

## Summaries

Roman Darowski. *Filozofia Jezuitów na ziemiach dawnej Rzeczypospolitej w XIX wieku* [The Philosophy of the Jesuits in the Territories of the Former Commonwealth: Poland, Lithuania, Belarus and Ukraine in the 19th Century]. Kraków: WAM / Wydawnictwo Ignatianum, 2013.— Author's Summary<sup>1</sup>

On the 21<sup>st</sup> of July 1773, Pope Clement XIV, yielding to sustained pressure from the Bourbon courts, signed a document—called a *breve*—entitled *Dominus ac Redemptor*, with the aid of which he intended to dissolve the Society of Jesus all over the world. It was one year after the first Partition of the former Polish Commonwealth,<sup>2</sup> and the Pope's directive was to be announced by bishops to Jesuits resident in their regions. This took place in the Commonwealth in November, 1733. Meanwhile, Frederick the Great, King of Prussia, and Catherine the Great, Empress of Russia, forbade any proclamation of the papal document in their own countries, or in the newly-conquered Polish territories. The policy of Catherine the Great, and later of Paul I, was sympathetic towards the Jesuits, chiefly because of their

1. This author's summary is an abridged version of the English summary printed in the book. All documentation of claims made in the summary, including an anthology of texts by authors whose works are mentioned here, may be found in the book. The reader should refer to the book's Bibliography for complete citations of works adduced here.

2. By the "Territories of the former Commonwealth" mentioned in the title I understand the Commonwealth within its historical boundaries, and particularly those preceding the Partitions. Thus, I am also taking into account areas which presently belong to Lithuania, Belarus—particularly Polotsk—as well as to Ukraine. Within this context it is worth remembering that the 19<sup>th</sup> century was the period of the Partitions of Poland, which—as a state—was not included on any maps of Europe in those times.

educational activity, and because they deemed the Jesuit Order to be instrumental in forging bonds between Russia and the West. Thanks to this policy, the Jesuits survived on some of former Polish-Lithuanian territory until the restoration of the Order (which in Prussia was not until 1780).

Ten years after the suppression, the new Pope, Pius VII, issued a permit to open a novitiate in Polotsk (1783); a great number of former Jesuits arrived there from various countries. In 1801, Pius VII acknowledged the Order in Russia, and in 1804 in the Kingdom of the Two Sicilies, and then in 1814 he restored the Order all over the world. In the meantime, during the reign of Alexander I, the attitude towards the Jesuits in Russia had deteriorated, especially after the Franco-Russian War of 1812. Yet in 1813 the Jesuits opened an Academy in Polotsk, which—like other colleges—operated only up to 1820: that is, till the expulsion of the Jesuits from Russia.

My study of the philosophy of the Jesuits in the lands of the former Polish-Lithuanian Commonwealth spans the 19<sup>th</sup> century and begins with the Academy of Polotsk. However, it also refers to certain earlier documents and facts that exerted a considerable influence on the shape of philosophy as practised by the Jesuits in the 19<sup>th</sup> century. Of particular importance here is the *Ratio studiorum* of 1599, with later amendments and supplements.

When conducting research into the history of the philosophy of the Jesuits in Poland, one should distinguish between all of the following:

- 1) philosophy concerned with teaching; in principle, there was one active centre for philosophical studies, run by the Jesuits and mainly for the Jesuits (see the section below entitled “Jesuit Centres for Philosophical Studies in 19<sup>th</sup> century”), which, for manifold reasons, kept moving from place to place, beginning with the College in Polotsk (converted into the Polotsk Academy in 1813), Tarnopol (several times), Stara Wieś near Krosno (several times), Śrem in the Poznań region, Chyrów near Przemyśl, Nowy Sącz and Cracow (several times)—the last of these being the place where, in 1932, a Faculty of Philosophy of the Society of Jesus was subsequently established. In 1999 this in turn became part of what is currently Ignatianum Academy;
- 2) extra-curricular philosophy—i.e. philosophy not closely connected with teaching, though rooted in it.

In turn, the philosophy concerned with teaching can be further examined:

- a) from the theoretical perspective, analysing rules for teaching philosophy, as included in the *Ratio studiorum* and in other ecclesiastical and Jesuit documents on this subject;
- b) from the practical perspective, i.e. examining what the teaching was actually like.

*Ratio Studiorum: A Theory of Philosophy Teaching*

At the beginning of the 19<sup>th</sup> century, the teaching of philosophy at the Jesuit Order, as well as the propagation thereof, was based mainly on the guidelines included in the *Ratio studiorum*, whose first and fundamental version was published in 1599. Later on, some amendments and supplements were introduced; however, these did not concern the essentials.

In 1832 the Superior-General of the Society of Jesus, Jan Roothaan, published a new version of the Jesuit *Ratio studiorum*, which admittedly preserved many of the elements of the former one of 1599, but was also markedly different from it.

The objective of the philosophical studies was not only intellectual preparation for theological studies (as had formerly been the case), but also for other fields, as well as for intellectual development and the perfection of one's will. The philosophical studies were to last two or three years, according to the Provincial Superior's decision. In the first year, the curriculum comprised logic, metaphysics and mathematics; in the second, physics (philosophy of nature) and moral philosophy (ethics); in the third, those issues of physics and mathematics that were omitted from the *biennium*, or which involved more thorough explication, as well as higher mathematics (*mathesis sublimior*).

Logic was preceded by an introduction to philosophy along with a short history of philosophy. In logic the criteria of truth had to be dealt with extensively. Metaphysics was divided into ontology, cosmology, psychology and natural theology. The subject of the lectures in moral philosophy was not—as it had been previously—Aristotle's *Ethics*, but such issues as the purpose of man, the morality of man's deeds, natural law, and man's obligations towards God, neighbours and himself. It was also recommended that the principles of public law be conveyed within the scope of moral philosophy.

In the physics course, after an introduction to properties of bodies, lectures were supposed to be given in dynamics, mechanics, hydrostatics, hydraulics, aerostatics, pneumatics, and related issues in astronomy, as well as offering studies of light, heat, electricity, magnetism, and an abridged treatment of chemistry. Also, some basic knowledge of natural history

could be conveyed. Both a theoretical and a practical (experimental) approach were supposed to be adopted, and new discoveries were supposed to be communicated.

Physics, at that time, was understood etymologically (*physis*): that is, as the science of nature—a philosophy of nature that included elements of both physics and philosophy.

The major innovation was concerned with the doctrine conveyed: that is, with the content of the lectures. Former recommendations on lecturing in philosophy according to Aristotle were replaced with the following statement: “In issues of a certain importance, he [the professor of philosophy] may not depart from the science that the academies have commonly accepted” (*Regulae professoris philosophiae*, no. 5). As a result, it was possible to include, to a very large degree, the more recent philosophical trends and findings of the natural sciences.

On the 23<sup>rd</sup> of May 1911, Superior General Franz Xaver Wernz signed the document entitled *Ordinatio studiorum Provinciae Galicianae S.I.* (Cracow, 1911, 50 pp.). The document adapts the principles included in the *Ratio studiorum* and in the encyclical *Aeterni Patris* (1879) to the specific conditions predominating in the Polish territories—in the Province of Galicia.

During the 19<sup>th</sup> century there was a considerable revival of Thomistic philosophy and theology. The encyclical *Aeterni Patris* (1879) by Pope Leo XIII resulted in their popularisation within the Church’s teachings. Consequently, a new movement, called neo-Thomism, came into existence.

Working in Italy, the Polish Jesuit Józef Alojzy Dmowski participated in this revival as early as in the first half of the 19<sup>th</sup> century, which was before the publication of *Aeterni Patris*. In the latter half of the 19<sup>th</sup> century, a prominent role in this area was played by Marian Morawski, mainly with his work entitled *Filozofia i jej zadanie* [Philosophy and Its Task] (Lwów 1876, 1877), which was published before the encyclical *Aeterni Patris*.

The Jesuits—particularly in their capacity as an order bound by a special vow of obedience to the Pope—took into account and thoroughly realised the demands and recommendations included in the encyclical.

#### *Activity in the Field of Philosophy—Philosophy in Practice*

As was mentioned before, after the first Partition of Poland, the territories annexed by Russia came to include four colleges: those in Daugavpils, Orsha, Polotsk and Vitebsk. In all of these, to a greater or lesser degree, philosophy was taught:

- in Daugavpils a philosophy course was taught since 1752;
- in Orsha there were lectures on philosophy in different periods;
- in Vitebsk a year-long course in philosophy was introduced in 1738, and in the Belarussian period there were secondary schools with courses in philosophy and mathematics.

At all of the above places the students came from the laity.

The main centre of education, as well as of philosophy, in that region, was the Polotsk College, founded in 1580. The initiator and founder was King Stephen Báthory, and the first rector was Piotr Skarga, who served concurrently as rector of the Vilnius Academy.

Four-grade high schools were opened there as early as 1584, and in 1631 a fifth grade was added. By 1590, around 100 pupils were being educated at those schools, by 1592 it was 130, and by 1647 it was 600. In 1786, after the first Partition of Poland, when these territories had been annexed by Russia, the Jesuits reformed their schools at the request of Catherine the Great. The scope of the teaching of modern languages as well as mathematics and natural sciences was extended. Between 1796 and 1811 the Polotsk schools educated between 244 and 441 pupils.

Moreover, Jesuit seminarians pursued their studies in Polotsk during various periods. Philosophical studies were organised there in the following years: 1649–55, 1675–1700, 1707–37, 1740–60, 1764–73, and 1782–1820; and four-year-long theological studies in the years 1737–76 and 1782–1820.

In 1812 the Polotsk College was converted into an academy.

#### *Propositiones ex Universa Philosophia*

An interesting collection of propositions covering the whole of philosophy, entitled *Propositiones ex universa philosophia*, and published in Latin, dates from the period immediately preceding the opening of the Polotsk Academy—that is, from the year 1810. The chairperson in charge of the defence of the propositions (by disputation) was Jakub Condrau, a professor of philosophy and mathematics and a philosophy examiner. The collection contains 74 propositions which address selected issues concerned with the following subjects: logic, general metaphysics (including ontology, aetiology, and cosmology), and special metaphysics (which included psychology and natural theology). This speculative part comprises only 12 propositions. The remaining 62 propositions are dedicated to a broad construal of general and particular physics.

Two characteristics of the approach to philosophy in *Propositiones* merit

particular attention: the limitation of speculation for the sake of broadly-construed natural issues, and the frequent references to Kant's philosophy, involving discussions with him and attempts to counter and refute his opinions.

### *Polotsk Academy*

On January 12, 1812, the Jesuits were allowed by Emperor Alexander I to open the Polotsk Academy. The school, called the Polotsk Academy (of the Society of Jesus) or the Academy of the Jesuit Order, came under the authority of the General of the Order, who was residing in Polotsk at that time. However, in some matters the Academy was under the control of the Russian authorities—i.e. the Ministry of National Enlightenment. As a result, the curriculum came to include subjects chosen by the Russian education authorities.

The Academy was opened on January 8, 1813. It had three Faculties (back then called Departments): the Theological Faculty, the Faculty of Philosophical Sciences and Liberal Arts, and the Faculty of Languages (ancient and modern ones). It had the right to confer the degree of Doctor in theology and in both canon and civil law.

The high level of education was ensured by a roster of outstanding professors, who had arrived in Belarus from various western countries, having learnt that the Order was still preserved there. Apart from lay youth, the Academy was also attended by Jesuits and Basilians, as well as seminarians and diocesan priests.

In 1817 the Russian government introduced restrictions concerning students: only Roman Catholic believers were allowed to study there, and acceptance of Catholics of the Eastern rite was not allowed.

The Academy rectors were Jesuits: Antoni Lustyg (1812–14), Antoni Landes (1814–17) and Rajmund Brzozowski (1817–20). The Academy chancellors were Jesuits, too: Giuseppe Angiolini (1813–14), Rajmund Brzozowski (1814–17) and Michał Leśniewski (1817–1820).

The Academy had a large library, well-equipped scientific laboratories and a printing house. It published a scholarly periodical entitled *Miesięcznik Połocki* [Polotsk Monthly]. In 1820 the number of professors was 30, and the number of students 700. It awarded over 100 doctoral degrees. It was responsible for inspecting secondary schools run by the Jesuits in Mogilev, Orsha, Petersburg, Mstislaw, Romaniv, Riga, Užvaldes and Vitebsk.

Among the professors of the Faculty of Philosophical Sciences and Lib-

eral Arts, Giuseppe Angiolini and Vincentius Buczyński merit particular attention.

Giuseppe Angiolini (1747–1814), an Italian and the first chancellor of the Polotsk Academy, was a professor of philosophy at the Academy. He developed *Institutiones philosophicae ad usum studiosorum Academiae Polocensis*, which was published posthumously (Polotsk, 1819).

From 1819 onwards, Wincenty Buczyński (1789–1853) delivered lectures on philosophy at the Polotsk Academy, and after the expulsion of the Jesuits from Russia (1820) he taught philosophy in Tarnopol, Graz, Linz and Namur, and theology in Leuven. He wrote a handbook of philosophy entitled *Institutiones philosophicae* (I–III, Vienna, 1843–1844), and a treatise entitled *Institutiones doctrinae religionis, in quibus principia philosophica ad veritates religionis applicantur* (Vienna, 1842).

#### *The Program of Philosophical Study at the Academy*

The printed programs of study furnish an overview of the activity of the Academy. Let us take a closer look at the program for the year 1818–19—in other words, a period of time close to that when the Academy ceased to exist. The program is entitled *A Collection of Teachings at the Polotsk Academy of the Society of Jesus* (Polotsk, 1818). Here are the most important data concerning philosophy:

The Faculty of Philosophical Sciences and Liberal Arts was composed of four classes: (1) “Logic and Metaphysics,” (2) “Physics,” (3) “Applied Mathematics,” and (4) “Rhetoric.”

The class of “Logic and Metaphysics” included lectures on the following philosophical subjects: logic, dialectics, metaphysics, ethics, political economy. Besides, there were lectures on geometry, solidometry and zoology—all reckoned to be philosophical subjects at that time. Furthermore, at the request or demand of the Russian authorities, there were lectures on subjects extending students’ intellectual horizons and preparing them for life: i.e. making it easier for them to find employment in the future—in Russian, French, German, Greek and Hebrew literature.

The class of “Physics” included lectures on the following subjects: “general and particular physics,” “experimental physics,” chemistry, planar and spherical trigonometry, mineralogy, as well as Russian, French, German, Greek and Hebrew literature again.

The class of “Applied Mathematics” included the following subjects: general applied mathematics, astronomy, botany, civil and military architecture, “sections and calculi,” as well as literature of those same kinds as in the above.

The class of “Rhetoric” included general law, Russian law, general history, rhetoric, ecclesiastical rhetoric, the art of rhyming, along with, in addition to literature of the kinds already mentioned, literature of the Polish and Latin languages.

The *Collection* comprises detailed syllabi, and beyond this also includes a part dedicated to scientific philosophy: logic, dialectics, metaphysics, ethics and social issues.

Great services to philosophy were rendered by the *Polotsk Monthly*, a periodical published by the Jesuits in Polotsk from 1818 till 1820.

The Academy was closed down the moment the Jesuits were expelled from Russia: i.e. in 1820. The building was handed over to the Piarists, and its various collections moved to Petersburg.

#### *Jesuit Centres for Philosophical Studies in the 19<sup>th</sup> Century*

In 1782, philosophical studies were organised for Jesuit seminarians at the Polotsk College, which was converted into an Academy in 1812. They continued until 1820. During the academic year 1819–20 the two-year course in philosophical studies was being attended by 21 Jesuit seminarians. Besides the Jesuits, there were also lay students, whose number remains unknown. After the expulsion of the Jesuits from Belarus in 1820, the seminarians, along with the priests and brethren, began to journey to Galicia, Italy and France. Some left the Order. 158 Jesuits settled in Galicia.

By as early as 1821, a philosophical school had been organised in Stara Wieś near Krosno. Philosophy was mainly taught there by Rafał Markijanowicz (1821–22). From the academic year 1822–23 onwards, the studies were also held in Tarnopol. The lectures were delivered by, among others, Wincenty Buczyński (science-related aspects of philosophy), Józef Cytowicz (physics) and Jakub Condrau (mathematics for philosophers). From 1829–30, the studies were organised in Stara Wieś. In the years 1827–29 there were no philosophical studies. In the years 1829–30 philosophical studies were resumed in Stara Wieś. Between 1836 and 1845 the centre for philosophical studies was again in Tarnopol, though in the years 1837–38 and 1838–9, first-year students attended classes in Stara Wieś. Sometimes, the studies lasted three years, but on the whole they lasted two years. Two-year courses of study were held in Nowy Sącz over the course of the years 1845–48.

In 1848, through a decree of Emperor Ferdinand I, the Austrian authorities dissolved the Galician Province of the Society of Jesus as a punishment for supporting the freedom movement known as the “Spring of Nations.” The Jesuits were deprived of all property rights and ordered to leave



the Austro-Hungarian Empire. They took shelter in some Jesuit houses abroad, mainly in France and Belgium, and particularly in Brugelette and Issenheim, Alsace, where they pursued their studies. A few studied in Rome, in the Austrian provinces, and in what is now Bratislava.

In 1852 Emperor Franz Joseph I agreed to the return of the Jesuits to Galicia. However, it was only in the years 1860-61 that philosophical studies were organised in Stara Wieś—they continued there until 1867. Up to 1862 the philosophical studies, obligatory for all the Jesuits, usually lasted two years. Starting from the academic year 1862-63, pursuant to the directive of the General, three-year programs of philosophical study were introduced.

In the 1860s, the handbooks used were as follows: *Institutiones philosophicae* (vol. I-II, Naples, 1840-42) by Matteo Liberatore, and *Institutiones philosophicae* (vol. I-III, Rome, 1861-62) by Salvatore Tongiorgi. Later on, books by Camillo Tedeschi were used. In the instruction of mathematics, books by František Močnik were used.

The arrangement of the subjects was as follows: in the first year there were lectures on dialectics, logic (combined with some elements of the theory of cognition), ontology, and, where relevant to the study of philosophy, mathematics); in the second year there were lectures on cosmology (the philosophy of nature), natural theology and, where relevant to philosophy, physics); in the third year there were lectures on psychology (in the sense of philosophical psychology with elements of empirical psychology) and ethics. In some years there were also separate lectures on the history of philosophy.

Considerable significance was invested in the frequent testing (and revision) that occurred, as well as in *circuli* (shortened disputations) and disputations. The academic year commenced at the beginning of September and lasted till the end of June.

### *The Cracow Centre*

The Jesuits insistently strove to open a house in the city of Cracow, because of its historical and cultural significance, but also because of its own glorious traditions. After all, between the 16<sup>th</sup> and 18<sup>th</sup> centuries they had owned large institutions there, which they had lost as a result of the suppression of orders in 1773. It was for this purpose that, in 1867, thanks to the friendliness of Stanisław Słotwiński, the abbot of the Canons Regular of the Lateran, they rented from that order a house next to the Corpus Christi Church in the Cracow District of Kazimierz. In the meantime, in 1868, they bought an estate in the district of Wesola at 26 Copernicus Street,

adapted the existing buildings to community requirements, and in 1869 moved in. In 1870 a public chapel dedicated to the Most Sacred Heart of Jesus was opened, and at the beginning of the 20<sup>th</sup> century a new church was built next to the chapel. In 1878 construction of a new building was begun; later, it was extended several times.

In 1867 the Jesuits organised *Seminarium Cracoviense Societatis Jesu*—in fact a college with two faculties (though not named as such), which was to a certain degree a continuation—from a distance—of the philosophical and theological faculties run by Polish Jesuits in Belarus (after the suppression of the Order in 1773, and at the beginning of the 19<sup>th</sup> century), and particularly at the Polotsk Academy. The Cracow Seminary offered three-year philosophical studies and four-year theological studies. In the years 1867–68 there were 14 philosophy students: 7 in the first year, and 7 in the second year (Marian Morawski was in the second year), and 12 theology students. The philosophy lecturers were: Kamil Tedeschi, professor of logic and metaphysics; Waclaw Titz, professor of metaphysics; and Teodor Sozański, professor of physics (philosophy of nature) and mathematics. In total the Jesuits there numbered 40. From 1868 onwards, the Cracow institution was called *Collegium Cracoviense Societatis Jesu*.

However, already just a year later, mainly due to insufficient space—the present building not yet being in existence there—the school of philosophy was separated from theology and began moving from place to place. First, it was located in the newly-erected building of the college in Śrem, in the Poznań region (1868–72). In the year 1871–72 it was attended by 27 students.

On the 4<sup>th</sup> of July 1872, the Prussian government issued a law expelling the Jesuit Order from the whole of Germany. As a result, the philosophical studies were moved to Stara Wieś, and stayed there till 1885, when they were moved to Chyrów (Khyriv), and two years later to Tarnopol. In 1894–95 there were 34 students.

In the year 1895–96, the studies were moved to Nowy Sącz. At the turn of the century, in 1899–1900, there were 35 students. The philosophical studies stayed there till 1913, when they were moved to Cracow, which is where they have remained to this day—allowing, that is, for interruptions caused by the First and Second World Wars.

In the 1890s (as well as later, and up to the mid-20<sup>th</sup> century) the following handbooks were used: *Logica* by Karl Frick, SJ (for dialectical and critical thinking—i.e. the theory of cognition); *Ontologia* by the same author (Freiburg am Breisgau, 1893–94; many editions in subsequent years); *Psychologia* (Nowy Sącz, 1897) by H. Schaaf; and *Fizyka i krótki rys kosmo-*

*grafii* [Physics and a Short Outline of Cosmography] by M. Kawecki and F. Tomaszewski (Cracow, 1892) for the philosophy of nature (cosmology).

In 1894 a remarkable book, *Theses ex universa philosophia* (Cracow, 1894, pp. 4 + 65), was published. It is a collection of theses from the whole of philosophy—that is, from all of the disciplines of philosophy practised and taught at that time. It was these propositions that, right after the conclusion of his philosophical studies, were defended by the Jesuit seminarian Piotr Stopa in a public disputation at the Jesuit College in Cracow on the 2<sup>nd</sup> of July 1894. The philosophy contained therein is mainly Neo-Thomist, with a small number of Suarezian threads. Quotations from works by St Thomas Aquinas are quite numerous there.

At the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries, Polish Jesuits were engaged in running a philosophical school for seminarians from the Basilian Order—during the reform of the Order conducted by the latter. At first, the school was in Dobromyl (1884–87), later in Lvov (1887–89), Lavriv (1889–97), and again in Dobromyl (1899–1902).

#### *Eminent Philosophers of the 19<sup>th</sup> Century*

Among the major Polish Jesuit philosophers of the 19<sup>th</sup> century one should certainly include the following:

MARIAN MORAWSKI (1845–1901), an outstanding philosopher and theologian, neo-Thomist pioneer, and author of such works as *Filozofia i jej zadanie* [Philosophy and Its Task] (Lvov, 1876), *Celowość w naturze* [Finality in Nature] (Cracow, 1887), *Podstawy etyki i prawa* [Foundations of Ethics and Law] (Cracow, 1891–1900), and who was also a professor of theology at the Jagiellonian University in Cracow. His *Wieczory nad Lemanem* [Evenings on Lake Léman] (Cracow, 1896) has been translated into seven languages;

JÓZEF ALOJZY DMOWSKI (1799–1879), who studied in Ferrara and Rome. Later, he became a professor of philosophy and theology at the Collegium Romanum, (presently the Pontifical Gregorian University). He published *Institutiones philosophicae* (I–II, 5 editions in the years 1840–1851), comprising the whole of contemporary philosophy, and he contributed to the revival of Thomism;

WINCENTY BUCZYŃSKI (1789–1853), who from 1819 lectured on philosophy at the Polotsk Academy, and after the expulsion of the Jesuits from Russia (1820), in Tarnopol, Graz, Linz, and Namur; he also delivered lectures on theology in Leuven. He wrote the handbook *Institutiones philosophicae* (I–III, Vienna, 1843–44), and *Institutiones doc-*

*trinae religionis, in quibus principia philosophica ad veritates religionis applicantur* (Vienna, 1842);

JÓZEF ANGIOLINI (1747–1814), a professor of philosophy and mathematics (1785–1794), and author of the handbook *Institutiones philosophicae ad usum studiosorum Academiae Polocensis* (Polotsk, 1819; 2<sup>nd</sup> edition: Turin, 1849).

FRANCISZEK KAUTNY (1810–1885), a professor of philosophy in Tarnopol, author of *Propedeutyka filozoficzna* [Propaedeutics to Philosophy] (Cracow, 1871).

*The Conception of Philosophy: Its Divisions and Subject Areas*

Since my aim is to acquaint the reader with the conception of philosophy of the Jesuits, its divisions and principal subject matters, I shall briefly present these issues using the example of the works of—in my opinion—the five most prominent representatives of the period in question. These works date from various years, and were created in various environments. In chronological order, they are as follows: *Institutiones philosophicae ad usum studiosorum Academiae Polocensis* by Józef Angiolini (Polotsk, 1819), *Institutiones philosophicae* by Józef Alojzy Dmowski (Collegium Romanum, 1840 and ff.), *Institutiones philosophicae* by Wincenty Buczyński (1843–44, Linz, Austria), *Propedeutyka filozoficzna oparta na prawdziwych zasadach* [A Philosophical Propaedeutics Based on True Principles] by Franciszek Kautny (Cracow, 1871), and *Filozofia i jej zadanie* [Philosophy and its Task] by Marian Morawski (Lvov-Cracow, 1877, 1881, 1899). As regards the extent of their significance and influence, an appropriate order of presentation would, in my opinion, be as follows: Morawski, Dmowski, Buczyński, Angiolini, Kautny.

ANGIOLINI defines philosophy as “learning attained by reason” (*Scientia ex Ratione*). He considers learning to be cognition of a kind that is reliable and obvious, and which is, above all, supported by evidence and so properly substantiated. Philosophy is divided into five parts: logic, metaphysics, mathematics, physics and ethics (i.e. moral philosophy).

The second part of philosophy is constituted by metaphysics, which is divided into the following parts: general metaphysics and special metaphysics. General metaphysics includes three sections: ontology (the science of being), aetiology (the science of causes) and cosmology. Special metaphysics includes two sections: psychology and natural theology.

DMOWSKI defines philosophy in the following terms, as “the science of attaining truth and goodness, achieved by the proper use of reason.” Philosophy can be divided into speculative philosophy, whose aim is to attain the

truth, and into moral philosophy, whose aim is to attain goodness. Speculative philosophy, in turn, can be subdivided into logic and metaphysics. Within metaphysics one can distinguish between general metaphysics, i.e. ontology, and special metaphysics (*metaphysica specialis*). The latter embraces natural theology, psychology and cosmology.

In the opinion of BUCZYŃSKI, philosophy is a “rational science which presents a relation between effects and causes, as well as between conclusions and principles.” The subject of philosophy is the whole of existing reality, whereas the aim of philosophy is the cognition of the truth, and a lifestyle appropriate to that cognition.

Philosophy can be divided into theoretical and practical parts or aspects. Theoretical philosophy embraces formal philosophy (logic) and material philosophy, which deals with the “matter” of mental action, i.e. its objects. It can be further subdivided into physics (*physica*), which is actually the philosophy of nature, and metaphysics and ethics. Metaphysics is divided into general metaphysics and special metaphysics, i.e. into that which is pure and that which is applied (*pura et applicata*); general metaphysics can also be referred to as ontology (the science of being in general). Special metaphysics—depending on the object it deals with—can be subdivided into cosmology, psychology and natural theology.

FRANCISZEK KAUTNY defines philosophy as follows: “philosophy is the ability to comprehend divine and human things, as well as the causes and relations that obtain between them, which can be attained through human reason” (8). In his opinion, philosophy can also be conceived as “knowledge of the principal truths that concern all things, which can be attained by human reason” (9). Philosophy can be divided into theoretical philosophy and practical philosophy. Theoretical philosophy can, in turn, be subdivided into logic and metaphysics. Metaphysics can be divided into ontology, cosmology, psychology and [natural] theology. Practical philosophy is first and foremost ethics.

According to MORAWSKI, “philosophy is the knowledge of all things in the light of the first and highest causes—*cognitio rerum omnium per causas ultimas*.” The object of philosophy is “all-being,” within which one can distinguish being-in-itself (*ens ontologicum*), being-in-knowledge (*ens logicum*), being-in-will (*ens morale*), where these three areas correspond, respectively, to metaphysics, logic and ethics.

Metaphysics is seen as comprising general metaphysics (i.e. ontology) and special metaphysics, which can be subdivided into the science of God (i.e. theodicy) and the science of the world—of which the latter can in turn be divided into the science of the spiritual world, (i.e. pneumatology or psy-

chology) and the science of the material world (i.e. cosmology). Logic may be divided into critical perspectives on human cognition (i.e. fundamental philosophy), and dialectics (i.e. formal logic). General ethics explores the essence and fundamentals of morality, and special ethics deals with both a man's individual rights and the rights of society—the basis of which is natural law. Ethics makes up practical philosophy, while the other remaining fields together constitute theoretical philosophy.

From the doctrinal point of view, philosophy for Morawski basically meant Aristotelian-Thomistic (or rather neo-Thomistic) philosophy, and as such is sometimes classified as being essentialist. However, one may discern certain some existential threads in Morawski, together with a few Suarezian ones.

Summing up, I would say that after many years of having studied philosophy in Poland, when I ponder the road that I have travelled, and when I try to answer the question of *what* this philosophy was *like*, I see more and more clearly that all attempts to make generalizations about it are guilty to a greater or lesser extent of distorting its real character. And one principle appears more and more obvious: each philosopher should be approached *individually*.

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