

How the Book on the Lviv-Warsaw School Was Created*

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Abstract: This paper describes the story of my work on the monograph about the Lviv-Warsaw School, including both the book's Polish and English editions. In particular, I address the question, secondary in normal political circumstances, of using the name "Lwów" in the title of the book. The work on the English edition coincided with a growing international interest in the history of the Lviv-Warsaw School.

Key words: analytic philosophy, logic, logical empiricism, Lviv-Warsaw School

1. Introduction

In February 1978, I privately visited Paris. Since I had quite a bit of time, I decided to prepare a talk on Polish interwar philosophical thought to be delivered at the symposium planned for April of that year in Zakopane. I visited the National Library in Paris and fortunately found a volume of the journal "Przegląd Filozoficzny" (Vol. 44, 1948) titled *Pięćdziesiąt lat filozofii polskiej* [Fifty Years of Polish Philosophy] with papers (which I list here in alphabetical order) of Tadeusz Czeżowski (on Vilnius), Izydora Dąmbska (on Lvov), Bolesław Gawecki (on Kraków), Janusz Sawaszkiewicz (on Poznań), Władysław Tatarkiewicz (on Warszawa) and Jacek Woroniecki (on Lublin).¹ I was particularly impressed by Dąmbska's

* The book in question: J. Woleński, *Filozoficzna szkoła lwowsko-warszawska* [The Lvov-Warsaw Philosophical School; hereinafter I refer to the book as LWPS], Państwowe Wydawnictwo Naukowe, Warszawa 1985; 2nd ed.: Wydawnictwo Naukowe PWN, Warszawa 2023; Eng. ed.: *Logic and Philosophy in the Lvov-Warsaw School*, Kluwer Academic Publishers, Dordrecht 1989.

¹ "Lwów" is the Polish name of the city known as "Lviv" in Ukrainian. Formerly, I used the word "Lvov" as the English translation of "Lwów," but Ukrainian colleagues argued that it is a Russianized version, which should be avoided. Although I am not entirely convinced that we should avoid using "Lvov" in English, I follow the Ukrainian recommendation, with some exceptions, particularly in references to Dąmbska (the reasons for which I explain below).

paper.² It was not only a reliable source of information about the rise of Kazimierz Twardowski's school, but also a very emotional and nostalgic report about intellectual life in Lviv before 1939.

2. Talks with Dąmbska and Decision to Write the Book

After returning to Kraków, I visited Dąmbska and said, "You should write a monograph about the Lvov-Warsaw School. Who, if not you?" She answered, "Oh, no. I am too tired due to my age, but, more importantly, I could not be sufficiently objective. But perhaps you will write it. Of course, I will help you." I immediately realized that Dąmbska was so personally attached to the city and its tradition that writing a book on Twardowski and his school might be too painful for her. It is interesting (I overlooked this fact even in the second edition) that the title of Dąmbska's paper was *Forty Years of Philosophy in Lvov*, not *Fifty Years of Philosophy in Lvov*. Clearly, she considered the year 1939 as the end of the Polish history of Lvov.³ For her, it would be very improper to use the Ukrainian name "Lviv."

I did not respond immediately to Dąmbska's proposal. I did not see myself as a historian of philosophy, and, moreover, I was working on a book on legal analytic philosophy. On the other hand, the proposal was very tempting. As a matter of fact, my knowledge of the Lviv-Warsaw School (hereinafter: LWS) was quite extensive. I began my university studies at the Legal Faculty of the Jagiellonian University in 1958. Andrzej Delorme, who taught exercises in the theory of law and state, noticed my interests in philosophy and recommended four books for me to read, namely Kazimierz Ajdukiewicz, *Zagadnienia i kierunki filozofii* [Problems and Theories of Philosophy] (1949), Tadeusz Czeżowski, *O metafizyce, jej kierunkach i zagadnieniach* [On Metaphysics, Its Directions and Problems] (1948), Tadeusz Kotarbiński, *Elementy teorii poznania logiki formalnej i metodologii nauk* [Elements of Theory of Knowledge, Formal Logic and Methodology of Sciences] (1929) and Henryk Greniewski, *Elementy logiki formalnej* [Elements of Formal Logic] (1955). The first three books belong to the canon of the LWS, but the last

² I. Dąmbska, *Czterdzieści lat filozofii we Lwowie* [Forty Years of Philosophy in Lvov], "Przegląd Filozoficzny" 1948, Vol. 44, pp. 14–25.

³ I return to this question below.

is an advanced textbook of formal logic – a subject which interested me very much. I also began to visit the library of the philosophical departments of the Jagiellonian University, where I systematically read “Przegląd Filozoficzny,” particularly papers of the members of the LWS who worked in logic: among others, Stanisław Leśniewski, Jan Łukasiewicz, Alfred Tarski and Maria Kokoszyńska. In 1960, I began my studies in philosophy. Dąmbska did not speak much about the LWS, but she continued its tradition through her teaching and philosophical work. Roman Ingarden’s attitude towards the LWS was openly critical – in particular, he questioned the claim that logic is the main tool of philosophy. In his last academic year as the acting professor of philosophy, that is, in 1962/1963, he conducted a seminar on Ajdukiewicz’s famous paper *Language and Meaning* (originally published in “Erkenntnis” in German in 1934) and discussions at these meetings were very valuable. I delivered two talks at philosophical student seminars in Poznań, one on the history of logic in the LWS and the second on Ajdukiewicz’s views on logic and the foundations of mathematics. Both were published in the proceedings of these meetings. I drew heavily on Ajdukiewicz’s semantic ideas in my habilitation book, *Logiczne problemy wykładni prawa* [Logical Problems of Legal Interpretation] (1972), and also systematically read books and papers of philosophers and logicians of the LWS. Last but not least, I was immersed in a legal-theoretical environment strongly influenced by the LWS.

Given the circumstances mentioned, I was fairly familiar with main philosophical ideas of the LWS. However, I very soon realized that my knowledge was not sufficient to write a fully adequate monograph about this school, because such a book should also cover the historical and cultural background, less-known views, for instance, in ethics, the significance of the LWS for Polish and international philosophy. From the above-mentioned papers included in “Przegląd Filozoficzny,” Vol. 44, it became quite clear that the widely accepted view of the LWS in Poland – identifying its philosophy solely with logic (even in the broad sense, encompassing semantics, formal logic and the methodology of science) – was inadequate. In other words, the LWS was not only a logical school, but also a broader philosophical group. Another misconception was the tendency to treat the LWS as a branch of logical empiricism.⁴ Finally, the relationship between

⁴ Such an interpretation was proposed by Leszek Kołakowski in his book *Filozofia pozytywistyczna. Od Hume’a do Koła Wiedeńskiego*, Państwowe Wydawnictwo Naukowe, Warszawa 1966; Eng. ed.: *Positivist Philosophy from Hume to the Vienna Circle*, Penguin, New York 1972. Ingarden was very disappointed by this book. Although, to reiterate, he was very critical about the

Marxists and the LWS also warranted attention. In the years 1948–1955, Marxist philosophers published very critical papers about Twardowski and his students. After 1955, the logical achievements of the LWS were recognized by the Marxist camp, and some representatives of this philosophy, such as Władysław Krajewski or Adam Schaff, came to the view that some semantic or methodological ideas of Ajdukiewicz or Kotarbiński could be integrated into dialectical materialism. However, my sense was that the LWS should be presented as a genuine and original analytic movement, not as a supplement to other positions, like Marxism, or as a branch of logical empiricism. This last point was perhaps the decisive motivation for me to take up Dąmbska's suggestion as a challenge.

3. Negotiations with PWN

I prepared a preliminary plan of the book and consulted it with Dąmbska. She proposed some improvements, and I then submitted the revised book proposal to Polskie Wydawnictwo Naukowe (PWN; Polish Scientific Publisher), specifically to its Philosophical Department, in the autumn of 1978. It was Kazimierz Czarnota, my younger colleague from philosophical studies, who served as the head of philosophy at PWN. He took my proposal to the director of the entire publishing house and presented it. As Czarnota told me, the director was not very satisfied, commenting that the title *The Lviv-Warsaw School* seemed unclear, as potential readers might be confused by the question “What is this school?” Kazimierz suggested, “OK, let's add ‘philosophical’ as a clarification.” The director agreed, but I had to wait almost two years for a positive decision. It soon became clear that the main issue was the word “Lwów” (I had deliberately used the Polish name in this case). Of course, it was impossible to erase Lwów from Polish history. However, Polish authorities tried to limit references to the city as much as possible. While the name “Lwów” was tolerated in specialized papers, its inclusion in the title of a monograph was considered highly suspicious. I was told a story that when Ajdukiewicz mentioned Lwów during a meeting commemorating the 20th anniversary of Twardowski's death, one of the Polish Marxists left the room, saying, “It is a provocation to mention Lwów.” The situation changed in 1980, during

LWS, he said (as I learned from Jerzy Perzanowski) that this school should be regarded as an original and valuable Polish contribution to world philosophy.

the time of the Solidarity movement – the book was officially included in the publishing plan of PWN.

4. Writing and Submitting the Book, 1981–1982

I delayed beginning the writing of the book until the proposal was accepted, but this was also related to some additional circumstances. In 1979, I moved from the Jagiellonian University in Kraków to the Technical University in Wrocław, where I was appointed to the Institute of Social Sciences, in a group working on the philosophy of science. This move was associated with several challenges, in particular, related to securing a new apartment and furnishing it – these circumstances hindered my ability to write the planned book.

I started intensive work on LWPS in 1981. In the years 1979–1985, I also published nine papers (I will skip the bibliographical details) related to the LWS, including works on a comparison of Ajdukiewicz and Willard Van Orman Quine, the relations between the LWS and the Vienna Circle, reism and Stanisław Leśniewski's ontology, the LWS and Polish legal theory, and the Warsaw School of Logic. Living in Wrocław made contacts with Dąmbska more difficult, but I was able to visit her relatively frequently. The most important task was establishing the list of the members of the LWS. Dąmbska intended to treat the School very broadly, including not only philosophers but also specialists from other fields, for instance, linguists, such as Jerzy Kuryłowicz, or historians of literature, such as Juliusz Kleiner. The final list featured 79 names. A good thing resulting from moving to Wrocław was that I was able to conduct interviews with Halina Słoniewska, a psychologist, Twardowski's student, and Jerzy Śłupecki, a logician, Łukasiewicz's student. Both provided me with valuable information about the LWS – Śłupecki's insights on the Warsaw School of Logic were particularly significant. I also consulted post-war students of Ajdukiewicz and Kotarbiński, namely Jerzy Pelc, Marian Przełęcki and Klemens Szaniawski. We discussed the question "How long did the LWS exist as an organized intellectual group?" According to Dąmbska, its definite end occurred in 1939, but I did not entirely rule out the possibility that her opinion was dictated by personal sentiments. Pelc, Przełęcki and Szaniawski shared Dąmbska's view, although Pelc later changed his evaluation of this historical perspective. They argued that a very radical gap

between philosophy and ideology, recommended by the LWS, cannot be proposed after the terrible experience of World War II. They also invoked the fate of the Vienna Circle, which was not revived after 1945. Of course, several representatives of logical empiricism and the LWS were active in the second half of the 20th century and created important philosophical works, but both movements ceased functioning as compact and institutionally organized groups. Przełęcki told me that, according to his view of the situation, the LWS would not have been reconstructed after 1945 even if Poland had not been a communist country. I was convinced by these arguments and decided to adopt the view that the LWS ended its existence in 1939. However, I must note that this issue is debated, and not everyone agrees with the perspective presented in LWPS.

I finished the typescript in 1982. The text had 15 chapters: I. *Genesis and Development of the Lviv-Warsaw School*; II. *Some Philosophical Views of Kazimierz Twardowski*; III. *Conception of Philosophy in the Lviv-Warsaw School*; IV. *The Development of Logic in the Lviv-Warsaw School*; V. *Classical Propositional Calculus*; VI. *Non-Classical Logics*; VII. *Leśniewski's Systems*; VIII. *Metamathematics and the Semantic Theory of Truth*; IX. *History of Logic, Interpretations of Traditional Logic: Philosophy of Logic and Mathematics*; X. *Logic, Semantics and Knowledge: The Epistemology of Kazimierz Ajdukiewicz*; XI. *Logic, Semantics and the World: The Ontology of Tadeusz Kotarbiński*; XII. *Semantics and the Philosophy of Language*; XIII. *Philosophy of Science*; XIV. *Ethics*; XV. *Conclusion*. Thus, the structure of LWPS is mixed in the sense that some chapters treat systematic issues, but others present individual views. This choice was fairly deliberate, because it would have been very difficult to write such a book without chapters entirely (or almost entirely) devoted to major figures like Ajdukiewicz, Kotarbiński, Leśniewski, Tarski or Twardowski and their views. However, in order to do justice to other members of the LWS, I included additional sections in chapters XII–XIV, describing the views of some “minor” figures. The last chapter discusses some general historical issues, among others, the relation of the LWS to logical empiricism and Marxism. Regarding the former, I argued that despite the numerous similarities between the Vienna Circle and the LWS and influences of the former on the latter, the Polish school was autonomous, in part because it emerged earlier than logical empiricism. I also stressed Franz Brentano's influence on Twardowski and some of his students, particularly Czeżowski.

I brought the typescript (more than 500 pages) to Warsaw in the autumn of 1982. On the way to PWN, located in Miodowa Street 10, I stopped at the Institute of Philosophy (Krakowskie Przedmieście 3). I met Przełęcki and Barbara Stanosz. Marian asked me, "What are you carrying in your bag?" When I answered that I had the book on the LWS with me, he was surprised, "Oh, I expected that you would write 150 pages at most." Barbara was disappointed and commented: "There is no reason to lose time on historical books – we should do systematic works in philosophy in order to develop our field." The publisher decided very soon to work on the book. Dąbmska and Stefan Amsterdamski were appointed as referees. They quickly wrote reviews and the book went into production.⁵ It was published in 1985 and became quite successful. Janina Kotarbiński, Father Józef M. Bocheński, Henryk Hiż and Czesław Lejewski, at the time still alive members of the LWS, received LWPS very positively. In 1987, the journal "Znak" organized a survey on the most important Polish philosophical book of the past decade and LWPS took first place. This recognition convinced me that Stanosz was wrong in her earlier condemnation. Contrary to Przełęcki, the Polish philosophical community was clearly expecting an extensive monograph on the LWS (which spans 392 pages in print).⁶

The book was also a financial success. I received a very considerable honorarium, much higher than I had expected. In fact, it was so high that I wrote to the publisher, suggesting that there had been an error in calculating the amount. I received a reply that everything was correct, as I had been paid for two editions (with 5,000 copies constituting one edition – and the book was printed in 10,000 copies). The money I received allowed me to complete the resources needed to purchase my cooperative flat in Wrocław. I do not feel entitled to assess the real significance of LWPS for the subsequent development of philosophical historiography in Poland. Clearly, it was the first attempt in Polish to present our analytic philosophical movement, its history and achievements. Obviously, it is very risky to make counterfactual assertions of the type "Without Woleński's book, the history of the LWS would still await a monograph on this topic." In fact, much important work (including publications, seminars and conferences) on the LWS and its history was done later in Poland (see, for instance, the activities of the Research

⁵ Dąbmska told me, "I feel that this is my last work." Unfortunately, she was right because she died in June 1983. The book was dedicated to her memory.

⁶ To be fair, LWPS was not the first book on the LWS. See H. Skolimowski, *Polish Analytic Philosophy*, Routledge, London 1967.

Center on the Tradition of the Lviv-Warsaw School, directed by Anna Brożek) as well as abroad. There is no reason to speculate “what would have happened if,” although I suspect that, sooner or later, a similar book to LWPS would have been written. I am very satisfied that my work contributed to this development, which concerns one of the most glorious chapters in Polish intellectual history.

5. A Sketch of My Further Publications on the LWS

I continued writing on the LWS after 1985. In 1986, my lectures on the LWS at the University of Wrocław were published, in 1991 – a book on Kotarbiński and his views, and in 1997 – a book on the LWS in polemics.⁷ I also published many individual and co-authored papers (around 150 in the years 1986–2023, some of which appeared in various languages) in which I touched on various problems related to the LWS, for instance, presenting more detailed analyses of the views of Ajdukiewicz, Czeżowski, Dąbmska, Kotarbiński, Leśniewski, Łukasiewicz, Tarski (due to my systematic interests, I extensively discussed the semantic theory of truth, particularly its philosophical relevance) or Twardowski; I also stressed the relevance of the Polish Mathematical School for the development of logic in Poland.⁸ Perhaps these publications prevented me from focusing on a second edition of LWPS. However, having frequently received complaints about the book being out of print for a long time, I proposed a second edition to PWN. This proposal was accepted, and the book appeared in 2023. Of course, it could not be reprinted in the original form. I decided to keep the text of the first edition and to add a new preface and additions at the end. New fragments explain some historical facts, offer supplements and, last but not least, provide new bibliographical references. I corrected some errors, biographical and substantial. Two more substantial questions are elaborated. In the first edition, I omitted the Cracow Circle, which was a group of Catholic thinkers, including Father Bocheński

⁷ J. Woleński, *Filozofia szkoły lwowsko-warszawskiej* [Philosophy of the Lviv-Warsaw School], Wydawnictwo Uniwersytetu Wrocławskiego, Wrocław 1986; J. Woleński, *Kotarbiński*, Wiedza Powszechna, Warszawa 1990; *Szkoła Lwowsko-Warszawska w polemikach* [The Lviv-Warsaw School in Polemics], Wydawnictwo Scholar, Warszawa 1997. I will omit discussion of my international activities at this moment.

⁸ One of papers, namely *Uzupełnienia do Filozoficznej szkoły lwowsko-warszawskiej* [Additions to the Book *The Lviv-Warsaw Philosophical School*], “*Studia Filozoficzne*” 1986, Vol. 12, pp. 204–219, contains supplements to LWPS.

(who pointed out this omission), Jan F. Drewnowski, Father Jan Salamucha and Bolesław Sobociński, who wanted to modernize Thomism by means of symbolic logic. Moreover, I added information about Ukrainian philosophers, who studied with Twardowski. Dąmbska was silent on this part of the story of the LWS, probably for sentimental reasons. Until the 1990s this question was not “correct” from a political point of view – particularly, Ukrainians did not like to admit that Twardowski had numerous Ukrainian students who became professional philosophers and played a role in the development of philosophy in Ukraine.⁹ This topic requires further studies.

6. Finnish-Polish Logical Conference in Polanica and Visit to Helsinki

While working on LWPS, I did not consider an English edition. However, in 1982 I visited Helsinki. The story of this visit is a typical example of the role of casual situations in human life. In September 1981, I organized a Finnish-Polish logical conference in Polanica Zdrój, a resort in Lower Silesia. One day Ingmar Pörn, the head of the Institute of Philosophy in Helsinki, asked me for a match. I offered him a lighter, but he explained that cigarillos should only be lit with matches. The next day, as I had to travel to Wrocław, I took a box of matches (at the time it was difficult to buy anything in shops, even matches) from my flat. After returning to Polanica, I gave the matches to Ingmar. He was very grateful and invited me to his room for a glass of whisky, and promised to invite me to Helsinki. Pörn and Georg Henrik von Wright stayed a few extra days in Wrocław, during which my wife prepared a dinner. As a gift, von Wright brought a carton of Marlboros, very good American cigarettes. A carton typically contains 10 boxes, but this only had 8, but I did not ask why (an explanation follows below). The invitation from Helsinki came very soon. I obtained permission from the Rector (as was required by university regulations) and I planned my trip for the spring of 1982. In the meantime (13 December 1981), martial law was introduced in Poland and travelling abroad became fairly complicated. Fortunately, the Rector confirmed his permission and I was able to travel to Finland in May 1982.

⁹ See details in S. Ivanyk, *Filozofowie ukraińscy w Szkole Lwowsko-Warszawskiej* [Ukrainian Philosophers in the Lviv-Warsaw School], Semper, Warszawa 2014.

Von Wright organized a special party in my honour. I noticed two boxes of Marlboros on his desk. Georg Henrik explained that he took them in order to corrupt Soviet soldiers, in case they invaded the Warsaw airport when he planned to fly from Warsaw to Helsinki. I did not comment on this idea, which was more than naïve. In Helsinki, I delivered a talk on the development of logic in Poland. This topic, in particular, interested von Wright. I had previously met him in Kraków in 1967, when he delivered a series on lectures on deontic logic. I had served as his guide during that visit. He had asked me to take him to the Museum of Modern Polish Painting. When he saw a painting signed by Chwistek, he asked, "Perhaps this was made by a relative of the famous Polish logician?" His surprise was enormous when I told him, "No, Leon Chwistek is the author." During the discussion after my talk in Helsinki, von Wright suggested that perhaps Catholic religion and scholasticism had essentially contributed to the development of logic in Poland, but I explained that it was a well-projected and systematically realized scientific enterprise, carried out by mathematicians and philosophers.

7. Meeting Jaakko Hintikka and His Proposal to Publish LWPS in English

In Helsinki I also met Jaakko Hintikka, who visited his home university every May. He invited me for lunch and asked, "What are you currently working on?" When I replied that on a book on the Lviv (I used the name "Lvov")-Warsaw School, he inquired, "Do you plan to publish it also in English?" I answered, "Yes, but where – perhaps in the Synthese Historical Library?" He replied, "Why not in my series?" He was the editor-in-chief of the very prestigious Synthese Library published by D. Reidel Publishing Company, located in Dordrecht, in the Netherlands (it was transformed into Kluwer Academic Publishers in 1987, and has been a part of Springer since 2004). It seemed to be a very good idea, because Kluwer published many philosophical books (also written by members of the LWS) jointly with PWN – the co-operation consisted in providing English translation and printing by the latter. Jaakko immediately wrote to PWN. They were surprised, because the Polish edition was not yet ready at the time – PWN proposed to return to this project after publishing the book in Polish. I do not know the details of further negotiations of the Dutch publisher with PWN, but in the end

the Polish side rejected this offer – I suspect that the title was seen as a cause of troubles once again. Hintikka did not give up and proposed for the contract to be signed between me and Kluwer. However, I had to find a translator and pay him myself. I received help from the Cultural Undergraduate Fund of “Solidarity” (it was arranged by Szaniawski). Olgierd Wojtasiewicz, who had translated many books from Polish for D. Reidel and Kluwer, agreed to translate LWPS.

To complete the story of my trip to Helsinki, I should mention that I benefited from my name. The official version is Hertrich-Woleński, but I use its second part in my academic life, although all my personal official documents employ the full version. I applied for a passport as Hertrich-Woleński, but was prohibited from travelling abroad under the name Woleński. As a result, the passport office, controlled by the Security Service, made a mistake. According to someone from the international relations office at my university, it caused quite a stir when the authorities realized that I had received the passport. They attempted to stop me at the ferry I was travelling on, but it was too late. Upon returning to Wrocław, I was correctly listed (that is, as Hertrich-Woleński) among those prohibited from travelling abroad. However, the issue with my family name, along with the story of the matches for Ingmar Pörn, contributed to the occasional character of my trip to Helsinki, which turned out to be one of the most important professional events in my life. My subsequent academic career, especially in the international realm, was, to a great extent, shaped by meeting Hintikka as well as other Finnish colleagues.

8. Contacts with David Pearce, Kevin Mulligan, Peter Simons and Barry Smith

Although I could not travel abroad in 1982–1986, something important for my further work on the LWS happened during these years. I met David Pearce, an English philosopher, who also participated in the conference in Polanica in 1981. He had studied in Brighton with Jerzy Giedymin, a student of Ajdukiewicz, and became interested in some ideas of the LWS in the philosophy of science. I told him about my work on the LWS.¹⁰ David subsequently informed Kevin Mulligan,

¹⁰ Later, we edited the collection *Logische Rationalismus. Philosophische Schriften der Lemberg-Warschauer Schule*, Athenäum, Frankfurt am Main 1988, consisting of texts of members of the LWS.

his colleague from Oxford, about my planned books. At the time, Kevin lectured in Germany (I believe in Mainz), and he wrote me a letter with the following passage: "Perhaps you will be surprised, but I conduct a seminar on Brentano, Husserl, Leśniewski and Ingarden." I replied that this constellation of philosophers had something in common. Mulligan and two other English philosophers, namely Peter Simons and Barry Smith, formed a group working on, as they called it, Austro-German philosophy. Peter and Barry had studied in Manchester with Lejewski and were quite well oriented in the LWS, particularly in Twardowski (Simons worked at the University of Salzburg, Barry remained in Manchester as a lecturer). Their common idea was that Brentano initiated a German-speaking analytic philosophy, which was continued by the LWS in Poland, and the Vienna Circle in Austria. They also tried to "analyticate" Husserl and phenomenology, and this was the main reason for their interests in Ingarden.¹¹ We began to exchange letters and publications, but, due to the aforementioned issues with my ability to travel abroad, a personal meeting had to be postponed until 1986. First, Simons visited Wrocław in spring, and then all three came to Kraków for a conference on Ingarden in the summer.

9. Conferences in Manchester, Jabłonna and Trento

In Kraków, Barry told me that his university was organizing a conference commemorating the centenary of the birth of Kotarbiński, Leśniewski and Władysław Tatarkiewicz, and invited me to participate. I was sceptical about the chances of obtaining my passport, but thanks to the recommendation of the Technical University of Wrocław and even some party members, I was able to attend this meeting, where I met Father Bocheński for the first time. At that time, the translation of LWPS into English was underway, and it was clear that this book was highly anticipated.

Another important related event was the conference on Polish philosophy in Jabłonna in 1986. It was proposed and organized by the Austrian Institute of Culture in Warsaw. The organizers invited Przełęcki, Szaniawski and me for thematic consultations. Przełęcki suggested that the topic should focus on the LWS

¹¹ See B. Smith, *Austrian Philosophy: The Legacy of Franz Brentano*, Open Court, Chicago 1994, for a general presentation of this historical perspective.

and the Vienna Circle. I remarked that, in light of recent studies, the theme of the conference should be broader. The Austrians agreed, and Barry, Kevin and Peter participated. Other speakers from abroad included Mogend Blegvad (Denmark), Paul Desmond (UK), Guido Küng (Switzerland), Paul Weingartner (Austria) and Gerhard Zecha (Austria). Szaniawski, who took on the role of the editor of the proceedings, searched for a publishing house for a long time (three years), and finally succeeded in 1989.¹² Not all papers presented at the conference were included, but, on the other hand, some new contributions were added, for instance, a joint paper by Simons and myself, *De Veritate: Austro-Polish Contributions to the Theory of Truth from Brentano to Tarski*. Beyond the analytic tasks, we aimed to demonstrate in this study that the relationships between the LWS and Austrian philosophy cannot be reduced to the links of the former and the Vienna Circle – the story of the theory of truth served as a good example of that.

In Manchester, I met Liliana Albertazzi and Roberto Poli, Italian philosophers from Trento. They informed me about the project to establish the Centro studi per la filosofia mitteleuropea (Centre for Studies on Philosophy in Central Europe) and invited me to join the scientific board of this institution. The first conference organized by the Centre took place in Trento and Bolzano in 1987, with the participation of two distinguished philosophers, namely Roderick Chisholm (Brown University) and Rudolf Haller (University of Graz). Both emphasized that the importance of Austrian philosophy for contemporary analytic thought should be considered much more broadly than by focusing solely on logical empiricism. Of course, nobody denies that the Vienna Circle was extremely influential, also for the LWS. At the conference in Jabłonna, I delivered a talk titled *The Lvov-Warsaw School and the Vienna Circle*, based on LWPS, in which I defended the perspective that Polish analytic philosophy should be regarded as an original contribution to philosophy, particularly in terms of the application of logic in philosophical analysis. In any case, my participation in conferences, particularly the individual conversations with people from various countries, provided clear evidence of the growing interest in the LWS.

¹² See K. Szaniawski, ed., *The Vienna Circle and the Lvov-Warsaw School*, Kluwer Academic Publishers, Dordrecht 1989. For the reasons given above, I consider this title somewhat inappropriate, as this collection contains only five papers on the Vienna Circle.

10. English Edition Is Ready

Wojtasiewicz finished translating LWPS in 1988. Lee Auspitz from the United States (another person from abroad interested in Polish thought), Barry, David, Kevin and Peter checked the translation and made many valuable comments and suggestions. I am also indebted to (I omit names already mentioned; also, many individuals who helped me have already died) Zdzisław Augustynek, Bolesław Iwanuś, Jacek J. Jadacki, Jacek Kabziński, Tomasz Komendziński, Janina Kotarbińska, Stefan Zamecki, Zbigniew Zwinogrodzki and Jan Zygmunt. The book appeared in the spring of 1989. The structure of the English edition is based on the Polish one, but due to the size limitations imposed by the publisher, I decided to omit Chapter XIV (on ethics). The publisher agreed to include images related to the history of the LWS. The book appeared in 1989.¹³

In September I travelled to the United States for three months. Visiting Berkeley, where Tarski had been a very successful teacher in logic (some people say that he continued the tradition of the Warsaw School of Logic), was part of my route, and I delivered a talk on the development of logic in Poland. After the talk, a doctoral student approached me and said, “Can you tell me something more about Leśniewski. Recently, I read a new book by a Polish author (I forgot his name) that includes a chapter on Leśniewski, but I would like more information.” I smiled and explained that he was probably referring to my book. Such is the fate of Polish names.

11. Final Remarks

Let me add that my book was translated into Russian and partly into French,¹⁴ thus gaining international recognition. There has been an enormous growth in

¹³ See note 1 for bibliographical details.

¹⁴ J. Woleński, *Lvovsko-warszawska filozofska škola*, trans. W.N. Porus, Rossijskaja Politiczeskaja Enciklopedia, Moskva 2004; J. Woleński, *L'École de Lvov-Varsovie. Philosophie et logique en Pologne (1895–1939)*, trans. A. Zielińska, Vrin, Paris 2011 (the French publisher demanded that chapters on technical formal logic should be omitted) – both translations are from the Polish edition. As far as I know, Romanian and Ukrainian translations are in preparation. In 2013, I was awarded the Foundation for Polish Science Prize for introducing the LWS into the international discursive circulation.

interest in the LWS worldwide, as documented by numerous conferences and publications. However one should be cautious in maintaining optimism about the international recognition of the LWS. In a relatively recent historical work, only one Polish name is mentioned – Tarski.¹⁵ I wrote to the author, pointing out that there were several important Polish analytical philosophers. He replied that he knew that Poland had logicians, but was not aware of Polish philosophers. Even if we view this response as a typical example of American historical ignorance, we must acknowledge that we are largely responsible for the popularization of Polish culture.

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¹⁵ S. Schwartz, *A Brief History of Analytic Philosophy: From Russell to Rawls*, Blackwell, Oxford 2012.

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