (A. Nowak, W. Sokołowski). Polish Jesuits underlined the need to solve the most urgent social problems and to take care of the weakest classes of citizens. In the face of the State emergency, the Jesuit professors pointed out the faults in the structures of the State and proposed remedies (T. Elżanowski, J. Chądzyński).

In order to remain impartial, Jesuits did not write papers only concerning politics, but some of their works could be treated as political works (P. Skarga-Pawęski, A. A. Olizarowski, J. Chądzyński). They condemned anarchy and wrongs done to lower social classes in their papers but they also proposed to reform civil administration and to found the State on wise and confident state officers as it was in neighboring countries.

However, Polish Jesuits efforts were largely unsuccessful, their political opinions remain actual.

Stanisław PYSZKA SJ

Stanisław JANECZEK, *Oświecenie chrześcijańskie. Z dziejów polskiej kultury filozoficznej* [The Christian Enlightenment. A study in the history of Polish philosophical culture], Lublin 1994, Catholic University of Lublin, 126 pages.

The subject of this study is the process of change which affected the teaching of philosophy in the secondary education system in the first