

Weisheitsdenken gezeichnet, mit besonderem Nachdruck auf die existentiellen Folgen der theoretischen Behauptungen.

In der Konklusion seines Buches betont S. Szczyrba die Verdienste des Jesuiten-Seelsorgers der polnischen Emigranten, in den Worten: „Die Metaphysik des menschlichen Schicksals kann als ein Beitrag von J. Mirewicz zur Gestaltung der metaphysischen Einführung in die geschichtliche Epistemologie, bzw. in die Theologie der Geschichte gewürdigt werden“. Der Autor der Monographie hat nicht nur eine vollständige bibliographische Liste gefertigt (Seite 186-240), die die Veröffentlichungen von Mirewicz selbst und über ihn umfaßt, sondern auch Texte und Positionen des Jesuiten kurz kommentiert und am häufigsten in den Fußnoten, in Anlehnung an gegenwärtige philosophische Werke, erweitert.

Dem Buch von S. Szczyrba verdanken wir die Möglichkeit, uns mit einem Mann vertraut zu machen, der gleichzeitig ein Seelsorger, Patriot, Publizist und Denker war; mit einem Philosophen, der den Gefahren nachspürte, die den zeitgenössischen Europäern drohen. Zu den gefährlichsten Irrtümern der modernen Kultur gehören der anthropologische Irrtum und, noch folgenschwerer, der theologische Irrtum. Für diejenigen, die auf diese Irrtümer ein sozialpolitisches System bauen wollten, war J. Mirewicz eine *Persona non grata*. Es ist ein Glück, daß seine Tätigkeit und seine Verdienste endlich nicht nur im Ausland, sondern auch in seiner Heimat anerkannt werden.

Stanisław ZIEMIAŃSKI SJ

Roman DAROWSKI, *Filozofia w szkołach jezuickich w Polsce w XVI wieku [Philosophy in Jesuit Schools in Poland in the 16<sup>th</sup> Century]*, Wydział Filozoficzny Towarzystwa Jezusowego, Kraków 1994, pp. 450.

Scholarly dissertations dealing with the Jesuit educational system in Poland would more frequently emphasize the aspects of its decline rather than those of its prosperity. More recent research, however, based on numerous sources, enables one to see this system in a new, more objective light as well as giving an unbiased picture of the situation.

Written by Roman Darowski SJ (professor at the Philosophical Faculty of the Society of Jesus in Kraków), eminent specialist in scholastic philosophy, it is the first work to be devoted to the philosophy of Polish Jesuits, which was inseparable from their scholarly and didactic activities. It spans the last three decades of the sixteenth century and a few years of the seventeenth century, i.e. the beginning of the activity of the *Societas Jesu* in this country.

This dissertation is ordered in terms of chronology and topic and consists of an introduction, two main parts and a summing-up. The introduction gives the reader a clear overview of the current state of research into Jesuit philosophy in sixteenth-century Poland, describes the sources used and familiarizes the reader with the methods employed by the author. The first part contains a meticulous presentation of the theoretical aspect of the subject, i.e. Jesuit general and local regulations pertaining to problems of philosophy and its teaching while the second part deals with the question of how to put this theory into practice. This part is divided into four sections, each of them covering one of the four main teaching centres in the sixteenth century. They are presented chronologically, in the order they had been founded: Braniewo (1565), Vilnius (1570), the Vilnius Academy (1579), Poznań (1573) and Kalisz (1584). The lecturers are dealt with individually, their careers outlined and their achievements and writings subjected to a balanced analysis. Despite a predominantly descriptive approach the author does not shrink from a critical evaluation of the lecturers' views; he arranges them from the philosophical and historical point of view and stresses their individual characteristics. While describing particular scholars, the author endeavours to consider the true value of their beliefs, the origins of their philosophical formation, their independence, originality and the influence they exerted on their contemporaries and sometimes even on the next generations. The summing-up contains the results of his research and the most relevant conclusions.

In Vienna, Braniewo and Goa Jesuits employed a fairly universal model of education, devised and perfected in the College of Messina and *Collegium Romanum* and crystallized on the basis of wide practical experience in *Ratio Studiorum* in 1599. They were, however, far from being heedless of the ambitions and expectations of the people they were living among. *Constitutions* by Ignatius Loyola would repeatedly underscore the necessity of acting in harmony with „the circumstances, place and people”. This was the basic rule as well as his favourite saying. Hence, although the *Ratio Studiorum* affected all schools run by Jesuits, the rules presented there were more of an ideal than a reality. With time this act became enshrined in the tradition and it was easier to have it abrogated than altered. It would blur the distinct outlines of the evolution of the teaching process as well as hampering it. Above all, it was not sufficiently open to the development of new disciplines (experimental physics, for instance) which was not included in the curriculum of philosophy until 1730 when the General Congregation gave its permission to make this discipline part of the curriculum of philosophy.

The period from the foundation of the Order to the crystallization of *Ratio Studiorum* is the most interesting time in the history of Jesuit educational activities and also that of philosophical education. Roman Darowski SJ has made an in-depth analysis of a substantial number of lectures on philosophy delivered by the first philosophy professors in Poland and Lithuania. As a result, the reader is presented with a serious and thorough interpretation of Jesuits' philosophical views in sixteenth-century Poland.

While comparing the Jagiellonian University and the Vilnius Academy at the end of the 16th century some scholars would point out that lectures and philosophical (and theological) discussions held at *Alma Mater Vilnensis* would attract many people, not only students, whereas those in Cracow were generally somewhat dry and sterile<sup>1</sup>. Roman Darowski SJ offers convincing evidence that Jesuit philosophy in Poland and Lithuania was a decidedly novel phenomenon, influenced by western centres of the Societas Jesu. In terms of content it was the philosophy of Aristotle, or rather its specific variety, usually referred to as pre-Suaresianism (Francisco Suárez SJ 1548-1617). It was therefore pre-Suaresianism and not Thomism that predominated in Jesuit philosophy in Poland. Father Darowski has shaken the spurious theory propounded by Wiktor Wąsik in his handbook entitled *Historia filozofii polskiej* [The History of Polish Philosophy] according to which Polish Jesuits were Thomists<sup>2</sup>. Philosophical views in Poland and Lithuania were imported from the Jesuit centre in Coimbra, Portugal, via Rome, Spain and Portugal.

The author has established the names of a number of Jesuits, lecturers in philosophy and identified the authors and their works hitherto unknown to specialists, thus complementing *Bibliografia polska* by Karol Estreicher (1906-1984). Along with thirty-one various printed works the author discusses twenty-seven philosophical manuscripts discovered by himself which, apart from being a truly remarkable achievement, has substantially widened the range of sources available to scholars. By presenting numerous biographies of philosophers from the sixteenth century as well as proving that Polish philosophical culture of the sixteenth century was influenced by Western thought, this dissertation is a substantial addition to the history of Polish science. Philosophers lecturing in Poland at that time had either been

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<sup>1</sup> L. Piechnik *Nowe elementy wniesione przez jezuitów do szkolnictwa polskiego w XVI wieku* [New Elements Introduced by Jesuits to the Polish Educational System of the 16<sup>th</sup> Century], „Collectanea Theologica” 46: 1976, f. I, pp. 67-77.

<sup>2</sup> W. Wąsik, *Historia filozofii polskiej* [History of Polish Philosophy], Warszawa 1958, vol. I, p. 67.

educated abroad (Collegium Romanum, Alcalá, Salamanca, Naples, Mainz) or had studied in Poland under the supervision of foreign scholars. In the sixteenth century seven out of sixteen Jesuit professors were foreigners. The book throws a new light on the relations between the philosophy taught in Poland and that of various other European centres, not only run by Jesuits. At the same time one cannot help noticing that Polish philosophical thought of the sixteenth century was by no means inferior to its Western European counterpart.

This book is the fruit of very long, laborious and painstaking research on the part of the author, who had to pore over numerous manuscripts and old prints, most of them Latin. The reader, therefore, receives a complete picture of the philosophy taught in Jesuit schools in Poland in the sixteenth century written by a conscientious and inquisitive scholar which can serve as a basis for future philosophical synthesis. Unfortunately the philosophy taught by Jesuits in Poland in the sixteenth century has not yet been treated in a systematic fashion, although there exists a number of important publications, especially dealing with particular philosophers. A few years ago Father Roman Darowski published an ambitious attempt at such a synthesis<sup>3</sup>.

The book contains valuable Appendices: 1) Polish Jesuits – lecturers in philosophy abroad in the sixteenth century; 2) Poles studying philosophy in Jesuit schools abroad in the 16th century; 3) a facsimile of *Assertiones philosophicae* by Jan Hay, Vilnius 1574; 4) Latin-Polish and Polish-Latin philosophical terminology (the terms most frequently used in the book). The reader too will be impressed by the detailed bibliography which is wholly integrated with the book itself. The bibliography consists of the following parts: I. Manuscripts about the history of education (the genesis of schools and their activities, lecturers in philosophy etc.); II. Sources concerning the teaching of philosophy (A. The theory of the teaching of philosophy – regulations concerning tuition; B. The practice of teaching: a list of prints and manuscripts); III. Publications (sources and books on the history of education and philosophy curricula). A fairly extensive summary of Roman Darowski's book in French will undoubtedly facilitate the reception of the most important results of the author's research by non-Polish scholars. This summary was also published in „Freiburger Zeitschrift für Philosophie und Theologie” (1996). Thanks to the index of names the reader is

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<sup>3</sup> R. Darowski *Filozofia jezuitów w Polsce od XVI do XVIII wieku – próba syntezy* [Philosophy of Jesuits in Poland from the 16<sup>th</sup> to the 18<sup>th</sup> Century – an Attempt at a Synthesis], in: *Jezuici a kultura polska* [Jesuits and the Polish Culture], ed. by L. Grzebień, S. Obirek, Kraków 1993, pp. 51-74.

spared the time-consuming task of turning the pages in search of particular people. The volume's attractive appearance is also notable and provides an excellent vehicle for this major contribution towards the history of culture and thought in the First Polish Republic.

Kazimierz PUCHOWSKI

Roman DAROWSKI SJ, *Wojciech Sokołowski SJ (1586–1631) i jego filozofia* [Wojciech Sokołowski SJ (1586–1631) et sa philosophie], Cracovie 1995, Faculté de Philosophie de la Compagnie de Jésus, A5, 64 pages, résumé, p. 61–64.

Sokołowski fut un des plus éminents jésuites–philosophes en Pologne de la première moitié du XVII<sup>e</sup> siècle. Cette dissertation constitue une brève monographie de Sokołowski en tant que philosophe. Elle contient sa biographie, basée sur des sources en majorité inédites, provenant avant tout des Archives Romaines de la Compagnie de Jésus, la liste des ses écrits et la caractéristique de sa philosophie.

Wojciech (Adalbert) SOKOŁOWSKI naquit en 1586 en Pologne Majeure (Wielkopolska). Après avoir terminé la rhétorique et trois ans d'études philosophiques, il entra dans la Compagnie de Jésus en 1606 et fit son noviciat à Cracovie (1606–1608). Il étudia la théologie au Collège des Jésuites à Poznań (1609–1613) où – à la fin de ces études – il reçut la prêtrise. De 1618 à 1621, Sokołowski enseigna la philosophie au Collège des Jésuites à Kalisz, en parcourant le cours tout entier, c'est-à-dire la logique, la physique (la philosophie de la nature et la psychologie), la métaphysique et l'éthique. Trois recueils de thèses concernant la philosophie de la nature et un livre sous le titre *Decreta* comprenant toutes les parties de la philosophie, proviennent de la période de cet enseignement. Ensuite, Sokołowski enseigna la théologie scolastique au Collège des Jésuites à Poznań (1621–1630). Un texte manuscrit de ses cours sur l'Incarnation et sur les Sacrements, est conservé à nos jours. Sokołowski mourut prématurément, le 21 septembre 1631 à Poznań, dans sa 45<sup>e</sup> année.

Sokołowski est l'auteur des écrits suivants:

1. *CONCLUSIONES PHYSICAE*. Calissii [Kalisz] 1619, une table de 37 x 34 cm. Cet imprimé contient 20 thèses de la philosophie de la nature, basées sur la *Physique* d'Aristote, thèses destinées à être l'objet d'une dispute scolastique.

2. *PROPOSITIONES PHILOSOPHICAE EX QVATUOR LIBRIS ARISTOTELIS DE COELO*. Calissii [Kalisz] 1619, une table de 34 x 30