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## **Spirituality in view of the positivist paradigm of Polish religion studies in the late 19<sup>th</sup> century**

### **Point of departure: Religion as a field of mediation**

The image of modern Polish religious studies has been created mostly in the last decades of the 19<sup>th</sup> century in the intellectual atmosphere of positivism, as well as the following epoch of neoromanticism. The first inspirations led to interest in the problematic of history of religion, including its genesis, evolution and future. It was claimed that science should only constitute a pillar of knowledge about religion and every action. Therefore, any metaphysical solutions were rejected. Discovering and describing facts were given the status of the only validity in creating the system of knowledge. It was demanded that any evaluating judgments, including those concerning religion, should be eliminated from scientific discourse. Interest in primal cultures was strengthened, in the context of seeking new forms of social conscience. People took interest in, as writes H. Florynska, “an intersubjective functioning of religion and its social roles”<sup>1</sup>.

Inspirations of another kind drew attention to philosophical and theoretical aspects of religion science. Various aspects of religion were analyzed, including the psychological, sociological or philosophical one. Metaphysical and spiritualistic considerations appeared, touching the wide subject of spirituality. A great role of intuition was being attributed to the knowledge of religion, extreme determinism was criticized, whereas new solutions for the problem of free will were being searched for.

As M. Nowaczyk rightly pointed out, in the initial phase of growth of religion science in Poland, it was “the ideological atmosphere of positivism which created conditions in favor of development of comparative and historic research of religion.

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<sup>1</sup> H. Florynska, *Filozoficzna refleksja nad religią*, in: *Zarys dziejów filozofii polskiej 1815-1918*, A. Walicki (ed.), Warszawa 1983, p. 287.

Positivist ideal of science, on the pattern of environmental sciences, was characterized by reluctance to speculative and aprioristic systems, contrasted with the experiment and experience as a new model of modern scientific attitude (...). The ideal of scientific work was gathering new facts, classification and description leading to general statements<sup>2</sup>. John Lubbock's, Lewis Morgan's, Friedrich Max Muller's and Edward Tylor's works were translated in this spirit.

Such a scientist attitude towards the problematic of religion led in this time to interesting interpretations of the phenomenon of religion. Some detailed research of representations and religious emotions were presented, various aspects of religion were being studied, including such phenomena like animism, myth, mysticism; accent was put on questions of origins of religion and its primal forms, stages of development of religion were being defined, ethnography and folklore flourished. According to the positivist paradigm of science, religion was described as a phenomenon occurring in various conditions and times, comparisons were made in order to discover similarities among different religions. In this view, according to Z. J. Zdybicka, facts creating history of religion were discussed, systematized and generalized, hypothesis were made and even theories interpreting the origin and development of religion<sup>3</sup>.

Polish researchers of the 1980s made allusions to traditions of religious research involving three tendencies: the first aimed at promulgating empirical research of concrete religions, the second tendency promoted the use of comparative method in research of various religions, the third encouraged making personal concepts of religion development. A. Bronk rightly points out that "at the end of the century, comparative religion studies as a natural history of religion treated as the only scientific way of studying religion were replaced by natural theology"<sup>4</sup>.

It is a common claim that one of the main initiators of religious studies in Poland was Jan Aleksandrowicz Karłowicz<sup>5</sup>. He invoked the theory of religion by A. Kuhn and

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<sup>2</sup> M. Nowaczyk, *Jan Aleksander Karłowicz (1836-1903) inicjator badań religioznawczych w Polsce*, "Euhemer", 1963, no. 4, p. 23.

<sup>3</sup> See Z. J. Zdybicka, *Religia i religioznawstwo*, Lublin 1988, p. 322.

<sup>4</sup> A. Bronk, *Podstawy nauk o religii*, Lublin 2003, p. 40

<sup>5</sup> Polish ethnographer, historicist of religion and translator, Jan Aleksander Karłowicz (1836-1903), linked to Lithuania for nearly 46 years, lived in Vilnius and abroad. He studied history, philosophy and linguistics on universities in Moscow, Paris, Heidelberg and Berlin (his doctoral thesis in 1866 was in the field of medieval history). From 1887, he lived in Warsaw. Social activist, engaged in scientific and cultural activities, editor in "Wisła". He published in the fields of folklore, mythology, linguistics and music. One of the originator and editors of "Dictionary of Polish language". His main works: "Mithology and philosophy", "Attempt to characterize Polish nobility", "Of the primal man", "Dictionary of Polish slang", "Dictionary of words of foreign and less clear origin". See *Słownik języka polskiego*, Warszawa 1900-1927; Adam Antoni Kryński, Władysław Niedzwiedzki, J. Karłowicz (ed.), in: *Słowniki dawne i współczesne*, M. Bańko, M. Majdak, M. Czeszewski (eds.), www.leksykografia.uw.edu.pl/slowniki/35/slownik-jezyka-polskiego-warszawa-1900-1927 [access: 8 VI 2013]; I. Fedorovič, *Korespondencja Jana Karłowicza z polskimi i litewskimi literatami oraz działaczami kulturalnymi*, „Slavistica Vilmensis”, 2012, no. 57, p. 197; *Życie i prace Jana Karłowicza (1836-1903)*, Warszawa 1904, p. 388.

M. Muller, especially in the comparative study *Beautiful Melusine and princess Wanda* (1876), as well as in *Of the Jew, eternal nomad. Medieval legend* (1873)<sup>6</sup>.

In the first of his thesis, the author considers knowledge of the primal human about sun, clouds and other natural phenomenon the basis of myths. In his work *Beautiful Melusine and princess Wanda*, J. A. Karłowicz analyses the evolution and various forms of the myth of Melusine. The author's link of philological-naturalistic theory with a historical-comparative one is visible. He rejected explaining religion with "the sense of infinity" and turned at an evolutionistic treatment of religion as "initial philosophy", which becomes scientific philosophy in the process of development.

J. A. Karłowicz, by claiming that religion, similarly to mythology, is an initial philosophy, invoked H. Spencer's and E. B. Tylor's works. In his opinion, the layout of mythology and its evolution is indeed identical with the order of philosophy. Hence his claim that it is vital to take facts as true in the process of analyzing religion and mythology. A similar attitude was expressed at that time by A. Bastian or G. Trezzo. The difference is that the Polish thinker took primal mythological imaginations as philosophy<sup>7</sup>.

A little later, at the beginning of the 1980s, under the influence of E. B. Tylor and A. Lang, J. A. Karłowicz began to critically perceive the "philological-meteorological" theories, accepting on the other hand the anthropological and psychological theories of religion<sup>8</sup>. In his vision, a myth develops according to rules of progress in the spirit of evolution. Hence, while researching a myth, it is important to establish its genesis. To this end, one should use various methods, such as: philosophy, analogy, history and psychology. Only with such an attitude, one can study all phases of a myth's development and perform its meticulous analysis in order to extract the myth's source from its final form. J. A. Karłowicz saw evolution of religion from animism, through fetishism, magic, totemism, until polytheism and monotheism.

In this era, historical method and rigid evolutionism<sup>9</sup> dominated in religion studies. It was claimed that the development of religion is determined by cultural conditions.

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<sup>6</sup> See J. A. Karłowicz, *Żyd wieczny tułacz. Legiendaria średniowieczna. Opowiedział i krytycznie rozebrał Karłowicz*, „Biblioteka Warszawska”, 1873, vol. 3, s. 1-13, 214-232 oraz *Piękna Meluzyna i królowna Wanda*, „Ateneum”, 1876, vol. 3, p. 165. Original spelling.

<sup>7</sup> See J. A. Karłowicz, *Mitologia i filozofia*, op. cit., p. 197-205; W. Bugla in: „Mittheilungen der anthropologischen Gesellschaft in Wien”, 1901, no. XXXI, p. 364-5 oraz H. Łopaciński, „Wisła”, 1901, no. XI, p. 786-789.

<sup>8</sup> It is important to agree with J. Szmyd, who said that "statements about the need to explain religion from its psychological stand began in our country in the 1980s. They were formulated incidentally in magazines connected to the Warsaw section of positivism, especially in some journalistic and popular-scientific articles in "Przegląd Tygodniowy", "Ateneum" and "Prawda". Since the 1980s, there has been attempts to consider theoretic psychological conditions of religion. They appeared in the early works of E. Abramowski, L. Krzywicki, J. Ochorowicz, A. Niemojewski and others. J. Szmyd, *Religijność i transcendencja*, Bydgoszcz – Kraków 2002, p. 49. In this statement, there is no reference to J. A. Karłowicz's work.

<sup>9</sup> Evolutionism is regarded as one of the first schools in religion science. It expanded in the frames of cultural anthropology (ethnology). It used ideas of theory of evolution taken from biological evolutionism of Charles Darwin and Herbert Spencer's philosophical evolutionism. Three phases of growth may be distinguished: classical, critical and neoevolutionistic. E. B. Tylor (1832-1917) is the founding father of the first, claiming that

Hence, it should be studied starting from its simplest, most primitive manifestations – myths. The most basic forms of religion, as magic, animism or totemism were becoming considerations about religion and actual beginning of human development.

On September, 3 1889, the Polish thinker gave a lecture at a congress of orientalists in Stockholm, in which he differentiated myth from religion. This idea was presented in the article *Greek mythology and religion*. J. A. Karłowicz wrote in it: "Whereas mythology may be called shaping worldview, idea, work of a primitive mind and germination of ideas, religion should be seen as shaping will, manifesting itself in actions, and as forming some rules leading life. Both directions have a subjective and objective side. As long as cognition is practiced at oneself and as long as one studies his own bodily and emotional essence trying to discover reasons, goals and relations of all phenomena of material and spiritual lives, it may be called subjective self-realization. But when cognition turns towards extra-human phenomena, then it is realization of external world and it becomes objective. The pattern is similar while shaping the sense of duty, when it turns towards oneself, towards the subject, when it becomes conscience, while when it relates to the external world (real and supernatural), earthly and supernatural creatures, then it generates certain ethic orders and laws, which may be called objective conscience"<sup>10</sup>.

Undoubtedly, such statements situate J. A. Karłowicz in the current of classic evolutionism. This intellectual philosophy of religion claims that religion is a sort of philosophy, the lowest stage of development tied to pre-scientific thought. However, it is important to remember that classic evolutionism had its critical version in which religion was treated as an emotional phenomenon. In this frame, religion is mostly a religious experience – a unique and empirically unspeakable. Hence religion may not be a sort of "lower philosophy", but a natural component of human psyche. This activist version of evolutionary philosophy was only partially accepted by J. A. Karłowicz.

These thoughts are confirmed in the book *Seven lectures about the primal man*<sup>11</sup>, being the synthesis of his considerations about primal men. The author points out that the human being placed himself at the top of the hierarchy made by nature as a result of creation of speech in the process of reshaping nature with the use of tools. He rightly claimed that some forms of language are creations of the primal man's imagination,

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animism is the basis of all religions. Cofounders of this type of thought were Lewis Henry Morgan (1818-1881) and James George Frazer (1854-1941). The critical phase of evolutionism was launched by Andrew Lang's work (1844-1912), whereas Leslie Alvin White was the precursor of neoevolutionism, seeing religion as an integral element of history of culture, treated as a separate class of phenomena. See further: A. Bronk, *Podstawy nauk o religii*, op. cit., p. 471; *Antropologia kulturowa. Zbliżenia epok i problemów, wybór tekstów*, K. J. Brozi (ed.), Lublin 1995, p. 184; P. Chmielewski, *Kultura i ewolucja*, Warszawa 1988, s. 407; *Antropologia kulturowa. Wprowadzenie do wiedzy o kulturze*, vol. 1, Toruń 2003, p. 237, M. Nowaczyk, *Ewolucjonizm kulturowy a religia*, Warszawa 1989, p. 3-8; W. Piwowarski, *Socjologia religii. Antologia tekstów*, Kraków 2003, p. 453; M. Rusecki, *Istota i geneza religii*, Warszawa 1989, p. 267; J. Waardenburg, *Religie i religia*, Warszawa 1991, p. 222.

<sup>10</sup> J. A. Karłowicz, *Mitologia i religia grecka*, in: *Wielka Encyklopedia Powszechna Ilustrowana*, vol. XXVI, Warszawa 1900, p. 727.

<sup>11</sup> J. A. Karłowicz, *O człowieku pierwotnym siedem odczytów*, Lwów 1903, p. 163.

who treated all of nature as animate, feeling and acting. Man created the spirit world associated with his own world, he "personified" diseases, death, nature, he equated objects with living beings. Karłowicz calls such a view anthropocentrism, as man created the concept of soul and attributed it to every element of nature. E. B Tylor calls this type of beliefs animism, whereas Karłowicz calls it "spirituality", when it relates to living beings or "animation" when it is used to describe objects. Spirituality or animation were associated with the process of development of human beings into nature, and later in social structures. In this process, the concept of soul appears and undergoes mythologization. According to Karłowicz, this conscience of the primal human was dominated by myths.

According to J. A. Karłowicz, various myths concerning soul were the main basis for shaping spirituality of the human being. Their content was tied to a definite level of being and understanding by the human. The Polish thinker wrote: "The unsolved question, perhaps unsolvable, tormenting us, the people of the 20<sup>th</sup> century: what is human soul, the primal man solved without much hesitation, but very diversely; this diversity was conditioned by a smaller or greater mental maturity, so a closer or more distant epoch, as well as a certain direction of abilities or national mentality. Every answer was founded on perceptions and deductions"<sup>12</sup>.

According to the positivist-evolutionist paradigm of knowledge, J. A. Karłowicz claimed that contemporary Pole's spirituality is shaped similarly. He wrote: "We associate the heart with the soul, with character and sensibility: we talk almost without difference about a man without heart as about a man without soul; we talk about the rabbit's heart<sup>13</sup> that it clasps, breaks, hurts, grows, stops, just as we talk about soul, that it rejoices, as about the spirit, which grows; we talk about keeping grief in our hearts, hatred or anger"<sup>14</sup>.

It seems we may find Karłowicz's interest in the role of cognition, its inaccuracy, inexactitude in creation of myths. The primal man, by asking questions concerning social and natural phenomena, frequently was not able to answer them. The development of thought is a process of human liberation from primitive forms of thinking and substituting them with scientific view on natural phenomena. It is in such way the transformation of spirituality occurs. Language reflecting thoughts and associations favors this process. With time, "belief in a magical power of human language" will dissipate. We automatically use such terms as fate, destiny, fortune, but we believe at the same time that there is a law of causality reigning in the universe, that "chance is not chance indeed".

In this interpretation, the myth is connected with the attempt to solve the structure of reality, too complex for a primal man. Spirituality formed in such a way is of a mythological, not religious nature. The author rejected a reductionist vision of mythology. He wrote: "Mythology, they say, is just a primitive religion. This definition seems to me equally tightening of mythology sphere, as when they say about philosophy that it is

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<sup>12</sup> Ibidem, p. 50.

<sup>13</sup> Polish idiom meaning cowardice.

<sup>14</sup> Ibidem, p. 52.

only a science of forms of thought, or just ethics, or just metaphysics"<sup>15</sup>. M. Nowaczyk rightly pointed out that for J. A. Karłowicz, mythology gains a religious dimension in some conditions. Primal philosophy is cognition, as long as it remains mythological. But when practices connected to a myth occur, mythology transforms into religion<sup>16</sup>.

J. A. Karłowicz understood the basic reason for social progress. He wrote: "it is the eternal strive for liberation, emancipation from forms and terms, conveyed by the earliest human era". He thought we owe our structure of spirituality to history and terms rooted in it. He also wrote: "we fight them but we cannot anticipate the end of this fight. For a long, long time, there will be a wild, merciless, selfish, predatory forefather in us"<sup>17</sup>.

Radliński<sup>18</sup> was also a supporter of evolutionism. Religion was for him a childish phase of human development, the most basic, weakest, but also the most perfect product of human mind. His greatest merits come from the area of history of religion, as he predicated his research of philological-historic analysis of sources. He believed in positivist lack of assumptions of scientific research, which was especially visible in three of his works concerning "Judaist-Christian religion": *History of one God* (1905), *History of one of God's sons* (1907), *History of three persons in one God* (1915). J. Grzybowski claims that Radliński shows in these works "a historical migration of religious threads and transformation of Euhemerus' legend into a myth, which means transition which, according to him, occurred from the history or Jesus to the Christ of faith"<sup>19</sup>.

For a long time of his activity, he dealt with religion's origins, its evolution beginning from animism until historical religions, emergence of the concept of god, but also philosophical foundations of religion and its criticism. In these works, according to Z. Ponia-towski – he was neither original nor insightful<sup>20</sup>.

<sup>15</sup> J. A. Karłowicz, *Mitologia i filozofia*, op. cit., p. 204.

<sup>16</sup> See M. Nowaczyk, *Jan Aleksander Karłowicz...*, op. cit., p. 29.

<sup>17</sup> J. Karłowicz, *O człowieku...*, op. cit., p. 143.

<sup>18</sup> Polish scientist of religion, born in 1843 in Dubno. In 1862, he graduated from I Kiev Gymnasium and begun his historical-philological studies in Kiev University. Works of Henry Thomas Buckle, Charles Lyell and Ernest Renan had the biggest influence on him. One of founders of journal "Wisła" in 1886, devoted to ethnography, beliefs, traditions, customs and folkloric superstitions. Co-worker of A. Dygasiński, J. Karłowicz and E. Majewski. In 1890, he took part in a congress of historians in Lvov, in 1905 – in the Congress of Free Thought in Paris. Co-writer of Big Illustrated Encyclopedia. Dealt with orient studies, science of religion, including history of religion. Zygmunt Ponia-towski called him "eclectic dilettante", but also the father of Polish science of religion. M. Janion saw in him a historian of religion, who might be called the Polish Renan (Leo Belmont was the first to use this phrase). He died on 13 August 1920. See I. Radliński, *Mój żywot*, Łuck 1938, p. 168; Z. Ponia-towski, *Wstęp do religioznawstwa*, Warszawa 1962, p. 67; M. Janion, *Kultura okresu pozytywizmu*, vol. 1, Warszawa 1949, p. 312.

<sup>19</sup> J. Grzybowski, *Radliński Ignacy Józef*, in: *Encyklopedia filozofii polskiej*, vol. 2 (M-Ż), Lublin 2011, p. 439. The same view was expressed by H. Floryńska. See idem, *Filozoficzna refleksja nad religią*, op. cit., p. 302.

<sup>20</sup> See Z. Ponia-towski, *Początki religioznawstwa w Polsce (1873-1918)*, „Euhemer”, 1977, no. 1, p. 53. J. Zurawica was of a different opinion, claiming that I. Radliński was a prominent populariser of a scientific reflexion about religion. See idem, *Twórczość naukowa I. Radlińskiego (1843-1920)*, Wrocław 1975, p. 10. L. Krzywicki expressed an interesting opinion, calling him a „private scientist”, characterized by „passion of scientific research”, and that only socio-economic situation of the country made it impossible for him to create “an

His work *The first page of history of religion* is a substantial attempt of interpretation of religion in the context of evolution. H. Hoffmann calls it a pioneer work in Polish theoretical science of religion<sup>21</sup>. It is undoubtedly one of his most important utterances concerning theory of religion. In an evolutionistic spirit, he justifies the need to research the phenomenon of religion. One may find in it theoretical foundations of I. Radliński's research. He wrote: "The fall of metaphysics (...), the abandonment of research in human soul of specific religious emotions by psychologists directed religion studies into new tracks. Religion, excluded from the domain of philosophy, caught attention as a historical phenomenon of all researchers of social life, as a powerful civilization factor, it became the object of ardent searches of those who meticulously study the past in order to grasp the modern state of humanity"<sup>22</sup>. This and many other Radliński's interpretations is characterized by a critical attitude to metaphysics seen as a methodological fideism. They may also indicate his postulate to emancipate religion science from any apology.

By pointing out that beginnings of religion date from the earliest social life, Radliński postulated a comeback to historical roots in order to understand its modern shape. J. Grzybowski rightly said that he studies "the emergence of religion on a historical background, linking it to the social system of given groups, similarly to Renan"<sup>23</sup>. He treated religion as a sociological phenomenon. Such a stand may be classified as orthodox and positivist, based on the theory of evolution. It is also important to notice that Radliński analyzed religion not only from a historical point of view, but also philological. In such a way, it became one of the most basic forms of culture shaping customs and social morality. Thanks to culture, the process of development of religion occurs, from animism to monotheism. One of the key elements shaping this development is the thought.

In this claim, an epistemological assumption occurs –the idea plays an essential role in shaping and discovering culture. He wrote: "The human thought, being his only

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immense scientific edifice". See L. Krzywicki, *Wolnomysłciele*, in: *Wspomnienia*, vol. 3, Warszawa 1958, p. 469-470. Critical as always, A. Nowicki thought that Radliński was a dilettante, and that his output did not bring any original novelty into science, although the concept of science of religion played "an important role in liberating Polish intelligentsia from religion". A. Nowicki, *Wykłady o krytyce religii w Polsce*, Warszawa 1965, p. 116. This last judgement is too critical. I. Radliński probably did not know Hebrew, he frequently used secondary sources, hence his analysis could not be deep, he was under the influence of other scientists, among others: E. Renan or A. Loisa, but he was also a hardworking thinker, bravely presenting his opinions which might constitute the foundation of Polish research of religion. Moreover, we find in his works numerous descriptions of various currents present in contemporary science of religion. One must agree with H. Hofman's opinion, that he was a prominent populariser of a scientific approach to religion. See H. Hoffmann, *Radliński Ignacy*, in: *Religia. Encyklopedia PWN*, T. Gadacz, B. Milerski (ed.), vol. 8, Warszawa 2003, p. 342. L. J. Pełka expressed yet another interesting opinion that „although many inconveniences, Radliński manager, is a relatively short time, to join the intellectual elite of contemporary Warsaw, as a well-known researcher of antique and as a historian of religion". L. J. Pełka, *Polskie religioznawstwo wolnomysłciele (Ignacy Radliński i Andrzej Niemojewski)*, „Przegląd Religioznawczy", 2008, no. 3, p. 36.

<sup>21</sup> See H. Hoffmann, *Dzieje polskich badań religioznawczych 1873-1939*, Kraków 2004, p. 73.

<sup>22</sup> I. Radliński, *Pierwsza karta historii religii*, in: *Ognisko...*, op. cit., p. 163. L. J. Pełka expressed a similar view, although quite inexactly, by quoting Radliński's thought. See L. J. Pełka, *Polskie religioznawstwo...*, op. cit., p. 35.

<sup>23</sup> J. Grzybowski, *Radliński Ignacy Józef*, in: *Encyklopedia...*, op. cit., p. 440.

link to the external world, is a unique means of discovering nature and communicate with similar creatures, the thought expressed in language is the only trace after his death, decay and disintegration. It is preserved longer than a trace of his hand, tool or a work of art; consequences of his actions echo for a longer time, so important for the offspring. The trace of thought creates such a privileged position of man on earth in comparison to other creatures. In the human thought lies human conscience, and therefore, conscience about the world. The existence of the whole world in its current form is recreated in the mind, and also its future image. The human being reaches the source-less Time of existence of all that exists. He penetrates endless distances, touching everything that exists"<sup>24</sup>.

The thought became the only trace of human existence, his creation existing in the minds of endless human generations, in the form of abstractions and scientific systems. The thought is presented in speech and in writing, preserved as systems of signs in a given culture. In such a way, according to Radliński, the thought becomes an object existing outside the mind, in the world of culture's creations. This creation remains after the human being, linked to the human mind, even when his body ceased to exist. This thought exists in its primal form awaiting a "lector" in order to resonate as a term, an idea of which "edifices of human knowledge emerge".

The thought as a subject, a work of art undergoes interpretations ("considerations and cognition"), hence it possesses a history. I. Radliński wrote: "Human thought, by becoming an object like a book or a work of art, must undergo the same existence as all objects in the world. As an object, it is subjected to time, slow but unbreakable, undefeated enemy of all creations in time. Time destroys all life; moreover – anger and ignorance, cruelty and human blindness. Written works have perished without any trace of their existence. They perished, leaving a trace only in the title cited in future works or fragments in other author's works. It happens that these authors only mentioned the content of a given work or repeated some heard statements attributed to the author. Then, instead of direct traces of the perished works, we only receive indirect traces as various phrases, frequently disconnected or even contradictory, but always loose.

Hence, thoughts reach us as echoes of thoughts, reflected in a foreign mind, as shadows of thoughts on an unknown background of terms and images; "its shreds are tangled into other cloths, strange threads, strange colors (...). And it is on such shreds, shadows, echoes, threads that a human thought was frequently ragged and broken, of people who, as commemorative columns reflect eras of the past, as signposts showing the path and turns in the long way from the past, foretold from the traces of thought, to the future, the power of guessed thought, leading the human kind from animalism to humanism"<sup>25</sup>.

This quite long citation may be interpreted as a victory, maybe unconscious, on a positivist paradigm of knowledge and use of hermeneutics on the Polish ground. The

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<sup>24</sup> I. Radliński, *Mój żywot*, op. cit., s. 141.

<sup>25</sup> Ibidem, s. 142-143.

author uses this kind of interpretation in the science of theoretical religion as the first thinker in Poland. It is a shame that this subject area has not been explored more widely in his world.

Radliński's considerations, although making part of a positivist paradigm of science, exceeded the scientist model of religion science. Apart from factographic contents, there were also views underlying the specificity of humanistic cognition. They bore clear theoretical, ideological and political messages. He meant for thought and science to be free. No doctrine, dogma, term should be imposed on individuals by public power. Humans should be independent from socio-economical ties, have means and abilities to develop their talents and use fruits of their work. The social system should be democratic, "based on cooperation of all in a free government".

In conclusion, it may be stated that spirituality in this view was a thought, a psychological act, internal in its nature and free. According to I. Radliński, the thought is also a link between a human and external world, including other men. These other humans express their thoughts in the form of language and therefore influence other individuals' thoughts. In this context, the thought ceases to be free, as it undergoes influences of other thoughts. It becomes the slave of theories, ideological doctrines, individual views encompassing and explaining all phenomena occurring in the world. This is how a worldview is shaped. It has its sources in the distant past in animism, which was a conviction about an active role of ghosts in the formation of our reality.

J. A. Karłowicz expressed a similar opinion. In his view, myths concerning the concept of soul were one of key elements in development of human spirituality. Their content was connected to the level of cognition and understanding of natural and social reality. He thought that we owe the structure of our spirituality to our history, which made and impregnated a defined paradigm of culture and rooted in it precise terms. Hence his belief that a wild "forefather" will remain in us for a long time.

It should also be stated that opinions of both thinkers, despite their overall positivistic character, bore traces of influences from other theoretical currents, including the one which would question the scientist pattern of making science – neoromanticism. It led to the fact that in some contents of both thinkers' utterances, elements of hermeneutic thinking may be found, so important for newly created ideas of humanism.

Hence the statement that spirituality in both authors' concepts was also a creation of the mind of a conscious and social character, emerging from its relation to an individual's empirical inhibitions, as a creation of the mind and soul, as well as our cognition disclosing in speech.