THE PHENOMENON OF WOMEN IN THE LVOV-WARSOW SCHOOL

The Lvov-Warsaw School (LWS) is in many ways a phenomenon on a global scale. Among the factors contributing to this phenomenon, firstly, it was one of the most important centers of scientific philosophy, although it originated in the so-called “peripheries” of Europe. Secondly, it was an interdisciplinary formation, from which representatives of various disciplines emerged, who made significant contributions to 20th-century science (logic, computer science, psychology, pedagogy, and above all, various philosophical branches). Thirdly, it was one of the largest, if not the largest, philosophical schools of the 20th century. Finally, fourthly, an essential component of the LWS phenomenon was the large percentage of women involved in it.

British philosopher Peter Simons included gender equality among one of the three elements of the “Lvov-Warsaw Enlightenment”, alongside the application of logic and anti-irrationalism. These elements are models that also hold particular significance in the contemporary world. Simons wrote: “What we now call gender equality – equal assessment, respect, equal rights, and equal treatment of women and men – was not, in fact, a crucial or integral part of the doctrine of the LWS. However, in practice, these ideas were implemented in the School to a much greater extent than anywhere else. In Twardowski’s seminar, women participated even before World War I, while in many other places, it was unthinkable. […] I do not know if Poland was an absolute avant-garde in 1914. However, the enormous number of excellent ladies among the philosophers and logicians belonging to the School is striking” (Simons 2014).

What exactly this number was?
Every member of the Lvov-Warsaw School had to fulfill two criteria: genetic and methodological. According to the genetic criterion, Twardowski and at least his students and the students of his students are included to the School. According to the methodological criterion, only someone who respects methodological postulates of clarity and justification may belong to the School.

The boundaries of the LWS are debatable. However, even if we narrow it down to two generations and close it with the outbreak of World War II, we must include 37 women in the Lvov-Warsaw School. If we extend it to the post-war period, this number increases to 66. This is undoubtedly a unique phenomenon.

Approximately 30 of the women from the Lvov-Warsaw School continued their academic careers in philosophy, logic, psychology, sociology, and other disciplines. Others were pioneers in different areas of life: journalism, social work, education, etc. Many obtained habilitations, and then university chairs, making them some of the first “female” chairs at Polish universities.

The founder of the Lvov-Warsaw School, Kazimierz Twardowski, played a crucial role in shaping the phenomenon of the LWS. He not only held views devoid of typical prejudices against women but also considered philosophical work to be, in essence, a collective endeavor, believing that women had to play an important role in it. Twardowski’s influence extended to his students, who likewise fostered favorable conditions for women in their academic environments, at least more so than in other philosophical centers.

Women from the Lvov-Warsaw School were united not only by their methodological approach to scientific work but also by exceptional life courage. All of them had to overcome numerous obstacles to pursue their studies and scientific work. However, their courage was also evident in borderline situations – such as war or ideological pressure.

The fate of women from the LWS was in many cases exceptionally harsh. Some of them were killed during the World War II, while others went through the nightmare of concentration camps. At the same time, they did everything to sustain the existence of the School, engaging in underground teaching at the risk of their lives.

In Maria Ossowska’s wartime apartment, not only were prohibited lectures held, but Jews were also hidden, for which the death penalty was threatened. Józefina Mehberg, acting in the Home Army as Countess Suchodolska, rescued prisoners at Majdanek (German Konzentrationslager in Lublin). Alicja Iwańska served important functions in the Polish Underground State. Izydora Dąmbska openly opposed party interference in university life, which she paid for with her removal from the Jagiellonian University. These are just a few examples of such attitudes. They were not coincidental. In the Lvov-Warsaw School, logical education was combined with moral education, since Twardowski believed that the world needs people who are both wise, sociably sensitive, and brave. It was also assumed that the order in thinking, obtained through philosophical studies in the spirit of anti-irrationalism, contributes to efficient action in every area of life.

The present album presents generally the personalities of sixteen female representatives of the School and should be considered as the first part of a longer narrative.
JÓZEFKA KRZYŻANOWSKA-KODISOWA (1865-1940)  
PHILOSOPHY AND SOCIAL JUSTICE

When Józefa left for the United States in 1893, shortly after earning her doctorate in Zurich, and applied for a position at the local university, she was supported in her efforts by prominent American scholars, including William James and John Dewey. In his opinion, Dewey emphasized Kodisowa’s “comprehensive education,” her “highly developed intelligence,” “thoroughly trained mind and very broad knowledge,” as well as her “engaging manner” and “profound knowledge of the English language.” Unfortunately, the university rector did not hire Kodisowa. He looked at her – she was then a young, beautiful woman and a recent mother – and concluded that she would be better off staying at home. However, the scholar did not give up and continued her scientific work, becoming the first true Polish female philosopher.

She was extraordinary and resilient woman. She earned a doctorate, gave birth to two children, became an outstanding scholar and educator, and was actively involved in social issues. All of this happened despite facing significant challenges in life. She lived in the shadow of the deaths of beloved people. She lost her firstborn son, became a widow early on, and also faced execution for collaboration with the “bourgeois” opposition to the tsarist regime. It is worth noting that Kodisowa made a significant contribution to the realization of two of these ideas – working both for women’s emancipation and in the independence conspiracy. As for the events related to the overthrow of the tsarist regime, she was involved in this historical event in a very dramatic circumstances. She wrote: “My life unfolded in a very interesting era. I experienced the triumph of three great ideas: women’s equality, the resurrection of Poland, and the fall of the tsarist regime.” It is worth noting that Kodisowa was one of the pioneers of the women’s issue in the late 19th century, and her ideas and activities are still relevant today.

She is considered one of the representatives of Polish philosophical positivism. Although she could not belong to the Lviv-Warsaw School (she was a year older than Twardowski, and she studied in Switzerland), undoubtedly her life and work served as inspiration for women associated with Twardowski’s circle. Twardowski was fully aware of the affinity between Kodisowa’s attitude and his own program; he wrote as early as in 1898: “Kodisowa values precision in expression, and she knows that this precision can only be achieved with the help of strict definitions of relevant concepts.”

In 1903, as part of the Przegląd Filozoficzny (Philosophical Review) series, a book of essays by Kodisowa was published. This is likely one of the world’s first books in the philosophy of science written by a woman.

She was involved in the Polish Psychological Society (temporarily even presiding over it), Institute of Philosophy founded in 1915, and was active in the Polish Women’s Equality Union.

During World War I, she engaged in aiding the wounded as a nurse. In 1917, her husband died.

Due to the Bolshevik coup, Kodisowa’s fate was changing several times. In the temporary government of Kerensky, she joined him, risking a lot, as he had escaped from Russian custody earlier. She was active in the Polish American community and prominent intellectuals. She also dedicated herself tirelessly to social work for women and national minorities.

She cooperated with Polish philosophical journals: Przegląd Filozoficzny (Philosophical Review) and Ruch Filozoficzny (Philosophical Movement).

In 1934, she suffered a stroke, after which she never fully recovered.

Józefa Kodisowa, a pacifist and a prominent advocate for world peace, unfortunately, had to pass away during the war – in occupied Warsaw, on December 31, 1940.

She was born on April 18, 1865, on the estate of Zalučze, the daughter of Erazm Krzyżanowski and Zofia Kozielska.

Initially, she studied at secret girls’ boarding schools, then worked as a private teacher.

Her scientific ambitions led her to pursue studies, but as a woman, she couldn’t undertake them in Polish territories at that time. She decided to go to Geneva and later to Zurich, where her main philosophy teacher was Richard Avenarius. Under Avenarius’ guidance, she wrote and defended her doctoral thesis Zur Analyse des Aperceptionsbegriffes.

In Zurich, she maintained numerous contacts with the local Polish community and prominent intellectuals. She also met her future husband, the doctor Teodor Kodis who always passionately supported his wife’s career. Their daughter, Zofia Kodis-Feyer, became an artist, and their granddaughter, Jadwiga Lipińska, became an outstanding archaeologist.

In 1893, the Kodis’ moved to the United States, where Teodor initially worked as a doctor and later obtained a research position. Despite her qualifications, Kodisowa did not manage to secure a position at an American university. She was active in the Polish American community and organized a people’s university for immigrants.

In 1901, disappointed with her stay in the USA, she returned to Europe with her little daughter and settled in Minsk, Lithuania (now – Belarus). Soon after, her husband joined her, risking a lot, as he had escaped from Russian custody years earlier.

In Minsk, Kodisowa took up teaching, and was actively involved in scientific endeavors; her husband ran medical practice. Both were engaged in social and conspiratorial activities.

In reborn Poland, Kodisowa initially worked in the Central Statistical Office and later as a librarian, concurrently dedicating herself tirelessly to social work for women and national minorities.

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Kodisowa's book The position of family in the women's issue (1899).
She was born as Irena Jawic on November 4, 1879, in Warsaw. In 1899, she began philosophical studies at the University of Lwów, completing them in 1905. She obtained her doctorate in 1906 based on a dissertation *O sądach twierdzących i przeczących* (On positive and negative judgements), written under the guidance of Kazimierz Twardowski and published in the journal *Przegląd Filozoficzny* (Philosophical Review).

After her studies, she devoted herself primarily to political journalism, literary work, and historical writing; she also worked as a teacher. Since 1904, she was a member of the paramilitary group “Odrodzenie” (Rebirth) whose goal was to achieve Polish independence through education and armed struggle. One of the founders of the group was Tadeusz Pannenko, a soldier, legionnaire, whom Irena married; they had one daughter.

After Poland regained independence, she worked to maintain Polish identity in Eastern Galicia and addressed agrarian issues. She advocated for the founding of the Cemetery of victims of Polish-Ukrainian conflicts.

In 1923, under the male pseudonym “Jan Lipecki”, she published the book *Legenda Piłsudskiego* (Legend of Piłsudski), highly critical of the famous Polish commander and politician. The first edition of the book sold out within a few days.

During the interwar period, she was involved in social and political activities, associated with the National Party, later collaborating with Christian Democracy and the Labor Party, while consistently working as a journalist.

She also participated in educational reforms, suggesting the establishment of an exemplary school in Stara Wieś, implementing an American model of education involving family, school, state, and society in a comprehensive education system.

During World War II, Pannenkowa was arrested by the Nazis, successively imprisoned in Pawiak and German camps in Ravensbrück, Majdanek, and Auschwitz, where she survived until liberation on January 28, 1945.

After the war, she mainly worked as a journalist but withdrew when communist authorities disbanded the Labor Party.

She also found fulfillment as a writer, producing novels, dramas, and, after the war, publishing poetry created by female prisoners in Ravensbrück. From 1957, she was a member of the Polish Writers’ Union.

She passed away on October 10, 1969, in a convent shelter in Góra Kalwaria, and was buried at the Powązki Cemetery in Warsaw.

“*I was the first woman to earn a doctorate in pure philosophy in Lwów, and it seems, in Polish universities altogether, and in particular by Twardowski. Whenever we met afterwards, he would recall this and proudly announce to those around: this is my ‘FIRST FEMALE DOCTOR!’”*
ZOFIA PASŁAWSKA-DREXLER (1887-1979)

PHILOSOPHY AND MUSIC

She was born on February 1, 1887, in Warsaw. She came from a musical family; her relatives were concertizing singers.

She completed high school in Lwów, where she also studied philosophy, undergoing rigorous training under Twardowski. Under his guidance, she wrote her doctoral thesis on the relationship between hypothetical and categorical judgments.

While still a student, she translated Gustav Fechner’s book On the Issue of the Soul from German; the translation, with Twardowski’s introduction, was published in 1921. She was a real polyglot. In addition to her native language, she spoke German, English, French, Italian, and Russian.

She prepared summaries of German philosophical journals (Zeitschrift für Philosophie und philosophische Kritik) for Ruch Filozoficzny (Philosophical Movement) and also wrote reviews for the Przegląd Filozoficzny (Philosophical Review).

With all this, she also felt a calling towards art. From 1915 to 1922, she trained at the Lwów School of Solo Singing, and in 1924, she completed vocal studies at the Conservatory of the local Polish Musical Society.

She also engaged in music criticism, writing reviews for the Lwowskie Wiadomości Muzyczne i Literackie (Lwów Musical and Literary News) from 1926 to 1939, as well as for the Pomeranian Musical Society in Toruń.

During World War II, she returned to Warsaw, where she supported herself by giving private singing lessons.

From 1949, she was a teacher at the Chopin State Music School, and later, she taught solo singing methodology and vocal literature at the State Academy of Music (currently the Fryderyk Chopin University of Music).

During a half-hour conversation with her, Zofia Pasławska among Twardowski’s early students.

A hundred years ago, few women chose to combine their professional work with motherly duties. Zofia Pasławska-Drexler was exceptional: she pursued professional fulfillment in two fields – science and art – while also raising her daughter alone after the tragic death of her husband. In academia, she was a student of Kazimierz Twardowski, and she authored philosophical and translation works. In the realm of art, she was primarily renowned as an excellent concert soprano and a singing professor.

Twadowski wrote about Pasławska that she “is fully aware of the methodological requirements that should be posed to this type of scientific research and […] that she meets these requirements in conducting her work.”

She also had a daughter Krystyna who became a great skier and a sport activist.

From 1920 to 1931, she taught singing at the Sabina Kasparek Music School in Lwów, and from 1932 to 1939, she lectured at the Conservatory of the Pomeranian Musical Society in Toruń.

Simultaneously, she pursued a singing career. It began with an honorary diploma she received in 1921 at the Władysław Żeleński Polish Song Competition in Lwów – for performing 15 Polish songs. She gave concerts in Lwów, Katowice, Poznań, Toruń, and Warsaw, as well as in Paris.

She was also a tender and caring mother. She left behind a touching diary from the dramatic period of the Polish-Ukrainian battles for Lwów, written in the form of letters to her little daughter. The first letter reads:

“Today marks fourteen days since we’ve been living on the front line. The Polish-Ukrainian front passes through Lwów. My dear daughter, we reside on the Ukrainian side and listen to news from the other side of the front. Our situation is exceptionally sad because our Daddy is not with us; he left on Wednesday, October 29, for two lectures in Zamość and was supposed to return on the 3rd, on Sunday. I didn’t want him to go – although no one could have foreseen what would happen.”

She died on October 23, 1979, in Warsaw.

During these gatherings, the eminent critic Zygmunt Łatoszewski wrote: “A resonant and firm soprano, captured within the confines of good vocal technique, constitutes a highly pleasing instrument for the artist interprets with a subtle sense of the musical content of the piece; she is interested in the musical approach.”

She also had a daughter Krystyna who became a great skier and a sport activist.
Daniela Tennerówna-Gromska was a philosopher and a classical philologist. She wholeheartedly engaged not only in scientific work but also in editorial and organizational tasks, which, many decades before the advent of the Internet, required great dedication and meticulousness, as well as extensive philosophical and editorial competencies. She willingly participated in work for the philosophical community, becoming a true genius loci of the Lvov-Warsaw School. After the war, she cared like no one else for the memory of the true School’s tradition.

- She was born on May 17, 1889 into an assimilated Jewish family. In 1907, she began her studies at the University of Lwów. She studied classical philology under Stanisław Witkowski and Tadeusz Sinko. Among the results of these studies was her dissertation *De sermone Hyperidis.* She also studied philosophy and was one of the first women to study under Kazimierz Twardowski. Her lecturers also included Mściśław Wartenberg, Jan Łukasiewicz, and Władysław Witwicki. In 1911, she married the lawyer Edmund Gromski, and she consciously chose not to have children. After the German invasion, she and her husband hid under changed names (as Aniela and Emanuel Misirska) in Gródek Jagielloński, Warsaw and Kraków (after the fall of the Warsaw Uprising and expelling the inhabitants from the city by the Germans).
- She spent the beginning of World War II in Lwów. After the German invasion, she and her husband hid under changed names (as Aniela and Emanuel Misirska) in Gródek Jagielloński, Warsaw and Kraków (after the fall of the Warsaw Uprising and expelling the inhabitants from the city by the Germans).
- After the war, she settled in Kraków and worked as an editor in various publishing houses from 1945 to 1957. She continued her translation and philosophical-historical work. She published, among other things, an extensive article titled *Philosophes polonais morts entre 1938 et 1945*, containing biographical and bibliographical data on Polish philosophers who died or were murdered during the war.
- In 1956, she published one of her great works: a translation of Aristotle’s *Nicomachean Ethics.* In 1957, she was employed at the Jagiellonian University. The university was always signed as “redaktorka”, or “doktorka”. She was a great advocate for the use of feminized forms and a feminist of her time.
- She passed away on December 20, 1973.

**Genius Loci of the Lvov-Warsaw School**

She was the first of four female assistants of Kazimierz Twardowski. It was her responsibility not only to assist the Professor in daily tasks but also to support seminar participants, take care of the library, and maintain documentation.

- Since 1909, she volunteered at the Philosophical Seminar and Psychological Laboratory, also taking care of the journal library. She was also involved from the beginning in the activities of the Polish Philosophical Society founded in 1904.
- From the very beginning of its existence until the outbreak of World War II, that is, from 1911 to 1939, she was involved in editing the journal *Ruch Filozoficzny* (Philosophical Movement).
- She retired in 1960. In her final years, she focused on the works of Theophrastus, studying and translating his writings.
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In 1946, she became an associate professor in the Department of Ethics at the University of Łódź. In 1948, she became an associate professor at the University of Warsaw, taking over the Chair of the History and Theory of Morality. From 1933 to 1935, she stayed in the United Kingdom with her husband, participating in Moore’s seminars and meeting Susan Stebbing. In 1957, she earned the title of full professor and opened an ethical seminar at the Faculty of Philosophy, which she led for the next 16 years.

She was always impeccably elegant, somewhat cool and reserved, “artistically interesting” – as her colleague Kotarbiński wrote. Not surprising that the term “lady” became attached to her.

Ossowska was one of the most distinguished scholars of her era – primarily the author of an original, interdisciplinary research program on morality, which she both implemented and promoted worldwide. She authored several books translated into many languages, as well as nearly two hundred smaller treaties on the theory of morality, semiotics, and research methodology. She was a wise, courageous, and independent woman, breaking stereotypes in the fields of science, public life, and private sphere alike.

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**A CRITICAL PERSON IS RESISTANT TO INTOXICATION, AND OBSTINATELY DEMANDS JUSTIFICATION** rather than intoxication.”

During World War II, secret classes were held in the Ossowskis’ apartment. They were active in the Council for Aid to Jews (ŻEGOTA) and hid people of Jewish origin. Both actions were carried the risk of the death penalty. During the communist era in Poland, they supported the democratic opposition and frequently protested against decisions of the communist authorities that restricted civil liberties.

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HELENA SŁONIEWSKA
(1897-1982)

MENTAL LIFE
AND ITS SIGNS

Helena Słoniewska was one of the pioneers of Polish psychology. Before World War II, she was associated with the University of Lwów, and after the war—with the University of Wrocław, where she obtained the first “female” chair of psychology in Poland. She was the author of innovative works in the field of interpretation of signs of other people’s mental states, as well as on psychology of interests, abilities, and education. She was also a practising psychologist.

She was born in 1897 in Pawłosiów near Jarosław. She was orphaned by her parents at an early age.

In 1916, during World War I, she graduated from the Slowacki Female Gymnasium.

From 1916 to 1918, Słoniewska trained to become a teacher at the two-year Private Institute of Economic Education for Women in Snopków near Lwów.

From 1918 to 1924, she studied philosophy at the University of Lwów. Twardowski was the supervisor of her dissertation on the topic "Czym jest ból fizyczny - emocją czy wzruszeniem" (What is physical pain—an emotion or a feeling).

During her studies, she became Twardowski’s assistant at the Department of Psychology at the University of Lwów (1923-1926).

After obtaining her doctorate, she taught at the Institute in Snopków until its closure in 1940 by the Soviet authorities.

In the 1930s, she also published two papers on methods in psychology (in Polish): In the Matter of Interpreting Signs of Psychic Experiences (1934) and On the Cognition of Others’ Psychic Experiences through Analogy with One’s Own Experiences (1936).

During World War II, she found employment as a psychologist at the Psychiatric Hospital in Kulparków near Lwów, and later at the Central Children’s Polyclinic in Lwów.

In 1946, she moved from Lwów to Wrocław, where she collaborated with Mieczysław Kreutz, also a student of Twardowski.

Since the year 1952 [?] she directed the Department of Psychology in Wrocław.

In Wrocław, Słoniewska and Kreutz complemented each other: he focused more on theoretical work, while Słoniewska on practical activities.

She was the initiator of establishing the Wrocław branch of the Polish Psychological Association. She contributed to the education of hundreds of Polish psychologists and supervised several master’s theses. Thanks to her efforts, the Psychological Clinic in Wrocław was founded, where she worked, recognizing the great need for psychological care in society.

She passed away in Wrocław, on September 23, 1982.

All Twardowski’s daughters: Helena, Anelia and Maria attended Słoniewska’s Gymnasium. Among Słoniewska’s schoolmates was daughter Maria Twardowska, later Ajdukiewicz.

In 1916, during World War I, she graduated from the Slowacki Female Gymnasium. It was the first 8-grade Polish female secondary school in Galicia, established in 1902 on the initiative, among others, of Kazimierz Twardowski. According to the school’s statute, the Board of the School consisted of half men and half women. Among the teachers of this school were numerous students of Twardowski.

She studied at the Private Female Gymnasium named after Słowacki in Lwów. It was the first 8-grade Polish female secondary school in Galicia, established in 1902 on the initiative, among others, of Kazimierz Twardowski.

In Twardowski’s interdisciplinary program for philosophy, both descriptive and experimental psychology played an important role. In Lwów, he regularly held psychology lectures and tutorials, established psychological laboratory and involved many of his students in psychological research. Słoniewska was one of them. Lvovian tradition of psychology was then continued in Poznan (Stefan Stachowiak), Warsaw (Władysław Wężycki and Stefan Baley), and Wrocław (Mieczysław Kreutz and Słoniewska).

In 1946, she moved from Lwów to Wrocław, where she collaborated with Mieczysław Kreutz, also a student of Twardowski.

All Twardowski’s daughters: Helena, Anelia and Maria attended Słoniewska’s Gymnasium. Among Słoniewska’s schoolmates was daughter Maria Twardowska, later Ajdukiewicz.

Słoniewska was a teacher at the two-year Private Institute of Economic Education for Women in Snopków near Lwów. She was the initiator of establishing the Wrocław branch of the Polish Psychological Association. She contributed to the education of hundreds of Polish psychologists and supervised several master’s theses. Thanks to her efforts, the Psychological Clinic in Wrocław was founded, where she worked, recognizing the great need for psychological care in society.

She passed away in Wrocław, on September 23, 1982.

During World War II, she found employment as a psychologist at the Psychiatric Hospital in Kulparków near Lwów, and later at the Central Children’s Polyclinic in Lwów.

In 1946, she moved from Lwów to Wrocław, where she collaborated with Mieczysław Kreutz, also a student of Twardowski.

Since the year 1952 [?] she directed the Department of Psychology in Wrocław.

In Wrocław, Słoniewska and Kreutz complemented each other: he focused more on theoretical work, while Słoniewska on practical activities.

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Due to forced population resettlements in the mid-1940s and the boundary changes approved at Yalta, Lwów was incorporated into the USSR, while the German Breslau (Polish: Wrocław) became a part of Poland. A significant number of Lwów residents found themselves in Wrocław, and the abandoned buildings of the former German university were transformed into a new academic institution. This was likely the largest academic “transfer” of its kind in history. At the inauguration of the University of Wrocław in 1945, Professor Stanisław Kulczyński stated: “We are the material heirs of the ruins of the German Kulparków near Lwów, and later at the Central Children’s Polyclinic in Lwów.

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She was one of the most outstanding figures in the philosophy of the first half of the 20th century: an original and brilliant thinker, a true star. With these qualities, she inspired admiration and respect in every environment she found herself in. She combined logical proficiency with analytical thoroughness, which promised a splendid career for her. She was like a supernova: her brilliance was bright but short-lived.

Her main area of interest was induction, approached from the logical, methodological, epistemological, and psychological perspectives. She was a pioneer in this type of research, and her works contained results that preceded other researchers in this field of understanding induce by whole decades.

She was born in Warsaw on December 6, 1899, into a family of Jewish origin. She studied philosophy and mathematics at the University of Warsaw, working under the guidance of prominent representatives of the Lvov-Warsaw School.

In 1926, she defended her doctoral thesis Uprawomocnienie rozumowania indukcyjnego (The Validation for Inductive Reasoning), written under the supervision of Tadeusz Kotarbiński.

In 1929, she went to Cambridge for a year, where she attended lectures by George E. Moore and Charlie D. Broad; she also met Ludwig Wittgenstein. In Cambridge, she presented a paper at a meeting of the famous philosophical circle known as the Moral Sciences Club. Her stay in the UK also resulted in a publication in the English journal Mind on the cognitive value of additional information in inductive reasoning.

In the 1930s, she worked in Warsaw as a psychologist and high school teacher, also conducting logic classes for teachers. She also engaged in social activities and participated in meetings of a private democratic discussion circle in Oskar Lange’s environment. She prepared translations of Russell’s books, collaborated with philosophical institutions and journals, and established numerous international scientific contacts.

In 1935, she married a prominent mathematician and logician, Adolf Lindenbaum.

In the early days of World War II, she and her husband fled Warsaw to the east. She later described her dramatic journey amidst constant bombings and narrowly escaping death, among other things, in a letter to Moore.

In October 1939, she reached Wilno. She found employment in a committee for refugees while intensively continuing her scientific work from the first weeks. She presented, among other things, a lecture at the last session of the philosophical seminar (held by Tadeusz Czeżowski) before the closure of Stefan Batory University.

In an attempt to save her life and continue her scientific work, she tried to flee to the West. She sought, among other things, a scholarship from the Rockefeller Foundation.

Shortly after the occupation of Wilno by the Nazi Germans, in the summer of 1941, she was arrested, probably due to her political-independence activities. She spent about six months in detention and prison, continuing her scientific work there as well.

She was executed on March 29, 1942, and likely buried in a mass grave in Ponary near the capital of Lithuania.
Janina Kotarbińska was engaged in the broad field of logic, methodology of empirical sciences, and logical semantics. In her scientific and educational work, she implemented the methodological principles of the Lvov-Warsaw School. Her student Marián Prželécki wrote about her: “Each of her works is the result of prolonged, thorough reflection, demonstrating theoretical conscientiousness and caution. Each of them brings solutions and proposals meticulously balanced, accurate, and reasonable. Each is characterized by immense responsibility for the word, conciseness, clarity, and simplicity. Behind every formulation lies authentic thought. We will never find clichés, showiness, or superficiality here. With each of her works, Janina Kotarbińska teaches us scientific integrity.”

She was born on October 19, 1901, in Warsaw as Dina Steinberg.

In 1914, the war forced her family to move to Volhynia. Dina completed an eight-year secondary school in Konstantynów, and then began studies at the University of Kiev, which she had to interrupt due to financial problems.

In 1920, she returned to Warsaw and entered University of Warsaw, becoming a student and later an associate of Tadeusz Kotarbiński.

In 1927, she obtained a doctorate in philosophy based on her dissertation Pojécie wyjaśniania w pracach Johna Stuarta Milla i Emila Meyersona (The Concept of Explanation in the Works of John Stuart Mill and Emil Meyerson) written under Kotarbiński’s supervision.

Soon after, she was employed as a senior assistant at the University of Warsaw, but also conducted introductory philosophy classes in Warsaw high schools.

Fascinated by medical sciences, she began studying in this field, but due to health reasons, she had to resign from them.

In 1934, based on her works on the problem of indeterminism in physics, biology, and humanities, she obtained habilitation.

After the Germans occupied Warsaw in 1939, as a Jew by origin, she was forced to live in the ghetto, from which, thanks to the help of friends from the “Aryan” side, she managed to escape with her mother.

In 1941 to 1943, she conducted logic classes at the emerging University in Łódź.

In 1947, she entered into marriage with the widower, Tadeusz Kotarbiński.

In 1951, the couple returned to the University of Warsaw.

In 1960, Kotarbińska took over the leadership of one of logic departments of the University of Warsaw after her husband, and in 1962, she was awarded the title of full professor. She also briefly worked in the Polish Academy of Sciences.

After retiring, she devoted herself to caring for her increasingly frail husband, ensuring the proper understanding of his scientific legacy, and efforts to republish his works.

She passed away in Warsaw on January 2, 1997.

Assuming the identity of Janina Kamińska, from 1941 to 1943, she conducted logic classes at the underground University of Warsaw.

In February 1943, she happened to be in an apartment being under surveillance of Gestapo as a suspected conspiracy point and was arrested. Soon after, she was sent to Auschwitz, where she stayed until January 1945, and then was transferred to the Malhoff camp.

Freed on April 28, 1945, thanks to a rescue operation by the Red Cross, she was taken to Sweden.

Upon returning to Poland, while Warsaw was completely destroyed, she found employment at the emerging University in Łódź.

In 1947, she entered into marriage with the widower, Tadeusz Kotarbiński.

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In 1960, Kotarbińska took over the leadership of one of logic departments of the University of Warsaw after her husband, and in 1962, she was awarded the title of full professor. She also briefly worked in the Polish Academy of Sciences.

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Janina Kotarbińska’s papers, collected in the volume Z zagadnień teorii nauki i teorii języka (From the Problems of the Theory of Science and the Theory of Language) are almost unknown to the larger audience since they are available only in Polish.

Janina (Dina) Sztejnburg-Kotarbińska (1901-1997)

“TO MAKE SOMETHING MORE UNDERSTANDABLE - THAT’S ALWAYS A GAIN, NOT A LOSS.”
She devoted her doctoral dissertation to the psychological principle of contradiction. It is worth noting that the principle of contradiction in its various aspects (logical, ontological, and psychological) was one of the most frequently discussed problems in the Lvov-Warsaw School (including Łukasiewicz, Leśniewski, and Witwicki). Ginsberg, like Witwicki, was interested in the psychological interpretation of this principle, according to which a thinking person avoids accepting contradictory judgments, and from two contradictory judgments, one is considered false, even if one does not know which one is false.

Ginsberg experimentally studied this issue, attempting to determine the conditions that must be met for clear thinking, which results in different levels of awareness, and when the subject avoids contradictory judgments and when not.

She was born into a Jewish family in Warsaw on October 2, 1902.

She graduated from the Klementyna Hoffmanowa Gymnasium, and in 1920, she began studying at the Faculty of Philosophy at the University of Warsaw. She studied under Bronislaw Gubrynowicz, Tadeusz Kotarbiński, Jan Lukasiewicz, Władysław Sierpiński, and Władysław Witwicki.

Under Witwicki's supervision, she wrote a master's thesis dedicated to the analysis of the phenomenon of fear. Aniela Ginsberg studied the sense of fear, anxiety, and trauma among soldiers fighting during World War I.

After obtaining her degree, she and her husband went to Germany, where she studied under the guidance of William Stern, Martha Muchow, and Heinz Werner.

Upon returning to Poland in 1933, she submitted her doctoral thesis (also written under Witwicki's supervision), which dealt with the psychological principle of contradiction.

In 1936, due to the growing antisemitism in Europe and the job offer her husband received at a bank, the Ginsbergs emigrated to Brazil.

In South America, she initially dealt with psychoanalysis and Rorschach tests. Soon, she began researching the issue of cultural differences.

The tragedy of the Second World War led her to focus almost until the end of her life on social psychology, primarily the issue of racial differences, resulting in about 40 papers in this area.

She worked at the Laboratory of Educational Psychology at the Pedagogical Institute in São Paulo, at the Free School of Sociology and Politics, and later became a professor at the Catholic University in São Paulo.

In her final years, Aniela Ginsberg devoted herself to the issue of regulating the psychology profession. She emphasized the need for regulations regarding education and practice so that clients could be assured that they were being treated according to scientifically sound standards.

For her work, Aniela Ginsberg was repeatedly honored in Brazil, receiving, among others, the Medal of the Century of Scientific Psychology, the title of Psychologist of the Year, Honorary Diplomas from the Psychologists' Union in São Paulo and the Federal Council of Psychology in 1982, and a distinction from the organizers of the Latin American Rorschach Congress in 1985.

She passed away in 1986 in São Paulo.
IZYDORA DĄMBSKA
(1904-1983)

“From my early years, I did not believe that the proverb “Primum vivere, deinde philosophari” had the right sense. That’s why I gladly paraphrased an old sailor’s proverb, creating my own saying for personal use:

Non est necesse vivere,

NECESSE EST PHILOSOPHARI

And would human life be worth living if we were to remove philosophy from it, if people were to cease philosophizing?”

- She was born on January 3, 1904, in Lwów, into the noble Godziemba-Dąmbski family.
- She pursued her high school program through homeschooling and, in 1922, passed the matriculation exam, commencing philosophical studies at the Jan Kazimierz University in Lwów.
- Her philosophy teacher was Kazimierz Twardowski, and she also came into the academic contact with Mściław Wartenberg, Kazimierz Ajdukiewicz, Juliusz Kleiner, and Roman Ingarden.
- From 1926, she worked as Twardowski’s assistant. In 1927, she defended her doctoral dissertation Teoria sądu A. Goblot (Theory of Judgment by E. Goblot) written under Twardowski’s supervision. Subsequently, she taught Polish language and philosophy propedeutic at high schools in Lwów.
- In 1930, Dąmbska went on internships to Vienna, Berlin, and Paris.
- During the 1930s, she worked in a school and a university library, collaborated with the Polish Philosophical Society, and took over the editorial responsibilities of the philosophical journal Ruch Filozoficzny (Philosophical Movement), along with Daniela Gromska, after Twardowski’s death.
- In 1939, she underwent military training and joined the Home Army after the outbreak of war.
- During World War II, she officially worked in a library while simultaneously organizing clandestine education at the high school level and in philosophy.
- In 1945, fearing arrest, she left her beloved Lwów for Gdańsk.
- In 1946, she obtained habilitation in philosophy at the University of Warsaw based on her pre-war dissertation Irracjonalizm a poznanie naukowe (Irrationalism and Scientific Cognition) and later served as an associate professor there.
- In 1949, she was appointed to the philosophy chair in Poznań but faced political reprisals a year later, leading to her redirection to work in publishing.
- After the political thaw in 1957, she took over the Chair of the History of Philosophy at the Jagiellonian University, where she tried to recreate the teaching atmosphere of Lwów. She cooperated there with Roman Ingarden. Soon, she gathered around her a group of devoted students and collaborators.
- In 1964, again due to political reasons, she was transferred from the Jagiellonian University to the Institute of Philosophy and Sociology of the Polish Academy of Sciences, with limiting her regular contacts with students.
- To maintain contact with students, she conducted private seminars at her home for many years. Among her students, there were Kazimierz Czarnota, Adam Olech, Jerzy Perzanowski, Władysław Stróżewski, Jan Wolęński, and Leopold Zgoda.
- During World War II, at the risk of her life, she organized clandestine education in Lwów and was a member of the Home Army, the largest underground army in Europe.
- When Poland was behind the Iron Curtain, Dąmbska did not hesitate to protest against the communist party’s interference in freedom of universities. As a result, she was twice removed from the university on the Socratic-like accusation of demoralizing students.
- In 1969, as the first woman in history, she was appointed to the Institut International de Philosophie.
- She remained active until her last days, despite a serious illness. She passed away in Kraków, on June 18, 1983.

Famous Polish poet Zbigniew Herbert dedicated to her a poem titled Potęga smaku (The Power of Taste). Herbert suggests that choosing the right action is sometimes not only a matter of conscience but also a matter of taste:

"As a member of Kazimierz Twardowski’s Lwów School of Philosophy, I strive, in accordance with the scientific approach to philosophy instilled by it, to clarify and, to the extent possible, resolve certain philosophical issues in a manner that, without preconceived assumptions, provides discursive formulations as clear as possible to the initial cognitive intuitions, accessible to analysis, justification, and formal criticism."

Dąmbska was an exceptionally versatile philosopher, the author of 300 works covering epistemology, semiotics, the methodology of sciences, the history of philosophy, axiology, and anthropology. Her analyses of the relationship between conventionalism and relativism, as well as numerous semiotic concepts are masterful.

Dąmbska among students of Twardowski in Lwów.

Dąmbska with her students in Kraków.

At her grave in Rudna Wielka, there is an inscription: Izydora Dąmbska Professor of Philosophy Soldier of the Home Army.
SEWERYNA ŁUSZCZEWSKA-ROMAHN (1904-1978)

“PHILOSOPHY IS NOT DYING...”

Łuszczewska-Romahnowa worked in the areas of mathematical logic, the methodology of science, as well as the history of philosophy and logic. She wrote, among others, on Venn diagrams, argumentation theory, the problem of precision and clarity in science; and Port-Royal logic. She willingly commented on the results of her teachers and colleagues: Kotarbiński, Twardowski, and Ajdukiewicz.

In her 1928 and 1932 works, she proved that modern logic can be subjected to analysis alongside genuine questions of philosophy. Her views on the problem of precision and clarity in science were especially influential. She was one of the first to use Venn diagrams in her work on logic, and her contributions to the methodology of science were significant.

Born on August 10, 1904, into an aristocratic family in Mszana near Zborów (Tarnopol Voivodeship), she hailed from a lineage that included notable figures like Minister Jan Paweł Łuszczewski and Count Wojciech Dzieduszycki.

From 1922 to 1928, she pursued studies in philosophy and mathematics at Jan Kazimierz University of Lwów, mentored by Kazimierz Twardowski, Kazimierz Ajdukiewicz, Hugo Steinhaus, and Stefan Banach.

Between 1928 and 1932, she worked as a governess and a high school teacher. In 1932, she earned her PhD with a thesis titled "O wyrazach okazjonalnych [On indexicals]" supervised by Twardowski.

In 1930, she became Ajdukiewicz’s assistant at the Philosophical Seminar in Lwów while continuing to teach in high schools.

In 1934, she married Edmund Romahn, a philosopher and high school teacher. After the outbreak of World War II and occupation of Lwów by soviets, she was expelled from the university. She temporarily worked in high school and as a private tutor.

After the German entered Lwów in 1941, she and her husband were arrested by the Gestapo. They were imprisoned in Lwów and later sent to the Majdanek concentration camp, where Edmund Romahn passed away.

From Ravensbrück, Seweryna was transferred to Leipzig, and although she survived, her health deteriorated.

After the war, she secured a position at the Department of Theory and Methodology of Sciences at Poznań University, initially under Kazimierz Ajdukiewicz’s leadership.

In 1954, she was awarded the title of associate professor, in 1962 became an extraordinary professor.

Following Ajdukiewicz’s departure to Warsaw in 1959, she assumed the chair of the department of Logic in Poznań.

She promoted three doctorates: Tadeusz Bagot’s, Jerzy Czajser’s and Mieczysław Jarosz’s.

She was working in Poznań until her retirement in 1974. Between 1957 and 1978, she held the position of docent at the Department of Logic at the Institute of Philosophy and Sociology of the Polish Academy of Science.

She passed away on June 27, 1978, in Poznań.

For her contributions to the field of logic, Łuszczewska-Romahn was honored with the title of "female" chair of logic in Poland. Both Seweryna (Runia, on the right) and her sister Lila (on the left) were very beautiful women. They both entered university. However, as Lila’s daughter, Izabela Cywińska, recalls, Lila entered Faculty of Law in order to find good company and in the end a good husband. On the other hand, “aunt Runia” entered Philosophical Faculty for pure love of truth.

Luszczewska-Romahnowa was heroic. Due to the horror of war and Nazi persecution she experienced a tragedy of losing her husband, she was imprisoned in the concentration camps, her health was ruined. Despite all this, she conscientiously fulfilled all her academic duties during the three decades after the war. She is remembered as a very modest person, always helpful and favourably disposed towards others.

(Roman Murawski & Jerzy Pogonowski)

Analysis and Generalisation of the Method of Testifying the Logical Formulas by the Use of Venn Diagrams (1953)

On Certain Concept of Connect inference and Pragmatic Conceptual Enainment (1962)

From the Theory of Rational Discussion (1964)

On Certain Concept of Connect and Pragmatic Conceptual Inclusion (1962)
PEPI SPINNER / JOSEPHINE MEHLBERG
(1905-1969)
INTELLECT AND WILL

She was born on May 1, 1905, as Pepi Spinner in Żórawno near Lwów, into a Jewish family. She studied at the University of Lwów, where she worked under the supervision of Kazimierz Twardowski, under whom she wrote her doctoral dissertation titled Rozumowanie matematyczne a logika tradycyjna (Mathematical Reasoning and Traditional Logic), defended in 1928. She was not only excellently educated but also intelligent, and spoke fluently several languages. From Twardowski’s diaries, one can also learn that she always showed concern for others. In 1933, she married Henryk Mehlberg, also a student of Twardowski, an outstanding philosopher of science. From then on, she used her husband’s surname. In the 1930s, she worked as a teacher, and in 1938, she underwent scientific training at the Sorbonne. In the early years of the war, from 1938 to 1941, she continued to teach at one of the Lwów high schools and at the local Teachers’ Seminary. After Hitler’s attack on the USSR and the occupation of Lwów, in order to avoid death at the hands of the German occupiers, Pepi (Józefina) Mehlberg assumed a false identity and moved with her husband to Lublin as Countess Józefina Suchodolska.

She became a member of the Polish Resistance Movement, and joined the Home Army, whose leadership entrusted her with an extremely dangerous but important task: aiding prisoners of the German concentration camp at Majdanek in Lublin. As Countess Suchodolska, she coordinated assistance under the Main Welfare Council, the only charitable organization to which the Germans officially agreed to operate (they limited the scope of activities to non-Jewish). Suchodolska’s true name and origin were never discovered by the Germans. Thanks to their false identity, the Mehlbergs avoided death and shortly after the war, they immigrated to Canada, and then to the United States where she used name “Josephine”. In the USA, she continued her academic career. From 1951 to 1956, she worked at the University of Toronto, then from 1957 to 1961, she taught at the University of Chicago, and from 1961 to 1868, she was a professor of mathematics at the Illinois Institute of Technology. She worked in probability theory and philosophy of mathematics. She supervised two doctoral dissertations. She died in Chicago on May 26, 1969.

In her dissertation Rozumowanie matematyczne a logika tradycyjna (Mathematical Reasoning and Traditional Logic), she explored the relationship between traditional logic and logic defined as mathematical. She conducted a review of various concepts and analyzed different types of reasoning. Her conclusion was very clear: “traditional logic [...] is not sufficient for mathematical reasoning.”

Henryk Mehlberg (pictured with his wife Józefina and friends) also continued his academic career in the USA after the war. In the 1950s, he took over the chair at the University of Chicago previously held by Rudolf Carnap.

PEPI SPINNER / JOSEPHINE MEHLBERG (1905-1969) INTELLECT AND WILL

In January 2024, the book on Pepi/Josephine and her war activities was published.
She was born on December 6, 1905, in Bóbrka near Lwów. In 1923, she began her studies in philosophy in Lwów, where her mentor was Kazimierz Twardowski. She also attended lectures by Kazimierz Ajdukiewicz, Roman Ingarden, Stefan Banach, Stanisław Ruziewicz, and Hugo Steinhaus. Under Twardowski’s supervision, she wrote her doctoral dissertation titled *General Names and Ambiguity*, defended in 1928.

From 1930, she was an assistant at the Philosophical Seminar, led by Ajdukiewicz. In 1932, she married a lawyer and journalist Roman Lutman. In 1934, she went on a scientific trip to Vienna, where she participated in the meetings of the Vienna Circle and established acquaintances with individuals such as Moritz Schlick, Karl Menger, and Kurt Gödel. In 1935, she also visited Paris, where she took part in the First International Congress for the Unity of Science. She also attended similar congresses in Copenhagen, Paris again, and Cambridge.

The years 1936-1939 and 1945-1947 were spent by the Lutmans in Katowice, where Roman served as the director of the Silesian Institute, while Maria was involved in organizing philosophical activities. During World War II, she resided in Lwów, where she worked in a tax office. In 1947, she obtained habilitation at the University of Poznań based on her work *Relativism in the Theory of Truth*. From 1947, she worked in Wrocław, becoming an associate professor in 1951 and a full professor in 1969. She served as the dean of the Faculty of Philosophy from 1951 to 1954 and as the vice-rector of the university from 1955 to 1958. She played a significant role in organizing logical studies and research in Wrocław. She promoted five doctors of philosophy: three “male” Tadeusz Kubiński, Ryszard Wójcicki, Witold Pogorzelski, and two “female”: Waleska-Rudek and Wanda Charczuk. She retired in 1975 and passed away in Wrocław on June 30, 1981.

Maria Kokoszyńska engaged in various issues within the realms of epistemology, theory of truth, and theory of meaning. She conducted a profound analysis of the empiricism-apriorism debate, explored the concept of truth, analyzed various concepts of metaphysics, presented an original concept of analyticity, and articulated a vision of science in which she advocated for a certain conceptual liberalism. She was an excellent polemicist, as demonstrated, among other instances, in her analyses of early Carnapian views.

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She was one of the closest students of Kazimierz Twardowski, appreciated by him for both her academic talents and great personality. From her trip to Vienna and Paris, she wrote long letters to Twardowski about the details of philosophical environments of these centers. Kokoszyńska played a role of an ambassador of the Lvov-Warsaw School in Vienna. Her works were published, among others, in the journal *Erkenntnis*, edited by Carnap. It was Kokoszyńska who convinced Carnap of the philosophical significance of the semantic results achieved in the Warsaw School of Logic, contributing to a significant evolution in the views of the mainstream Vienna Circle.

After WW2, Lwów became part of Soviet Union. A part of the Polish staff of Jan Kazimierz University was moved to Wrocław (Breslau), a city “given” to Poland at Yalta’s conference. Kokoszyńska together with other students of Twardowski (Henryk Mehlberg, Mieczysław Kreutz, Helena Skłodowska) was among those involved in organizing research and teaching in a new Polish University of Wrocław.
EUGENIA GINSBERG-BLAUSTEIN (1905-1942/44)

UNFINISHED LIFE

She was born on December 5, 1905, in Lwów.

In 1923, she began her studies at the Jan Kazimierz University in Lwów, where she attended classes in philosophy and mathematics.

She obtained her PhD in 1927, based on her dissertation on the concepts of dependence and independence, which she wrote under the supervision of Kazimierz Twardowski.

She passed her doctoral exams in philosophy and mathematics with distinction. She obtained teaching qualifications in both subjects.

After her studies, she went on a scholarship to Berlin, where she attended lectures by Carl Stumpf and Kurt Lewin.

Upon returning from Berlin, she married a fellow student from her year, also a member of the Lvov-Warsaw School, Leopold Blaustein. Twardowski attended their wedding.

In 1929 and 1931, Ginsberg-Blaustein published articles resulting from her research devoted to Husserl's third *Investigation*.

She also worked on translating Twardowski's habilitation thesis into Polish. Unfortunately, she did not finish this task.

She collaborated with *Ruch Filozoficzny* (Philosophical Movement), for which she wrote summaries of the journal *Annalen der Philosophie und philosophischen Kritik*.

In the 1930s, she gave birth to a son and temporarily ceased her work in philosophy, but published several articles on early childhood pedagogy; she also maintained scientific contacts with the Lwów philosophical community.

After the occupation of Lwów by the Germans in 1941, Eugenia Ginsberg and her husband, due to their Jewish origin, lived in the ghetto.

Their lives ended tragically, but among historians, there is no consensus on the exact date and cause of their death: in 1942 or 1944, they were either murdered by the Nazis or committed suicide. Their son also perished in the same manner.

EUGENIA GINSBERG-BLAUSTEIN (1905-1942/44)

She was an outstanding representative of the last generation of Kazimierz Twardowski's students. She conducted an in-depth analysis of the theory of wholes and parts formulated by Edmund Husserl in the *Logische Untersuchungen*, being one of the first (if not the first) philosophers overall to undertake this task. She only published two articles on this topic, but her research in the area of formal ontology is considered significant in the world. Unfortunately, her life ended tragically when she was barely forty years old.

As a rule, Twardowski's students went abroad for internships after obtaining their doctorates. Eugenia obtained a scholarship for a trip to Berlin, from where she informed Twardowski about everything happening in the philosophical environment there.
HELENA RASIOWA
(1917-1994)

THE LVOV-WARSAW SCHOOL
AND ARTIFICIAL INTELLIGENCE

Helena Rasiowa was an outstanding successor to the Warsaw School of Logic, founded in the interwar period by Jan Łukasiewicz. She focused on mathematical logic and the foundations of computer science. Initially, her specialization was in researching algebraic methods in logic, in which she achieved such mastery that a way to define this specialty became the saying: "algebraic logic is what Rasiowa does".

From the 1970s onward, Rasiowa primarily delved into the logical foundations of computer science, automated theorem proving, and artificial intelligence. Alongside Zdzisław Pawlak, she co-founded the journal Fundamenta Informaticae, which featured pioneering works in this field. Thanks to their scientific and educational activities, the Polish School of Artificial Intelligence emerged, also known as the "Pawlak-Rasiowa School."

Her scientific output includes approximately a hundred publications, among them three advanced scientific monographs, as well as an excellent textbook Introduction to Modern Mathematics which has fourteen Polish-language and two English-language editions.

• She was born on June 20, 1917, in Vienna, into the family of Polish patriots, Wiesław and Emilia Bączalskis. After Poland regained independence, she moved with her parents to Warsaw.

• She graduated from Aniela Warecka High School in Warsaw. She had many talents, including musical talent. She even began studying piano at the Fryderyk Chopin Conservatory in Warsaw.

• In 1937, she married Stanisław Raś; from then on, she used the feminine form of her husband's surname: Rasiowa. Their had two children: Krystyna Kijewska and Zbigniew Raś.

• In 1938, she started studying mathematics at the Faculty of Mathematics and Natural Sciences at the University of Warsaw, where she encountered outstanding mathematicians such as Karol Borsuk, Kazimierz Kuratowski, Stefan Pierkowski, Wacław Sierpiński, and the eminent logician, Jan Łukasiewicz, a luminary of the Lvov-Warsaw School.

• Due to the outbreak of World War II, she interrupted her studies for two years. She resumed them in the spring of 1941 as part of the underground university.

• She wrote her master's thesis under the supervision of Łukasiewicz and Bolesław Sobociński, completed in July 1944. However, the master's examination did not take place due to the Warsaw Uprising.

• Rasiowa and her mother survived the bombing of their family home in August 1944. However, the fire destroyed all of Rasiowa's belongings, including the manuscript of her master's thesis.

• After the war, Rasiowa reconstructed the burned work and obtained her master's degree. Due to Łukasiewicz's emigration, Andrzej Mostowski became her formal supervisor.

• Under Mostowski's guidance, Rasiowa also completed her doctorate in 1950 (Algebraic treatment of the functional calculi of Lewis and Heyting).

• She obtained her habilitation at the University of Warsaw in 1956, after which she held the position of associate professor (1957) and full professor (1967).

• From 1954 to 1963, she combined teaching duties at the University of Warsaw with work at the Mathematical Institute of the Polish Academy of Sciences.

• From 1964 to 1970, she served as the head of the Department of Mathematical Foundations, and later from 1970 to 1992, she led the Department of Mathematical Logic at the University of Warsaw.

• For over 15 years, she was the dean of the Faculty of Mathematics and Physics at the University of Warsaw (later renamed the Faculty of Mathematics and Mechanics).

• She taught at the University of Warsaw for almost fifty years and actively participated in various scientific organizations, serving as the editor of the journal Studia Logica, founder and editor-in-chief of the journal Fundamenta Informaticae, and co-founder of the Polish Society of Logic and Philosophy of Science.

• She led a very active scientific life, giving lectures at almost fifty universities worldwide, including the USA, Canada, the UK, Mexico, Argentina, Brazil, and Bulgaria.

• She supervised the doctoral theses of nineteen students, many of whom still work (or worked) in prestigious Polish or foreign academic centers.

• Rasiowa passed away in Warsaw on August 9, 1994, in the midst of her creative powers, while writing a book on non-classical logics, returning, in a way, to the issues initiated by her teacher Łukasiewicz.

"There was so much warmth, care and love in her voice when she spoke of her children, Zbyszek, Krystja, and granddaughter Magda in the US, and also when she spoke of her "scientific foster-children", Iria, Andrzej, Witek, Anita, Janek, Ela, Hallina, Ewa and many, many more. She appreciated people. She said that she rejoiced to see that none of her students had wasted their talents." (Maria Semeniuk-Polkowska)

"She was an incredibly hardworking, kind, and cheerful person, combining kindness and sensitivity to human problems with immense intelligence. Always ready to offer assistance, not only in the academic realm but also in everyday life troubles. In every, even the most challenging situation, she tried to do as much good as possible – that was her life principle. As an academic teacher, she was wholeheartedly devoted to logic and the case of Polish science." (Ewa Orłowska & Andrzej Skowron)
LOGIC AND POETRY

ALICJA IWAŃSKA
(1918-1996)

She was a writer, a philosopher, an ethician, a sociologist, but first of all a brilliant, brave and independent woman who always wanted to live to the fullest. Various chapters of her life inspired her both to write novels and to do research. “She not only felt the right but also the duty to live to the fullest of her intellectual and emotional capabilities, despite the catastrophes that befell her, and she did not want to rely on others.” (Danuta Hızowa)

When Alicja Iwańska studied philosophy at the University of Warsaw, two tendencies coexisted in Warsaw philosophy: the logical, represented by Jan Łukasiewicz, Stanisław Leśniewski, and Tadeusz Kotarbiński, and the humanistic-artistic, represented primarily by Władysław Tatarkiewicz and Władysław Witos. Among those studying philosophy right on the border of these two tendencies was Alicja Iwańska, a scholar, novelist, and poet, who, due to her inner conflict between science and art, wrote a poem titled Logic, full of logical neologisms:

LOGIC

spóźniona całka
wynthesis
...the nagging thought... the weight of the brain...
...the nagging thought...
...the nagging thought...

Exploitation! Logistase! Logisions! Go to the Logos, for it’s uncomfortable for you to dwell in me, and for me to watch as my disarmed fictions die, exploded into my forehead, reaching parts of the brain never before explored...

...those ultraviolet cries and those word-wings...

Logistase! Logistase! Go to the Logos, for it’s uncomfortable for you to dwell in me, and for me to watch as my disarmed fictions die, exploded into my forehead, reaching parts of the brain never before explored...

I'm bound by fibrous threads, drilling into my forehead, exploding parts of the brain never before explored...

She tore away the colorful plumage from the fictional angels...

...those ultraviolet cries and those word-wings...

Logistase! Logistase! Go to the Logos, for it’s uncomfortable for you to dwell in me, and for me to watch as my disarmed fictions die, exploded into my forehead, reaching parts of the brain never before explored...

I'm bound by fibrous threads, drilling into my forehead, exploding parts of the brain never before explored...

Thanks to her research in Mexico, Iwańska published several groundbreaking works on the life of the indigenous inhabitants of this country and the tension between their tradition and modernity. Iwańska’s methods of sociological research differed from standard American approach. From Poland, she brought the inclination for conceptual precision connected with qualitative, humanistic approach, as well as reluctance towards tests, and commercialization.

Mexico was also an inspiration for her novel Świąt pożartumaczyony (Translated World) where she notices analogies between the situation of indigenous Americans and Poles.

...those ultraviolet ones...
...from the fictional angels...
...those ultraviolet ones...
...from the fictional angels...

She also participated in Tatarkiewicz’s aesthetic seminars, where she met her future husband, Jan Gralewski.

In search of materials for her master’s thesis, in 1938, she traveled to Brussels.

She completed this work only during the war and passed her master exam at a secret university; then she became involved in teaching the history of ethics.

In 1942, both of them were involved in the underground resistance against Germans. Iwańska held important intelligence positions, and Gralewski was a foreign courier of the Polish underground state.

Gralewski died on July 4, 1943, along with General Władysław Sikorski (the prime minister of Poland on exile), in the Gibraltar plain crash. Iwańska learned about her husband’s death only half a year later.

In 1944, she actively participated in the Warsaw Uprising. After the dissolution of the Home Army, fearing arrest, in 1946 Iwańska decided to leave Poland and went to the United States.

She enrolled in doctoral studies at Columbia University, where she wrote her doctoral dissertation on Polish intellectuals imprisoned in German concentration camps.

To support herself, Iwańska took on various jobs, worked at several American universities. In the USA, she also met American geographer Philip Wagner, her second husband (their marriage ended after 7 years).

Several times, she went on research internships to Mexico, which fascinated her. She dedicated many works and two monographs to the research results on the Mexican community.

Among the topics that fascinated her, there were also research on the society of American farmers.

She also traveled for research purposes to Brazil and Canada, as well as to Chile as a UNESCO observer.

In 1985, Iwańska left the United States and moved to London, where she taught at the Polish University Abroad.

In last years of her life, she visited Poland several times.

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Jan Gralewski was the love of Iwańska’s life. Their marriage, clandestinely entered into during the war, was accompanied by a prenuptial agreement, in which Iwańska took great care to ensure that the marriage did not limit her freedom. They were passionate and, at the same time, intriguing not only on life and worldview, the wartime “letters and non-letters”, as Iwańska herself described them, were later published as Wojenne odcinki (War Episodes), which Iwańska considered her most important book. From the disaster in which Gralewski died, his diary survived. The last words were written just before his death...

When Iwańska lived in London in the last years of her life, she tried to unravel the mystery of her husband’s death. Unfortunately, the records of the Gibraltar disaster remain secret to this day.

Throughout her life, Iwańska wrote novels inspired by life. The stories written during the war by Iwańska were collected and published under the title Tyłko życciasice (Only Thirteen). She described the activities of women in Home Army in the book Kobiecy z firmą (Women from the firm). Her American university experience inspired her to write the novel Baśni amerykańska (American Tale). Even her experience of illness was described in the text Szpital (Hospitals).
The present album is a catalog for an exhibition organized by the Lvov-Warsaw School Research Center, Faculty of Philosophy University of Warsaw.

The content of the exhibition was elaborated in connection with the documentary film series *Lovers of Wisdom*.

The archival materials used originate from the Archive of the Lvov-Warsaw School Research Center, the Archive of the University of Warsaw, the Lvovian Philosophical Archive, and the Archive of Kazimierz Twardowski.

The biographical data used in the album were gathered as part of the project “Encyclopedia of the Lvov-Warsaw School” project (National Program for the Development of the Humanities).

We would like to thank everyone who contributed to preserving the memory of the women of the LWS, including:

- Professor Elżbieta Pakszys (Adam Mickiewicz University in Poznań) – the first researcher of the achievements of women from the LWS;
- Professors Dariusz Łukasiewicz and Ryszard Mordarski (Kazimierz Wielki University in Bydgoszcz) – editors of the first monograph on women from the LWS;
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