

REVIEWS

Frane Jerman, *Slovenska modroslovna pamet*. Ljubljana: Prešernova družba, 1987. 320 pp. (cloth).

Alma Sodnik, *Izbrani filozofski spisi*. Edited by Frane Jerman. Ljubljana: Slovenska matica, 1975. 320 pp. (cloth).

Ivan Urbančič, *Poglavitne ideje slovenskih filozofov med Sholastiko in Neosholastiko*. Ljubljana: Slovenska matica in Inštitut za sociologijo in filozofijo pri Univerzi v Ljubljani, 1971. 327 pp. (cloth).

Professor Jerman's *Slovenska modroslovna pamet* [*Slovene Philosophical Past, SMP*] is the latest of the three major works on the philosophy among the Slovenes, the other two being those of Alma Sodnik and Ivan Urbančič, listed above. Jerman acknowledges his indebtedness to those two seminal works as well as to the bibliographical groundwork provided by France Verbinc, who compiled a philosophical bibliography for the years 1800–1945 (*Filozofski tokovi na Slovenskem: Slovenska filozofska bibliografija 1800 1945* [Ljubljana: ISF, 1970]); by Ančka Posavec, whose bibliography covers 1945–1970 (Posavec and Miša Sepe, eds., *Narodnoosvobodilni boj Slovencev: Bibliografija knjig 1945–1970* [Ljubljana: NUK, 1970]); and by Primož Simoniti, the compiler of a bibliography of manuscripts and prints in Slovene lands up to 1800 (*Bibliografija filozofskih tekstov, rokopisov in tiskov na Slovenskem do leta 1800* [Ljubljana: SM in ISF, 1971]). The remarks below will thus relate primarily to Jerman's book and only peripherally to the earlier works by Sodnik and Urbančič.

Jerman finds "Slovene" philosophers who wrote in Latin, German, or Slovene in several main currents of the history of European philosophy. Although he notes the philosophical and astronomical writings of a Herman of Carinthia (twelfth century) and Kajetan Gantar's research (1965), which suggests Herman as a person with possible link with "Slovene philosophy," he follows Alma Sodnik in counting Matija Hvale (whose work *Commentarii in Parvuli philosophiae naturalis* was published in Vienna in 1513) as the first major Slovene philosopher who was versed in Scholasticism, but who was taking a visible direction towards the humanistic and Renaissance ways of thinking (*SMP*, 25). In spite of these efforts to overcome Scholasticism, the scholastic legacy in its Thomist, Scotist, and Suarezian varieties among the Slovenes continues well into the eighteenth century.

The formative period of the Enlightenment is represented by Ludvik Schönleben, Janez Valvazor, and Anton Linhart. The establishment of the (First) *Academia Operosorum Labacensium* (1639–1725) and the opening of the first printing house (1678), the printing of Boethius' *De consolatione philosophiae* (1682), and the revival of the Second Academy of *Operosi* (1781) are all events that signal the rise of Humanism and free exercise of reason, although it must be admitted that pure, academic philosophy was not given much attention in either of the academies. Jakob Štelin, advocating a path of reason in ethics, Anton Ambschel, Ambrozij Redeskini, and Martin Kuralt were some prominent representatives of fully-blown Enlightenment thought in the Slovene lands. Rationalism is represented by Franc S. Karpe, France K. Gmeiner, and by Jožef Likavec (who was of Czech nationality but was also active in Graz and in Ljubljana). We should also note that the natural philosophy of the Croat Roger Bošković shows influence on several philosophers of the above two groups. Jerman agrees with Ivan Urbančič that it is Karpe who was "our greatest rationalist philosopher" and at the same time "the greatest Slovene *lay* (as opposed to Scholastic or Church-connected) *philosopher* in the period from the end of the eighteenth century until the beginning of the twentieth century" (*SMP*, 46).

A separate chapter "on mathematization of philosophy" is given to Jožef Mislej, whose enterprise is reminiscent of the attempts by Raimund Lull at the end of the thirteenth century in Spain, of Leibniz's vision of characteristica universalis, of Spinoza's attempt at an

axiomatic organization of ethics, or better, of philosophy as a whole, as well as of Wittgenstein's logical atomism of our own century. It seems that in his "mathematization of philosophy" Mislej allowed the concept of non-empirically intensive quantities to play a central role. In the same chapter Jerman discusses the second intellectual who tried to mathematicize philosophy, Georg Mally, but more along the lines of speculative visions of Plotinus and Nicholas of Cusa.

Reviewing the philosophical activities of lay philosophy in the nineteenth century, Jerman recognizes Anton Fister (1808-81), a participant in the March and the October revolutions in Vienna in 1848, a priest promoting the idea of a "religion of reason." He mentions Etbin Costa, a philosopher and a jurist, who wrote on social theory and on the nature of law. He counts as an important person in the story of Slovene philosophy Jožef Nejedli, a Czech by birth, who lived for fifty-four years in the Slovene lands and helped to formulate for Slovenes their attitude to philosophy. Two intellectuals preoccupied with logic also appear in the nineteenth century: Josip Križan (1841-1921), the first to write a middle-school textbook on traditional logic in Slovene; and Mihael Markič, who developed his own version of "mathematical logic" and grammar (*SMP*, 75).

A whole chapter is devoted to the very important lay philosopher, philologist and esthetician, Janko Pajk (1837-99), who wrote on practical philosophy and specifically on ethics. He got himself entangled in controversies with literary figures, in particular Josip Stritar, Fran Levstik, and Fran Levec, as well as with the Catholic critic of arts and esthetician Frančišek Lampe regarding matters of art in general and art in literature in particular.

Under the heading "Neothomism" Jerman notes the effect in Slovene lands of the encyclical *Aeterni Patris* by Pope Leo XIII in which the philosophy of Thomas Aquinas was praised as a wholesome philosophy viable for all times. Among the important Neothomists we find the following: Luka Jeran, Jožef Šuc, Anton B. Jeglič (who argued that there is no opposition between science and faith), and Anton Mahnič (1850-1920). The latter was especially prominent in polemics on esthetics and literary criticism. Jerman expresses regret that there was no "lay Pajk" competent to reply to Mahnič's dogmatism and narrowmindedness in his esthetics (*SMP*, 97). However, he gives

credit to Mahnič for having been "the first who systematically began to write on philosophical problems in the Slovene language" (*SMP*, 97). A more moderate Neothomist was Frančišek Lampe (1859–1900), who also attempted to present the whole Thomist philosophical system in the Slovene language. His *Introduction to Philosophy* (1887) was a groundbreaking work in which both the theoretical and the practical branches of philosophy were presented as an integral whole. It is interesting to note that in social theory Lampe held, unlike Rousseau, that society is a natural structure and not one resulting from an agreement among its members (*SMP*, 103).

The foremost Slovene Neoscholastic in our century is definitely Aleš Ušeničnik (1868–1952), whose search for certainty involved a methodic doubt. But Ušeničnik distanced himself from the Cartesian sort of doubt which he considered to be Pyrrhonic and positive, and insisted that his own doubt was negative, a means to the attainment of "self-certainty of consciousness on the basis of the act of thinking itself" (*SMP*, 11). However, as Jerman points out, while this epistemological preoccupation with the problem of skepticism and the foundation for certainty permeated his whole philosophy, "the real draw of Ušeničnik's version of the new Thomism lies not in the system itself but rather in the polemic attitude to all those philosophical currents and directions which were foreign, or even antagonistic, to Thomism" (*SMP*, 111). Ušeničnik was very critical of Humean skepticism, the Kantian critique of pure reason, Comte's and Spencer's positivism, of Bergson's intuitionism, and of Marxism or dialectical materialism. In fact, dialectical materialism turned out to be a much more threatening opponent than envisaged by Ušeničnik until the 1930s.

Much of professional philosophical activity between the two World Wars took place at the Alexander University in Ljubljana, established in 1919, although there were also independent intellectuals and scientists who wrote on philosophical topics (e.g., Ivan Žmavc, who was active in Prague; Boris Zarnik, Ferdinand Seidl, and Milan Vidmar). The chair of philosophy at the university was held by France Veber (1890–1975), a student of Alexius Meinong at the University of Graz. Veber's own philosophy takes its point of departure in the writings of Meinong as well as those of Meinong's teacher Franz Brentano. Fourteen books and numerous articles published between 1921 and 1939 are a vivid testimony to Veber's dedication to philosophy

during his years of teaching at the university in Ljubljana, where he started as a docent in 1920, became extraordinary professor in 1923, and ordinary professor in 1929, and where he remained until he retired for political reasons in 1945. Meinong had recognized three modes of being of things: "ideal" being, as for example, being of ideas—say, courage or love; "real" being, as for example, being of concrete, sensibly-detectable things; and the "being of non-existents" or self-contradictory objects, such as a square circle, wooden stone, and the like. Just as Meinong, Veber held that all mental acts are intentional, that is, pointing to something, to some "object" or other. He also accepted the following classification of "objects" based on the correlation with their psychic counterparts: (1) objects in the narrow sense as intentional correlates of imaginings; (2) objects as intentional correlates to thoughts; (3) dignities as intentional correlates to feelings; and (4) desideratives as intentional correlates to instinctive strivings (*SMP*, 127). It should be noted that not only the "cognitive" (*predstave, misli*) but also the "affective" acts (*čustva, stremljenja*) are claimed to be intentional or object-directed. These objects are not psychic constructions but "phenomenological givens."

Just as Anton Trstenjak and Urbančič before him, Jerman also observes that there is a sort of caesura in Veber's philosophical activity: the exclusively object-theoretical phase (from 1921–25) is followed by a "realistic" phase (after 1925). Jerman suggests that in the first phase the distinction of the relationships between experience (*doživljaj*) and the object is vital, while in the second phase the distinction of the relationship between experience and its subject is taken into account. Trstenjak—and, we might add, Ludvik Bartelj, who is himself writing in the spirit of Veber's philosophical insights—adds a third or theological phase with its concentration on "the relationship between the experience and the substantial reality of the external world" (*SMP*, 128).

In the next to the last chapter Jerman notes some independent intellectuals who found the ideas of Marx, Engels, Feuerbach, Plekhanov, Lenin, and others interesting enough to popularize them and to employ them in their philosophical, literary, artistic, political and social endeavors. Among these we find Etbin and Anton Kristan, Bratko Kreft, Milan Jaklič (who translated the *Communist Manifesto*, 1908). In another group of such independent intellectuals we find Jože Srebrnič, Bogo Teply, Ivo Brnčič, Dušan Kermauner, Ivo Grahor, and

others, known for their polemics with the lay philosophy of Veber and with the Thomistic philosophy popularized by Ušeničnik. However, the most visible Slovene philosophers in the Marxist tradition are Edvard Kardelj (1910–78), who developed the idea of socialist "self-management," and Boris Zihlerl (1910–76), who at least for some years was connected with the University of Ljubljana.

A very important figure in professional philosophy in the first two decades after World War II was without doubt Alma Sodnik (1896–1965). She had been teaching the history of philosophy even as a younger colleague of France Veber at the University of Ljubljana as a "private docent" between the two World Wars. She also conducted research on Slovene philosophers (e.g., Matija Hvale, F.S. Karpe, Jožef Mislej, A. Erber, and on the Croatian philosopher Roger Bošković, whose ideas influenced several Slovene thinkers). Frane Jerman edited, on the occasion of the tenth anniversary of her death, Alma Sodnik's *Izbrani filozofski spisi* (Slovenska Matica, 1975), in which her articles on Slovene philosophers appear on pp. 161–317.

Much of philosophical activity at the university in the four decades after World War II, however, was Marxist in character, even though there arose even in 1950s an interest in such "bourgeois" philosophy as existentialism (e.g., on the part of Taras Kermauner and Veljko Rus). In the 1960s the Philosophy Seminar stabilized with the entrance of new, professionally trained specialists: Boris Majer (analysis of bourgeoisie philosophy), Božidar Debenjak (Marxist philosophy), Frane Jerman (logic and history and philosophy of logic; esthetics; history of philosophy among the Slovenes), and later, Vojan Rus (dialectical ontology, philosophical anthropology), and Valentin Kalan (ancient philosophy). Still others (Lev Kreft, Aleš Erjavec, Janez Strehovec) wrote primarily on esthetics.

In the youngest generation of philosophers Jerman includes Andrej Ule of the Philosophical Faculty of the University of Ljubljana, who is specializing in contemporary analytic philosophy, especially Wittgenstein (Cf. his *Osnovna filozofska vprašanja sodobne logike*, 1982; *Od filozofije k znanosti in nazaj*, 1986; and his *Filozofija Ludwiga Wittgensteina*, 1990); Matjaz Potrč, also of the Philosophical Faculty, who is exploring contemporary ordinary-language philosophy and the philosophy of mind (cf. *Jezik, misel in predmet* [*Language, Thought and*

Object], 1988); and Slavoj Žižek, whose interests lie in the "Lacan's psychoanalytic point of view of structural philosophizing" (*SMP*, 152).

Jerman also recognizes the importance of contributions of the Institute for Sociology and Philosophy. It is here that we find the prominent researcher of the Slovene philosophical past, Ivan Urbančič. In his remarkable publication, *Poglavitne ideje slovenskih filozofov med Sholastiko in Neosholastiko* [*The Main Ideas of Slovene Philosophers between Scholasticism and Neoscholasticism*], Urbančič presents and discusses ideas of the following philosophers of Slovene origin or with Slovene connections, active in Slovene lands or abroad, and writing mostly in Latin or German: Ludvik Schönleben, Janez Vajkard Valvazor, Janez Popovič, Baltazar Hacquet, and Anton Linhart, as "the first harbingers of the anti-scholastic spirit of the Enlightenment." Next we find three figures who were themselves conducting philosophical activity according to Enlightenment principles: Jakob Štelin, who attempted to provide a naturalistic grounding of morality; Anton Ambschel, who was concerned with the philosophical foundations of physics; and Martin Kuralt, who offered a rationalistic explanation of religiosity. Next, Urbančič presents the three best representatives of the Enlightenment among the Slovenes: Franc S. Karpe, whose contributions are especially noticeable in psychology, logic, and metaphysics; Franc Gmeiner, concerned primarily with the significance of the history of philosophy; and Jožef Likavec, a thinker inclined toward a critico-transcendental philosophy. Two philosophers who tried to mathematize philosophy are also discussed in detail—Joseph Mislej and Georg Mally. There is a chapter on the continuing stream of lay philosophers (Karel Ulepič, Etbin Costa, Josip Nejedli, Josip Serbec, Franjo Podgornik, Josip Križan, Anton Bezenšek) and on the initiators of the new Scholasticism (Alois Schör, Heinrich Pabst, Luka Jeran, Anton Jeglič, Franc Kosec, Ivan Svetina, Ivan Jurič, Andrej Pavlica). The last chapter is devoted to Janko Pajk, whose treatise on practical philosophy is considered a major contribution to the field. In his "Concluding Word," Urbančič offers an interesting discussion of the role of philosophy in the formation and the structure of a nation.

Jerman's *Slovenska modroslovna pamet* is a most interesting account of the ideas entertained by Slovene philosophers and by intellectuals with a Slovene "connection" during the past five centuries.

The grouping of philosophers is provided by the usual European conceptual framework. The author uses a simple, non-technical language, the most basic documentation is included in the text, not in the usual footnotes; this makes *SMP* painless reading for non-specialists. Some readers will miss the customary index of names and terms, but given that many such items are italicized, in bold, or otherwise highlighted in the text, the omission of such indexes is understandable.

The publication of *Slovenska modroslovna pamet*, together with the earlier works by Alma Sodnik and Ivan Urbančič, is in a certain sense a crowning achievement of Slovene philosophy, for in these works it has become conscious of its own beginnings and development through the centuries.

Ivan Boh, The Ohio State University

Cvetka Kocjančič, *Gospodar Golega ozemlja*. Novo Mesto: Dolenjska založba, 1996. 235 pp. (paper).

This is a wonderful book, full of wonders: the perfect book to read *na zapečju*, precisely the kind we used to read there—almanac-like books that took us more places than today's Internet browser—curled up as kids with the cat, the wet clothes drying. Our minds were always the Beta version. What I, at least, learned from those books was that the distinction between fiction and fact was academic. The world was in my mind at any rate.

The book *Gospodar Golega Ozemlja* is many things. First, it is the story of Janez Planinšek (sensibly, he spelled his name Planinshek, which makes me wonder why we did not have the smarts to spell ours Lozhar), "Eskimo Charlie" from Dolenjska, who emigrated to Canada, where he lived among the Inuit, married an Indian, fathered two children, and, when his wife died, took them on an adventure from the Arctic to the Tropics by canoe. His is often an incredible story, but Kocjančič, in order to spin a good yarn, has bought most of it, and I am grateful that she did. Oh, she is a detective, too: she tells the Planinshek children their father was not Mexican (they are surprised, even adamant); no, she does not believe (the dates are wrong) that he fought in the Spanish-American war in Cuba; but once she goes on his