EDITORIAL AFTERWORD:
IZYDORA DĄMBSKA – A STEADFAST THINKER

The title of this “Afterword” refers to the title of the beautiful and wise paper of Jerzy Perzanowski, presented at the symposium *Non est necesse vivere, necesse est philosophari*, which took place in Cracow, on the 18–19th of December, 1998, on the 15th anniversary of Izydora Dąmbska’s death and the 35th anniversary of her removal from Jagiellonian University.¹

It is a commonly known fact that the Polish aristocracy – coming from the highest levels of the Mediaeval chivalrous state – delivered many great hetmans, senators, governors and bishops. The less well known fact is that among them there were many great creators – especially writers. It is a hardly known fact that many representatives of the Polish aristocracy were philosophers of renowned quality. Some representative examples are:

Grzegorz of Sanok (1407–1477), an archbishop of Lvov – was a precursor of Renaissance humanism in Poland. Maciej Kazimierz Sarbiewski (1596–1640), a brother of the Mazovian governor and the speaker of the Sejm (sil. Polish Parliament), was a poet, epistemologist and aesthetician. Andrzej Maksymilian Fredro (1620–1679), a governor of Podole, a senator and the speaker of Sejm, as well as Stanisław Herakliusz Lubomirski (1642–1702), the Great Marshal of the Polish Kingdom and a candidate for the Hungarian throne – were both philosophers of politics and subtle moralists. Stanisław Leszczyński (1677–1766), a king of Poland, and after dethronement, a prince of Lorraine and Bar, was known among his French subjects by the significant pseudonym “Philosophe bienfaisant.” Hieronim Stroynowski (1752–1815), a bishop of Vilna, was a propagator of physiocrasy in Poland. Michał Wiszniewski (1794–1865), a prince, was a famous methodologist and epistemologist. August Cieszkowski (1814–1894), a

¹ See (Perzanowski 2001).
Anna Brożek and Jacek Jadacki

count and a philosopher-mathematician, was a coryphée of Polish messianism. Wojciech Dzieduszycki (1848–1909), a count and a minister in the Austrian Government, was an epistemologist and aesthetician. Józefa de domo Krzyżanowska Kodisowa (1865–1940), originating from a manor-clerk’s family, was one of the first professional women-philosophers in Europe. Adam Żółtowski (1881–1958), a landowner, was a distinguished historian of philosophy. Józef Maria Bocheński (1902–1995), also coming from a manor family, was a famous logician and a historian of philosophy. Stefan Świeżawski (1907–2004), a wealthy landowner – was an ontologist, a philosopher of history and a historian of philosophy. In recent times – Elżbieta Petruska-Madey (1938–2001), related to the first families of the Polish Commonwealth – the Badenis, Dzieduszyckis, the Jabłonowskis and the Dunin-Borkowskis – was a philosopher of science who passed prematurely.

Dąmbska was also a descendant of an old senatorial family. Perhaps this was the reason for that her attitude was dominated by dignity and seriousness.

A. Life

She was born on the 3rd of January, 1904, in Lvov – and died on the 18th of June, 1983, in Cracow (she was buried in the cemetery in Rudna Wielka nearby Rzeszów, where her family moved from Cuiavia at the turn of the 19th century). Between 1922 and 1927 she studied philosophy at Lvov University under Kazimierz Twardowski’s guidance; from 1926 to 1930 she was his assistant. Under Twardowski’s supervision she prepared the dissertation La théorie du jugement de M. Edmond Goblot, on the basis of which she received a PhD in 1927. From 1930–1931 she continued her studies in Austria (under Moritz Schlick), in Germany (under Hans Reichenbach) and in France (i.a. under Edouard le Roy). Later, she worked on Lvovian gymanisa, at the Psychotechnical Institute (1937–1940) and the Ossoliński’s Library (1941–1944). Under the German and later Russian occupation of the city, she was a lecturer of the secret John Casimir University. After the separation of Lvov from Poland, in danger of being arrested by the soviet NKVD, Dąmbska moved to Gdańsk, where she was a curator of the city library. She habilitated in 1946 at the University of Warsaw on the basis of the dissertation Irracionalizm a poznanie naukowe [Irrationalism and the Scientific Cognition], which had already been published before the 2nd World War. From 1946 to 1949, she lectured at the University of Warsaw, and in the academic year 1949/1950 – at Poznań University. From 1950 to 1956, she was pulled from didactic work by the communist regime.