

**THE TWO LETTERS OF LEON CHWISTEK
ABOUT HIS INSPIRATIONS
AND THE CONDITION OF PHILOSOPHY IN POLAND**

by Tomasz Mróz

The article analyses the two letters of Leon Chwistek, which can be found in the collection of the Wincenty Lutosławski's correspondence. The letters are shown as an interesting examples of the intellectual contacts between two philosophers that differ from each other – the philosophers of different generations and also philosophical interests.

**THE OLD POLISH DREAD.
BETWEEN BLACK FUTUROLOGY AND CATASTROPHISM**

by Paweł Rzewuski

In the paper author presents the manifestations of „black futurology” in the Old Polish literature. The subject of the research are an examples from the texts of Polish philosophers at the turn of the 16th and 17th centuries (Mikołaj Rej, Stanisław Orzechowski, Andrzej Frycz Modrzewski, Krzysztof Warszewicki) in which there appeared judgments prophesying the collapse of the Polish-Lithuanian Commonwealth, or even catastrophic tendencies predicting the destruction of Polish culture. The purpose of this article is to draw attention to the presence of a coming concern about the fate of the Polish-Lithuanian Commonwealth, at a time when it seemed to be at the height of its might.

**BETWEEN ABSOLUTE IDEA AND ABSOLUTE
PERSONALITY. POLISH RECEPTION OF HEGELIANISM
IN JÓZEF KREMER'S THOUGHT**

by Krystian Pawlaczyk

The purpose of this article is to present the thought of Józef Kremer – polish philosopher, esthetician and lawyer, whose works were strongly influenced by Hegel's conception. In the first half of the nineteenth century Kremer's effort was to popularize hegelianism in Poland. He considered himself a continuator of Hegel's philosophical approach. However, Kremer criticises the notion of absolute proposed by hegelianism. In his opinion philosophical absolute must be comprehended not only as an idea but also as a personality as it is viewed by the Christianity. The paper characterizes Kremer's arguments for his thesis.

**STANISŁAW BRZOWSKI
AND RUSSIAN RELIGIOUS-PHILOSOPHICAL
RENAISSANCE**

by Tomasz Herbich

The article analyses references to the Russian religious philosophy which can be found in the writings of Stanisław Brzozowski. It is divided into three main parts: the first one concerns the influence of *Problems of Idealism* and Berdyaev's book *Subjectivism and Individualism in the Societal Philosophy* on Brzozowski's writings from the year 1904. The second part is devoted to the Vladimir Vorobyev – the character from Brzozowski's *Flames* which represents Vladimir Solovyov in the world of this roman. The third part analyses the article *Crisis in the Russian Literature*, in which Brzozowski reacted to the critique of the Russian Revolution of 1905 formulated by Russian religious philosophers in *Landmarks*.

**THE REALITY OF TIME PROBLEM
IN THE LVOV-WARSZAW SCHOOL**

by Piotr Surma

The studies that concern the reality of time problem in the Lvov-Warsaw School usually connect this subject with the works of Henryk Mehlberg, Zygmunt Zawirski and Kazimierz Ajdukiewicz. But some deep, not expressed directly intuitions about the reality of time can also be found in the dispute between Tadeusz Kotarbiński and Stanisław Leśniewski on the eternal character of truth and in Jan Łukasiewicz's logic. The article is mainly devoted to these two, usually omitted, contexts in which the problem of the reality of time can be considered. After analyzing these two contexts the author describes the solutions to the problem of the reality of time that were common both to Kotarbiński, Leśniewski and Łukasiewicz and to the philosophers that considered this problem in connection with the natural sciences – Zawirski, Mehlberg and Ajdukiewicz.

**THE CONTEXTS OF PHILOSOPHICAL PSYCHOLOGISM.
MARIAN BOROWSKI'S PROPOSALS**

by Dariusz Barbaszyński

A discussion concerning the assumptions of psychologism and antipsychologism was a characteristic element of philosophical discussions at the turn of XIX and XX centuries. There are two types of references to the assumptions of philosophical psychologism in Marian Borowski's thought. The first one are the direct remarks made upon the analyses concerning psychologism which can be found in the works of Brentano and Twardowski. The second one are the indirect references made in the margin of Borowski's ontological reflections presented in his theory of objects. The article analyses both types of references.

**ALEXANDER ŻYCHLIŃSKI
THEOLOGIAN OPEN TO PHILOSOPHY**

by Izabella Andrzejuk

This article presents popular philosopher of Thomism in the early twentieth century, Alexander Żychliński. It contains the most important issues defining philosophical views of this philosopher and theologian. Philosophical thought of Żychliński is far from the comprehensive study, and he is known more as a theorist of spiritual life. That is why in the article at first I concentrate on the person of Alexander Żychliński, who is acknowledged in the general opinion as a representative of traditional Thomism. Then I discuss his views on the relationship between philosophy and theology because Żychliński claimed that both of that researches need each other. Subsequently I discuss the philosophical basis of his ascetic views in which asceticism is the starting point for his understanding of mysticism. Presentation made in this order emphasizes the peculiarity and originality of Thomism which was researched by A. Żychliński. It should be emphasized that this Thomism is – in spite of general opinions – different than common conviction which states that it is a traditional Thomism.

**THE MEANING OF SCIENCE
IN THE THOUGHT OF POLISH NEOSCHOLASTICS:
PIOTR CHOJNACKI AND MIECZYŚLAW A. KRĄPIEC**

by Piotr Iwański

The article analyses the Piotr Chojnacki's and Mieczysław A. Krąpiec's opinions about what science is. It shows, how this two Polish neoscholastics defined science, divided it and characterized the place and role of philosophy. Both philosophers were conscious of the ambiguity of the word "science"; both agreed that there is an important link between philosophy and science, but they strongly disagreed in characterizing the nature of this connection; both distinguished three types of science, but they used different criteria to distinguish them.

**PHILOSOPHERS AND PHILOSOPHY
AT THE POLISH UNIVERSITY ABROAD (1939-2009)**

by Artur Andrzejuk

The Polish University Abroad has never been a centre of philosophical research, as no specialized philosophical studies have been conducted there, despite the fact that the Faculty of Humanities has granted academic degrees in philosophy. It is rather that the classes taught by philosophers had an 'auxiliary' function for the other sciences and served the purpose of broadening the students' general knowledge. This is why philosophical environment was not emerged – there were rather individual philosophers. It should be added that turbulent history of PUA (mainly until 1953) made it impossible to build an academic community in its classical sense.

Therefore, in this point of view one can conclude that at one time or another PUA welcomed eminent philosophers representing various branches of philosophy, namely: 1) metaphysics, theory of reality (Augustyniak, Bocheński, Żółtowski, Prokop); 2) logic, history of logic (Lejewski, Bocheński); 3) political philosophy, philosophy of law (Jakubisiak, Bocheński, Terlecki, Jarra); 4) aesthetics, philosophy of culture (Terlecki, Mirewicz, Kostrzański, Taborska); 5) history of philosophy (Żółtowski, Bocheński, Prokop, Strzałkowski); 6) theodicy, philosophy of religion (Augustyniak, Mirewicz); 7) ethics (Jakubisiak, Kostrzański); 8) epistemology, philosophy of science, methodology of philosophy (Jakubisiak, Lachman).

But the question about the kind of philosophy at PUA is still open. The history of the philosophers at PUA can be only an introduction to some historical and philosophical researches. At first it should analyse the contents of the philosophical works, which were published by the PUA academics: books, articles, theses. Barely after these researches it is possible to give an answer to the question about being of a philosophy at PUA and, if affirmative, what kind of philosophy it was. It is quite possible that as we discover *the history of philosophy itself* at PUA, we will be able to classify the Polish University Abroad as a notable institution among the not so many centres of Polish philosophy of the 20th century.

Therefore, it is possible to venture to give a working hypothesis that philosophy at the Polish University Abroad has been continued in a specifically Polish manner which – as Wiesław Strzałkowski proposed – comprised concretism in the philosophy of being, practicicism in ethics and political philosophy as well as moralism in all the other philosophy-related topics.

**THE DIVERTED COURSE OF HUMAN LIFE
IN ANNA TERESA TYMIENIECKA'S
PHENOMENOLOGY OF LIFE**

by Magdalena Mruszczyk

The issue of diverting of the human course of life in Anna Teresa Tymieniecka's – polish contemporary philosopher – conception of phenomenology of life, appears as a crucial point of this conception, the issue which has focused all its threads. It is the ground for an explanation of the problems which struggled A.T. Tymieniecka in the context of polemics with Edmund Husserl's transcendental phenomenology such as the separation of transcendental consciousness from empirical consciousness, the constitutive dimension of transcendental consciousness, its static nature and the foundation for *philosophy prima*. The diverted course of human life is the issue which can explain the human creative work as the work of natural being that wants to transcend his own natural conditions and to unit with Transcendence.

**FREEDOM IN REVEREND JÓZEF TISCHNER'S
PHILOSOPHY OF ENCOUNTER**

by Stefan Szary

Reverend Józef Tischner makes a phenomenological and existential analysis of the phenomenon of encounter in his philosophy of drama. Freedom is the source of the drama of encounter. This aspect was creatively developed by Tischner and it includes questions about the essence of human freedom, the essence of God's freedom as well as similarities and differences between them. Tischner presented an original concept of finite freedom and infinite freedom. The two types of freedom are interrelated by the horizon of hope

and the rule: let another person be. The dramatic character of human freedom does not consist only in the choice between good and evil. It is rather the choice of the right value, as opposed to the illusory value – wandering among the elements of truth, good and beauty. Tischner's analysis of freedom is surely a significant and original contribution to the Polish and European philosophical thought.

**STANISŁAW LEM'S CONRAD. A CHOSEN ALBEIT
PROBLEMATIC FILIATION**

by Karol Samsel

Stanisław Lem betrayed his fascination with Joseph Conrad's writing relatively early. The first references to Lord Jim can be found in his first novel, entitled *Szpital Przemienienia* (Hospital of the Transfiguration). However, the nature and the extent of this Conradian inspiration was based on Lem's reading of Jan Józef Szczepański's well known study entitled *W służbie Wielkiego Armatora* (In the Service of the Great Shipowner) and his much less well known *List do Juliana Strykowskiego* (A Letter to Julian Strykowski), in which he presents his understanding of the Conradian principle of "meting out (not 'doing') justice to the visible world". Indeed, it would seem that Lem follows Szczepański in adopting the Conradian principle of axiological absolutism. Unlike Szczepański, however, Lem sees this principle not as the result of a broadly understood rational procedure, but instead detracts from its rationality by bringing within its scope the problem of the so-called randomness of supra-universal and supra-global cosmic reason. For Szczepański, the most important phase of his own approach to reading Conrad was undoubtedly *Lord Jim*. Although Lem betrays a partiality for Conrad's short (and longer short) stories, he does not single out one particular story. In the present article, I venture to suggest that given Lem's belief in "radical solitude in the cosmos", the story whose import would best correspond to this conviction is *The Shadow Line*.

THEOLOGICAL VIEWS OF THE LATE MIŁOSZ*by Jacek Breczko*

The paper is an attempt to present the theological views of Czesław Miłosz since the publication of *The Land of Ulro*. Therefore, Miłosz revealed his “religious temperament”. The culmination of this journey was *Treatise on Theology*, written shortly before his death. A characteristic feature of Miłosz’s theological reflection is his oscillation between delightful and horrific view of the world. On the side of delight, it leads to the concept of “apokatastasis”; likewise, on the side of terror, it points the way to some version of Manichaeism (nature is then leased to the “Emperor of the Earth”, as evidenced by the cruel laws of the “struggle for survival”). Miłosz attempts to reconcile these two concepts, both close to theological heresies, what leads to many interesting tensions in his worldview, constituting some kind of brain teaser.

**CHRISTIAN LIBERALISM
BEFORE AND AFTER THE END OF HISTORY***by Piotr Bartula*

Piotr Bartula’s speech is connected with the twenty sixth anniversary of the death of Mirosław Dzielski. It shows the place, role and impact of Dzielski’s thought at the end of Polish communist regime. It also considers the connection between Christianity and liberalism, which is characteristic for Dzielski’s thought, and points out, that the attitude of Church towards liberalism is not the same as it was in his times.