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DOI: <http://dx.doi.org/10.12775/RF.2025.044>

Tadeusz H. Czeżowski and Henryk M. Elzenberg: The Toruń School of Analytical Axiology

The Origins of the Toruń Centre for Axiological Studies

The establishment of the Toruń philosophical centre on 24 August 1945 constituted a unique instance of the transplantation of the Vilnius and Lviv scholarly traditions to the newly founded Nicolaus Copernicus University.¹ Although Tadeusz Hipolit Czeżowski (born 26 July 1889 in Vienna, died 28 February 1981 in Toruń – an adherent of the philosophical school established in 1895 by Kazimierz Twardowski at the University of Lviv and known as the Lviv–Warsaw School)² and Henryk Józef Maria Elzenberg (born 18 September 1887 in Warsaw, died 6 April 1967

¹ Józef Pawlak, "Tadeusz Czeżowski", *Acta Universitatis Nicolai Copernici. Filozofia* 13 (234) (1991): 4.

² Anna Jedynak, "Początki szkoły lwowsko-warszawskiej" ("The Beginnings of the Lviv–Warsaw School"), *Galicja. Studia i Materiały* 2 (2016): 168.

in Warsaw – a philosophical outsider³ critical of the “weakness of the programme of logicism”⁴ pursued by the Lviv–Warsaw School) represented different approaches to the practice of philosophy, their many years of harmonious collaboration in Toruń gave rise to a formation that may be described as the “Toruń school of axiologics”.

The model of practising axiology initiated by Elzenberg and Czeżowski was founded not on the dogmatic unity of views that were difficult to reconcile, but on analytical rigour and an ethos of service to scholarship, while preserving the right to represent divergent positions.⁵ Czeżowski, who assumed the Chair of Philosophy I, later renamed the Chair of Logic,⁶ and Elzenberg, who headed the Chair of Philosophy II,⁷ created a space for rigorous reflection on values that extended beyond the scientism and Marxist materialism dominant at the time.

The designation “Toruń school of analytical axiology” is also supported by the personal, institutional, and research continuity of the milieu formed around Czeżowski and Elzenberg. Czeżowski’s direct students in Toruń included his doctoral students Leon Gumański and Bogusław Wolniewicz. The latter was also a student of Elzenberg, as was Stanisław Soldenhoff. Gumański developed above all the logical and methodological aspects of Czeżowski’s philosophy, while also addressing the theory of norms in his works.⁸ Wolniewicz, in turn, subjected Elzenberg’s axiology to an in-depth logical and theoretical analysis, reinterpreting its

³ Waldemar Voisé, “Henryk Elzenberg (w drugą rocznicę śmierci)” (“Henryk Elzenberg [On the Second Anniversary of His Death]”), *Ruch Filozoficzny* 27(4) (1969): 245; Lesław Hostyński, “Henryk Elzenberg w świecie konsumpcji. Dlaczego byłby outsiderem?” (“Henryk Elzenberg in the World of Consumption: Why Would He Be an Outsider?”), *Ruch Filozoficzny* 81(2) (2025): 264–265.

⁴ Ryszard Kleszcz, “Dwie metafizyki: Elzenberg a Szkoła Lwowsko-Warszawska” (“Two Metaphysics: Elzenberg and the Lviv–Warsaw School”), *Przegląd Filozoficzny – Nowa Seria* 26(4) (2017): 314; Michał Woroniecki, “Henryk Elzenberg (1887–1967). Zarys biografii i poglądów” (“Henryk Elzenberg [1887–1967]: An Outline of His Biography and Views”), *Karto-Teka Gdańska* 2(7) (2020): 80.

⁵ Irena Bednarz, “Henryk Elzenberg na kartach polskiej literatury filozoficznej” (“Henryk Elzenberg in Polish Philosophical Literature”), *Przegląd Filozoficzny – Nowa Seria* 26(4) (2017): 59–60.

⁶ Maciej Nowicki, “Tadeusz Czeżowski”, *Edukacja Filozoficzna* 31 (2000): 125.

⁷ Lesław Hostyński, “Henryka Elzenberga życie ‘pod prąd’” (“Henryk Elzenberg’s Life ‘Against the Current’”), *Przegląd Filozoficzny – Nowa Seria* 26(4) (2017): 76.

⁸ Cf. Leon Gumański, “Zręby filozofii Tadeusza Czeżowskiego” (“The Foundations of Tadeusz Czeżowski’s Philosophy”), *Studia Filozoficzne* 8(165) (1979): 9–13; Gumański, “On Deontic Logic”, *Studia Logica* 39(1) (1980): 63–75.

fundamental concepts within the framework of his own metaphysics of situations and philosophy of values.⁹

An important role in preserving the continuity of ethical research in Toruń was also played by Stanisław Soldenhoff, who organised research and education in ethics at Nicolaus Copernicus University in Toruń. On his initiative, a university-wide Ethics Seminar began operating there in 1971. Soldenhoff referred young scholars from the Toruń philosophical milieu to Tadeusz Czeżowski, who conducted a *privatissimum* for them between 1972 and 1978. Altogether, nearly 140 meetings were held.¹⁰ Among the holders of doctoral degrees supervised by Stanisław Soldenhoff were Włodzimierz Tyburski, Ryszard Wiśniewski, and Ryszard Jadcak.¹¹

From the 1980s onwards, Włodzimierz Tyburski, Ryszard Wiśniewski, and Ryszard Jadcak jointly formed a recognisable circle of research in Toruń devoted to the legacy of both founders of the Toruń centre for axiological studies – Czeżowski and Elzenberg. They developed both historical-philosophical and systematic studies of their philosophy, with particular emphasis on axiology, ethics, philosophy of culture, and the tradition of the Lviv–Warsaw School. In subsequent years, they also undertook editorial, conference-organising, and popularising activities connected with Czeżowski and Elzenberg.¹² This generational continu-

⁹ Cf. Bogusław Wolniewicz, “Z aksjologii Elzenberga” (“On Elzenberg’s Axiology”), *Etyka* 25 (1990): 10–15; Wolniewicz, “Aksjomat Elzenberga” (“Elzenberg’s Axiom”), *Przegląd Filozoficzny – Nowa Seria* 26(4) (104) (2017): 277–288; Paweł Okołówski, “Myśl Wolniewicza. Zrąb systemu” (“Wolniewicz’s Thought: The Foundations of the System”), *Przegląd Filozoficzny – Nowa Seria* 27(3) (107) (2018): 243, 245, 251–252, 259.

¹⁰ Ryszard Wiśniewski, “Stanisław Soldenhoff jako filozof moralności i współtwórca podstaw toruńskiego środowiska naukowego” (“Stanisław Soldenhoff as a Moral Philosopher and Co-Creator of the Foundations of the Toruń Academic Milieu”), *Ruch Filozoficzny* 75(1) (2019): 144–145; Ryszard Jadcak, “Rys biograficzny” (“Biographical Sketch”) [of Stanisław Soldenhoff], Nicolaus Copernicus University in Toruń, PDF document published 29 January 2019, accessed 21 July 2026, https://uslugi.umk.pl/adminUMK/wiadomosci/files/Stanislaw_Soldenhoff_-_Rys_biograficzny_1548760862.pdf.

¹¹ Wiśniewski, “Stanisław Soldenhoff jako filozof moralności” (“Stanisław Soldenhoff as a Moral Philosopher”): 144.

¹² See Henryk Elzenberg (1887–1967). *Dziedzictwo idei: filozofia – aksjologia – kultura. Materiały z ogólnopolskiej konferencji, Toruń, 15–16 maja 1997 r.* (Henryk Elzenberg [1887–1967]. *The Legacy of Ideas: Philosophy – Axiology – Culture. Proceedings of the National Conference, Toruń, 15–16 May 1997*), ed. Włodzimierz Tyburski (Toruń: Nicolaus Copernicus University Press, 1999); Tadeusz Czeżowski (1889–1981). *Dziedzictwo idei: logika – filozofia – etyka* (Tadeusz Czeżowski [1889–1981]. *The*

ity by no means amounted to an epigonic adoption of a uniform doctrine, but rather to the multigenerational preservation of a shared field of problems and standards of analytical rigour, as well as to the continuation of research on the ontological status, cognition, and normative function of values.

The continuity of the Toruń tradition of research on the axiology, ethics, and philosophical anthropology of Czeżowski and Elzenberg is also evident in the work of the next generation of philosophers associated with Nicolaus Copernicus University in Toruń. Marcin T. Zdrenka, a student of Włodzimierz Tyburski and Ryszard Wiśniewski, addresses selected issues in Elzenberg's axiology and ethics in his publications.¹³ Piotr Domeracki, in turn, a student of Włodzimierz Tyburski who was also associated for many years with Ryszard Wiśniewski, develops research on Elzenberg's philosophy¹⁴ and Czeżowski's meta-axiology. Marcin T. Zdrenka and Piotr Domeracki also co-organised scholarly projects devoted to Henryk Elzenberg's philosophy. Domeracki was additionally responsible for the programme preparation and organisation of a special scholarly session devoted to the legacy of Elzenberg and Czeżowski. The session was held on 23 November 2023 at the Insti-

Legacy of Ideas: Logic – Philosophy – Ethics), ed. Włodzimierz Tyburski, Ryszard Wiśniewski (Toruń: Nicolaus Copernicus University Press, 2002); Tyburski, *Elzenberg, "Myśli i Ludzie"* ("Thoughts and People") series (Warsaw: Wiedza Powszechna, 2006); *Elzenberg – tradycja i współczesność* (Elzenberg – Tradition and the Present Day), ed. Włodzimierz Tyburski, Ryszard Wiśniewski (Toruń: Nicolaus Copernicus University Press, 2009); Jadczak, "Przyczynek do działalności Profesora Tadeusza Czeżowskiego w Uniwersytecie Stefana Batorego w Wilnie" ("A Contribution to the Activities of Professor Tadeusz Czeżowski at Stefan Batory University in Vilnius"), *Ruch Filozoficzny* 48(1) (1991): 7–12; Jadczak, "Uwagi o działalności dydaktycznej Tadeusza Czeżowskiego" ("Remarks on Tadeusz Czeżowski's Teaching Activities"), *Edukacja Filozoficzna* 26 (1998): 329–342; Jadczak, "Z lubelskich listów Henryka Elzenberga" ("From Henryk Elzenberg's Lublin Letters"), in *Henryk Elzenberg (1887–1967). Dziedzictwo idei* (Henryk Elzenberg [1887–1967]. The Legacy of Ideas), 99–108.

¹³ See, e.g., Marcin T. Zdrenka, "Tylko prawda? (O Elzenbergowskiej niechęci do «psychozy poznania»)" ("Only Truth? [On Elzenberg's Aversion to the 'Psychosis of Cognition']"), in *Postacie prawdy (Forms of Truth)*, vol. 3, ed. Adam Jonkisz (Katowice: University of Silesia Press, 1999), 125–137; Zdrenka, "Uwagi o Elzenbergowskim pojęciu walki. Na marginesie Kłopotu z istnieniem" ("Remarks on Elzenberg's Concept of Struggle: On the Margins of Kłopot z istnieniem [The Trouble with Existence]"), in *Elzenberg – tradycja i współczesność* (Elzenberg – Tradition and the Present Day), 201–210.

¹⁴ See, e.g., Piotr Domeracki, "Aristocratism of the Spirit in Henryk Elzenberg's Philosophy", *Dialogue and Universalism* 19 (8–9) (2009): 121–133.

tute of Philosophy of Nicolaus Copernicus University in Toruń as part of the international conference *Trends in Logic XXIII: Bridges between Logic, Ethics and Social Sciences (BLESS). 70 Years of Studia Logica*. Its academic director was Tomasz Jarmużek, co-editor of this issue and Head of the Department of Logic at the Institute of Philosophy of Nicolaus Copernicus University in Toruń. The research, teaching, and organisational activities of Zdrenka and Domeracki serve to preserve the continuity of Toruń research on the legacy of Czeżowski and Elzenberg and to transmit their achievements to successive generations of students of philosophy.

Since the purpose of this overview is merely to indicate the institutional and research continuity of the Toruń philosophical centre, I do not provide a detailed bibliography of works by the students and continuators of Czeżowski and Elzenberg. Its reliable preparation and presentation would require a separate study and would extend beyond the scope of the present article.

Analytical Rigour and the Existential Dimension of Axiology

One of the fundamental features of the Toruń school of axiology was its consistent application of the tools of logical, semantic, and methodological analysis to the problems of values, value judgements, and norms – that is, to an area whose cognitive and scientific status remained the subject of fundamental disputes in twentieth-century philosophy. In this respect, Tadeusz Czeżowski pursued the ideal of “scientific philosophy”,¹⁵ explicating the metatheoretical foundations of ethics as an empirical discipline, that is, one based on primary, singular value judgements subject to intersubjective control and developed through generalisations leading to the formulation of criteria of moral evaluation and ethical principles.¹⁶

¹⁵ Tadeusz Czeżowski, “Philosophy at the Crossroads”, in Tadeusz Czeżowski, *Knowledge, Science, and Values: A Program for Scientific Philosophy* (Amsterdam–Atlanta: Rodopi [Brill], 2000), 241; Czeżowski, *Główne zasady nauk filozoficznych (The Main Principles of the Philosophical Sciences)*, 3rd ed. (Wrocław: Ossolineum, 1959); Leon Gumański, “Introduction”, in: Tadeusz Czeżowski, *Knowledge, Science, and Values*, 8–10; Nowicki, “Tadeusz Czeżowski”, 127; Renata Karpiesiuk, “Spuścizna rękopiśmienna Tadeusza Czeżowskiego” (“Tadeusz Czeżowski’s Manuscript Legacy”), *Acta Universitatis Nicolai Copernici. Historia* 25(236) (1991): 104.

¹⁶ Czeżowski, “Aksjologiczne i deontyczne normy moralne” (“Axiological and Deontic Moral Norms”), *Etyka* 7 (1970): 134, n. 1, 136–139; Czeżowski,

Henryk Elzenberg, by contrast, while maintaining a critical distance from scientific conceptions of philosophy, developed his own project of formal axiology, based on a systematic analysis of the concept of value and a logical reconstruction of the foundations of evaluations and oughts.¹⁷ It was precisely the tension between Czeżowski's and Elzenberg's different metaphilosophical temperaments that contributed to the intellectual distinctiveness of Toruń analytical axiology. Elzenberg's conception of axiology, sometimes situated on the borderline between the philosophy of existence and analytic philosophy, combined an interest in the problems of value, the meaning of life, and human self-formation with an aspiration towards the most rigorous possible analysis of axiological concepts.¹⁸

Elzenberg and Czeżowski shared the conviction that axiology could not be constructed exclusively through conceptual speculation, but had to be rooted in direct axiological experience. Elzenberg associated such experience with the intuitive apprehension of values, whereas Czeżowski associated it with primary value judgements constituting the point of departure for their subsequent generalisations.

The Ontology of Value: Transcendentals versus *Seinsollen*

The fundamental contribution of the Toruń school to international axiology lies in its metaphysical grounding of the concept of value. In this context, Czeżowski proposed an original reinterpretation of the scholastic doctrine of the transcendentals. On his account, value (goodness,

"Etyka jako nauka empiryczna" ("Ethics as an Empirical Science"), in Tadeusz Czeżowski, *Pisma z etyki i teorii wartości* (*Writings on Ethics and the Theory of Value*), 102.

¹⁷ Henryk Elzenberg, "Nauka i barbarzyństwo" ("Science and Barbarism"), in: Henryk Elzenberg, *Wartość i człowiek. Rozprawy z humanistyki i filozofii* (*Value and the Human Being: Essays in the Humanities and Philosophy*), ed. Włodzimierz Tyburski, Ryszard Wiśniewski (Toruń: Nicolaus Copernicus University Press, 2005), 234–235; Elzenberg, *Kłopot z istnieniem. Aforyzmy w porządku czasu* (*The Trouble with Existence: Aphorisms in the Order of Time*), 1st rev. and expanded ed. (Toruń: Nicolaus Copernicus University Press, 2002), 390. Cf. Jan Zubelewicz, "Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga" ("The Concept of Perfective Value in Henryk Elzenberg's Formal Axiology"), *Etyka* 25 (1990): 87–88.

¹⁸ Paweł Okołowski, "Egzystencjalizm analityczny Henryka Elzenberga" ("Henryk Elzenberg's Analytical Existentialism"), *delibeRatio. Analizy. Filozofia*, 17 December 2023, accessed 20 November 2025, <https://deliberatio.eu/pl/analizy/egzystencjalizm-analityczny-henryka-elzenberga>.

beauty) is not a descriptive property of an object, but a transcendental mode of being (*modus entis*), analogous to existence.¹⁹ Such a solution makes it possible to avoid the “naturalistic fallacy” conceptualised by Moore, while at the same time preserving axiological realism.

Elzenberg, in turn, focused in his writings on the problem of perfective value,²⁰ which he linked by definition with the simple²¹ and primary²² concept of the oughtness of being (*Seinsollen*),²³ assigning to it a “deontological meaning”.²⁴ In this way, he referred indirectly and critically to German material axiology, represented by Max Scheler and Nicolai Hartmann,²⁵ as well as to twentieth-century British analytic philosophy, including, in particular, direct engagement with the works of George E. Moore, Bertrand Russell,²⁶ Harold Arthur Prichard, Alfred Jules Ayer,

¹⁹ Tadeusz Czeżowski, “Transcendentalia – przyczynek do ontologii” (“Transcendentals – A Contribution to Ontology”), in: Tadeusz Czeżowski, *O metafizyce, jej kierunkach i zagadnieniach* (*On Metaphysics, Its Trends and Problems*) (Kęty: Wydawnictwo Antyk, 2004), 188–192.

²⁰ Henryk Elzenberg, “Pojęcie wartości perfekcyjnej. Fragment komunikatu O pojęciach wartości i powinności” (“The Concept of Perfective Value: A Fragment of the Communication ‘On the Concepts of Value and Ought’”), in: Henryk Elzenberg, *Wartość i człowiek. Rozprawy z humanistyki i filozofii* (*Value and the Human Being: Essays in the Humanities and Philosophy*), 2nd rev. and expanded ed. (Toruń: Nicolaus Copernicus University Press, 2005), 15–19. Cf. Zubelewicz, “Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga” (“The Concept of Perfective Value in Henryk Elzenberg’s Formal Axiology”), 90–91.

²¹ Elzenberg, “Wartość i powinność. Tekst żemłosławski” (“Value and Ought: The Żemłosław Text”), *Etyka* 25 (1990): 24, 38.

²² Marcin Drofiszyn, “Formalne związki między powinnością a dobrem. Rozważania na marginesie prac Henryka Elzenberga” (“Formal Relations between Ought and Good: Reflections on the Margins of Henryk Elzenberg’s Works”), *Filozofia Nauki* (*The Philosophy of Science*) 28(4) [112] (2020): 7; Drofiszyn, “Obowiązek oparty na preferencji” (“Obligation Based on Preference”), *Filozofia Nauki* (*The Philosophy of Science*) 30(3) [119] (2022): 101–102, 105.

²³ Elzenberg, “Wartość i powinność. Tekst żemłosławski” (“Value and Ought: The Żemłosław Text”), 38; Elzenberg, “Nauka i barbarzyństwo” (“Science and Barbarism”), 234–235. Cf. Drofiszyn, “Obowiązek oparty na preferencji” (“Obligation Based on Preference”): 16; Drofiszyn, “Formalne związki między powinnością a dobrem” (“Formal Relations between Ought and Good”): 6–7.

²⁴ Henryk Elzenberg, “Wartość i powinność. Tekst żemłosławski” (“Value and Ought: The Żemłosław Text”), 36–39. Cf. Zubelewicz, “Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga” (“The Concept of Perfective Value in Henryk Elzenberg’s Formal Axiology”), 98, 100–101.

²⁵ Elzenberg, “Nauka i barbarzyństwo” (“Science and Barbarism”), 235, n. 1.

²⁶ Bednarz, “Henryk Elzenberg na kartach polskiej literatury filozoficznej” (“Henryk Elzenberg in Polish Philosophical Literature”): 58.

and, towards the end of his life, also with Ludwig Josef Johann Wittgenstein's²⁷ *Lecture on Ethics*.²⁸ Ryszard Wiśniewski – an outstanding Toruń continuator of Elzenberg's philosophical legacy, alongside its foremost continuator, Włodzimierz Tyburski, and, to some extent, Stanisław Soldenhoff – characterises Elzenberg's philosophical encounters with British analytic philosophy, especially in the field of metaethics, as follows:

Twentieth-century British moral philosophy became closer to Elzenberg because of the ethical intuitionism initiated by G. E. Moore and his critical reading – and translation into Polish – of H. A. Prichard's theory of obligation. A certain distance is nevertheless evident throughout. Elzenberg does not so much learn from the British philosophers as enter into an indirect discourse with them, taking up the same issues and grappling with similar problems, while nevertheless following, in principle, his own path.²⁹

In one of the most important programmatic texts of the system of general axiology constructed by Elzenberg, although unfortunately left

²⁷ Ryszard Wiśniewski, "Henryk Elzenberg wobec brytyjskiej metaetyki" ("Henryk Elzenberg and British Metaethics"), *Ruch Filozoficzny* 54(4) (1997): 630–632; Kleszcz, "Dwie metafizyczne: Elzenberg a Szkoła Lwowsko-Warszawska" ("Two Metaphilosophies: Elzenberg and the Lviv-Warsaw School"): 296–297. Cf. Elzenberg, "Konstrukcja pojęcia wartości" ("The Construction of the Concept of Value"), in: Henryk Elzenberg, *Pisma aksjologiczne (Axiological Writings)*, ed. Lesław Hostyński, Andrzej Lorczyk, Agnieszka Nogal (Lublin: Maria Curie-Skłodowska University Press, 2002), 84–85; Elzenberg, "O tzw. maksymalizacji dobra jako zasadzie obowiązku" ("On the So-Called Maximisation of Good as a Principle of Obligation"), *Studia Filozoficzne* 12(253) (1986): 31–33; Elzenberg, "Kilka uwag aksjologiczno-etycznych w związku z fragmentem rozprawy Pricharda" ("Several Axiological and Ethical Remarks in Connection with a Fragment of Prichard's Treatise"), in Henryk Elzenberg, *Z historii filozofii (From the History of Philosophy)*, *Pisma (Writings)*, vol. 3, sel., ed., and introd. Michał Woroniecki (Kraków: Wydawnictwo Znak, 1995), 398–403; Elzenberg, "Mowa i myśl. Dyskusja z Ayerem" ("Speech and Thought: A Discussion with Ayer"), in Henryk Elzenberg, *Z historii filozofii (From the History of Philosophy)*, *Pisma (Writings)*, vol. 3, sel., ed., and introd. Michał Woroniecki (Kraków: Wydawnictwo Znak, 1995), 464–474; Elzenberg, "Uwagi na temat Wittgensteina" ("Remarks on Wittgenstein"), in Henryk Elzenberg, *Z historii filozofii (From the History of Philosophy)*, *Pisma (Writings)*, vol. 3, sel., ed., and introd. Michał Woroniecki (Kraków: Wydawnictwo Znak, 1995), 475–479.

²⁸ Ludwig Wittgenstein, *Lecture on Ethics*, ed. with commentary by Edoardo Zamuner, Ermelina Valentina Di Lascio, David K. Levy (Chichester: Wiley Blackwell, 2014).

²⁹ Wiśniewski, "Henryk Elzenberg wobec brytyjskiej metaetyki" ("Henryk Elzenberg and British Metaethics"): 630.

unfinished,³⁰ *Wartość i powinność* (*Value and Ought*), written in 1939 but published only posthumously in 1990,³¹ Elzenberg formulated a view representative of his own understanding of axiology: "To approve of an object is to think that it is as it ought to be. This is the essential characteristic of value judgements: an object that is valuable in the perfective sense is an object that is as it ought to be".³²

The Cognition of Value and the Problem of Its Rationalisation

The common denominator of the two founders of Toruń axiology was their attempt to provide a rational explanation of the cognition of value without reducing it to purely subjective experiences.³³ Czeżowski linked the possibility of fully fledged axiological experience with the adoption, by a particular person engaged in evaluation, of an "evaluative attitude"

³⁰ Jan Zubelewicz, "Ewolucja aksjologii Elzenberga w świetle jego tekstów. Analiza filologiczno-filozoficzna" ("The Evolution of Elzenberg's Axiology in the Light of His Texts: A Philological-Philosophical Analysis"), *Przegląd Filozoficzny – Nowa Seria* 26 4(104) (2017): 373–374; Hostyński, "Filozofia wartości Henryka Elzenberga na tle filozofii polskiej XX-lecia międzywojennego" ("Henryk Elzenberg's Philosophy of Value against the Background of Polish Philosophy of the Interwar Period"), *Annales Universitatis Mariae Curie-Skłodowska Lublin – Polonia* 24(4), Sectio 1 (2004): 62.

³¹ Zubelewicz, "Ewolucja aksjologii Elzenberga w świetle jego tekstów. Analiza filologiczno-filozoficzna" ("The Evolution of Elzenberg's Axiology in the Light of His Texts: A Philological-Philosophical Analysis"), *Przegląd Filozoficzny – Nowa Seria* 26 4(104) (2017): 383.

³² Elzenberg, "Wartość i powinność. Tekst żemłosławski" ("Value and Ought: The Żemłosław Text"), 26. Cf. Bogusław Wolniewicz, "Myśl Elzenberga" ("Elzenberg's Thought"), *Studia Filozoficzne* 12 (1986): 62. Cf. Elzenberg, "Zagadnienia związane z pojęciem wartości. Wykłady 1949" ("Issues Connected with the Concept of Value: Lectures of 1949"), "Wykład XXI, 10 VI" ("Lecture XXI, 10 June"), ed. Andrzej Lorczyk, in: Henryk Elzenberg, *Pisma aksjologiczne (Axiological Writings)*, ed. Lesław Hostyński, Andrzej Lorczyk, Agnieszka Nogal (Lublin: Maria Curie-Skłodowska University Press, 2002), 302; Zubelewicz, "Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga" ("The Concept of Perfective Value in Henryk Elzenberg's Formal Axiology"), 98.

³³ Tadeusz Czeżowski, "Etyka jako nauka empiryczna" ("Ethics as an Empirical Science"), in: Tadeusz Czeżowski, *Pisma z etyki i teorii wartości (Writings on Ethics and the Theory of Value)*, ed. Paweł J. Smoczyński (Wrocław–Warsaw–Kraków–Gdańsk–Łódź: Zakład Narodowy im. Ossolińskich–Polish Academy of Sciences Press, 1989), 102.

(moral or aesthetic).³⁴ Just as an act of attention gives the representation of an object perceived through the senses or introspectively the motivational force required for the formation of a perceptual judgement, so the adoption of an evaluative attitude makes the representation of the object being evaluated a sufficient "motive for evaluating its value".³⁵

Elzenberg's epistemological position may be described as moderate irrationalism,³⁶ provided that the term is understood not as a rejection of the value of rational cognition, but as a rejection of the thesis that it is the only form of cognition. Elzenberg maintained that conceptual-discursive cognition – which employs concepts and reasoning and finds expression in judgements – does not exhaust all the ways in which reality may be cognitively accessible to the human being.³⁷ Elzenberg applied this thesis above all to the cognition of value and to objects that he classified as belonging to meta-empiria, that is, objects situated beyond the limits of sensory experience.³⁸ Value, and perfective value in particular –

³⁴ Czeżowski, "Strach i lęk (przyczynek do klasyfikacji uczuć)" ("Fear and Anxiety [A Contribution to the Classification of Feelings]"), in: Tadeusz Czeżowski, *Pisma z etyki i teorii wartości (Writings on Ethics and the Theory of Value)*, ed. Paweł J. Smoczyński (Wrocław–Warsaw–Kraków–Gdańsk–Łódź: Zakład Narodowy im. Ossolińskich–Polish Academy of Sciences Press, 1989), 231; Czeżowski, "Transcendentalia – przyczynek do ontologii" ("Transcendentals – A Contribution to Ontology"), 191; Czeżowski, "Aksjologiczne i deontyczne normy moralne" ("Axiological and Deontic Moral Norms"), *Etyka* 7 (1970): 136.

³⁵ Czeżowski, "Strach i lęk (przyczynek do klasyfikacji uczuć)" ("Fear and Anxiety [A Contribution to the Classification of Feelings]"), 231–214; Wiśniewski, "O możliwościach recepcji etyki empirycznej Tadeusza Czeżowskiego" ("On the Possibilities of the Reception of Tadeusz Czeżowski's Empirical Ethics"), *Acta Universitatis Nicolai Copernici. Filozofia* 13(234) (1991): 11.

³⁶ Elzenberg, *Kłopot z istnieniem (The Trouble with Existence)*, 169–170, 284, 306. Cf. Kleszcz, "Dwie metafizyki: Elzenberg a Szkoła Lwowsko-Warszawska" ("Two Metaphysics: Elzenberg and the Lviv–Warsaw School"): 303–306.

³⁷ Kleszcz, "Dwie metafizyki: Elzenberg a Szkoła Lwowsko-Warszawska" ("Two Metaphysics: Elzenberg and the Lviv–Warsaw School"): 305–306; Janusz Skarbek, "Henryk Elzenberg (1887–1967). W dwudziestą piątą rocznicę śmierci" ("Henryk Elzenberg [1887–1967]: On the Twenty-Fifth Anniversary of His Death"), *Kwartalnik Historii Nauki i Techniki* 37(3) (1992): 7.

³⁸ Henryk Elzenberg, "Odpowiedź na kwestionariusz w sprawie przeżyć ludzkich związanych z przyrodą" ("Reply to a Questionnaire on Human Experiences Connected with Nature"), in: Henryk Elzenberg, *Z filozofii kultury (From the Philosophy of Culture)*, sel., ed., and introd. Michał Woroniecki (Kraków: Społeczny Instytut Wydawniczy Znak, 1991), 261; Elzenberg, "Do religii i mistyki" ("On Religion and Mysticism"), in: Henryk Elzenberg, *Z filozofii kultury (From the Philosophy of Culture)*, sel., ed., and introd. Michał Woroniecki (Kraków: Społeczny Instytut Wydawniczy Znak, 1991), note dated 11 November 1937, sec. 3,

that is, value in the strict sense of the term, understood synonymously as nobility, dignity, or perfection – may be an object of direct, intuitive cognition; the content of such a cognitive act, however, cannot be translated without remainder into the language of concepts or adequately expressed in a finite system of propositions.³⁹

The “symbolic judgements” formulated on the basis of such cognition are neither its straightforward equivalent nor an exhaustive description of the object cognised. They constitute an indirect, linguistic-conceptual articulation of content that was originally apprehended in a non-discursive manner. These judgements constitute a discursive articulation of content previously apprehended in direct cognition – intuitive cognition, that is, cognition requiring no mediation by reasoning, inference, or the definitional construction of concepts – of an axiological and meta-empirical character. They neither define their object nor apprehend it exhaustively, but constitute an approximate articulation of intuitively apprehended cognitive content whose full expression exceeds the capacities of conceptual language.⁴⁰

This approach enabled both Czeżowski and Elzenberg to justify the cognitive character of value judgements and, at the same time, to treat them as statements capable of being qualified in terms of truth and falsity. Although they differed in their explanations of the sources of axiological cognition – Czeżowski emphasised the role of axiological experience constituted by the evaluative attitude, whereas Elzenberg

327–329; Elzenberg, “Wartość i powinność. Tekst żemłosławski” (“Value and Ought: The Żemłosław Text”), 42–44.

³⁹ Elzenberg, “Pojęcie wartości perfekcyjnej” (“The Concept of Perfective Value”), 17; Elzenberg, “Wartość i powinność. Tekst żemłosławski” (“Value and Ought: The Żemłosław Text”), 22–23; Elzenberg, “Zagadnienia związane z pojęciem wartości. Wykłady 1949” (“Issues Connected with the Concept of Value: Lectures of 1949”), “Wykład XXI, 10 VI” (“Lecture XXI, 10 June”), 302.

⁴⁰ Elzenberg, “Odpowiedź na kwestionariusz w sprawie przeżyć ludzkich związanych z przyrodą” (“Reply to a Questionnaire on Human Experiences Connected with Nature”), 261; Elzenberg, “Do religii i mistyki” (“On Religion and Mysticism”), 326, 330–331; Henryk Elzenberg, “Estetyczne uroki ekspresji” (“The Aesthetic Charms of Expression”), in: Henryk Elzenberg, *Pisma estetyczne (Aesthetic Writings)*, ed. and introd. Lesław Hostyński (Lublin: Maria Curie-Skłodowska University Press, 1999), 218; Henryk Elzenberg, “Symbolika” (“Symbolism”), in: Henryk Elzenberg, *Pisma estetyczne (Aesthetic Writings)*, ed. and introd. Lesław Hostyński (Lublin: Maria Curie-Skłodowska University Press, 1999), 239–240; Elzenberg, “Symbolika. Interpretacja pozornej duchowości” (“Symbolism: An Interpretation of Apparent Spirituality”), in Henryk Elzenberg, *Pisma estetyczne (Aesthetic Writings)*, ed. and introd. Lesław Hostyński (Lublin: Maria Curie-Skłodowska University Press, 1999), 243–244.

stressed the significance of the direct, intuitive cognition of value – both rejected the reduction of value judgements to expressions of emotional states, preferences, or acts of approval or disapproval. Consequently, value judgements were not, for them, merely expressions of subjective attitudes, but retained an objective reference, were open to assessment in terms of their truth, and could be rationally justified, analysed, and subjected to criticism. In this sense, the position represented by both founders of the Toruń school of axiology stood in clear opposition to emotivist and, more broadly, non-cognitivist interpretations of the language of evaluation.

The Normative Dimension of Axiology

From their reflections on the nature and modes of cognition of value, situated respectively within axiological ontology and epistemology, the founders of the Toruń school of axiology proceeded to analyse the normative foundations of human conduct.

In Czeżowski's conception, this transition was connected above all with an attempt to determine the structure of moral norms and the manner in which they are justified. Czeżowski distinguished two basic types of such norms: axiological norms and deontic norms.⁴¹ The former have a teleological structure. They determine the oughtness of human action by reference to the good that ought to be realised through that action. The basis for formulating such norms is provided by criteria of good. These are obtained by generalising primary, singular elementary evaluations into generic evaluations. Such evaluations refer to individual objects or events. They take the form: "this is good" or "this is not good".⁴² Axiological (teleological) norms are formulated on the basis of moral evaluations that indicate particular goods as ends of conduct.⁴³

Deontic norms, in turn, which Czeżowski also described as formal, take the concept of obligation, rather than the concept of good – as is the case with axiological norms – as primary. Within this approach, moral conduct is defined by its conformity with a norm. By acting in accord-

⁴¹ Czeżowski, "Aksjologiczne i deontyczne normy moralne" ("Axiological and Deontic Moral Norms"), 133.

⁴² Czeżowski, "Dwojakie normy" ("Two Kinds of Norms"), *Etyka* 1 (1966): 148–149.

⁴³ Czeżowski, "Aksjologiczne i deontyczne normy moralne" ("Axiological and Deontic Moral Norms"), 133–134.

ance with the obligation determined by the norm, the subject realises moral good.⁴⁴

This distinction did not mean, however, that Czeżowski regarded ethics based on axiological norms and ethics based on deontic norms as mutually exclusive or autonomous normative models. On the contrary, he maintained that a complete system of norms should encompass both types, since axiological and deontic norms complement one another.⁴⁵ Moreover, he held that in ethical systems in which norms of only one type explicitly occur, "norms of the other type are contained implicitly in the supreme norm".⁴⁶

The normative character of Elzenberg's axiology follows above all from the manner in which he understands the concept central to it, namely perfective value, distinguishing it from utilitarian values and linking it closely with the concept of ought.⁴⁷ Utilitarian values remain relative to the needs, desires, or aspirations of a particular subject and, as such, do not by themselves justify any ought.⁴⁸ As such, they therefore cannot provide a sufficient basis for unconditional moral ought.⁴⁹ Perfective value, by contrast, is non-utilitarian in character and, in Elzenberg's thought, remains closely connected with ought understood in the deontological sense. Its basic characterisation is expressed by the formula according to which an object is perfectly valuable if it is as it ought to be. More precisely, what is at issue here is the ought-to-be-such-and-such (*Soseinsollen*), that is, the requirement that a given object should possess a particular property or set of properties. This is not yet an ought to act (*Tunsollen*) or an obligation (*Pflicht*) assigned to a particular agent. An object is valuable to the extent to which it possesses the property or set of properties that it ought to possess. Value is not, in this

⁴⁴ Ibidem, 134.

⁴⁵ Ibidem, 135.

⁴⁶ Ibidem.

⁴⁷ Elzenberg, "Pojęcie wartości perfekcyjnej" ("The Concept of Perfective Value"), 15–18; Elzenberg, "Wartość i powinność. Tekst żemłosławski" ("Value and Ought: The Żemłosław Text"), 23–24, 26. Cf. Zubelewicz, "Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga" ("The Concept of Perfective Value in Henryk Elzenberg's Formal Axiology"), 88–91, 95.

⁴⁸ Zubelewicz, "Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga" ("The Concept of Perfective Value in Henryk Elzenberg's Formal Axiology"), 89–90, 95.

⁴⁹ Elzenberg, "Pojęcie wartości perfekcyjnej" ("The Concept of Perfective Value"), 15–16, 18; Ulrich Schrade, "Aksjologia formalna Henryka Elzenberga" ("Henryk Elzenberg's Formal Axiology"), *Studia Filozoficzne* 12(253) (1986): 85–87.

respect, a separate quality of the object, but a state of affairs consisting in at least a partial correspondence between what the object actually is and what it ought to be.⁵⁰

The ought that an object should be such and such (*Soseinsollen*) constitutes the point of departure for the ought of an action (*Tunsollen*), but is not in itself sufficient for an obligation of a particular subject to arise. If an object is not as it ought to be, it follows only that it ought to become so, not yet that someone ought to make it so. An ought referring to a particular agent is not yet equivalent to that agent's commitment or obligation. Elzenberg stipulates that, whereas ought may also be predicated of things, commitment and obligation may pertain exclusively to a rational agent. As can therefore be seen, perfective value, in Elzenberg's understanding, provides a reason for the judgement that a particular state of affairs ought to be realised.⁵¹ Normativity in Elzenberg's theory of value is not secondary in character, but constitutes an integral component of the concept of perfective value.

Logos, Ethos, and Method: A Synthetic Overview of Tadeusz Czeżowski's Published Oeuvre

Tadeusz Czeżowski's written oeuvre comprises more than 140 publications.⁵² His philosophy was not, however, presented in the form of a sin-

⁵⁰ Elzenberg, "Wartość i powinność. Tekst żemłosławski" ("Value and Ought: The Żemłosław Text"), 23–26, 29–33, 36–39; Henryk Elzenberg, "Zagadnienie obowiązku w aksjologii formalnej" ("The Problem of Obligation in Formal Axiology"), in: Henryk Elzenberg, *Pisma aksjologiczne (Axiological Writings)*, ed. Lesław Hostyński, Andrzej Lorczyk, Agnieszka Nogal (Lublin: Maria Curie-Skłodowska University Press, 2002), 103–108. Cf. Zubelewicz, "Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga" ("The Concept of Perfective Value in Henryk Elzenberg's Formal Axiology"), 98–99; Marcin Drofiszyn, "Obowiązek oparty na preferencji" ("Obligation Based on Preference"), 102–104.

⁵¹ Elzenberg, "Pojęcie wartości perfekcyjnej" ("The Concept of Perfective Value"), 17–18; Elzenberg, "Konstrukcja pojęcia wartości" ("The Construction of the Concept of Value"), 93–94; Schrade, "Aksjologia formalna Henryka Elzenberga" ("Henryk Elzenberg's Formal Axiology"), 89–91.

⁵² Gumański, "W służbie nauki i społeczeństwa" ("In the Service of Science and Society"), *Kwartalnik Historii Nauki i Techniki* 22(1) (1977): 13; Nowicki, "Tadeusz Czeżowski", 135. For detailed bibliographical listings, see Wiesław Mincer, "Bibliografia publikacji profesora Tadeusza Czeżowskiego" ("A Bibliography of the Publications of Professor Tadeusz Czeżowski"), *Ruch Filozoficz-*

gle systematic synthesis; rather, it took shape and was gradually developed in successive monographs, textbooks, and treatises, some of which were subsequently collected in volumes of his own writings.

The early stage of Czeżowski's philosophical work is marked above all by the following publications: *Teoria klas* (*Theory of Classes*, 1918), his doctoral dissertation, prepared under the supervision of Kazimierz Twardowski and defended in 1914, but published in 1918;⁵³ *Klasyczna nauka o sądzie i wniosku w świetle logiki współczesnej* (*The Classical Theory of Judgement and Inference in the Light of Contemporary Logic*, 1927);⁵⁴ *Jak powstało zagadnienie przyczynowości. Zarys jego rozwoju w filozofii starożytnej* (*How the Problem of Causality Arose: An Outline of Its Development in Ancient Philosophy*, 1933);⁵⁵ and *Pozytywizm i idealizm w pojmowaniu nauki* (*Positivism and Idealism in the Conception of Science*, 1936).⁵⁶ These works anticipate three key areas of his research interests: logic and conceptual analysis, the methodology of the sciences, and ontology.

The somewhat later work entitled *Propedeutyka filozofii* (*Propaedeutics of Philosophy*, 1938)⁵⁷ collects and systematises basic information concerning the principal branches of philosophy, serving as a textbook for secondary-school education. Its post-war revised and expanded edition was published under the title *Główne zasady nauk filozoficznych* (*The Main*

ny 39(2–4) (1981): 37–48; Waław Janikowski, "Bibliografia prac Tadeusza Czeżowskiego" ("A Bibliography of Tadeusz Czeżowski's Works"), in: *Tadeusz Czeżowski (1889–1981). Dziedzictwo idei: logika – filozofia – etyka* (*Tadeusz Czeżowski [1889–1981]: The Legacy of Ideas: Logic – Philosophy – Ethics*), ed. Włodzimierz Tyburski, Ryszard Wiśniewski (Toruń: Wydawnictwo Uniwersytetu Mikołaja Kopernika, 2002), 21–34.

⁵³ Czeżowski, *Teoria klas* (*Theory of Classes*), "Archiwum Naukowe" ("Scientific Archive"), section I, vol. 9, no. 2 (Lviv: Wydawnictwo Towarzystwa dla Popierania Nauki Polskiej, 1918), 81–124.

⁵⁴ Tadeusz Czeżowski, *Klasyczna nauka o sądzie i wniosku w świetle logiki współczesnej* (*The Classical Theory of Judgement and Inference in the Light of Contemporary Logic*) (Vilnius: Skład Główny w Księgarni Józefa Zawadzkiego, 1927).

⁵⁵ Tadeusz Czeżowski, *Jak powstało zagadnienie przyczynowości. Zarys jego rozwoju w filozofii starożytnej* (*How the Problem of Causality Arose: An Outline of Its Development in Ancient Philosophy*) (Vilnius: Wydawnictwo Wileńskiego Towarzystwa Filozoficznego, 1933).

⁵⁶ Tadeusz Czeżowski, *Pozytywizm i idealizm w pojmowaniu nauki* (*Positivism and Idealism in the Conception of Science*) (Warsaw: Kasa im. Mianowskiego – Instytut Popierania Nauki, 1936).

⁵⁷ Tadeusz Czeżowski, *Propedeutyka filozofii. Podręcznik dla II klasy wszystkich wydziałów w liceach ogólnokształcących* (*Propaedeutics of Philosophy: A Textbook for the Second Year of All Divisions of General Secondary Schools*) (Lviv: published by S. Jakubowski, 1938).

Principles of the Philosophical Sciences, 1946; 3rd ed., 1959).⁵⁸ This textbook encompasses the fundamental problems of epistemology, logic, ontology, axiology, and ethics, presented by means of concepts and methods characteristic of the tradition of the Lviv–Warsaw School. Academic teaching needs were served, in turn, by *Logika. Podręcznik dla studiujących nauki filozoficzne* (*Logic: A Textbook for Students of the Philosophical Sciences*, 1949; 2nd rev. ed., 1968),⁵⁹ which contains a systematic exposition of the foundations of formal logic and the general methodology of the sciences.

A distinct place in Czeżowski's oeuvre is occupied by the work entitled *O metafizyce, jej kierunkach i zagadnieniach* (*On Metaphysics, Its Directions and Problems*, 1948).⁶⁰ Conceived primarily as an academic introduction to metaphysics, the book combines a historical survey of its principal directions with a systematic ordering of the fundamental problems of metaphysics. Czeżowski presents metaphysics as a discipline capable of satisfying the requirements of scientific knowledge, provided that its propositions are clearly formulated, properly justified, and developed by means of methods subject to logical control. In the first part of the work, Czeżowski discusses inductive, intuitionistic, and axiomatic metaphysics. In the second part, he analyses the concepts of being, existence, and reality, general propositions concerning being, and ways of classifying entities. The second, revised and expanded edition of the book was published in 2004.⁶¹

The fullest picture of Czeżowski's mature philosophy is provided by two separate collections of treatises: *Odczyty filozoficzne* (*Philosophical Lectures*, 1958; 2nd rev. and expanded ed., 1969)⁶² and *Filozofia na rozdrożu*.

⁵⁸ Tadeusz Czeżowski, *Główne zasady nauk filozoficznych* (*The Main Principles of the Philosophical Sciences*), 3rd ed. (Wrocław: Zakład Narodowy im. Ossolińskich, 1959).

⁵⁹ Tadeusz Czeżowski, *Logika. Podręcznik dla studiujących nauki filozoficzne* (*Logic: A Textbook for Students of the Philosophical Sciences*), 2nd rev. ed. (Warsaw: Państwowe Wydawnictwo Naukowe, 1968).

⁶⁰ Tadeusz Czeżowski, *O metafizyce, jej kierunkach i zagadnieniach* (*On Metaphysics, Its Directions and Problems*) (Toruń: published by Księgarnia Naukowa T.Szczęsny i S-ka, 1948).

⁶¹ Tadeusz Czeżowski, *O metafizyce, jej kierunkach i zagadnieniach* (*On Metaphysics, Its Directions and Problems*), 2nd rev. and expanded ed., introd. by Jan Woleński (Kęty: Wydawnictwo Antyk, 2004).

⁶² Tadeusz Czeżowski, *Odczyty filozoficzne* (*Philosophical Lectures*) (Toruń: Towarzystwo Naukowe w Toruniu, 1958), "Prace Wydziału Filologiczno-Filozoficznego" ("Publications of the Faculty of Philology and Philosophy"), vol. 7, no. 1; 2nd rev. and expanded ed. (Toruń: Towarzystwo Naukowe w Toruniu, 1969), "Prace Wydziału Filologiczno-Filozoficznego" ("Publications of the

Analizy metodologiczne (*Philosophy at the Crossroads: Methodological Analyses*, 1965; 2nd ed., 2009).⁶³ *Odczyty filozoficzne* (*Philosophical Lectures*) contains studies in the theory of science, logic, semantics, ontology, and ethics, as well as texts devoted to Kazimierz Twardowski, the problems of the university, and the deontology of the academic scholar. *Filozofia na rozdrożu* (*Philosophy at the Crossroads*) comprises primarily logical and methodological treatises, while also including important axiological and ethical texts, among them: *Czym są wartości?* (*What Are Values?*), *Konflikty w etyce* (*Conflicts in Ethics*), *Jak budować logikę dóbr?* (*How to Construct a Logic of Goods?*), *Paradoks wolności* (*The Paradox of Freedom*), and *Sens i wartość życia* (*The Meaning and Value of Life*).

Czeżowski developed his axiological and metaethical programme in treatises and articles published from 1919 to the 1970s. The most important of these include: *O formalnym pojęciu wartości* (*On the Formal Concept of Value*, 1919), *O przedmiocie aksjologii* (*On the Object of Axiology*, 1936), *Etyka jako nauka empiryczna* (*Ethics as an Empirical Science*, 1949), *Jak budować logikę dóbr?* (*How to Construct a Logic of Goods?*, 1960), *Czym są wartości? Wprowadzenie do dyskusji* (*What Are Values? An Introduction to the Discussion*, 1965), *Dwojakie normy* (*Two Kinds of Norms*, 1966), *Aksjologiczne i deontyczne normy moralne* (*Axiological and Deontic Moral Norms*, 1970), and *Struktura etyki niezależnej* (*The Structure of Independent Ethics*, 1973). A special place within this programme was occupied by the problem of the ontological status of value, considered by Czeżowski particularly in the following works: *Etyka jako nauka empiryczna* (*Ethics as an Empirical Science*), *Klasyfikacja rozumowań i jej konsekwencje w teorii nauki* (*The Classification of Reasonings and Its Consequences for the Theory of Science*), *Czym są wartości? Wprowadzenie do dyskusji* (*What Are Values? An Introduction to the Discussion*), and *Aksjologiczne i deontyczne normy moralne* (*Axiological and Deontic Moral Norms*). Czeżowski presented a late, systematising exposition of his position on this matter in the treatise *Transcendentalia – przyczynek do ontologii* (*Transcendentals – A Contribution to Ontology*, 1977).

These works make it possible to trace the development of Czeżowski's formal theory of value, his project of empirical ethics, and his conception of two kinds of moral norms: axiological and deontic. A considerable

Faculty of Philology and Philosophy"), vol. 20, no. 5; publishing production: Państwowe Wydawnictwo Naukowe, Poznań Branch.

⁶³ Tadeusz Czeżowski, *Filozofia na rozdrożu. Analizy metodologiczne* (*Philosophy at the Crossroads: Methodological Analyses*) (Warsaw: Państwowe Wydawnictwo Naukowe, 1965); 2nd ed. (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2009).

proportion of his axiological and ethical treatises was collected posthumously in the volume *Pisma z etyki i teorii wartości* (*Writings on Ethics and the Theory of Value*, 1989), edited by Paweł J. Smoczyński.⁶⁴

Czeżowski's Most Important Foreign-Language Publications: Original Works and Translations

Czeżowski's oeuvre entered international scholarly circulation primarily through the publication of individual treatises and selections of writings rather than through complete translations of his most important monographs. A distinction should be drawn here between translations of works originally published in Polish and texts that Czeżowski wrote and published in foreign languages.

Czeżowski also published works in German and French. In German, he published *Die polnische Philosophie der Gegenwart* (1929);⁶⁵ in French, *Quelques problèmes anciens sous la forme moderne* (1948).⁶⁶ In 1951, a French translation of his treatise *De la vérification dans les sciences empiriques* (*Analyse logique*), translated from Polish by Georges Goriely, was also published.⁶⁷ Stanisław Wojnicki subsequently translated this treatise into English under the title *On Testability in Empirical Sciences*. The translation was included in the anthology *Twenty-Five Years of Logical Methodology in Poland* (1977), edited by Marian Przełęcki and Ryszard Wójcicki.⁶⁸

Of particular importance to the international reception of Czeżowski's programme of empirical ethics was the English version of his treatise

⁶⁴ Tadeusz Czeżowski, *Pisma z etyki i teorii wartości* (*Writings on Ethics and the Theory of Value*), ed. Paweł J. Smoczyński (Wrocław–Warsaw–Kraków–Gdańsk–Łódź: Zakład Narodowy im. Ossolińskich – Wydawnictwo Polskiej Akademii Nauk, 1989).

⁶⁵ Tadeusz Czeżowski, "Die polnische Philosophie der Gegenwart", *Slavische Rundschau* 1 (1929): 438–443.

⁶⁶ Tadeusz Czeżowski, "Quelques problèmes anciens sous la forme moderne", *Studia Philosophica. Commentarii Societatis Philosophicae Polonorum* 3 (1939–1946), published 1948: 101–113.

⁶⁷ Tadeusz Czeżowski, "De la vérification dans les sciences empiriques (*Analyse logique*)", trans. Georges Goriely, *Revue Internationale de Philosophie* 5, no. 17–18 (3–4) (1951): 347–366.

⁶⁸ Tadeusz Czeżowski, "On Testability in Empirical Sciences", trans. Stanisław Wojnicki, in *Twenty-Five Years of Logical Methodology in Poland*, ed. Marian Przełęcki, Ryszard Wójcicki, Synthese Library, vol. 87 (Dordrecht–Boston: D. Reidel Publishing Company; Warsaw: PWN–Polish Scientific Publishers, 1977), 93–109.

Etyka jako nauka empiryczna (*Ethics as an Empirical Science*), published in 1953 under the title *Ethics as an Empirical Science in Philosophy and Phenomenological Research*. It was translated by A. M. Galon; the original Polish version of the treatise appeared in 1949 in the periodical *Kwartalnik Filozoficzny*.⁶⁹ The following treatises, among others, were also published in English: *On Certainty in Empirical Sciences*, *On Certain Peculiarities of Singular Propositions*, *On Individuals and Existence*, *Truth in Science*, *Definitions in Science*, *The Meaning and Value of Life*, and *The Problem of Induction*. Two English translations of Czeżowski's semiotic studies, namely *Token-Reflexive Words Versus Proper Names* and *Connotation and Denotation*, translated by Olgierd Wojtasiewicz, appeared in the anthology *Semiotics in Poland 1894–1969*, published in 1979 under the editorship of Jerzy Pelc.⁷⁰

The most extensive English-language selection of Tadeusz Czeżowski's writings is the volume *Knowledge, Science, and Values: A Program for Scientific Philosophy*, published by Rodopi in 2000 and edited by Leon Gumański.⁷¹ It comprises twenty-eight of Czeżowski's treatises concerning logic, methodology and the theory of science, axiology and ethics, ontology, epistemology, and questions of worldview. The volume presents a retrospective, thematically organised selection of Czeżowski's treatises from different periods of his intellectual work.

Several of Tadeusz Czeżowski's axiological and ethical treatises were also translated into Russian. The anthology *Философия и логика Львовско-Варшавской школы*, published in Moscow in 1999, included six of his texts: *O formalnym pojęciu wartości* (*On the Formal Concept of Value*), the treatise *Jak budować logikę dóbr?* (*How to Build the Logic of Goods?*) and its author's summary, *Etyka jako nauka empiryczna* (*Ethics as an Empirical Science*), *Uwagi o etyce jako nauce empirycznej* (*Remarks on Ethics as an Empirical Science*), and *Etyka a psychologia i logika* (*Ethics, Psychology, and Logic*). All the translations were prepared by Elena Nikolajewna Szulga.⁷²

⁶⁹ Tadeusz Czeżowski, "Ethics as an Empirical Science", trans. A. M. Galon, *Philosophy and Phenomenological Research* 14(2) (1953): 163–171.

⁷⁰ Tadeusz Czeżowski, "Token-Reflexive Words Versus Proper Names", in *Semiotics in Poland 1894–1969*, sel., ed., and introd. Jerzy Pelc, trans. Olgierd Wojtasiewicz, Synthese Library, vol. 119 (PWN–Polish Scientific Publishers, Warsaw–D. Reidel Publishing Company, Dordrecht–Boston, 1979), 65–72; Czeżowski, "Connotation and Denotation", in *Semiotics in Poland 1894–1969*, 73–80.

⁷¹ Tadeusz Czeżowski, *Knowledge, Science, and Values: A Program for Scientific Philosophy*, ed. Leon Gumański, Poznań Studies in the Philosophy of the Sciences and the Humanities, vol. 68 (Amsterdam–Atlanta: Rodopi, 2000).

⁷² Tadeusz Czeżowski, "О формальном понятии ценности"; "Как строить логику блага? (1)"; "Как строить логику блага? (2)"; "Этика как эмпирическая

Perfection, Asceticism, and Culture: A Synthetic Overview of Henryk Elzenberg's Published Oeuvre

A synthetic overview of Henryk Elzenberg's published oeuvre requires a distinction between several layers of his legacy: books and treatises published by the philosopher himself; dispersed journal studies; manuscript lectures and successive redactions of the systematic exposition of axiology that Elzenberg was preparing, based on the concepts of perfective value and ought; and, finally, posthumous thematic editions prepared by Michał Woroniecki, Lesław Hostyński, Andrzej Lorczyk, and Agnieszka Nogal, combining previously published writings with archival materials. These volumes were devoted, respectively, to the philosophy of culture, the history of philosophy, aesthetics, ethics, and axiology.⁷³ This distinction is not merely bibliographical in significance. During his lifetime, Elzenberg published relatively few book-length works. A considerable proportion of the materials that today provide the basis for reconstructing his axiology, ethics, and aesthetics – including lectures, notes, and unfinished redactions of treatises – was made available only posthumously.⁷⁴

наука"; "Замечания об этике как эмпирической науке"; "Этика, психология и логика", trans. Elena Nikolaiewna Szulga, in *Философия и логика Львовско-Варшавской школы*, compiled by Władimir Aleksandrowicz Smirnow and Władimir Leonidowicz Wasiukow, responsible ed. Elena Nikolaiewna Szulga (Moscow: Российская политическая энциклопедия (РОССПЭН), 1999).

⁷³ Henryk Elzenberg, *Z filozofii kultury* (*From the Philosophy of Culture*), sel., ed., and introd. Michał Woroniecki (Cracow: Społeczny Instytut Wydawniczy Znak, 1991); Henryk Elzenberg, *Z historii filozofii* (*From the History of Philosophy*), sel., ed., and introd. Michał Woroniecki (Cracow: Społeczny Instytut Wydawniczy Znak, 1995); Elzenberg, *Pisma estetyczne* (*Aesthetic Writings*), ed. and introd. Lesław Hostyński (Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 1999); Elzenberg, *Pisma etyczne* (*Ethical Writings*), ed. and introd. Lesław Hostyński (Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 2001); Elzenberg, *Pisma aksjologiczne* (*Axiological Writings*), ed. Lesław Hostyński, Andrzej Lorczyk, Agnieszka Nogal, introd. Lesław Hostyński (Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 2002).

⁷⁴ The most comprehensive listing of Henryk Elzenberg's publications and the secondary literature devoted to him is provided by Jan Zubelewicz and Ewa Jasińska-Zubelewicz, *Bibliografia Henryka Józefa Marii Elzenberga* (*A Bibliography of Henryk Józef Maria Elzenberg*) (Warsaw–Łomianki: Spółka Wydawnicza Heliodor, 2012). The distinction between the authorial corpus of Elzenberg's work and the broader opus of Elzenberg's entire surviving legacy, also encompassing inedita, dispersed writings, and manuscripts, is presented by Łukasz Kowalik in the article "Struktura twórczości Henryka Elzenberga" ("The Structure

The early period of Elzenberg's scholarly activity is marked by three independent monographs anticipating the principal directions of his later research interests. In his French-language doctoral dissertation *Le sentiment religieux chez Leconte de Lisle* (1909), Elzenberg examined religious issues in the work of Leconte de Lisle.⁷⁵ As Łukasz Kowalik observes, the dissertation also contains important indications that enable a better understanding of Elzenberg's attitude towards religion and the pessimistic features of his worldview.⁷⁶

Whereas Elzenberg's doctoral dissertation combined the interpretation of literary works with philosophical and religious problems, in *Podstawy metafizyki Leibniza* (*The Foundations of Leibniz's Metaphysics*, 1917),⁷⁷ published eight years later, Elzenberg turned to the history of philosophy, undertaking a source-based reconstruction of the assumptions and internal structure of Leibniz's metaphysical system.

His habilitation dissertation *Marek Aureljusz. Z historii i psychologii etyki* (*Marcus Aurelius: From the History and Psychology of Ethics*), published in 1922, combined a reconstruction of Marcus Aurelius's ethical views with a psychological analysis of his personality, especially the sources and forms of his moral self-discipline.⁷⁸

of Henryk Elzenberg's Oeuvre"), *Przegląd Filozoficzny – Nowa Seria* 26 4(104) (2017): 99–114 (see esp. 100–105). For critical remarks concerning the manner in which the posthumous editions of Elzenberg's legacy were prepared, see Robert Zaborowski, "Dramat filozofa. Henryk Elzenberg w rękach wydawców" ("The Philosopher's Drama: Henryk Elzenberg in the Hands of His Editors"), pt. 1, *Przegląd Artystyczno-Literacki* 4 (2000): 82–92; Zaborowski, "Dramat filozofa. Henryk Elzenberg w rękach wydawców" ("The Philosopher's Drama: Henryk Elzenberg in the Hands of His Editors"), pt. 2, *Przegląd Artystyczno-Literacki* 12 (2000): 34–50; Zaborowski, "Dramat filozofa. Henryk Elzenberg w rękach wydawców" ("The Philosopher's Drama: Henryk Elzenberg in the Hands of His Editors"), pt. 3, *Przegląd Artystyczno-Literacki* 1–2 (2001): 91–110.

⁷⁵ Henryk Elzenberg [on the title page: Henri Elsenberg], *Le sentiment religieux chez Leconte de Lisle* (Paris: Henri Jouve, éditeur, 1909).

⁷⁶ Kowalik, "Struktura twórczości Henryka Elzenberga" ("The Structure of Henryk Elzenberg's Oeuvre"), 104.

⁷⁷ Henryk Elzenberg, "Podstawy metafizyki Leibniza" ("The Foundations of Leibniz's Metaphysics"), *Rozprawy Akademii Umiejętności. Wydział Historyczno-Filozoficzny*, ser. 2, vol. 35 (= vol. 60 of the general series) (Cracow: published by the Akademia Umiejętności, 1917), 50–117.

⁷⁸ Henryk Elzenberg, *Marek Aureljusz. Z historii i psychologii etyki* (*Marcus Aurelius: From the History and Psychology of Ethics*) (Lviv–Warsaw: published by Księgarnia Polska Bernarda Połonieckiego, 1922) (*Prace Filozoficzne Towarzystwa Naukowego Warszawskiego*, no. 4; *Biblioteka Filozoficzna*, ser. 3, ed. Władysław

These three monographs anticipated the principal directions of Elzenberg's later reflection: the problems of religion and culture, historical-philosophical research, and the ethics of self-perfection, renunciation, and work upon oneself.

During the interwar period, Elzenberg developed the most important components of his own axiological programme – which encompassed a general theory of value, ethics, and aesthetics – primarily in treatises and communications published in journals, collected volumes, and conference proceedings. In *Etyka wyrzeczenia. Czem jest i jak bywa uzasadniana* (*The Ethics of Renunciation: What It Is and How It Is Justified*, 1925), Elzenberg defined the concepts of renunciation and the ethics of renunciation, distinguished between external and internal renunciation, and systematised the logical reasons justifying the injunction to renounce.⁷⁹

In the 1933 treatise *O różnicy między 'pięknem' a 'dobrem'* (*On the Difference between 'Beauty' and 'Good'*), Elzenberg considered both concepts named in the title within the framework of a general theory of value, arguing that, with regard to ultimate value, the difference between them is not objective but subjective in character. According to Elzenberg, the terms "beautiful" and "good" have the same objective content: they designate a valuable object, that is, an object that is as it ought to be. They differ, however, in the subjective manner in which value is apprehended.⁸⁰

In the communication *O pojęciach wartości i powinności* (*On the Concepts of Value and Ought*), published in 1935 and constituting the author's own translation and partial reworking of the unpublished French original *Les idées de valeur et d'obligation* (*The Ideas of Value and Obligation*), Elzenberg attempted to analyse the concept of perfective value by means of the concept of ought.⁸¹

Heinrich, vol. 1). Elzenberg obtained his habilitation in 1921, while his habilitation dissertation was published in 1922.

⁷⁹ Henryk Elzenberg, "Etyka wyrzeczenia. Czem jest i jak bywa uzasadniana" ("The Ethics of Renunciation: What It Is and How It Is Justified"), *Przegląd Filozoficzny* 28(1–2) (1925): 59–81.

⁸⁰ Henryk Elzenberg, "O różnicy między 'pięknem' a 'dobrem'" ("On the Difference between 'Beauty' and 'Good'"), *Przegląd Filozoficzny* 36(4) (1933): 363–376. Cf. "Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga" ("The Concept of Perfective Value in Henryk Elzenberg's Formal Axiology"), 97–98.

⁸¹ Henryk Elzenberg, "O pojęciach wartości i powinności" ("On the Concepts of Value and Ought"), *Sprawozdania z Posiedzeń Towarzystwa Naukowego*

In the 1936 article *Estetyka jako dyscyplina wartościująca* (*Aesthetics as an Evaluative Discipline*), in which he polemicised with Stanisław Ossowski, Elzenberg defended the cognitive character of aesthetic evaluation and the legitimacy of aesthetics as a discipline that makes judgements concerning aesthetic value-generating properties.⁸²

The communication *Le phénomène esthétique de la coloration affective* (*The Aesthetic Phenomenon of Emotional Colouring*), presented by Elzenberg in the following year (1937), concerned the problem of “emotional colouring”.⁸³ As Stefania Skwarczyńska observes, “Elzenberg tentatively proposes a theoretical solution to *Zabarwienie uczuciowe jako zjawisko estetyczne* (*Emotional Colouring as an Aesthetic Phenomenon*) different from M. Scheler’s fairly widely accepted solution”.⁸⁴ Elzenberg conceived it as a pure, subjectless emotional quality inherent in the object itself and reducible neither to the expression of the creator’s actual experiences, nor to feelings aroused in the recipient, nor to the animation of the object. In the same year, Elzenberg presented a Polish-language treatment of the issues addressed in this communication in the treatise *Zabarwienie uczuciowe jako zjawisko estetyczne* (*Emotional Colouring as an Aesthetic Phenomenon*).⁸⁵

Warszawskiego. Wydział II Nauk Historycznych, Społecznych i Filozoficznych 27(1/6) (1934), published 1935. Cf. Zubelewicz, “Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga” (“The Concept of Perfective Value in Henryk Elzenberg’s Formal Axiology”), 90, 98.

⁸² Henryk Elzenberg, “Estetyka jako dyscyplina wartościująca” (“Aesthetics as an Evaluative Discipline”), *Pion* 4(10) (127) (1936): 1–2.

⁸³ Henryk Elzenberg, “Le phénomène esthétique de la coloration affective” (“The Aesthetic Phenomenon of Emotional Colouring”), in *Deuxième Congrès international d’esthétique et de science de l’art. Paris 1937* (*Second International Congress of Aesthetics and the Science of Art: Paris 1937*), vol. 1 (Paris: Librairie Félix Alcan, 1937), 221–225.

⁸⁴ Stefania Skwarczyńska, “Prace ofiarowane Kazimierzowi Wóycickiemu, Wilno 1937: [recenzja]” (“Works Presented to Kazimierz Wóycicki, Vilnius 1937: [Review]”), *Pamiętnik Literacki: czasopismo kwartalne poświęcone historii i krytyce literatury polskiej* 35(1/4) (1938): 288, 287–289.

⁸⁵ Henryk Elzenberg, “Zabarwienie uczuciowe jako zjawisko estetyczne” (“Emotional Colouring as an Aesthetic Phenomenon”), in *Prace ofiarowane Kazimierzowi Wóycickiemu* (*Works Presented to Kazimierz Wóycicki*), “Z Zagadnień Poetyki” (“Problems of Poetics”) series, no. 6 (Vilnius 1937), 483–491. According to Krzysztof Gućzalski, Elzenberg’s conception of “emotional colouring” anticipated Anglo-American accounts of expressiveness as an emotional quality belonging to the sensory object itself – in particular, to a work of art – and reducible neither to the creator’s actual experiences nor to feelings aroused in the recipient. See Krzysztof Gućzalski, “Henryk Elzenberg as a Forerunner of

Although Elzenberg's works appeared in various venues and assumed heterogeneous generic forms, they are united by a clear continuity of problems. They mark successive stages in the formation of Elzenberg's axiological programme, whose fundamental concepts and distinctions the philosopher repeatedly revised, clarified, and developed.⁸⁶

After the Second World War, Elzenberg continued working on a systematic account of axiology, primarily in lectures delivered at Nicolaus Copernicus University in Toruń during the academic years 1946/1947–1949/1950. The surviving materials from the courses *Podstawowe pojęcia aksjologii I* (*Fundamental Concepts of Axiology I*, 1946–1949),⁸⁷ *Zagadnienia związane z pojęciem wartości* (*Issues Connected with the Concept of Value*, 1949),⁸⁸ and *Epistemologia wartości* (*The Epistemology of Value*, 1949–1950)⁸⁹ reveal the scope of this research project, which Elzenberg was nevertheless unable to develop into a completed and definitively closed system. This circumstance has important consequences for the interpretation of his legacy. The lectures, notes, and successive redactions of manuscript materials published posthumously should not be treated as components of a uniform and definitively established system. Rather, they document successive phases in the formation of Elzenberg's axiological conception, which he repeatedly revised and clarified, striving for the greatest possible precision of definition and rigour of justification. In the preface to *Wartość i człowiek* (*Value and the Human Being*), Elzenberg wrote of "a certain body of views that is fairly coherent and, to some extent, even organised into a system". He stipulated, however, that he had neither

Anglo-American Concepts of Expression", *Estetika: The Central European Journal of Aesthetics* 49(2) (2012): 192–204.

⁸⁶ Zubelewicz, "Pojęcie wartości perfekcyjnej w aksjologii formalnej Henryka Elzenberga" ("The Concept of Perfective Value in Henryk Elzenberg's Formal Axiology"), 96, 100.

⁸⁷ Henryk Elzenberg, "Podstawowe pojęcia aksjologii I. Wykłady toruńskie 1946–1949" ("Fundamental Concepts of Axiology I: Toruń Lectures, 1946–1949"), ed. Andrzej Lorczyk, in Henryk Elzenberg, *Pisma aksjologiczne* (*Axiological Writings*), ed. Lesław Hostyński, Andrzej Lorczyk, Agnieszka Nogal (Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 2002), 197–257.

⁸⁸ Henryk Elzenberg, "Zagadnienia związane z pojęciem wartości. Wykłady 1949" ("Issues Connected with the Concept of Value: Lectures of 1949"), ed. Andrzej Lorczyk, in Henryk Elzenberg, *Pisma aksjologiczne* (*Axiological Writings*), 259–303.

⁸⁹ Henryk Elzenberg, "Epistemologia wartości. Wykłady 1949–1950" ("The Epistemology of Value: Lectures of 1949–1950"), ed. Agnieszka Nogal, in: Henryk Elzenberg, *Pisma aksjologiczne* (*Axiological Writings*), 307–350.

brought this system to a state that would satisfy him nor published it even in summary form.⁹⁰

A special place in Elzenberg's philosophical oeuvre is occupied by *Kłopot z istnieniem. Aforyzmy w porządku czasu* (*The Trouble with Existence: Aphorisms in the Order of Time*).⁹¹ Elzenberg published the first fragments of this philosophical intimate diary⁹² in 1961 in the monthly *Znak*. Its book edition appeared two years later.⁹³ The first edition of *Kłopot z istnieniem* (*The Trouble with Existence*), published in 1963, comprised 1,239 chronologically arranged entries written between 1907 and 1963, whereas the second, revised and expanded edition of 1994⁹⁴ comprised 1,271 entries. Elzenberg made his own selection and subsequently revised them, retaining their chronological arrangement in order to present his reflection as a process developing over time and, at the same time, to attenuate the dogmatic import of the individual aphorisms.⁹⁵ *Kłopot z istnieniem* (*The Trouble with Existence*) combines practical and experiential ethical

⁹⁰ Henryk Elzenberg, "Wstęp" ("Preface"), in: Henryk Elzenberg, *Wartość i człowiek* (*Value and the Human Being*), 12.

⁹¹ Katarzyna Nadana-Sokołowska, *Problem religii w polskich dziennikach intymnych*. Stanisław Brzozowski, Karol Ludwik Koniński, Henryk Elzenberg (*The Problem of Religion in Polish Intimate Diaries: Stanisław Brzozowski, Karol Ludwik Koniński, Henryk Elzenberg*) (Warsaw: Wydawnictwo Instytutu Badań Literackich PAN, 2012), 225–227.

⁹² Włodzimierz Tyburski, "'Człowiek, który myślał inaczej'. O osobowości twórczej Henryka Elzenberga" ("The Man Who Thought Differently: On Henryk Elzenberg's Creative Personality"), *Przegląd Filozoficzny – Nowa Seria* 26(4) (104) (2017): 94–96; Nadana-Sokołowska, *Problem religii w polskich dziennikach intymnych* (*The Problem of Religion in Polish Intimate Diaries*), 225–227, 247–252.

⁹³ Henryk Elzenberg, *Kłopot z istnieniem. Aforyzmy w porządku czasu* (*The Trouble with Existence: Aphorisms in the Order of Time*) (Kraków: Wydawnictwo Znak, 1963). Cf. Nadana-Sokołowska, *Problem religii w polskich dziennikach intymnych* (*The Problem of Religion in Polish Intimate Diaries*), 225.

⁹⁴ Henryk Elzenberg, *Kłopot z istnieniem. Aforyzmy w porządku czasu* (*The Trouble with Existence: Aphorisms in the Order of Time*), scholarly ed. by Michał Woroniecki, 2nd rev. and expanded ed. (Kraków: Społeczny Instytut Wydawniczy Znak, 1994).

⁹⁵ Elzenberg, *Kłopot z istnieniem* (*The Trouble with Existence*) (1963), 11–14. Cf. Andrzej Zawadzki, "Filozoficzny dziennik intymny: de Biran, Amiel, Elzenberg" ("The Philosophical Intimate Diary: de Biran, Amiel, Elzenberg"), *Teksty Drugie* 1–2 (1999): 68, n. 10. Katarzyna Kantner, "'Aforyzmy w porządku czasu spisane'. Poetyka immanentna i sformułowana w Kłopotcie z istnieniem Henryka Elzenberga" ("Aphorisms Written Down in the Order of Time: Immanent and Formulated Poetics in Henryk Elzenberg's *Kłopot z istnieniem* [*The Trouble with Existence*]"), *Tekstualia* 2(37) (2014): 82, 92; Magdalena Środa, "Czytajac Elzenberga" ("Reading Elzenberg"), *Edukacja Filozoficzna* 13 (1992): 193–194.

reflection with work on oneself, historical experience, and reflection on religion, literature, art, and culture.⁹⁶ It constitutes a carefully conceived, though programmatically fragmentary, philosophical composition. It is by no means merely a biographical document or a chronicle of the author's personal experiences.⁹⁷

The most comprehensive presentation of Elzenberg's mature oeuvre published during his lifetime consisted of two volumes issued in 1966: *Wartość i człowiek. Rozprawy z humanistyki i filozofii* (*Value and the Human Being: Essays in the Humanities and Philosophy*)⁹⁸ and *Próby kontaktu. Eseje i studia krytyczne* (*Attempts at Contact: Essays and Critical Studies*).⁹⁹ The former brings together treatises of a distinctly theoretical orientation, characterised by Elzenberg's characteristic conceptual and argumentative rigour. It includes, among others, works devoted to perfective value, the relationship between beauty and good, the normative character of aesthetics, the ethics of renunciation, the ideal of salvation, and the relationship between science and barbarism.

Próby kontaktu. Eseje i studia krytyczne (*Attempts at Contact: Essays and Critical Studies*) comprises texts written in a freer, essayistic form. These include literary studies and critical sketches concerning, among others,

⁹⁶ Kantner, "Aforyzmy w porządku czasu spisane" ("Aphorisms Written Down in the Order of Time"), 82–85 and 95–98; Kantner, "Kłopot z istnieniem Henryka Elzenberga a tradycja polskiej intymistyki modernistycznej (Brzozowski, Koniński, Kamińska)" ("Henryk Elzenberg's *Kłopot z istnieniem* [*The Trouble with Existence*] and the Tradition of Polish Modernist Intimate Writing [Brzozowski, Koniński, Kamińska]"), *Ruch Literacki* 54(2) (317) (2013): 182, 184–185.

⁹⁷ Środa, "Czytając Elzenberga" ("Reading Elzenberg"): 192.

⁹⁸ Henryk Elzenberg, *Wartość i człowiek. Rozprawy z humanistyki i filozofii* (*Value and the Human Being: Essays in the Humanities and Philosophy*) (Toruń: Towarzystwo Naukowe w Toruniu, 1966), "Prace Wydziału Filologiczno-Filozoficznego" ("Publications of the Faculty of Philology and Philosophy"), vol. 18, no. 1. In 2005, through the efforts of Włodzimierz Tyburski and Ryszard Wiśniewski, the second, revised and expanded edition of this work was published by Wydawnictwo Uniwersytetu Mikołaja Kopernika in Toruń. See Elzenberg, *Wartość i człowiek. Rozprawy z humanistyki i filozofii* (*Value and the Human Being: Essays in the Humanities and Philosophy*), ed. and introd. by Włodzimierz Tyburski and Ryszard Wiśniewski, 2nd rev. and expanded ed. (Toruń: Wydawnictwo Uniwersytetu Mikołaja Kopernika, 2005). The third edition of this book appeared in 2012. See Elzenberg, *Wartość i człowiek. Rozprawy z humanistyki i filozofii* (*Value and the Human Being: Essays in the Humanities and Philosophy*), 3rd ed. (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2012).

⁹⁹ Henryk Elzenberg, *Próby kontaktu. Eseje i studia krytyczne* (*Attempts at Contact: Essays and Critical Studies*) (Kraków: Społeczny Instytut Wydawniczy "Znak", 1966).

Stefan Żeromski, Wacław Berent, Rabindranath Tagore, and Michel de Montaigne, as well as reflections on the philosophy of Lucretius, the idea of *ahimsa*, and the attitude and activity of Mahatma Gandhi.

The two works form a distinctive diptych. *Wartość i człowiek* (*Value and the Human Being*) reveals the theoretical core of Elzenberg's axiology, whereas *Próby kontaktu* (*Attempts at Contact*) shows the application of its criteria to the interpretation of literature, the history of ideas, and cultural attitudes.

After Elzenberg's death in Warsaw on 6 April 1967, the source base for research on his philosophy gradually expanded. An important stage in this process was the publication of previously unpublished texts by Elzenberg in the 1986 issue of *Studia Filozoficzne* devoted to him,¹⁰⁰ followed by further manuscript materials in volume 25 of *Etyka* in 1990.¹⁰¹ The latter journal published the text *Wartość i powinność* (*Value and Ought*), written in Żemłosław and comprising two chapters: *Analiza pojęcia wartości* (*An Analysis of the Concept of Value*) and *Pojęcie powinności* (*The Concept of Ought*). A fragment belonging to the same body of manuscripts and devoted to negative value was omitted because it had previously been published in *Studia Filozoficzne*.¹⁰²

Elzenberg's *Żemłosław* text constitutes one of the most important surviving formulations of his mature conception of perfective value and its relationship to the concept of ought as a normative category. The publication of these materials significantly broadened the source base for research on Elzenberg's axiology. It also demonstrated that his position

¹⁰⁰ Cf. *Studia Filozoficzne* 12(253) (1986), "Blok tekstów poświęcony Henrykowi Elzenbergowi w setną rocznicę urodzin" ("A Collection of Texts Devoted to Henryk Elzenberg on the Centenary of His Birth"), scholarly ed. Bogusław Wolniewicz: 3–165.

¹⁰¹ *Etyka* 25 (1990), Instytut Filozofii i Socjologii Polskiej Akademii Nauk (Warsaw–Poznań). The Elzenberg section, comprising texts by Elzenberg himself (70 pages in total) and texts devoted to his philosophy – more specifically, to his axiology, the idea of the nation, the concept of perfective value, and the classification of humanisms (57 pages in total) – covers pages 7–138. The works by Elzenberg published there included: *Wartość i powinność* (*Value and Ought*) (17–4), *Ewentualny odczyt o kulturze* (*A Possible Lecture on Culture*) (47–49), *Cztery listy do Mieczysława Wallisa* (*Four Letters to Mieczysław Wallis*) (51–59), *Naród i wojna* (*The Nation and War*) (67–86), *Podwójna motywacja czynów (postępowania) jako potrzeba moralna* (*The Dual Motivation of Actions [Conduct] as a Moral Need*) (103–106), and *Dobro* (*Good*) (107–111).

¹⁰² Henryk Elzenberg, "Wartość ujemna" ("Negative Value"), ed. Ulrich Schrader, Bogusław Wolniewicz, *Studia Filozoficzne* 12(253) (1986): 23–28.

developed in stages and that the individual phases of this development were reflected in successive redactions of the surviving texts.

Perfection, asceticism, and culture define three complementary axes for interpreting Elzenberg's oeuvre: the axiological, the ethical-anthropological, and the cultural. Perfection refers both to the conception of perfective value and to the idea of the moral perfection of the human being.¹⁰³ Asceticism refers to the ethical programme of human formation;¹⁰⁴ culture, in turn, refers to reflection on the cultural forms

¹⁰³ Cf. Tadeusz Czeżowski, "Henryk Elzenberg jako teoretyk etyki" ("Henryk Elzenberg as a Theorist of Ethics"), *Etyka* 4 (1969): 92–93, 99–102; Ulrich Schrader, "Henryk Józef Maria Elzenberg", *Edukacja Filozoficzna* 25 (1998): 171–175; Tyburski, "Etyka perfekcjonizmu Henryka Elzenberga" ("Henryk Elzenberg's Ethics of Perfectionism"), *Acta Universitatis Nicolai Copernici. Nauki Humanistyczno-Społeczne. Filozofia* 12(228) (1991): 44, 48–53; Środa, "Meliorysta i soteryk. O autocentryzmie etycznym Henryka Elzenberga" ("A Meliorist and a Soteriologist: On Henryk Elzenberg's Ethical Autocentrism"), *Przegląd Filozoficzny – Nowa Seria* 26(4) (104) (2017): 211–213; Joanna Zegzuła-Nowak, "Postawa 'homo ethicus' jako ideał etyczny w koncepcji filozoficznej Henryka Elzenberga" ("The Attitude of 'Homo Ethicus' as an Ethical Ideal in Henryk Elzenberg's Philosophical Conception"), *Annales. Etyka w Życiu Gospodarczym* 12(1) (2009): 62–67.

¹⁰⁴ Henryk Elzenberg, "Etyka wyrzeczenia. Czym jest i jak bywa uzasadniana" ("The Ethics of Renunciation: What It Is and How It Is Justified"), in: Henryk Elzenberg, *Wartość i człowiek. Rozprawy z humanistyki i filozofii (Value and the Human Being: Essays in the Humanities and Philosophy)*, 2nd rev. and expanded ed., ed. and introd. by Włodzimierz Tyburski, Ryszard Wiśniewski (Toruń: Wydawnictwo Uniwersytetu Mikołaja Kopernika, 2005), 145–174. Cf. Antoni Płoszczyński, *Asceza i człowiek. Studium antropologii filozoficznej Henryka Elzenberga (Asceticism and the Human Being: A Study in Henryk Elzenberg's Philosophical Anthropology)* (Kraków: Księgarnia Akademicka, 2021); Katarzyna Łukaszewska, "Powrót do ascezy. Rekapitulacja etycznego znaczenia w kontekście poglądów Henryka Elzenberga" ("A Return to Asceticism: A Recapitulation of Its Ethical Significance in the Context of Henryk Elzenberg's Views"), in *Antropologiczne i przyrodnicze aspekty konsumpcji nadmiaru i umiaru (Anthropological and Natural-Scientific Aspects of the Consumption of Excess and Moderation)*, ed. Ryszard F. Sadowski, Agata Kosieradzka-Federczyk, Agnieszka Klimska (Warsaw: Krajowa Szkoła Administracji Publicznej, 2021), 72–84; Zegzuła-Nowak, "Postawa 'homo ethicus' jako ideał etyczny" ("The Attitude of 'Homo Ethicus' as an Ethical Ideal"): 61–68; Zegzuła-Nowak, "Człowiek w ujęciu perfekcjonistycznej myśli etycznej Henryka Elzenberga" ("The Human Being in Henryk Elzenberg's Perfectionist Ethical Thought"), *Humanum. Międzynarodowe Studia Społeczno-Humanistyczne* 2(2) (2008): 47–64; Łukasz Kowalik, "Henryk Elzenberg a istota stoicyzmu" ("Henryk Elzenberg and the Essence of Stoicism"), *Przegląd Filozoficzny – Nowa Seria* 26(4) (104) (2017): 440–441, 451–455; Elżbieta Cieciera, "Na drogach człowieczeństwa – filozofia Henryka Elzenberga" ("On the Paths of Humanity: The Philosophy of Henryk Elzenberg"), *Folia Philosophica* 32 (2014): 268–269, 285–286.

through which perfective value is realised.¹⁰⁵ Elzenberg's philosophical oeuvre cannot adequately be understood either as a closed and uniformly elaborated system or as an accidental constellation of treatises, sketches, and aphorisms. It constitutes a historically developing, internally differentiated corpus centred on axiological problems and reflection. Source criticism does not invalidate the thesis of its coherence, but makes it possible to reconstruct the process of its gradual constitution – through successive redactions, conceptual revisions, shifts of emphasis, and the persistence of fundamental intuitions – over the course of several decades.

Elzenberg's Most Important Foreign-Language Publications: Original Works and Translations

Henryk Elzenberg's foreign-language oeuvre is not extensive, but it includes works important to several major areas of his philosophy. A significant place among them is occupied by Elzenberg's previously mentioned French-language doctoral dissertation, *Le sentiment religieux chez Leconte de Lisle*, published in Paris in 1909 under the name Henri Elsenberg. Elzenberg's original foreign-language publications also include a German-language summary of the treatise *Podstawy metafizyki Leibniza*

¹⁰⁵ Elzenberg, *Z filozofii kultury* (*From the Philosophy of Culture*); Henryk Elzenberg, "Ewentualny odczyt o kulturze" ("A Possible Lecture on Culture"), *Etyka* 25 (1990): 47–49; Henryk Elzenberg, "Motywacja etyczna (wartość w religii i kulturze)" ("Ethical Motivation [Value in Religion and Culture]"), *Studia Filozoficzne* 12(253) (1986): 13–28. Cf. Tyburski, *Elzenberg* (Warsaw: Wiedza Powszechna, 2006), 148–155; Zubelewicz, "Elzenbergowskie ujęcie procesu tworzenia kultury" ("Elzenberg's Account of the Process of Creating Culture"), *Kultura i Społeczeństwo* 30(1) (1986): 83–97; Zubelewicz, "Filozofia kultury a historiozofia: Henryk Elzenberg" ("Philosophy of Culture and Philosophy of History: Henryk Elzenberg"), *Przegląd Humanistyczny* 31(4) (259) (1987): 113–116; Krzysztof Łukasiewicz, "Kultura jako wartość i system wartości w ujęciu Henryka Elzenberga" ("Culture as a Value and a System of Values in Henryk Elzenberg's Account"), in *Kultura i wartości. Materiały z konferencji naukowej* (*Culture and Values: Proceedings of a Scholarly Conference*), ed. Stanisław Pietraszko (Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego, 1991), 81–88 (*Acta Universitatis Wratislaviensis*, no. 965; *Prace Kulturoznawcze* [Cultural Studies], vol. 2); Mirosław Tyl, *Pesymizm, konserwatyzm, wartości. O filozofii Henryka Elzenberga* (*Pessimism, Conservatism, Values: On Henryk Elzenberg's Philosophy*) (Katowice: Wydawnictwo Naukowe "Śląsk", 2001); Anna Kasperek, "Aksjologiczna koncepcja kultury Henryka Elzenberga" ("Henryk Elzenberg's Axiological Conception of Culture"), *Perspektywy Kultury* 5(2) (2011): 123–132.

(*The Foundations of Leibniz's Metaphysics*), published in 1917 under the title *Die Grundlagen der Leibnizschen Metaphysik*,¹⁰⁶ as well as French-language communications in axiology, aesthetics, and the history of philosophy, most notably: *Les idées de valeur et d'obligation* (1935), *Le phénomène esthétique de la coloration affective* (1937), and *Obligation et commandement* (1937). Some of them took the form of authorial summaries or conference presentations of conceptions that Elzenberg subsequently developed in Polish-language publications. These publications attest to the limited but distinct presence of Elzenberg's work in international philosophical circulation. At the same time, they demonstrate the particular importance of French-language philosophical culture in the formation of his intellectual outlook.

The subsequent reception of Elzenberg's work outside Poland developed mainly through translations. Among the few English translations of Elzenberg's works in formal axiology is the treatise *Wartość ujemna* (*Negative Values*), published under the title *Negative Values* in the volume *Logic and Ethics* (1991).¹⁰⁷ Three of Elzenberg's aesthetic treatises have also appeared in English translation: *O różnicy między dobrem a pięknem* (*On the Difference between Goodness and Beauty*),¹⁰⁸ *Zabarwienie uczuciowe jako zjawisko estetyczne* (*Emotional Colouring as an Aesthetic Phenomenon*),¹⁰⁹ and *Ekspresja pozaestetyczna i estetyczna* (*Non-aesthetic and Aesthetic Expression*).¹¹⁰

Relatively recently, in 2020, an English translation of Elzenberg's early sketch from 1912, entitled *Miłość* (*Love*), was published.¹¹¹ In 2025, in

¹⁰⁶ Henryk Elzenberg, "Die Grundlagen der Leibnizschen Metaphysik", *Bulletin International de l'Académie des Sciences de Cracovie. Classe de Philologie, Classe d'Histoire et de Philosophie* 8–10 (1916), no. 8–10, Cracovie, published 1917: 106–113.

¹⁰⁷ Elzenberg, "Negative Values", prepared on the basis of unpublished manuscripts by Ulryk Schrade and Bogusław Wolniewicz, trans. Peter Geach and Bogusław Wolniewicz, in *Logic and Ethics*, ed. Peter Geach, with the editorial collaboration of Jacek Hołówka, *Nijhoff International Philosophy Series*, vol. 41 (Dordrecht: Kluwer Academic Publishers, 1991), 21–31.

¹⁰⁸ Henryk Elzenberg, "On the Difference Between Beauty and Goodness [1933]", trans. Zygmunt Nierada, *Organon* 44 (2012): 5–15.

¹⁰⁹ Henryk Elzenberg, "Emotional Colouring as an Aesthetic Phenomenon", trans. John Comber in consultation with Krzysztof Gućalski, *Estetika: The Central European Journal of Aesthetics* 49(2) (2012): 212–216.

¹¹⁰ Henryk Elzenberg, "Non-aesthetic and Aesthetic Expression", trans. John Comber in consultation with Krzysztof Gućalski, *Estetika: The Central European Journal of Aesthetics* 49(2) (2012): 217–231.

¹¹¹ Henryk Elzenberg, "Love", translated from Polish by Hanna Lubowicz, *Karto-Teka Gdańska* 2(7) (2020): 112–124. This is an English translation of

turn, an English translation of Elzenberg's essay *Lukrecjusz i religia materializmu* (*Lucretius and the Religion of Materialism*) appeared on the English-language platform *Antigone*.¹¹² The text was originally published in Polish in 1927 in *Przegląd Współczesny*.¹¹³ It is the first translation of this treatise into a foreign language.

Of Elzenberg's Polish-language books, only *Kłopot z istnieniem* (*The Trouble with Existence*) has so far appeared in separate foreign-language editions: the German *Kummer mit dem Sein* in 2004, translated by Sven Sellmer,¹¹⁴ and the French *Le souci d'exister* in 2021, translated by Bernard Marchadier.¹¹⁵

In 2009, an English-language thematic issue devoted to Elzenberg's philosophy was published in the journal *Dialogue and Universalism*, edited by Włodzimierz Tyburski. It brought together studies concerning his axiology, ethics, and philosophy of culture, but did not include translations of Elzenberg's own works.¹¹⁶

This overview shows that the foreign-language reception of Elzenberg's work remains selective. His philosophical aphoristic writings and aesthetics are relatively the most fully represented in translation, while his formal axiology is represented to a lesser extent. The fundamental corpus of Elzenberg's ethical and axiological writings remains largely unavailable in translation into the languages dominant in international

Elzenberg's Polish-language manuscript, dated 3 December 1912, from the collection held in the Archive of the Polish Academy of Sciences, ref. no. III-181, folder 19 (44).

¹¹² Henryk Elzenberg, "Lucretius and the Religion of Materialism", trans. and ed. Mateusz Stróżyński, *Antigone: An Open Forum for Classics* (22 June 2025), accessed 12 January 2026, <https://antigonejournal.com/2025/06/lucretius-and-the-religion-of-materialism/>.

¹¹³ Henryk Elzenberg, "Lukrecjusz i religia materjalizmu" ("Lucretius and the Religion of Materialism"), *Przegląd Współczesny* 6(20) (1927): 200–214. Cf. Jerzy Kopania, "Henryk Elzenberg i tragizm religijnego materializmu" ("Henryk Elzenberg and the Tragic Nature of Religious Materialism"), *Kwartalnik Filozoficzny* 43(3) (2015): 53–79.

¹¹⁴ Henryk Elzenberg, *Kummer mit dem Sein. Tagebuch eines Philosophen. Aphorismen und Gedanken aus den Jahren 1907 bis 1963. Aus dem Polnischen von Sven Sellmer unter Verwendung einiger von Karl Dedecius übertragener Aphorismen* (Frankfurt am Main: Suhrkamp Verlag, 2004), series: "Denken und Wissen. Eine polnische Bibliothek".

¹¹⁵ Henryk Elzenberg, *Le souci d'exister. Aphorismes dans l'ordre du temps. Traduit du polonais, préfacé et annoté par Bernard Marchadier* (Montmorillon: Vagabonde, 2021).

¹¹⁶ "Henryk Elzenberg – Axiology, Ethics and the Philosophy of Culture", ed. Włodzimierz Tyburski, *Dialogue and Universalism* 19(8–9) (2009).

scholarly circulation. Despite numerous translation initiatives, Elzenberg has yet to receive an English-language collected volume comparable in scope to the Polish editions; consequently, the international reception of his philosophy continues to rest on a limited selection of his texts.

The present issue of *Ruch Filozoficzny* makes available English translations of selected works by Tadeusz Czeżowski and Henryk Elzenberg, prepared directly from the Polish originals. The majority of these texts have not previously been translated into foreign languages and have therefore remained outside broader international scholarly circulation. The works were selected by Piotr Domeracki, while the translations were prepared by Anna Wójtowicz. Piotr Domeracki also carried out a thorough substantive and terminological verification of the translations and exercised scholarly supervision over the final form of the English versions of the texts. The publication thus at least partially fills the translation gap in the international reception of the work of both representatives of the Toruń school of axiology, facilitating access to their writings for English-speaking readers.

From the Logic of Value to the Meaning of Life: Recent Reconstructions, Formalizations, and Interpretations

The secondary studies included in the present issue of *Ruch Filozoficzny* are not confined to a historical-philosophical discussion of Czeżowski's and Elzenberg's views. Their authors reconstruct the assumptions underlying the conceptions under analysis, subject the proposed solutions to logical and ontological analysis, formalize selected relations, and consider the consequences of these conceptions for the theory of norms, philosophical anthropology, and the problem of the meaning of life. The arrangement of the studies corresponds to the tripartite structure of the issue: it proceeds from meta-axiology, the logic and ontology of value, through the methodology of ethics and the theory of ought, to existential axiology and philosophical anthropology.

Piotr Domeracki's study opening the first part, entitled *Metaphysical Problems in the Meta-axiology of Tadeusz Hipolit Czeżowski (1889–1981)*, reconstructs Tadeusz Czeżowski's meta-axiology as an original synthesis of Brentanism, the metaphysical theory of the transcendentals, antinaturalism, and axiological realism. The subjects of Domeracki's analysis include the ontological status of value, the understanding of goodness and beauty as transcendental modes of being, the propositional struc-

ture of value judgements, the problem of the iteration of the axiological functor, and the relationship between the cognition of value and the project of empirical ethics. The study thus seeks to reveal the metaphysical assumptions of a conception which, owing to Czeżowski's characteristic ideal of scientific philosophy, is presented primarily from a logical and methodological perspective.

In the article entitled *Logico-Ontological Remarks on Henryk Elzenberg's Theory of Value*, Marek Magdziak conducts an original logico-ontological analysis whose point of departure is Elzenberg's formula according to which a valuable object is as it ought to be. Magdziak analyses the status of this formula and the relations between different varieties of perfective value, while also introducing the concept of intrinsic value. He proposes abandoning a subject-predicate interpretation of ought in favour of treating the expression "it ought to be the case that" as a modality referring directly to a situation or state of affairs considered as an integral whole. The instrument of this analysis is a multimodal logical calculus, which also makes it possible to compare Elzenberg's account of value as that which is as it ought to be with a conception closer to Czeżowski's position, linking value with the fact that it is good that a particular state of affairs obtains.

The second group of studies opens with Marek Lechniak's article entitled *From Feelings to Norms. T. Czeżowski's Conception of Norms in the Context of a Brentanist Classification of Mental Phenomena*, which situates Czeżowski's theory of evaluations and norms within the context of the Brentanist classification of mental phenomena. The author shows how the distinction between presentations, beliefs, feelings, and strivings determines the psychological and epistemological foundations of empirical ethics. Of fundamental importance here is the analogy between cognitive attention, which conditions the formation of perceptual judgements, and the evaluative attitude, through which an object is apprehended as valuable. Primary singular evaluations, subjected to generalization and intersubjective control, provide the basis for the formulation of teleological norms, while the system of these norms is supplemented by a priori ethical principles. Lechniak thus explains how, in Czeżowski's conception, the transition is made from affective-evaluative experience to normative judgements without reducing ethics to the psychology of feelings.

In the article entitled *Elzenberg and Issues Discussed about Obligation*, Marcin Drofiszyn constructs a system of deontic logic, designated as system HE, intended to correspond to the assumptions of the theory

of ought and obligation developed by Henryk Elzenberg within formal axiology. The author presents this system both syntactically, by specifying its language, axioms, and rules of inference, and semantically, by characterizing the class of models in which the formulae of the system are satisfied. He also reconstructs the path leading from the ought that a particular state of affairs should obtain (*Seinsollen*), through the ought that it should be realized by a particular subject (*Tunsollen*), to an obligation incumbent upon a particular agent at a particular time. The formal system HE constructed by Drofiszyn makes it possible formally to distinguish the ought that a given state of affairs should obtain from the ought, addressed to a particular subject, that the subject should realize it, and the latter, in turn, from the temporally individualized obligation to act. In the second part of the article, Drofiszyn employs the theses of system HE to indicate possible solutions to three currently debated problems concerning moral obligation: the scope of the Kantian principle "ought implies can", the possibility of irresolvable conflicts of oughts or obligations within a consistent ethical theory, and the status of supererogatory acts. The analyses conducted show that Elzenberg's distinction between ought and obligation, as formalized by Drofiszyn, may serve not only to provide a systematic account of Elzenberg's conception, but also to analyse contemporary disputes in the theory of moral obligation and to indicate possible ways of resolving them.

In the article entitled *Henryk Elzenberg – Stacker of Tables of Values*, Lesław Hostyński presents a synthetic reconstruction of Elzenberg's project of a system of the philosophy of value. Hostyński identifies three fundamental pillars of Elzenberg's system of the philosophy of value: the distinction between utilitarian and perfective value, the definitional connection between perfective value and ought, and the distinction between the ought of being and the ought of action. The author also discusses the relationship between ethical and aesthetic value, which Elzenberg treated as distinct aspects of perfective value, compares his understanding of utilitarian value with Alexius Meinong's position, and points to the significance of inspirations derived from the philosophy of Wilhelm Windelband, Heinrich Rickert, and Nicolai Hartmann. Hostyński's article also reveals the difficulties involved in reconstructing a system that Elzenberg did not succeed in completing and whose fundamental theses and their justifications survive mainly in manuscript sketches and scattered notes.

The third part, devoted to existential axiology and axiological anthropology, opens with Włodzimierz Tyburski's article entitled *The Meaning*

of *Life as Interpreted by Henryk Elzenberg and Tadeusz Czeżowski*, which contains a comparative discussion of the two philosophers' conceptions of the meaning of life. With regard to Czeżowski, the author distinguishes three dimensions of the concept of the meaning of life: the internal dimension, consisting in the harmonious, coherent, and non-contradictory ordering of the aims of action; the social dimension, realized by transcending individual aims, participating in collective life, and undertaking tasks of social and cultural value; and the philosophical dimension, in which the life of the individual is related to human life and the world conceived as a whole. In Elzenberg's conception, by contrast, the meaning of human life is closely connected with objective value. It cannot be arbitrarily bestowed upon life by an act of will, because it is derivative in relation to value. It is objective value that confers meaning upon human existence. The comparison of Czeżowski's and Elzenberg's conceptions of the meaning of life brings out their shared axiological orientation without obscuring the differences in the manner in which the two philosophers understood value, the human being, and the task of philosophy itself.

The work on the present issue was marked by the death of the author of this article, Professor Włodzimierz Bernard Tyburski, who died on 16 February 2026 at the age of eighty-two. To honour the memory of this outstanding Elzenberg scholar, the editors decided to dedicate the entire issue to him.

In the article entitled *The Axiological Concept of the Meaning of Life in Henryk Elzenberg's Philosophy*, Antoni Płoszczyńiec conducts a detailed reconstruction of Elzenberg's conception of the meaning of life, drawing both on texts published during the philosopher's lifetime and on materials published posthumously or still preserved in manuscript. Płoszczyńiec's considerations take account of the chronology of Elzenberg's successive statements and combine his formal axiology with philosophical anthropology. The former makes it possible to determine what axiological meaning is, while the latter makes it possible to determine whether, in what manner, and by virtue of what a particular form of human existence may be meaningful. Płoszczyńiec examines the relationship between axiological meaning and teleological meaning and advances a reconstructive hypothesis according to which all the forms of meaning considered by Elzenberg may ultimately be reduced to the meaning of existence. Existence has immanent meaning when the existing object is itself valuable, whereas transcendent meaning belongs to it by virtue of its relation to something valuable that exists beyond it and, together with it, forms a particular whole.

Concluding this group of studies, Paweł Okołówski's article entitled *Henryk Elzenberg's Analytical Existentialism* presents a distinctive interpretation of Elzenberg's philosophy as analytical existentialism, polemical towards readings which, by emphasizing the literary qualities of his writings, diminish the systematic, rational, and argumentative character of his philosophy. The designation "analytical existentialism" indicates the combination of the existential problems addressed by Elzenberg with an analytical method of practising philosophy, manifested in linguistic rigour, conceptual precision, and the logical ordering of argument. In Okołówski's interpretation, Elzenberg's philosophy takes the form of a system whose scope is determined principally by axiology and anthropology and whose foundations are constituted by two axioms: axiological absolutism and anthropological pessimism. The author also situates Elzenberg's thought within the tradition of Platonic realism, presenting it against the background of a polemic with a contemporary, anthropocentric, and simplified variety of naturalism.

The source texts and studies collected in the present issue show that the designation "Toruń school of analytical axiology" does not imply a doctrinal unity between Czeżowski's and Elzenberg's positions, but rather a community of problems and method, defined by the conviction that values are objective and cognizable and by the aspiration to explain rationally the foundations of axiological judgements, oughts, and norms. The divergence between Czeżowski's path – which led through logic, a reinterpretation of the theory of the transcendentals, and the project of empirical ethics – and Elzenberg's path – which centred on perfective value, ought, and the existential dimension of axiology – creates an internal tension that accounts for the intellectual distinctiveness and enduring relevance of the problems addressed by the intellectual formation they initiated. The tripartite structure of the issue makes it possible to demonstrate the coherence of the problems addressed by the Toruń school of analytical axiology without effacing the fundamental differences between its founders. The publication of English translations of works by both philosophers, together with the accompanying interpretative studies, is intended to broaden the international reception of Czeżowski's and Elzenberg's oeuvre and to lay the foundations for further research on the significance of that oeuvre for contemporary value theory, ethics, and philosophical anthropology.

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Summary

The article reconstructs the origins, distinctive character, and continuity of the Toruń centre for axiological studies formed after 1945 around Tadeusz Czeżowski and Henryk Elzenberg. It also justifies the designation "Toruń School of Analytical Axiology", understood not as the name of a unified doctrine but as referring to a shared field of problems, methods, and institutional practices. This common ground was defined by the conviction that values are objective and cognizable, by the aspiration to provide a rational account of the foundations of value judgements, oughts, and norms, and by a commitment to analytical rigour. The article presents the principal similarities and differences between the two philosophers' conceptions of the ontology and epistemology of value, the theory of norms, and the normative foundations of ethics. It also discusses the development of their published work, its posthumous editions, the most important translations, and its presence in international scholarly circulation. Particular attention is given to the personal and intellectual continuity of the Toruń axiological tradition and to its successive continuators. The final part characterizes the source texts and interpretative studies collected in the present issue of *Ruch Filozoficzny*. The publication of English translations of works by Czeżowski and Elzenberg, accompanied by contemporary scholarly studies, is intended to broaden the international reception of their philosophy and to provide a basis for further research on its significance for contemporary value theory, ethics, and philosophical anthropology.

Keywords: Tadeusz Czeżowski, Henryk Elzenberg, Toruń School of Analytical Axiology, theory of value, meta-axiology, formal axiology, axiological realism, empirical ethics, perfective value, ought