

MARIAN BOROWSKI'S THEORY OF OBJECTS

by Jerzy Pluta

Complete, systematic, reconstruction of Marian Borowski's theory of objects is presented. Borowski (1876 – 1928) was one of the first pupils Kazimierz Twardowski and represents the descriptive current of Lvov-Warsaw School of Philosophy and Logic. His ontology is inspired to a great degree by Brentanism, has a lot of common with phenomenology and its distinguishing mark consist in high degree of metaphysical neutrality. Borowski's theory of objects may constitute an important element of contemporary analytical ontology.

LEON CHWISTEK'S THEORY OF THE PLURALITY OF REALITIES

by Piotr Surma

This paper is intended to provide a critical reconstruction of Leon Chwistek's theory of plurality of realities. It touches upon philosophical and – to a lesser extent – logical aspects of Chwistek's theory. The paper is not meant to provide a fully exhaustive analysis of the theory, it covers only its selected aspects. In particular, it intentionally avoids the analysis of a large part of the theory being related to art and social thought. Apart from the reconstruction of the theory of plurality of realities, an attempt shall be taken to provide its analysis in terms of ontological, epistemic and ethical consequences.

WLADYSLAW WITWICKI'S KRATISM

by Aleksandra Horecka

The paper is to present Wladyslaw Witwicki's theory of kratism. According to this theory – created independently of Friedrich Nietzsche – each human being avoids humiliation and strives for sense of strength (sense of power). Witwicki's kratism turns out to be the core of other his theories in main branches of philosophy: the theory of knowledge and philosophy of

science (the scientific concepts created by human beings enable them to rule the world and intensify their sense of strength), aesthetical theory (people prefer works of art which intensify their sense of strength), and semiotics (songs are tools which express and evoke different kritic heteropathic feelings, attitudes and susceptibilities). Kratism is also at the bottom of Witwicki's sociological ideas and his view on culture and politics. Theory of kratism is not a psychological theory, but a metaphysical one.

**A FORGOTTEN HISTORIAN OF ANCIENT PHILOSOPHY:
STANISŁAW LISIECKI (1872-1960)**

by Tomasz Mróz

This article treats about a forgotten Polish researcher on ancient philosophy, S. Lisiecki, and about his works in the history of philosophy. His translation of the Republic and his papers on Phaedo and on the reincarnation count among his most significant works. During the second part of his life he experienced the inability to pursue the academic career, because he lost his vocation and left the Catholic Church. This fact was met with disfavour of the part of the academic milieu and also after Lisiecki's death his works sank into oblivion for decades. He discussed Plato's conceptions as if the Athenian had been his contemporary. According to Lisiecki's philosophical deliberations, he may be called a Platonist, since he openly stated that he preferred to err together with Plato's company than to hold true opinions with the others. Lisiecki's views on Platonism followed the traditional idealistic and dualistic interpretation.

**THE HISTORY OF WITKIEWICZ'S CORRESPONDENCE
WITH LESZCZYŃSKI**

by Katarzyna Wojewódzka

The polemic between Biological Monadism and Idealistic Theory of Monads spans over two years of correspondence between Stanisław Ignacy Witkiewicz and Jan Leszczyński. The main problem of the dispute concentrates over the notion of monad (regarded – according to the Leibniz's tradition – as the smallest part of the reality). Witkiewicz describes the type of substances in biological terms as part of the material world. The monads

have a tendency to aggregate in clusters of different levels. The highest level monads acquire mental abilities and self-consciousness. Leszczyński regards the monads as mathematical shaped objects, that can be characterized as pointlike ones. Its features and impressions are purely mental. Internal psychic experiences of the monad constitute, what we know as the real world.

The polemic focuses on problems of possibility of time and space existence, relation between objects, and structure of the reality. Is it possible for monads to influence each other? Witkiewicz manage to claim post-mortem victory in the dispute, because Leszczyński dropped his idealistic metaphysics later on. But as a defender of idealism, he demonstrated both: big-scale and meticulousness thought.