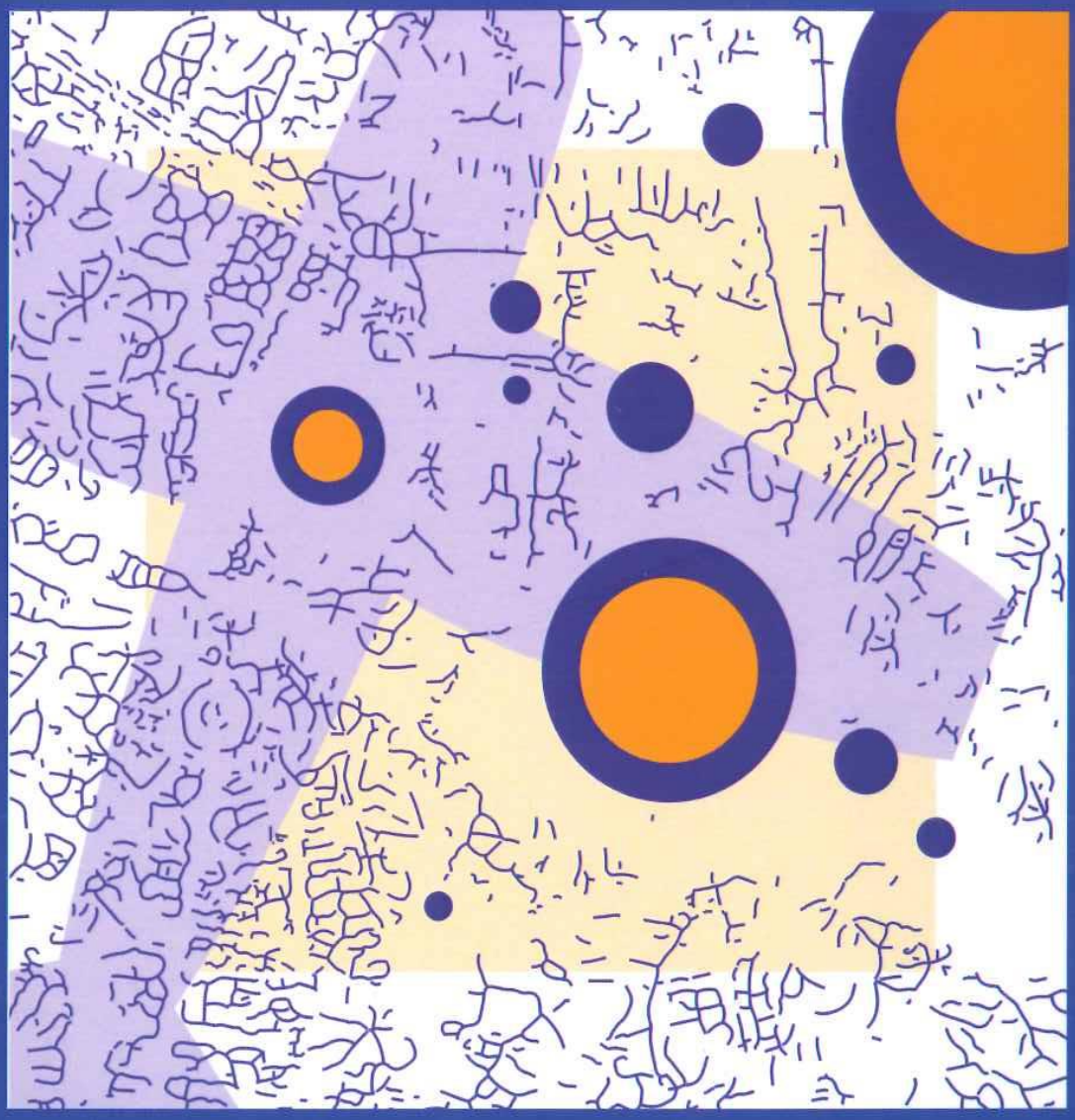
Bojan Žalec, Stjepan Štivić (Eds.)

Intellectual History and Culture Wars in Central and Eastern Europe in the Light of Modern Theories of Religion



LIT

Bojan Žalec, Stjepan Štivić (Eds.)

Intellectual History and Culture Wars in Central and Eastern Europe in the Light of Modern Theories of Religion

Theology East – West

European Perspectives

Theologie Ost – West

Europäische Perspektiven

Founded by
Prof. Dr. Janez Juhant and Prof. Dr. Albert Franz (†)

edited by

Prof. Dr. Janez Juhant
(University of Ljubljana)

and

Prof. Dr. Margit Eckholt
(University of Osnabrück)

International editorial and advisory board:

Markus Krienke (Faculty of Theology of Lugano, Switzerland)
Nenad Malović (University of Zagreb, Croatia)
Rafal Smoczynski (Polish Academy of Sciences, Warsaw, Poland)
Vojko Strahovnik (University of Ljubljana, Slovenia)
Michal Valčo (Comenius University in Bratislava, Slovakia)
Bojan Žalec (University of Ljubljana, Slovenia)

Volume 34

LIT

Intellectual History and Culture Wars in Central and Eastern Europe in the Light of Modern Theories of Religion

Edited by

Bojan Žalec and Stjepan Štivić

LIT

Cover image: Anka Iskra

This book is printed on acid-free paper.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the Internet at https://dnb.dnb.de.

ISBN 978-3-643-91667-9 (pb)
ISBN 978-3-643-96667-4 (PDF)

A catalogue record for this book is available from the British Library.

© LIT VERLAG Dr. W. Hopf Berlin 2024

Contact:
Fresnostr. 2 D-48159 Münster
Tel. +49 (0) 2 51-62 03 20 Fax +49 (0) 2 51-23 19 72
e-Mail: lit@lit-verlag.de https://www.lit-verlag.de
Distribution:
In the UK: Global Book Marketing, e-mail: mo@centralbooks.com

CONTENTS

INTRODUCTION 9

Wolfgang Palaver, Innsbruck
HOLY, NOT THE SACRED: ON WAR AND RELIGION 11

Bojan Žalec, Ljubljana
ALEŠ UŠENIČNIK (1868-1952): A PORTRAIT OF THE "CONTRADICTIONS" OF HIS PERSONALITY AND ERA 23

Branko Klun, Ljubljana
ALEŠ UŠENIČNIK'S NEO-SCHOLASTIC METAPHYSICS AND HIS UNDERSTANDING OF CHRISTIANITY IN THE LIGHT OF (POST)MODERN PHILOSOPHICAL AND THEOLOGICAL CRITIQUE 41

Luka Janeš and Ante Belić, Zagreb
CHALLENGES AND CONTROVERSIES OF "-ISMS" PRESENT AT THE BEGINNING OF THE 20TH CENTURY EVALUATED THROUGH THE LENS OF CROATIAN JESUITS 55

Stjepan Štivić, Ljubljana
FRANC ŠANC SJ: HIS LIFE AND PHILOSOPHY 65

Michal Valčo, Bratislava
SAMUEL ŠTEFAN OSUSKÝ'S PROPHETIC INSIGHTS AGAINST FASCISM, HITLERISM, BOLSHEVISM AND WAR 75

Katarína Valčová, Bratislava
DIETRICH BONHOEFFER'S *COMMUNIO SANCTORUM* AS THE RELEVANT PROPHETIC VOICE OF THE CHURCH IN A CHANGING WORLD 85

Gábor Kovács, Budapest
FAILURE OF INDIVIDUALISM – THE INTERPRETATION OF SZABÓ'S VIEW ON MODERNITY AND THE ROLE OF THE CATHOLIC CHURCH IN HISTORY 97

Béla Mester, Budapest
HIDDEN CATHOLIC AND PROTESTANT PATTERNS IN THE HISTORIOGRAPHY OF THE HUNGARIAN PHILOSOPHY 105

Petar Bilobrk, Zagreb
ANTON MAHNIČ: A TIRELESS FIGHTER AGAINST MODERNISM 117

Nadja Furlan Štante, Koper
CRITICAL CONTEXTUALIZATION OF ANTON MAHNIČ'S VIEW OF WOMEN IN THE SLOVENIAN CULTURE WAR 129

Polona Tratnik, Ljubljana
THE TWENTIETH-CENTURY TROUBLES WITH SLOVENIANNESS AND THE DEGRADATION OF POLITICALLY SUSPECT ARTISTS 143

Irena Avsenik Nabergoj, Ljubljana
THE ART AND WORLDVIEW OF THE SLOVENIAN WRITER IVAN CANKAR (1876–1918) IN THE LITERARY CRITICISM OF IZIDOR CANKAR AND FRANCE KOBLAR 157

Tomasz Pudłocki, Kraków
ECCLESIA, NATION OR KAISER? THE CATHOLIC CHURCH IN AUSTRIAN GALICIA BEFORE 1914 169

Rafał Smoczyński, Warsaw
MAPPING SOCIAL STATUSES IN POLAND WITHIN A DURKHEIMIAN PERSPECTIVE 181

Simon Malmenvall, Ljubljana
"RUSSIAN THREAT": CRITICAL APPROACH TO EASTERN ORTHODOXY AND BOLSHEVISM IN THE WORKS OF FRANC GRIVEC 191

ABSTRACTS 201

AUTHORS 211

REVIEWS 213

HIDDEN CATHOLIC AND PROTESTANT PATTERNS IN THE HISTORIOGRAPHY OF THE HUNGARIAN PHILOSOPHY

Béla Mester, Budapest

1 Introduction

In the self-identification and self-understanding of the Hungarian nation in the cultural memory, *narratives* of the history of the Hungarian cultural and intellectual life had always a fundamental role. Within this genre, the most influential scholar narratives were formulated mainly in three fields; the political history of the Hungarian Kingdom, the history of the Hungarian literature, and the history of Hungarian philosophy. Surprisingly, the earliest endeavours emerged in the field of the history of philosophy, in the time of the Hungarian Reform Era (1825–1848), by the initiative of the Hungarian Scholarly Society (today: Hungarian Academy of Sciences). It was continued in the time of Neo-Absolutism (1849–1867) by the classic work written by János Erdélyi (1865–1867), which was dominant in its approach in the period of Dualism (1867–1918), and almost until nowadays. These narratives met three structural challenges; at first, they must mark an *initial point* of the history of Hungarian philosophy; later, they must narrate a continuous, meaningful *nation-level history* of philosophy what is the field of the *universality of thinking,* and the solution of linking the European and Hungarian narratives of the history of philosophy. The third challenge was to fulfil the task of making a *unified national narrative* from different stories based on different cultural memories of the institutions (mainly higher schools) with *different religious backgrounds*. However, the main endeavour was to create a national narrative above the denominational ones; in the materialized 19th century historiographies of the Hungarian philosophy, it is palpable the dominance of the authors with Protestant, mainly Calvinist cultural background. My contribution aims to offer an explication of the ability of the tradition of the Hungarian Calvinist scholarship to create the needed narratives of the history of Hungarian philosophy.

In the following, at first, it will be outlined the emergence of the modern Hungarian national culture exemplified by several phenomena of the history of the Hungarian orthography. Later, I will offer an overview of the role of the great narratives in 19th-century Hungarian intellectual life, linked by a previous paper of mine published in the series *Theology East–West* (Mester 2019). In the following section, it will be shown the narratives of three emblematic histories of

the Hungarian philosophy, formulated in the 19th century. After that, it will be mentioned the role of the Protestant cultural background in the establishment of the first professional periodical of philosophy in Hungary. In the ending section of my writing, it will be mentioned several cases of a new self-separating policy of the Hungarian Catholic intelligentsia, in the last decades of the century.

2 A Prelude to the Catholic-Protestant Cultural Parallelisms: History of the Hungarian Orthography

The main prerequisite of the establishment of a modern Hungarian culture, at the beginning of the 19th century was to make a unified, national amalgam of the different cultural elements of the Hungarian Protestantism and Catholicism. This new culture must be religiously neutral, but it must be built from the different elements of the Catholic and Protestant cultural backgrounds. This process can be best exemplified by the development of the Hungarian orthography. Until the 19th century, Protestant and Catholic orthographies were clearly distinguished in Hungarian scholarship; however, the native Hungarian intellectuals could easily read the texts written by the orthography of another tradition. It can be easily exemplified by the different usage of the peculiar Hungarian double consonants. In the most emblematic case, the first half of a Catholic double consonant and the second half of a Protestant double consonant make together a new, religiously neutral double consonant for the same phoneme, in the modern Hungarian orthography. For example, the phonetic equivalent of the Slovenian č (pronounced as in the English **ch**air) was in the Catholic orthography **ch** (e.g. in the old family name **Ch**ázár), and in the Protestant orthography **ts** (e.g. in the name of the Cartesian thinker János Apáczai **Ts**ere). This phoneme in modern Hungarian orthography is marked by **cs** (e.g. in the word **cs**end 'silence'), but it was standardised as late as the beginning of the 19th century.

In other cases, this harmonisation of the two orthographies was not possible, a choice between two opposite conceptions was needed. The last one in this genre was the so-called *upsilon–iota* war between the phonetic writing used mainly by Catholic scholars and the etymologic writing used mainly by the Protestants. However, in this debate were used linguistic arguments, and several scholars both from the Catholics and Protestants were in this question against their orthographical traditions, the religious background was clear for everyone. One of the witnesses wrote about it in his memoirs by the following words, in 1849–1851:

> "All of our writers in this period were *ex-professio* philologists. In the period of my lieutenancy,[1] when they had a meeting, they always had philological disputations, sometimes so violently like the politicians later. A testimony of it is the controversy of the usage of 'y' and 'j'; in the lifetime of Révai,[2] it was almost depraved to religious fanaticism. Papistical people wrote upsilon where the Protestants wrote iota, excluding Révai himself, and it was a sensitive harm for the Catholics to see a so great papistical authority against them. Consequently, a rich writer from the city of Győr, who was a zealot of the 'upsilonism', wanted to corrupt Révai with cash in the presence of Kazinczy[3] and István Horvát,[4] as it is narrated in a humorous form in a manuscript of Ferenc Kazinczy, preserved by Pál Szemere."[5] (Szontagh 2017, 118.)[6]

At the time of this story, Szontagh was a young man, at the beginning of his career; he wrote this case as a retrospection to the *prehistory* of the Hungarian literature, before the narration of the building of the modern Hungarian national culture. Let us turn to the next period.

3 History of Philosophy in Hungary at the Beginning of the 19th Century

This process was finished just by the publication of the first edition of the orthographical manual of the Hungarian Scholarly Society, today: Hungarian Academy of Sciences (HAS 1832). This new-type institution was a catalyst for the establishment of the modern Hungarian culture within the framework of cultural nation building, in other fields, as well. The Academy has two fundamental roles in its early period. The first task of every department was to edit the scholarly dictionary of its research field. In most cases, it was not a *creation ex nihilo,* but a collection and standardisation of the existing terms. After the mathematicians,

1 The author of the memoirs quoted above, Gusztáv Szontagh (1793–1858), a significant public intellectual of his age, was a military officer in the first period of his career (1813–1837).

2 Miklós Révai (1750–1807), Piarist monk, linguist, professor of the Hungarian philology at the University of Budapest, founder of the Hungarian historical linguistics.

3 Ferenc Kazinczy (1759–1831), a classic of the Hungarian literature, leader of the linguistic reform.

4 István Horvát (1784–1846), historian, professor of the University of Budapest, founder of the Hungarian diplomatics.

5 Pál Szemere (1785–1861), romantic poet.

6 In the following, I will refer the Hungarian sources in the main text in English translation, for the original titles see the list of references.

the Department of Philosophy was the second in the publication of the scholarly dictionary (HAS 1834), written based on an analysis of a relevant text-corpus of Hungarian philosophy.

In the field of humanities, the second task was to write the historical manuals of the different fields, particularly the history of the Hungarian language, the history of Hungarian literature and the history of Hungarian philosophy. It seems to be that this close link between the cultural identity and the historical narrative is a Hungarian speciality, at least in the field of philosophy. For example, in the neighbouring cultures, Augustin Smetana (1850), or, Ľudovít Štúr (1931, written in 1851) wanted to establish the Czech and Slovakian philosophies by future-oriented prophecies, and not by historical narratives, in the same period. The basis of this historical orientation is the Academy as the institutional foundation of the cultural nation-building process; serious historiography of philosophy requires a serious institutional background. It is not surprising that all the serious works about the history of Hungarian philosophy were written by the initiative of the Academy. In a recent writing on a similar topic, based on my previous lecture in Celje a few years ago, entitled *Catholic and Protestant Narratives of the Historiography of the Hungarian Philosophy,* I described this historical character of the self-understanding of the Hungarian philosophy and the role of the Academy in it (Mester 2019). In my previous paper, the change from the religious traditions to the narrative of the national culture was exemplified by a fictional figure, an erroneous date in the history of philosophy. He was at first a part of the cultural memory of the Hungarian Province of the Dominican Order in the time of the Catholic revival, later he became a part of the national narrative. (Later, in the 20th century, it turned out that *Boëthius de Dacia* was not born in *Transylvania,* but in *Denmark;* in the mediaeval Latin, Dacia was the name of Denmark, and not Transylvania.)

In the following, I will outline the conceptions of three historiographers of Hungarian philosophy in the 19th century, but before that, I must make several notes about the status of the history of philosophy in European scholarship at this time. The history of philosophy as a discipline of philosophy and as a part of the curricula of higher education was a relatively new phenomenon, yet, in the period of our story. The first serious scholarly manuals of the history of philosophy were published in the middle of the 18th century, amongst them the most relevant was Jacob Brucker's masterpiece (Brucker 1742–1744). In Hungarian education, in the last decades of the 18th century, the history of philosophy was an obligatory part of the curriculum. All the remained textbooks in this field were based on Brucker's work, both in the Catholic and Protestant schools (e.g. Handerla 1782/2021; Rozgony 1821). The difference was how could they narrate the story of the philosophies *after Brucker's lifetime,* that is the thought of the

French and Scottish Enlightenment, and Kantianism. It seems that the Protestant authors were in a better position because of their experiences in *peregrinatio academica*. It does not mean that they all were disciples of these new schools, but they were better informed and formulated better critiques. For example, the book of Josephus Rozgony (1821) contains a chapter of the Scottish common sense tradition and a detailed critique of Kantianism, but just a short remark about the French Enlightenment.[7]

4 The First Professional Historiography of the Hungarian Philosophy: Pál Almási Balogh

My first hero is Pál Almási Balogh (1835). He was mentioned in my recent writing on this topic, as well (Mester 2019), as an example of the creative usage of the old term of *philosophia barbarorum* for the ends of the national narrative. Almási Balogh identified the ancient Greek data about the Scythian sages with the ancestors of the Hungarians, solving the problem of the beginning of the national narrative of philosophy. He has another task, as well; it is to narrate the Hungarian philosophy *in comparison with the European thinking*. For this reason, it needed to describe the history of European philosophy as a *series of national philosophies,* with a retrospective regard, detecting nations in antiquity and in the mediaeval times, as well. The long title of his work is the question of the competition of the Academy on this topic. It mirrors the ruling backwardness narrative: *Answer to the Following Question: What is Mirrored in Different Periods of the History of our Scholar Culture, Concerning the Conditions of Philosophy; Why and For What Reasons are We More Backward in Terms of Philosophy Compared to Several Other Countries?* Almási, as a personal disciple of Rozgony, the leader of the anti-Kantians in the greatest Hungarian philosophical debate of this epoch, had first-hand information about the early Hungarian Kant reception and the controversy about Kant (1792–1822); therefore, the description of the recent past is detailed and well done.

From the point of view of the religious identity, it is interesting how he discussed the authors with a Catholic background. He had methodological problems at this point, because he, as a Calvinist, was unfamiliar with the Catholic school

7 E.g. for Voltaire, just a sentence: "Maria-Franciscus Aruet Voltair [sic!] (Voltér) anno 1694. natus, anno 1778. mortuus, Poëta Satyricus, Epicus, Dramaticus, Historicus, incertum an Philosophus." (Rozgony 1821, 134–135.)

philosophy of his epoch. He could not identify the contemporary and recent past Hungarian Catholic authors with any philosophical school of his main narrative, but his task was to edit a detailed narrative with all the existing Hungarian philosophical writers. The solution was to create a new category, the so-called *eclectic philosophers*. All his *eclectic philosophers* were Catholic clerical professors, whose task was to teach official textbooks based on the Scholastic tradition, in Latin. At the same time, they were informed about the philosophy of their age, as well, and published on actual issues in the Hungarian periodicals. The meaning of their *eclecticism* is that there is a tension between their school teaching and their publications.

5 Almási's Concurrent: János Hetényi

The second historiographer of the Hungarian philosophy, discussed here, is another intellectual with a Calvinist background, János Hetényi, who was an active pastor of his native village in his all life. Hetényi was a notorious participant in the competitions of the Hungarian Academy of Sciences in the fields of history and philosophy. His writings in these fields completed each other; his history of the Hungarian towns and his history of philosophy were called today's *intellectual history, or, history of ideas* (Hetényi 1837; 1841). Hetényi chose a very different solution for the problem at the beginning of the narrative; his starting point is the Hungarian language itself (Hetényi 1837).[8] This solvation is connected with his conception formulated about the essence of philosophy, based on the Continental interpretation of the Scottish *common sense* tradition. For this school, the basis of every philosophy is the common human ability of thinking, which is embedded in the human social praxis and cannot be separated from it. In the interpretation of Hetényi, this philosophical faculty of humans is incarnated in the languages; consequently, the story of human thinking, or, a part of it, for example, the history of the philosophy of a nation, must begin with the analysis of the language.

Another face of Hetényi's philosophical historiography is incarnated in his monograph on the role of the cities in the development of the Hungarian civilization.[9] In this work he introduces the term 'civic philosophy', which is the equivalent of the 'popularphilosophie' as it was used by the German Pre-Kantian philosopher, Ernesti; that is the cultivated and educated thinking of the 'populus',

8 *A Schema of the Historiography of Hungarian Philosophy* (1837).
9 *The Influence of the Inland Towns to the Development and Refinement of Our Nation* (1841).

the nation in political meaning, the whole of the citizens, or, the electorate. This clear political aspect appeared in his history of philosophy, as well; his narrative was focused on the history of the political usage of *common sense* in Hungarian intellectual history. By this perspective, philosophers, works and schools *are not values in themselves,* they are always embedded in the social praxis, their final verification depends on their efficiency, or, how can they help the political community in the right choice between the important historical and political alternatives. Hetényi's work won the second grade in the competition of the Academy, after the monograph of Almási Balogh, with a highly close score. Probably, its clear connection with the aspects of the political community - called by him 'the philosophy of citizenship'- was the reason why it was published just a few years later, in an abbreviated, censored form.

6 A Synthesis in Fragment: János Erdélyi

János Erdélyi's masterpiece, entitled *The Philosophy in Hungary* (Erdélyi 1865–1867/1981) was written in the 1860s, at the personal request of the chief secretary of the Hungarian Academy of Sciences. It was just after the first editions of the history of Hungarian literature, written by the same secretary, Ferenc Toldy, who became later the first professor of Hungarian literature at the University of Budapest. Erdélyi was in a special situation, concerning the possibility of a narrative of philosophy, because he published just a few years before his history of philosophy a highly Hegelian discussion paper about the conditions of the present Hungarian philosophy, entitled *The Present of the Inland Philosophy* (Erdélyi 1857/1981). In this debate, his main opponents were the representatives of the Hungarian *common sense* tradition, amongst them, posthumously, the abovementioned János Hetényi. Erdélyi, in his argumentation, makes a strict distinction between professional philosophy and *common sense* thinking, based clearly on Hegel, and separates the literature-centred, emotional national cultures and the universal world of philosophical thinking. From this starting point, it is difficult to develop any national narrative of philosophy, but it is not impossible. He uses the proposed hidden philosophical elements of the Hungarian language as a starting point, similarly to Hetényi, but in a different form. For him, the philosophical content of the language is not a warranty of the *common sense* of a communicative community, but a treasury of secret Hegelian ideas for recovering and developing. The history of Hungarian philosophy, by Erdélyi, was equivalent to the development of the Hungarian philosophical vocabulary, and at the same time, a long Odyssey of the common human Spirit in Hungary from the darkness of the alienated, Latin Scholastic philosophy until the philosophy in Hungarian language and with Hegelian content. It is an ending point of the history of phi-

losophy both generally and in Hungary. Several details of this great narrative are not clear to us, because Erdélyi's work remained a fragment. The story is finished before the philosophy of his lifetime, but the conception was formulated in the foreword. (Erdélyi died unexpectedly in 1868, probably by stroke.) The role and importance of historiography in Hungarian philosophy were formulated in the clearest form in this historical work of Erdélyi. The self-understanding of philosophy is incarnated in the narration of the history of philosophy, based on the institutional background of the Hungarian Academy of Sciences, by his interpretation. Erdélyi regarded *his* historiographical work as the top of Hungarian philosophy and as a top of the philosophical self-understanding of the Hungarian nation, both as a cultural and as a political entity.

7 Possible Reasons for the Overrepresentation of the Calvinist Authors in the History of Hungarian Philosophy

There were shown above three typical narratives of the history of philosophy as a mirror of the Hungarian nation, as well, as they were formulated in the historicist cultural environment of the 19th century. They are, especially the last one, fundamental elements of the canon-creating mechanism of the self-understanding of the Hungarian culture, until nowadays. However, this cultural canon is an element of a modern, religiously neutral national culture; it is interesting that Calvinist authors, two of the three from the same Calvinist College, Sárospatak, developed all of these narratives. At the same time, within the framework of the more extended Catholic institutional network, there were not any significant endeavours to offer a narrative of the Hungarian philosophy. In the following, it will be inquired, why the Calvinists were so overrepresented in the historiography of the Hungarian philosophy, and why the Catholics are almost missing in this field, however, the cultural and institutional background was offered for similar cultural and scientific activities.

The first reason is the narrative of the mediaeval Hungarian chronicles, before the Reformation. They are not simple annals, but well-formed, teleological narratives, combinations of the Pagan historical traditions of the great aristocratic clans and Scriptural patterns. The most important common point is the emblematic Hebrew–Hungarian historical parallelism. Nomadic nations are wandering on the prairie for generations, searching the Promised Land, Canaan for the Hebrews and the Carpathian Basin for the Hungarians. This ancient parallelism later was used mainly by the Protestants, after the Reformation; the collapse of the Hungarian Kingdom, Turkish occupation and Hapsburg rule were easily identified with the double kingdom of Israel and Judea, and with the Assyrian and Babylonian captivity.

Later, before the beginning of the historiography of Hungarian philosophy, a separate genre of church history was developed, especially within the Calvinist institutional network, using the same patterns: freedom and the Babylonian captivity of the (Hungarian Calvinist) Church, etc. One of the earliest and best-known works of this genre is the book of Pál Debreceni Ember (1728). In this narrative, however, the Hungarian Reformed Church is a part of the European Protestant community; it appears as an independent, individual agent of history, who represents the whole of the nation. (However, the abovementioned work of Pál Debreceni Ember was written within the framework of an all-European collaboration for the historiography of European Protestantism.) This narrative was formulated sometimes clearly, sometimes just in a hidden form, but it was always a characteristic feature of the Calvinist historiography. These ecclesiastical narratives always contain chapters about the schools, literature and other cultural activities within the institutional network of the Calvinist Church; especially the school history was an obligatory element. Symbolically speaking, a Calvinist writer can just separate these chapters, generalise for the whole of the nation, and make a new, religiously neutral, national narrative. It appears in the clearest form in the abovementioned works of János Hetényi. These new narratives remained the core of the well-formed, theological patterns of the model, and they fitted for the requirements of the 19th-century historiography of philosophy, as it was shown above, in the case of János Erdélyi's Hegelian narrative.

Another reason for the Protestant dominancy in this field is the different structure of the *peregrinatio academica* amongst the Protestants and Catholics. Summarising this phenomenon, Protestant students from Hungary were strongly represented at the universities of the Protestant parts of Germany, where they can be familiar with different branches of 19th-century historicism. On the Catholic side, the structure of the church history was different; it remained a list of the honoured persons and works, a new series of the old genre of *historia litteraria*. Without useful patterns of the church history and the input of German historicism, Hungarian Catholic philosophers could not be involved in the making of narratives of Hungarian philosophy, and found other fields of research for themselves.

8 Instead of a Conclusion

Seemingly, the story ended with the establishment of the narrative of the national philosophical tradition, and the fact that the most important authors had a Calvinist background, is just a historical date. However, it is just one-half of the reality. From the last decades of the 19th century, it was palpable the endeavour to create a separate Catholic philosophy in Hungary, with special topics and institutions,

for example, a Catholic periodical of philosophy. It is the influence of the *Aeterni Patris* encyclical, primarily. These new Catholic institutions mirror the spirit of neo-scholasticism, they are the Saint Thomas Aquinas Society, marked its program in the name, as well, and the journal entitled *Periodical of Philosophy,* with a clear and detailed Neo-Thomist program formulated in the leading article of the first issue. (For the complete repertorium of this periodical from 1886 until 1906, see Balog–Laczkó 2010). This new Neo-Thomist wave of Hungarian philosophy was not so dominant as in several neighbouring cultures, e.g. the Piarist professors of philosophy at the University of Budapest preserved their previous (different) philosophical opinions and preferred to publish in secular periodicals of the Academy. The new Catholic philosophy remained the issue of the Catholic seminaries, but in this network, surprisingly, the Neo-Thomist protagonists were the protagonists of the Hungarian language of philosophical education, publication and the cultivation of the Hungarian philosophical terminology, at the same time. It seems that the new Catholic philosophy caused a hidden break within the clergy, as well. Concerning the ones who chose the new Catholic philosophy, we can detect a discomfort feeling of the Catholic intellectuals in the background, in the environment of the philosophical institutions of the modern Hungarian national culture. On the surface, they were critics of modernity in general, but in the special case of the Hungarian philosophical tradition, this modernity was – consciously or unconsciously – too 'Protestant-style' for them.

This article was written in the frame of the project entitled *The tradition of "sensus communis" in the Hungarian thought: Philosophy and the public realm; public philosophy, national philosophy, national characterology,* supported by the National Research Development and Innovation Office (NKFIH-number: K 135 638).

References

Almási Balogh, Pál. 1835. Felelete ezen kérdésre: Tudományos mivelődésünk története időszakonként mit terjeszt elénkbe a' philosophia állapotja iránt; és tekintvén a' philosophiát, miben 's mi okra nézve vagyunk hátrább némely nemzeteknél? In: *Philosophiai pályamunkák,* vol. 1. XI-XVI, 1-211. Buda: Magyar Kir.

Balogh, Éva, and Laczkó, Sándor, eds. 2010. *Bölcseleti folyóirat. Repertórium 1886–1906. Magyar Filozófiai Társaság Közleményei. Repertórium 1901–1914. Kolozsvár–Szeged: Pro Philosophia – SZTE EK Társadalomelméleti Gyűjtemény.*

Brucker, Johann Jakob. 1742–1744. *Historia critica philosophiae a mundi incunabulis ad nostrum usque aetatem deducta.* Vol. 1–5. Lipsiae: Breitkopf.

Debreceni Ember, Pál. 1728. *Historia ecclesiæ reformatæ in Hungaria et Transylvania.* Trajecti ad Rhenum: Apud Jacobum van Poolsum. (Without the name of the real author, with the name of Friedrich Adolf Lampe.)

Erdélyi, János. 1857/1981. A hazai bölcsészet jelene. In: *Filozófiai és esztétikai írások*, 25-102; 912-924. Erdélyi, J. Budapest: Akadémiai Kiadó.

Erdélyi, János. 1865–1867/1981. A bölcsészet Magyarországon. In: *Filozófiai és esztétikai írások,* 197-295; 952-959. Erdélyi, J. Budapest: Akadémiai Kiadó.

Handerla, Franciscus. 1782/2021. *Historia critica literaria philosophiæ in usum auditorium suorum.* Budae: Typis Regiae Vniversitatis. (Modern facsimile edition: Budapest: Pytheas Kiadó és Könyvmanufaktúra)

HAS [Hungarian Academy of Sciences] 1832. *Magyar helyesírás' és szóragasztás' főbb szabályai. A Magyar Tudós Társaság különös használatára.* Pesten: Petrózai Trattner J. M. és Károlyi Istv.

HAS [Hungarian Academy of Sciences] 1834. *Philosophiai műszótár.* Budán: A' Magyar Kir. Egyetem' betűivel.

Hetényi, János. 1837. Hetényi J. 1837. A' magyar philosophia történetírásának alaprajza. *Tudománytár* 1, no. 2:76–165.

Hetényi, János. 1841. *Honi városaink befolyásáról nemzetünk' kifejlődésére és csinosbulására.* Budán: Magyar Kir. Egyetem.

Mester, Béla. 2019. Catholic and Protestant Narratives of the Historiography of the Hungarian Philosophy. In: *Religion as a Factor of Intercultural Dialogue,* 127-134. Eds. Robert Petkovšek and Bojan Žalec. Zürich: Lit Verlag.

Rozgony, Josephus. 1821. *Aphorismi historiae philosophiae.* Sárospatakini: Impressi per Andream Nádaskay.

Smetana, Augustin. 1850. *Die Katastrophe oder Ausgang der Geschichte der Philosophie.* Hamburg: Hoffmann und Campe.

Szontagh, Gusztáv. 2017. *Emlékezések életemből.* Ed. Béla Mester. Budapest: MTA Bölcsészettudományi Kutatóközpont, Filozófiai Intézet – Gondolat Kiadó.

Štúr, Ľudovít. 1931. *Das Slawentum und die Welt der Zukunft / Slovanstvo a svět budoucnosti.* Ed. Josef Jirášek. Bratislava: Nákladem Učené společnosti Šafaříkovy.

Béla Mester

Hidden Catholic and Protestant Patterns in the Historiography of the Hungarian Philosophy

In the self-identification and self-understanding of the Hungarian nation in the cultural memory, *narratives* of the history of the Hungarian cultural and intellectual life had always a fundamental role. Within this genre, the most influential scholar narratives were formulated mainly in three fields; the political history of the Hungarian Kingdom, the history of the Hungarian literature, and the history of Hungarian philosophy. Surprisingly, the earliest endeavours emerged in the field of the history of philosophy, in the time of the Hungarian Reform Era (1825–1848), by the initiative of the Hungarian Scholarly Society (today: Hungarian Academy of Sciences). It was continued in the time of Neo-Absolutism (1849–1867) by the classic work written by János Erdélyi (1865–1867), which was dominant in its approach in the period of Dualism (1867–1918), and almost till nowadays. These narratives met three structural challenges; at first, they must mark an *initial point* of the history of Hungarian philosophy; later, they must narrate a continuous, meaningful *nation-level history* of philosophy what is the field of *universality of thinking,* and the solution of linking the European and Hungarian narratives of the history of philosophy. The third challenge was to fulfil the task of making a *unified national narrative* from different stories based on different cultural memories of the institutions (mainly higher schools) with *different religious backgrounds*. However, the main endeavour was to create a national narrative above the denominational ones; in the materialised 19th-century historiographies of the Hungarian philosophy, it is palpable the dominance of the authors with Protestant, mainly Calvinist cultural background. The planned contribution aims to offer an explication of the ability of the tradition of the Hungarian Calvinist scholarship to create the needed narratives of the history of Hungarian philosophy.

Keywords: *Calvinism, Catholicism, cultural memory, history of philosophy, Hungarian philosophy, narratives, self-understanding*

Béla Mester, PhD, Senior Research Fellow
Institute of Philosophy of the Research Centre for the Humanities, Budapest