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Who Were the First Modern Professional Philosophers in Hungary?

The Authors of the Journal *Magyar Philosophiai Szemle* (1882–1891)

I. Introduction

It is generally accepted by the scarce scholarly literature on the emergence of modern philosophy in Hungary that the new era was ushered by a series of novel institutions, including the establishment of the “first professional journal dedicated to philosophy in Hungary” (Percz 2007. 1160), namely the *Magyar Philosophiai Szemle* (*Hungarian Philosophical Review*) which appeared in print between 1882 and 1891.¹ The aim of the present paper is to undertake a modern, comprehensive and interdisciplinary study of the Hungarian philosophers who published in this journal. I hope that reconstructing the professional backgrounds and interconnec-

¹ The history of the journal was briefly investigated by Percz 1998. 26–28, as a preparation of his more substantial study of the journal *Athenaeum*, which succeeded the *Szemle* in 1892 and flourished until the Second World War (it ceased in 1947). Besides the general exposition by Laczkó 1996, there only exist some contemporaneous recollections about the beginning of the journal, respectively the society behind it (Böhm 1884; Kozáry 1890), which serve as the main historical sources of the former research articles. In the course of modern research on compiling the bibliography of Hungarian philosophy, a comprehensive bibliography of the journal was also published (Szanka 2000), though regrettably without any biographical information concerning the journal authors. It is not our aim here to revisit the historiography of the journal; yet the role of the informal *Philosophiai Társaskör* (*Philosophical Society*) in Budapest in the late 1870*s must be emphasized, which, contrary to the received view (cf., e.g., Ladányiné Boldog 1980. 889) explicitly aimed at establishing a philosophical periodical (see: Varga 2020. 82–83, n. 69). – An eponymous journal (in a slightly modernized linguistic form), the *Magyar Filozófiai Szemle* (*Hungarian Philosophical Review*), was established in 1957, to be published by the newly founded Research Institute of Philosophy of the Hungarian Academy of Sciences (see Horváth 2000. 8–9). It still serves as the main, if not the only scholarly venue of professional philosophy in Hungary (since the 1980*s, it has been published by the Standing Committee of Philosophy at the Academy, rather than the Institute of Philosophy, which, until the science policy reform of 2019, belonged to the network of research institutes operating under the auspices of the directorate of the Academy, while the standing committees are more closely tied to the Academy in her capacity as the so-called non-departmental public body of Hungarian scholars).

tions of these authors will not only help understand this hitherto less-studied key episode of the emergence of modern philosophy in Hungary but could also serve as a paradigmatic case study of the historical and institutional embeddedness, the multifaceted philosophical commitments of doing philosophy in the late nineteenth century that might interest the historians of nineteenth-twentieth century European philosophers as well. All the more so, since the late nineteenth-century Hungarian philosophy arguable lacks historical figures of undisputed international relevance (even though the self-avowed topos of Hungarian philosophy's belatedness or, even sheer non-existence is, I believe, grossly overexaggerating);² hence the historiographical situation of the late nineteenth-century Hungarian philosophy could serve as a spur to introducing more sophisticated historiographical methodology in writing the history of nineteenth-twentieth century European (so-called 'Continental') philosophy in general, respectively exploring the philosophical implications of such non-trivial understanding of the history of philosophy.³

II. Biographical Reconstructions

1. Preliminary Methodological Remarks

The opening pages of the issue of the *Magyar Philosophiai Szemle* carried a list of its "present contributors," alongside with naming its "editor-in-chief" (Károly Böhm) and "co-editor" (Ferenc Baráth). However, it comes as no surprise that not all of the initially named editorial staff contributed articles to the journal, respectively the authors of the journal were by no means confined to those included on this initial list, not to mention that the list of contributors has changed by time and the list itself appears to have been omitted in the later issues. Thus, the following reconstruction is based on the list of the actual authors of papers published in the journal.⁴

The individual entries are reconstructed on the basis of biographical lexica: For the sake of brevity, biographical information obtained from the most es-

² This historiographical topos, which still preoccupies the historians of Hungarian philosophy, was sampled for international audience by Steindler 1988 (for a modern overview of the nineteenth-century history-writing of philosophy in Hungary, from the point of view of its broader political context, see Mester 2018).

³ The broader historiographical and metaphilosophical program underpinning the history-writing of nineteenth-twentieth century philosophy in Hungary is also pursued in Varga 2017. Concerning the present author's views on the macrostructure of post-Hegelian German philosophy, see Varga 2016a.

⁴ The classification of the various genres of publications within the journal are based on the journal's own section headings, but the present survey excludes eulogies, anonymous pieces, mere translations, and the section called "[Secondary] School".

tablished Hungarian biographical lexica (SZM, GP, MÉL, ÚMÉL) is not referenced individually; other biographical sources are explicitly mentioned.⁵ These biographical skeletons are augmented, if possible, by information regarding the precise semesters and faculties of university studies in Hungary and abroad (so-called peregrination), obtained from the original course catalogues of the University of Budapest, respectively the sources compiled by excellent recent peregrination research in Hungary (Szögi 2001; Szögi–Kiss 2003; Bozzay–Ladányi 2007; Sárközi 2013; Szögi–Varga 2018).⁶ The exact circumstances of appointments at the University of Budapest and the Hungarian Academy of Sciences are similarly established, if possible, on the basis of specialized sources (Szentpétery 1933; Markó et al. 2003). It is indicative of the lack of a comprehensive biographical survey of the actors of modern Hungarian philosophy that, in several cases, these biographical sources proved insufficient and we had to take recourse to original eulogies, death notices, and other historical primary sources which are indicated alongside the corresponding entries. In order to convey an impression of the places of the individual figures within the broader canon of Hungarian culture, sciences, and society; the occupation classifications given by the *Új Magyar Életrajzi Lexikon* (ÚMÉL), the most modern comprehensive Hungarian biographical dictionary, were quoted in case of all historical figures included in that lexicon.

The system of education and science underwent considerable changes in Hungary during the period examined by the present paper, which, in some cases, renders it challenging to compare and classify the individual biographical trajectories involved. Thus, in order to establish a common ground, I have grouped all forms of pre-tertiary education under the common heading of ‘secondary school’ (i.e. education above fourth grade). With regard to education levels above secondary school, I have distinguished between universities (practically the University in [Buda]pest, later in Kolozsvár [today: Cluj in Romania]) and non-university forms of education (e.g., the Academy established in Pozsony [today: Bratislava in Slovakia] after the transfer of the university of [Buda]pest, or other forms of confessional tertiary education). In case of the former, consequent distinction was made, if possible, between occupational levels (unsalaried lecturer [*Privatdozent*],⁷ extraordinary and ordinary professor), which resemble

⁵ Concerning the theoretical framework of biography, see, e.g., Klein 2009.

⁶ Unresolved geographic locations from historical primary sources – especially settlements which lie outside of the modern borders of Hungary – are identified using Lelkes 2011.

⁷ It is worth mentioning that the university lecturers called *Privatdozent* were not entirely devoid of remuneration from registration fees, but lacked regular salary (not to mention job safety), which greatly contributed towards academic rivalry and innovation pressure that characterized the Humboldtian universities (see also note 74 below).

the well-known career system of the Humboldtian model of universities; while, in the latter case, no such attempt was made to regularize the ambiguous occupational positions.

2. Reconstructed Biograms

- (1) **Antal, Géza** (Tata, 1866 – Pápa, 1934): “Calvinist bishop, ecclesiastical writer” (ÚMÉL vol. 1, 155).⁸ Studied theology in Pápa (Hungary) and abroad in Utrecht (at the Faculty of Theology between 1885–1887), Berlin (at the Faculty of Humanities between May 1887 and Nov 1888),⁹ and Vienna where he earned a doctoral degree in philosophy in 1892 (examined by the Vienna professors of philosophy Robert Zimmermann [1828–1898] and Theodor Vogt [1835–1906]).¹⁰ Became a secondary school teacher in Pápa (1889), and then professor of dogmatics (1889) and philosophy (1917–1924) at the Calvinist High School in Pápa. Pursued an ecclesiastical and political career (*inter alia*, member of the parliament between 1910 and 1918, bishop since 1924), exiled in the Netherlands between 1919 and 1924.
- (2) **Babics (Babits), Kálmán** (Győr, 1840 – Budapest, 1886): “philosophical and pedagogical writer” (ÚMÉL vol. 1, 233). No identifiable university studies; a secondary school teacher in Budapest (1869).
- (3) **Balásy, Dénes** (Székelybetlenfalva [today part of Székelyudvarhely / Odorheiu Secuiesc in Romania], 1854 – Székelybetlenfalva, 1939):¹¹ Studied at the Faculty of Humanities of the University of Kolozsvár (1874; today Cluj in Romania). After a career in journalism in Kolozsvár (1882–1883) became a secondary school teacher in Budapest (1885; later head of the school).
- (4) **Baráth, Ferenc** (Kunszentmiklós, 1844 – Budapest, 1904): “literature historian, writer” (ÚMÉL vol. 1, p. 413). Studied at the Protestant Theological

⁸ Concerning his identification, see Pongrácz 1928, 176.

⁹ Other – possibly irregular – university studies he carried out in Germany (e.g., Tübingen, Heidelberg) mentioned by the general biographical lexica were not confirmable using Szögi 2001 and are thus omitted.

¹⁰ His doctoral dissertation (dedicated to a common question of traditional philosophical logic), entitled “*Die Modalität der Urteile [The Modality of Judgements]*”, remained unpublished (cf. his doctoral files, Archival Signature: PH RA 736 Antal; Catalogue of the Archives of the University of Vienna, <https://scopeq.cc.univie.ac.at/Query/detail.aspx?ID=208413>, last downloaded: Sept 4, 2020).

¹¹ Missing from all biographical lexica except GP (vol. 1, cc. 1208-1209); see also: https://siculia.gitbook.io/szekelyfold-hires-emberei/balasy_denes (last downloaded: Oct 29, 2020)

College in Debrecen (1861–1863), the Protestant Theological Academy in Budapest (1863–1865), the Faculty of Theology at the University of Jena, Germany in SS 1866 (cf. Szögi 2001, 349), and at the Faculty of Theology of the Edinburgh University between 1867 and 1869 (cf. Sárközi 2013, 122). Secondary school teacher in Cegléd (1866) and Budapest (1869). Retired in 1900. Founding co-editor of the journal until October 1884 (cf. vol. 3, no. 6., p. 476).

- (5) **Belják, Bernát Pál** (Teplicska [also known as: Vágtapolca, today: Teplička nad Váhom in Slovakia], 1856 – Eperjes [today: Prešov in Slovakia], 1904):¹² Franciscan priest, secondary school teacher; besides ecclesiastical training, university studies (religion, German and Hungarian philology) at the University of Budapest (doctoral degree in 1903); pursued a teaching career in Bártfa (today Bardejov in Slovakia) and Eperjes.
- (6) **Bihari (Bihary), Péter** (Zsadány, 1840 – Budapest, 1888): “Calvinist educator; philosophical, art historian, and pedagogical writer” (ÚMÉL vol. 1, 734). After studies at the Protestant Theological College of Debrecen, he studied abroad at the Sorbonne University in Paris (at the Faculty of Humanities around 1865) and the University of Utrecht (Faculty of Humanities) between 1866 and 1868;¹³ earned a doctoral degree in the humanities at the University of Budapest in 1875. Besides his secondary school teacher career (in Szatmárnémeti [1868; today: Satu Mare in Romania] and Budapest [1873]), he was an unsalaried lecturer (*Privatdozent*) in “experimental psychology” (Szentpétery 1933, 681) at the University of Budapest (1882); since 1885 teacher of philosophy at the Reformed Theological Academy in Budapest. His further career was precluded by the onset of a mental illness in 1888.
- (7) **Bodnár, Zsigmond** (Nagykároly [today: Carei in Romania], 1839 – Csillaghegy [today: Budapest], 1907): “historian of literature, philosopher” (ÚMÉL vol. 1, 783). Catholic priest (1861) until joining the Unitarian Church in 1874, ecclesiastical (*inter alia*, at the journal *Religio*) and secondary school career (Nagyszombat [1865; today: Trnava in Slovakia], Szeged [1871], Budapest [1872–1905]). He earned a degree in Hungarian and Latin philology at the University of Budapest (1870; beginning of studies not identifiable), where he became an unsalaried lecturer (*Privatdozent*) in “Hungarian philology and literature” (Szentpétery 1933, 681) in 1875.
- (8) **Bokor, József** (Kadarkút, 1843 – Budapest, 1917): “philosophical and pedagogical writer” (ÚMÉL vol. 1, 821). Having studied at the Reformed

¹² See esp. GP, vol. 2, col. 950.

¹³ Further – possibly irregular – reported university studies abroad (e.g., in Wien in 1866) were not confirmable on the basis of the corresponding peregrination lexica and are thus omitted.

Theological Academy in Budapest (1868), he was appointed (extraordinary) professor at the Reformed Theological Academy in Sárospatak (exegesis in 1868, philosophy between 1877 and 1885). Besides a secondary school teaching position in Budapest (1885–1896), he earned a doctoral degree (1884), had an unsalaried lecturer position (*Privatdozent*, 1887), and later (1912) and became honorary extraordinary professor of the “history of pedagogy” (Szentpétery 1933. 681) at the University of Budapest. Co-editor of the journal starting with vol. 4 (1885), no. 1 (sole editor since vol. 6, no. 1).

- (9) **Böhm, Károly** (Besztercebánya [today: Banská Bystrica in Slovakia], 1846 – Kolozsvár [today: Cluj in Romania], 1911): “philosopher” (ÚMÉL vol. 1, 902). Studied at the Faculty of Theology of the University of Göttingen in Germany in WS 1868/69 (cf. Szögi 2001. 242) and the Faculty of Theology of the University of Tübingen between SS 1869 and WS 1869/70 (cf. Szögi 2001. 485). Secondary school teacher in Pozsony (1870; today Bratislava in Slovakia) and Budapest (1873; director: 1883). Ordinary professor of philosophy at the University of Kolozsvár (1896; today Cluj in Romania). Founding co-editor of the journal until vol. 3, np. 6 (Nov 1884). Corresponding (1896) and honorary (1908), a member of the Hungarian Academy of Sciences (cf. Markó et al. 2003. vol. 1. 178).
- (10) **Brassay [Brassai], Sámuel** (Torockó [today: Rimetea in Romania], 1797 – Kolozsvár [today: Cluj in Romania], 1897): a “polymath” (ÚMÉL Vol. 1. 920). He studied at the Unitarian High School in Kolozsvár (1813–1818; today Cluj in Romania). After working as a private tutor and journal editor, became a professor at the Unitarian High School in Kolozsvár (1837), with an excursus in [Buda]pest (1850–1859); ordinary professor at the University of Kolozsvár (1872). Retired in 1884. Corresponding (1837), ordinary (1865), and honorary (1887) member of the Hungarian Academy of Sciences (cf. Markó et al. 2003. Vol. 1. 182).
- (11) **Buday, József** (Szeged, 1854 – Budapest, 1906):¹⁴ Studied at the Faculty of Humanities of the University of Budapest since WS 1873/74.¹⁵ Secondary school teacher in Újvidék (1877; today Нови Сад in Serbia) and Budapest (1883). Habilitation (1890) at the University of Budapest in “the history of modern philosophy” (Szentpétery 1933, 681). Retired in Oct 1905. Co-

¹⁴ See also his death notice in *A Budapesti Második Kerületi Állami Főreáliskolának ötvenegyedik évi értesítője az intézet fennállásának 52. évében az 1906–1907. iskolai évről* ([Budapest]: Budapest Székesfőváros Házinyomdája, 1907). 11–12.

¹⁵ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXXIII–LXXIV-ről* (Budapest: Magyar Királyi Egyetemi Könyvnyomda, 1874). 45; name disambiguation on the basis of SZM.

editor of the journal between vol. 4, no. 1 (Jan 1885) and vol. 5, no. 6 (Nov – Dec 1886).

- (12) **Domanovszki [Domanovszky], Endre** (Tótkomlós, 1817 – Budapest, 1895): “philosopher” (ÚMÉL vol. 2, p. 210). Studied theology at the Academy in Pozsony (1839; today: Bratislava in Slovakia), law at the Legal Academy in Pápa (1842), and at the Faculty of Theology of the University of Halle in Germany since WS 1843/44¹⁶ (cf. Szögi 2001, 261). After working as a private instructor (1846–1849), became a secondary school teacher in Szarvas (1850) and Sopron (1853), then an ordinary professor of philosophy at the Legal Academy in Nagyszeben (1876; today: Sibiu in Romania). Retired in 1887. Corresponding (1871) member of the Hungarian Academy of Sciences (cf. Markó et al. 2003. Vol. 1. 272).
- (13) **Felméri [Felméry], Lajos** (Székelyudvarhely [today Odorheiu Secuiesc in Romania], 1840 – Kolozsvár [today: Cluj in Romania], 1894): “educator” (ÚMÉL vol. 2, 607). Studied at the Reformed Theological Academy of Sárospatak (1862), the Protestant Theological Academy in [Buda]pest (1863), the Faculty of Humanities of the University of Budapest since WS 1863/64,¹⁷ the Faculty of Theology of the University of Jena in Germany in SS 1867, the Faculty of Humanities of the University of Heidelberg in Germany since SS 1868 (cf. Szögi 2001),¹⁸ and at the Faculty of Theology of the Edinburgh University between 1866 and 1867 (cf. Sárközi 2013. 121). Became an extraordinary (1868) and ordinary (1869) professor of philosophy Reformed Theological Academy of Sárospatak, ordinary professor of pedagogy of Kolozsvár (1872; honorary doctoral degree in 1880; today: Cluj in Romania).
- (14) **Heller, Ágost** ([Buda]pest, 1843 – Budapest, 1902): „natural scientific writer, historian of science” (ÚMÉL vol. 3. 216). Studied at the Technical High School of Budapest (1862–1866)¹⁹ and at the Faculty of Natural Science at the University of Heidelberg since WS 1869/70 (cf. Szögi 2001. 308). Assistant at the Budapest University of Technology (1867–1869); secondary school teacher in Budapest (1870–1898), unsalaried lecturer (*Privatdozent*) at the Budapest University of Technology (1872–1875). Corresponding

¹⁶ His further university studies in Germany could not be confirmed.

¹⁷ See *A Magyar Királyi Tudomány-Egyetem személyzete MDCCCLXIII–IV* (Buda, Magyar Királyi Egyetemi Nyomda. 1864). 15.

¹⁸ His (possibly irregular) university studies in Tübingen (reported in SZM, ÚMÉL) could not be confirmed on the basis of Szögi 2001.

¹⁹ The ÚMÉL's report his studies at the University of Budapest (vol. 3. 216; missing from SZM and MÉL), allegedly concluding in a teaching license examination in 1868, could not be confirmed on the basis of the corresponding university catalogues. It is highly possible that the license examination was taken without him being a registered university student.

(1887) and ordinary (1893) member of the Hungarian Academy of Sciences (cf. Markó et al. 2003. vol. 1. 501).

- (15) **Horváth Cyrill** (Kecskemét, 1804 – Budapest, 1884):²⁰ “philosopher, Piarist monk” (ÚMÉL vol. 3. 361). Piarist monk (1820, solemn profession: 1826; ordained as a priest: 1828). Studied philosophy in Vác (1823–1825) and theology in Nyitra (1826; today Nitra in Slovakia). Besides his ecclesiastical career, he worked as a secondary school teacher in Vác (1828), Szeged (1830; director since 1847), [Buda]pest (1849–1858; also as a director), and Szeged (1859). Supplementary (1860) and ordinary (1863) professor of philosophy at the University of Budapest. Corresponding (1834), ordinary (1836), and honorary (1865) member of the Hungarian Academy of Sciences (cf. Markó et al. 2003, vol. 1. 535).
- (16) **Jeszenszky, Dezső** (Újvidék [today: Нови Сад in Serbia], 1846 – Zombor [today: Комбор in Serbia], 1899).²¹ Studied theology at the Academy of Pozsony (today: Bratislava in Slovakia) and the Faculty of Theology of the University of Halle in Germany since WS 1868/69 (cf. Szögi 2001. 269).²² After a brief ecclesiastical career in Torzsa (today: Савино Село in Serbia), secondary school teacher in Zombor (1874; supplementary teacher since 1872).
- (17) **Kapossy, Luczián** (Ignác) (Lovasberény, 1849 – Pápa, 1927):²³ Benedictine monk (1867; solemn profession: 1873; left the order in 1881), Catholic priest (1874). Studied theology in Pannonhalma (teaching license examination at the University of Budapest in 1875 and the University of Kolozsvár [Cluj] in 1888; earned a doctoral degree in the humanities at the University of Budapest in 1878). Secondary school teacher in Sopron (1874), Esztergom (1876), Győr (1879), Pápa (1881; director since 1902). Habilitation the University of Budapest in 1878.²⁴ Retired in 1917.

²⁰ See esp. Léh 1998. 158. Not to be mistaken with Horváth, Cyrill (1865–1941) who was also a priest (in fact, a Cistercian monk until 1896), a humanities scholar (literary historian, rather than philosopher), and elected as a corresponding and ordinary member of the Hungarian Academy of Sciences. If that were not enough, Cyrill Horváth jr. also published philosophical papers in his juvenilia, without any name disambiguation hint. In fact, even lexical sources as respectable as Markó et al. 2003 (cf. vol. 1. 535–536) swapped some of the data of their academic inaugural lectures!

²¹ Missing from the biographical lexica (except for a laconic entry, without the exact birth year, lest any bibliographical data, in GP vol. 15, col. 746), see his eulogy: Szól 1900.

²² Mistakenly reported as Jena in his eulogy (Szól 1900, 4)

²³ See also: MKL (vol. 6. 153–154) and his eulogy: Györy 1928.

²⁴ Dating of MKL accepted against SZM.

- (18) **Kiss, Áron** (Porcsalma, 1845 – Budapest, 1908):²⁵ “educator” (ÚMÉL vol. 3. 939). Studied at the Reformed Theological Academy of Sárospatak (doctoral degree in education at the University of Kolozsvár [today Cluj in Romania] in 1872). He pursued a career as teacher at the Teacher-Training Colleges in Sárospatak (1866), as director in Nagykőrös (1870), as teacher (1875) and director (1899)²⁶ in Budapest. Retired in 1907.
- (19) **Kiss, Mihály** (Garamszőlős [today: Rybník in Slovakia], 1856 – Aranyosmarót [today: Zlaté Moravce in Slovakia], 1935):²⁷ Studied at the Faculty of Law of the University of Budapest since WS 1874/75.²⁸ Administrative career in Bars county (today in Slovakia).
- (20) **Kun, Pál** ([Buda]pest, 1842 – Sárospatak, 1891):²⁹ Studied at the Reformed Theological Academy in Budapest between 1860 and 1864 and, simultaneously and probably irregularly, at the Faculty of Humanities of the University of Budapest. Secondary school teacher in Sárospatak (1867), supplementary (1888) and ordinary (1889) professor at the Reformed Theological Academy in Sárospatak.
- (21) **Kun (Kuhn), Sámuel** (Pápa, 1849 – Budapest, 1910?): Lacking any formal higher education, he worked as a typesetter while publishing philosophical and sociological papers.
- (22) **Kuncz, Ignác** (Réde, 1841 – Kolozsvár [today: Cluj in Romania], 1903): “lawyer” (ÚMÉL vol. 3. 1251). Studied at the Faculty of Law of the University of Budapest since WS 1860/61³⁰ (earned a doctoral degree in 1866). After a brief administrative career, became lecturer at the Legal Academy in Pécs (1866), professor at the Royal Legal Academies in Győr (1873) and Pozsony (1874; today: Bratislava in Slovakia), unsalaried lecturer (*Privatdozent*) at the Faculty of Law of University of Budapest (1868), ordinary professor at the University of Kolozsvár (1893–1901; today Cluj in Romania). Corresponding (1896) member of the Hungarian Academy of Sciences (cf. Markó et al. 2003. vol. 2. 759).
- (23) **Lechner, Károly** ([Buda]pest, 1850 – Budapest, 1922) “psychiatrist and neurologist” (ÚMÉL vol. 4, p. 148). Studied at the Faculty of Medicine of

²⁵ Common surname and given name combination; identified on the basis of the bibliography in SZM.

²⁶ Accepted the dating in GP (and MÉL) against SZM.

²⁷ Common surname and given name combination; identified on the basis of the bibliography in SZM.

²⁸ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXV–LXXVI-ről* (Budapest: Magyar Kir. Egyetemi Könyvnyomda, 1876), 60.

²⁹ See also his eulogy: Radácsi 1891.

³⁰ See *Hivatalos kimutatása a tanítói és hivatal-személyzetnek valamint a tanulóknak a pesti magyar királyi tudomány egyetemnél az 1860/1-ik tanévben* (Buda: Magyar Királyi Egyetemi Nyomda, 1861), 19.

the University of Budapest since WS 1868/69³¹ (medical certificate examinations in 1873 and 1874) and the Faculty of Medicine of the University of Vienna in Austria in SS 1881 (cf. Patyi et al. 2015. 274).³² Pursued a medical university career in Budapest (1874; lecturer: 1876) and was appointed as ordinary professor at the newly-founded University of Kolozsvár in 1889 (today: Cluj in Romania; the university resettled to Budapest in 1919); retired in 1921. Corresponding (1921) member of the Hungarian Academy of Sciences (cf. Markó et al. 2003. vol. 2. 784).

(24) Lechner, László (Buda[pest], 1841 – Budapest, 1913):³³ Studied at the Faculty of Law of the University of Budapest since WS 1859/60³⁴ and the Faculty of Humanities of the same university since WS 1864/65³⁵ (teaching license examinations in 1866 and 1870; doctoral degree in philosophy in 1867). After a brief administrative career, became a secondary school teacher in Szatmárnémeti (1867; today Satu Mare in Romania) and Budapest (1870–1897); he fell seriously ill in 1900.

(25) Maczky [Maczki / Macski], Valér (Eger, 1847 – Eger, 1921):³⁶ „educator, Cistercian monk” (ÚMÉL vol. 4. 365). Studied theology in Zirc and studied at the Faculty of Humanities of the University of Budapest in 1869 – 1870 (doctoral degree in philosophy in 1876). Cistercian monk (1864; ordained as a priest in 1870). After a short ecclesiastical career became a secondary school teacher in Pécs (1871), Eger (1877), Pécs (1889), Eger

³¹ See *A Magyar Királyi Tudomány Egyetem személyzete. MDCCCLXI-II.* (Buda: Magyar Kir. Egyetemi Nyomda, 1870), 25.

³² His universities studies abroad (mentioned without details in ÚMÉL) were not identifiable.

³³ See also his eulogy (which disambiguates him vis-à-vis other persons with the same name): Vajda 1914. – His university studies in Vienna could not be confirmed on the basis of Szögi–Kiss 2003; Patyi et al. 2015.

³⁴ See *Hivatalos kimutatása a tanítói és hivatal-személyzetnek valamint a tanulóknak a pesti magyar királyi tudomány egyetemnél az 1860/1-ik tanévben* (Buda: Magyar Királyi Egyetemi Nyomda, 1861), 20.

³⁵ See *A Magyar Királyi Tudomány-Egyetem személyzete. MDCCCLXIV-V.* (Buda: Magyar Királyi Egyetemi Nyomda, 1864), 20.

³⁶ See also: MKL. Interestingly, Maczki was remembered not only in the interwar period (see, e.g., the report on the “Macki Memorial” in *Egri Népújság* vol. 39, no. 270 [Nov 26, 1922], p. 2); but, despite his manifest clerical background, in the (late) socialist era as well (see the archival document, which also provides biographical data on Maczki’s retiring: *Javaslat a kiemelkedő elhunyt megyei személyiségek születési évfordulójának, nevezetes munkásmozgalmi eseményeknek az 1987. évi megünneplésére.* MSZMP Heves Megyei Végrehajtó Bizottságának ülése (Feb 10, 1987), Box 52, Archival Unit 786, p. 46, p. 6; URL= https://library.hungaricana.hu/hu/view/HEVESMSZMP_22_3_52/?pg=169&layout=s; last downloaded on Oct 20, 2020). The “Maczki Valér” street, inaugurated in 1942, seems to have existed continually in downtown Eger.

- (1890–1906); professor at the Episcopal Legal High School in Pécs (1875–1877) and the Archiepiscopal Legal High School in Eger (1877).
- (26) **Málnay (Mannheimer), Mihály** ([Buda]pest, 1860 – Budapest, 1945):³⁷ “educator” (ÚMÉL vol. IV. 450). Studied at the Faculty of Humanities of the University of Budapest since WS 1878/79³⁸ (doctoral degree: 1883) and the Faculty of Humanities of the University of Leipzig in Germany in SS 1885 (cf. Szögi 2001. 399).³⁹ Teacher at the Jewish Teacher-training College in Budapest (1886) and secondary school teacher in Budapest (1893); retired in 1920.
- (27) **M[éray]-Horváth, K[ároly]** ([Buda]pest, 1859 – Budapest, 1938): “sociologist, writer, journalist” (ÚMÉL vol. 4, p. 663). Described by his contemporaries as one of the last “polymaths” (Sós 1938. 159), studied at the Technical High School in Munich in Germany between WS 1875/76 and WS 1877/78 (cf. Szögi 2001. 580), the Academy of Fine Arts (Akademie der bildenden Künste) in Munich in Germany in 1880 (Szögi 2001, 661) and the École de Beaux-Arts in Paris in France in 1880 (cf. Szögi–Varga 2018, 68); worked as a newspaper editor (*Arad és Vidéke*, 1887–1993), invented a novel typesetter machine (1893). He was a politician, an author, and a public intellectual without any official academic position.
- (28) **Nemes, Imre** (Nagymoha [today: Grânari in Romania], 1845 – Budapest, 1938):⁴⁰ Studied at the Faculty of Humanities of the University of Budapest since WS 1867/68⁴¹ until 1870 (teaching license examination: 1870; doctoral degree: 1874); as well as at the Faculty of Humanities of the University of Berlin in Germany in SS 1871 and the Faculty of Humanities of the University of Jena in Germany (inscribed in WS 1871/72; cf. Szögi 2001). Pursued a career as a secondary school teacher in Budapest (1872), Pozsony (1873; today: Bratislava in Slovakia), and Nagyvárád (1874; today: Oradea in Romania), as a director in the newly-founded Fogaras (1898–1901),⁴² a

³⁷ See also: MZSL.

³⁸ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXX-LXXXI-ről* (Budapest: Magyar Kir. Egyetemi Könyvnyomda, 1881), 78.

³⁹ His studies in Jena (attested in SZM, MZSL, MÉL, ÚMÉL) could not be confirmed on the basis of Szögi 2001.

⁴⁰ See also, e.g.: *A Nagyváradi M. Kir. Állami Főreáliskola értesítője az 1878–79. tanévről* (Nagyvárád: Hollósy Jenő, 1879), p. 30.

⁴¹ Cf. *A Magyar Királyi Tudomány-Egyetem személynete. MDCCCLXVIII–IX.* (Buda: Magyar Királyi Egyetemi Nyomda, 1869), 26.

⁴² See *Hivatalos Közlöny* vol. 6, no. 18. (Sept 15, 1898), 423–424; *Budapesti Hírlap* vol. 19, no. 188 (July 9, 1899), 7.

as a teacher in Szeged (1902; retired in 1905).⁴³ Worked as an unsalaried lecturer (*Privatdozent*) or, possibly, only had habilitation in “philosophy” at the University of Budapest in the academic year 1874–1875⁴⁴ and held a similar position at the Legal Academy in Nagyvárád.

- (29) **Nyíri Elek** (c. 1857, Szarvas [?] – Szarvas, 1889):⁴⁵ Quixotic journal publisher (*Népszerű Bölcsész [Popular Humanities Scholar]*), a radical socialist and antisemitic writer, an unlicensed practitioner of homeopathy. His studies were unfinished at the Faculty of Law of the University of Budapest which he began in WS 1877/78⁴⁶ and the Faculty of Medicine in WS 1880/81.⁴⁷ Reportedly died due to a suicidal hunger strike.
- (30) **Ormai (Ormai), Lajos** (Kispalugya [today: Palúdzka in Slovakia], 1861 – Budapest, 1889).⁴⁸ Studied at the Faculty of Engineering of the Technical High School of Munich in Germany between WS 1878/79 and SS 1878/79 and at the Faculty of Humanities of the University of Budapest since WS 1879/80.⁴⁹ Worked as a secondary school teacher in Budapest since 1883. Died due to a “psychologically puzzling” (Hittrich 1923. 218) suicide after establishing a small endowment for mathematically gifted pupils.
- (31) **Öreg, János** (Pátka, 1838 – Debrecen, 1911): “Reformed pastor, educator” (*ÚMÉL* vol. IV, p. 1208). Studied at the Protestant Theological Academy in Budapest (1856–1859) and the Faculty of Theology of the University of Utrecht (1861–1863); teaching certification examination (1870) and doctoral degree in pedagogy and philosophy (1879) at the University of Budapest. Secondary school teaching (e.g., Szentes, 1863; Nagykőrös,

⁴³ See *A Szegedi Magyar Kir. Állami Főgymnásium ötödik értesítője az 1902–1903-ik tanévről* (Szeged: Várnay L., 1903), 21; *Budapesti Hírlap* vol. 25, no. 202 (July 24, 1905), 3.

⁴⁴ See *Beszédek, melyek a Budpaesti Kir. Magy. Tudomány-Egyetemen MDCC-CLXXXVI–LXXXVI. tanévi rectora és tanácsának beiktatásakor octóber 1. tartattak. III. Tanév-megnyitó beszéd* (Budapest: M. Kir. Egyetemi Könyvnyomda, 1876), 7; though, missing from Szentpétery 1933, cf. esp. 684.

⁴⁵ Missing from the standard biographical lexica, except for a short entry in SZM. See, e.g., *Békésmegyei Közlöny* vol. 25, no. 33 (Apr 24, 1898), [unnumbered] p. 4; *Budapesti Hírlap* vol. 19, no. 88 (Mar 29, 1899), 5–6; *Békés. Társadalmi és közgazdasági hetilap* vol. 31, no. 14 (Apr 2, 1899), [unnumbered] 3–4.

⁴⁶ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXVIII–LXXXIX-ről* (Budapest: Magyar Kir. Egyetemi Könyvnyomda, 1879), 77.

⁴⁷ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXX–LXXXI-ről* (Budapest: Magyar Kir. Egyetemi Könyvnyomda, 1881), 82.

⁴⁸ See also his eulogies in *Protestáns Egyházi és Iskolai Lap* vol. 32, no. 19 (May 12, 1889), col. 605 and *Magyar Philosophiai Szemle* vol. 8, no. 3–4 (1889), 316–317; as well as Hittrich 1923. 218.

⁴⁹ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXXIX–LXXX-ről* (Budapest: Magyar Kir. Egyetemi Könyvnyomda, 1880), 81.

1874–1880; Debrecen, 1884) and an ecclesiastical career; a professor of philosophy at the Protestant Theological Academy in Debrecen (1891–1898).

- (32) Palágyi (Silberstein, Menachem Salamon;⁵⁰ Palagyi, Melchior), Menyhért** (Paks, 1859 – Darmstadt, 1924):⁵¹ „philosopher, literary historian” (ÚMÉL vol. V, p. 40). Born in a Jewish family belonging to the Neolog faction; studied at the Technical University of Budapest (1877–1881), earned a doctoral degree at the Faculty of Humanities of the University of Budapest in 1886. Became a secondary school teacher in Budapest since 1887 (regularly since 1889).⁵² He worked as an unsalaried lecturer (**Privatdozent**) of philosophy at University of Kolozsvár (1905; today Cluj in Romania); emigrated to Germany in 1909.
- (33) Parádi (Pomp), Kálmán** ([Buda]pest, 1841 – Kolozsvár [today Cluj in Romania], 1902):⁵³ “zoologist, educator” (ÚMÉL vol. V, p. 133). Piarist monk (1858; solemn profession: 1869) and Catholic priest (1871), until his conversion to Calvinism in 1871. He studied theology in Nyitra (today Nitra in Slovakia) in 1863, then studied at the Faculty of Humanities of the University of Budapest (degree obtained in 1870; beginning of studies not identifiable) and the Anatomical Institute (1870), resp. the University of Kolozsvár (1873–1875; today Cluj in Romania). Secondary school teacher in Temesvár (1862; today Timișoara in Romania), Tata (1863), [Moson] Magyaróvár (1865), Szeged (1867–1870), Kolozsvár (1872).
- (34) Patrubány, Lukács** (Erzsébetváros [Budapest], 1821 – Budapest, 1926): “linguist, Armenian scholar” (ÚMÉL vol. V, 176). Studied at the Faculty of Humanities of the University of Budapest since WS 1878/79⁵⁴ (doctoral degree in 1884). Became a secondary school teacher in Budapest

⁵⁰ Concerning his request to change his family name, approved in 1895, see, e.g., *Pesti Napló* vol. 46, no. 224 (Aug 17, 1895), 4.

⁵¹ Despite the *epitheton ornans* of being ‘forgotten’ or ‘ignored’ (see already, e.g., Gibson 1928. 15), Palágyi belongs to those tiny fractions of Hungarian philosophers who have attracted considerable biographical attention, see also esp.: Serdült Benke 2007; Bogdanov 2017 (see the present author’s contribution concerning the relationship between Palágyi and Husserlian phenomenology: Varga 2019) – For my present purposes, it is worth noting that Palágyi did not officially register himself for university courses during his famous peregrination in Germany between 1900–1903 (at least, his data was not identifiable in Szögi 2001).

⁵² Contrary to some biographical accounts, Palágyi had already been a secondary school teacher before his study period in Germany, see, e.g. *Budapest székesfővárosi törvényhatósági bizottsága 1900-ban tartott közgyűléseinek jegyzőkönyvei* (Budapest: Székesfővárosi Házinyomda, 1901), 388.

⁵³ See also: Léh 1998. 289.

⁵⁴ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXIX–LXXX-ról* (Budapest: Magyar Kir. Egyetemi Könyvnyomda, 1880), 82.

(1882–1909); and an unsalaried lecturer (*Privatdozent*) at the Faculty of Humanities of the University Budapest in “Armenian language and literature” (Szentpétery 1933. 685) in 1900.

- (35) **Pauer, Imre** (Vác, 1845 – Vác, 1930): “philosopher; Premonstratensian priest” (ÚMÉL vol. V, p. 182). Studied at the Faculty of Theology at the University of [Buda]Pest since WS 1861/62,⁵⁵ respectively at the Faculty of Humanities since WS 1865/66.⁵⁶ Worked as a secondary schoolteacher in Szombathely (1862–1875; director since 1868). Appointed professor of philosophy at the Academy of Pozsony (today: Bratislava in Slovakia) in 1875. Extraordinary (1886) and ordinary (1889) professor of “philosophy [*bölcsészettan*]” (Szentpétery 1933, 668) at the Faculty of Humanities of the University of Budapest (retired in 1916). Corresponding (1874), ordinary (1889), and honorary (1914) member of the Hungarian Academy of Sciences (cf. Markó et al. 2003, vol. 2. 981).
- (36) **Pekár, Károly** (Arad [today Arad in Romania], 1869 – Fiume [today Rijeka in Croatia], 1911): “aesthete, psychologist” (ÚMÉL vol. V, 234). Studied at the Faculty of Humanities of the University of Budapest since WS 1887/88⁵⁷ (doctoral degree in 1891) and at the Faculty of Humanities of the Sorbonne University (1891) and of the University of Dijon in 1892; became a secondary school teacher in Lőcse (1893; today Levoča in Slovakia) and Budapest (1904). His ailing health prevented him from commencing his activity as an unsalaried lecturer (*Privatdozent*) of psychology at the Budapest University of Technology in 1911.
- (37) **Pikler, Gyula** (Temesvár [today Timișoara in Romania], 1864 – Ecséd, 1937): “legal scholar, sociologist, psychologist” (ÚMÉL vol. V, 349). Studied at the Faculty of Law of the University of Budapest (doctoral degree in 1884), became an assistant librarian (1884–1893), an unsalaried lecturer (1886), a titular extraordinary (1891) and ordinary (1896–1912; 1914–1919; was re-installed and retired in 1925) a professor of philosophy of law, resp. international public and private law at the University of Budapest.

⁵⁵ See *A Magyar Királyi Tudomány Egyetem személyzete. MDCCCLXI–II.* (Buda: Magyar Királyi Egyetemi Nyomda, 1862), 17.

⁵⁶ See *A Magyar Királyi Tudomány-Egyetem személyzete. MDCCCLXV–VI.* (Buda: Magyar Királyi Egyetemi Nyomda, 1866), 24. – It is worth mentioning, in order to understand the significance of Pauer’s studies better, that the religious orders, including specifically the Premonstratensians, did not send their members to state universities until the 1850s, but rather, the older members trained the future teachers who were, then examined by the county educational inspectors before embarking on their actual teaching (see Lakatos 1909. 6–7).

⁵⁷ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXXIX–XC. évről* (Budapest, Magyar Királyi Egyetemi Könyvnyomda, 1890), 102.

- (38) **Rácz, Lajos** (Mád, 1864 – Sárospatak, 1934): “educator, philosophical author, Reformed pastor” (ÚMÉL vol. V, 522). Studied at the Reformed Theological Academy of Sárospatak (1882–1886), Faculty of Humanities of the University of Leipzig in Germany between WS 1887/1888 and SS 1888, and the Faculty of Humanities of the University of Budapest since WS 1888/1889⁵⁸ (doctoral degree in 1892). Extraordinary (1889) and ordinary (1894) professor of modern languages and philosophy at the Reformed Theological Academy (secondary school director between 1902 and 1907); retired in 1929.
- (39) **Rakodczay, Pál** ([Buda]pest, 1856 – Szentendre, 1921): “actor, theatre director, theatre historian” (ÚMÉL vol. V, p. 595). Lacking any formal higher education, he worked as a bookseller, schoolteacher (since 1877), and a freelancer actor (since 1897), theatre director (1891–1900) etc., while publishing papers on the theatre and the arts.
- (40) **Ráth, Arnold** (Dobsina [today: Dobšiná in Slovakia], 1849 – Budapest, 1921).⁵⁹ Studied at the Protestant Theological Academy of Eperjes (today Prešov in Slovakia) between 1867 and 1870, and the Budapest Technical University and the University of Budapest since 1873. Became a secondary school teacher in Nagykálló (1875) and Budapest (1876–1920).
- (41) **Sárffy, Aladár** (Takácsi, 1858 – Balassagyarmat, 1900).⁶⁰ Studied at the University of Kolozsvár (today: Cluj in Romania) between 1879 and 1884 (doctoral degree in 1884); pursued a career as a secondary school teacher in Podolin (1884; today Podolíneč in Slovakia), Lőcse (1887; today Levoča in Slovakia), and was appointed as the director in of the newly established secondary school in Balassagyarmat in August 1900.
- (42) **Schmitt, Jenő Henrik (Eugen Heinrich Schmitt)** (Znaim in Moravia [today: Znojmo in the Czech Republic], 1851 – Berlin-Schmargendorf in Germany, 1916): „philosopher” (ÚMÉL vol. V, p. 1027). His mother, a military widow, moved back to her native Zombor (today Комбор in Serbia) when Jenő was four years old; he was precluded from a military career due to health reasons. He first started to study and publish in philosophy on his own (his prize essay [Schmitt 1888] ~~and~~ won laudable mention by the Berliner Philosophische Gesellschaft [Philosophical Society of Berlin]).⁶¹ Studied

⁵⁸ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXXVIII–LXXXIX. évről* (Budapest: Magyar Királyi Egyetemi Könyvnyomda, 1889), 103.

⁵⁹ See also his eulogy: Hittrich 1923. 219.

⁶⁰ See also his eulogy: Szabó 1901.

⁶¹ Contrary to many simplifying biographical accounts, it is worth emphasizing that, according to contemporaneous newspaper reports (see, e.g., *Pesti Napló. Esti kiadás* vol. 38, no. 183 [July 5, 1887], unnumbered p. 2), Schmitt was not awarded the prize itself. This is also acknowledged by the preface to Schmitt book written by none other than

at the Faculty of Humanities of the University of Budapest in 1887–1888⁶² (earned a doctoral degree in 1888). After working in an administrative job in Budapest (1890–1896), which he quit to due political reasons, and became a private scholar and public intellectual living in Budapest and Berlin.

(43) Sebesztha, Károly (Pilis, 1849 – Temesvár [today Timișoara in Romania], 1911):⁶³ Studied at the Faculty of Law of the University of [Buda]pest since SS 1869,⁶⁴ pursued a career as an educational administrator in Znióvárálja (1872; today Kláštor pod Znievom in Slovakia), in Pest county (1880), Zólyom (1882; today Zvolen in Slovakia), and in Temes county (1893–1908; today split between Romania and Serbia).

(44) Simon, József Sándor (Fancsika [today: Фанчико́ве in Ukraina], 1853 – Budapest, 1915):⁶⁵ Studied at the Faculty of Humanities of the University of Budapest since WS 1877/78⁶⁶ (doctoral degree in 1879), pursued a career as a secondary school teacher in Besztercebánya (1878; today Banská Bystrica in Slovakia), Zombor (1879; today Сомбор in Serbia), Szolnok (1890), Losonc (1893; today Lučenec in Slovakia), later in Budapest (retired in 1912).

(45) Sprinczer, János (Pozsony [today: Bratislava in Slovakia], 1849 – ?): After studies at the Faculty of Law at the University of [Buda]pest starting in SS 1867,⁶⁷ he served as a chief administrative officer; in 1887 was elected as member of Parliament (House of Representatives) on a liberal ticket.⁶⁸

the Protestant theologian and philosopher, Adolf Lasson (1862–1832), who chaired the society: “One of the submitted works has been mentioned by the committee with special distinction. Even though this work, too, failed to do justice in the same way to all requirements set out by the society in the program of the prize competition; it exhibited considerable merits and contributed to the solution of these problems in a not negligible way.” (Schmitt 1888, iii; my translation.)

⁶² See *A Budapesti Kir. Magyar Tudomány-Egyetem Almanachja MDCCCLXXXVII–LXXXVIII. évről* (Budapest: Magyar Királyi Egyetemi Könyvnyomda, 1888), 124.

⁶³ See also his eulogy in *Magyarország* vol. 18, no. 111 (May 12, 1911), p. 11 (reference found in *Gulyás Pál Cédulatár* [URL= <http://gulyaspal.mtak.hu/pic.php?mode=1&id=9833> ; last downloaded on Oct 12, 2020]).

⁶⁴ See *A Magyar Királyi Tudomány-Egyetem személyzete MDCCCLXVIII–IX* (Buda: Magyar Királyi Egyetemi Nyomda, 1869), 29.

⁶⁵ See also: *Révai Nagy Lexikona. Az ismeretek enciklopédiája. XVI. kötet. Racine – Sodoma* (Budapest: Révai Testvérek Irodalmi Intézet, 1924), p. 814; *Gulyás Pál Cédulatár* (URL= <http://gulyaspal.mtak.hu/pic.php?mode=1&id=10458> ; last downloaded on Oct 12, 2020).

⁶⁶ See *A Budapest Királyi Magyar Tudomány-Egyetem almanachja MDCCCLXXVII–LXXVIII-ról* (Budapest: Magyar Kir. Egyetemi Könyvnyomda, 1878), 85.

⁶⁷ See *A Magyar Királyi Tudomány-Egyetem személyzete MDCCCLXVI–VII* (Buda: Magyar Királyi Egyetemi Nyomda, 1867), 28.

⁶⁸ See Sturm 1888. 238.

- (46) **Szentmiklossi A. or Szentmiklossy Á.** – unidentifiable (possibly two distinct authors).
- (47) **Szlamka (Szitnyai), Elek** (Berencsfalu [today: Prenčöv in Slovakia], 1854 – Budapest, 1923).⁶⁹ “educator, philosopher” (ÚMÉL vol. VI, p. 465). Studied at the Faculty of Humanities of the University of Budapest since 1875,⁷⁰ a secondary school teacher in Selmecbánya (1880; today Banská Štiavnica in Slovakia), where he himself went to school in his youth,⁷¹ Nagybánya (1887; today Baia Mare in Romania), and Budapest (1896–1920). He later became the secretary of the Magyar Philosophiai Társaság (Hungarian Philosophical Society), and respectively the editor of its journal, *A Magyar Philosophiai Társaság Közleményei* (*Communications of the Hungarian Philosophical Society*) between 1905 and 1910.

III. Analyses: What the Biograms of the First Modern Philosophers Could Teach Us?

1. *Historiographical Preliminaries*

The philosophers who populated the pages of the first Hungarian philosophical journal, the *Magyar Philosophiai Szemle*, are dispersed on a broad spectrum with regard to the position they occupy in cultural memory. Some of them, e.g., Károly Böhm, Sámuel Brassai, and Gyula Pikler, indisputably belong to the pantheon of Hungarian philosophy (respectively of Hungarian culture in general),⁷² while others are undoubtedly more peripheral (this situation was also manifest in the amount of efforts required to compile their biograms), and some of the authors – Dénes Balásy, Dezső Jeszenszky, Elek Nyíri – were simply missing from the main, if not virtually every biographical lexica; not to mention the fact that two authors regrettably remained unidentifiable. This observation could already constitute a lesson for the historiography of Hungarian philosophy (and Continental philosophy in general), insofar as it could serve as an antidote

⁶⁹ Even though his request for a change of his family name was already approved in 1883 (see *Budapesti Közlöny* vol. 17. no. 254. [Nov 6, 1883], 2), Szlamka / Szitnyai apparently published in the *Szemle* using his original family name, which has so far prevented his identification with the later stages of his career (even by Szanka 2000).

⁷⁰ See *A Budapesti Királyi Magyar Tudomány-Egyetem Almanachja MDCCCLXXLV–LXXXVI-ról* (Budapest: Magyar Királyi Egyetemi Könyvnyomda, 1876), 80.

⁷¹ Place and year of birth assumed on the basis of *A selmeci királyi kath[olikus]gymnasium tanulóinak érdemsorozata 1867/8 tanév végéig* ([s.l.], [s.d]), unnumbered sheet 2.

⁷² It might be mentioned as a quick informal measure of their privileged status in cultural memory that their lexicon entries in ÚMÉL are at least one-page long (which is apparently above average, not to mention those authors who were omitted from ÚMÉL).

to the so-called “monumental” way of writing the history of philosophy that focuses predominantly on “great books” written by “great thinkers”. What the study of the flesh-and-blood persons who filled the pages of actual philosophical journals could probably teach us, first, is that “great thinkers”, i.e., historical figures occupying central positions in the cultural memory (respectively in the standard narrative of the history of the corresponding scientific discipline), amount only to a tiny fraction of the actual historical fabric that constitutes the scientific discipline in question.⁷³

This discrepancy also manifests itself in a concrete way when we take a look at the occupation classifications provided by the most recent comprehensive Hungarian biographical lexicon, the *Új Magyar Életrajzi Lexikon* (ÚMÉL). Out of the 46 identifiable figures, 17 are not included in the lexicon, but the only 12 of the remaining lexicon entries are classified as “philosophers.” Even though publishing one or more scholarly paper in a dedicated philosophical journal admittedly does not make a full-time professional philosopher (i.e. somebody whose main vocation is philosophy), it could equally be the case that Hungarian cultural memory is too restrictive in applying the label ‘philosopher.’ Having authored at least one full paper in the *Magyar Philosophiai Szemle* does pass an unambiguous threshold of actively participating in the professional-scholarly philosophical life in a certain period, which must suffice for being included in the category of philosophers, understood as a broad spectrum, ranging from full-time dedicated philosophers (the paradigmatic example of which is the professor of philosophy at the Humboldtian university)⁷⁴ to those striving towards becoming dedicated philosophers (paradigmatically, the unsalaried lecturers [*Privatdozenten*] at the Humboldtian university), to those who made a successful scholarly career in a neighbouring discipline (e.g., theology, humanities, or social sciences), which implied a professional excursion to philosophy, and respectively to those who failed to fulfil their philosophical career ambitions. It is only by virtue of studying these ‘surplus philosophers’ that the richness and complexity of the Hungarian tradition of modern philosophy could be captured and this objective is what the present analysis intends to contribute to.

⁷³ Concerning the theory of the history of philosophy, see, esp., Geldsetzer 1968; Rorty 1984; Normore 2016. The present author’s views are outlined in Varga 2020.

⁷⁴ For the philosophical background of the Humboldtian concept of university, the distinctive features of which – e.g. the career option of being a *Privatdozent* (unsalaried lecturer) who created an academic competition for the established professors – were introduced in the Habsburg Monarchy in 1849, see, e.g., Fehér M. 2008.

2. Age and Occupation

The bulk of the authors of the journal were relatively young, three of them even less than twenty years old when the first volume of the *Magyar Philosophiai Szemle* was published. Amongst those who already had come to their age by then, 13 authors were between 20 and 29 years old, 16 authors between 30 and 39 years old (this constitutes the largest age cohort), and 9 between 40 and 49. Only four authors were elderly: two of them between 60 and 69, respectively one septuagenarian and one octogenarian. This age distribution also corresponds to the most distinctive formal career milestone available to 19-20th-century Hungarian scientists, namely membership at the Magyar Tudományos Akadémia (Hungarian Academy of Sciences). When the first issue of the *Magyar Philosophiai Szemle* left the press, almost all of its elder prospective authors were members of the Academy, and there was also one younger member (the ill-fated Imre Pauer, who had been corresponding member since 1874 and was awarded an ordinary membership during the publication period of the journal in 1889, just three years before his reputation was staked by a not entirely baseless plagiarism scandal). Ágost Heller earned his corresponding membership during the time that the journal was published, and three other members of the younger age cohorts were awarded the prestigious membership after 1891. By the time the journal became discontinued, its former authors naturally grew older, and the largest age cohort shifted to the philosophers in their 40s (although all of the three major age cohorts were affected by interim deaths). In order to quantify their impact on the subsequent periods of Hungarian philosophy, it is worth mentioning that 5 authors died while the journal was still being published, 6 until 1901 – when the Hungarian Philosophical Society (Magyar Filozófiai Társaság), the most distinctive milestone in the institutionalization of Hungarian philosophy (see Perecz 2007), was established –, 14 authors (the largest cohort) in the period between 1901 and 1914, only 3 between 1914 and 1920, 9 between 1920 and 1933, and, finally, 8 authors between 1933 and 1947 (i.e. none of them lived until the radical post-WWII transformation of Hungarian philosophical life). In sum, the bulk of the authors of the *Magyar Philosophiai Szemle* were young or, more precisely, (early) mid-career and they remained active until the inter-war period of Hungarian cultural and scientific life.

In contrast to the homogeneity of their age distribution, the occupations of the journal authors paint a more heterogeneous picture. Three of those deemed philosophers by the *Új Magyar Életrajzi Lexikon* (ÚMÉL), respectively three of those not deemed so are also classified as being clerics (churchmen), i.e. Catholic priests or Protestant pastors.⁷⁵ If we look at the reconstructed biograms

⁷⁵ In order to obtain a strong notion of having an ecclesiastical background, the mere institutional tie to an ecclesiastical educational institute – e.g., Mihály Málnay's teach-

themselves, there are not less than 10 persons (more than 20 percent!) who were clerics at least during some period of their adult life. Furthermore, 21 authors could be classified as having an ecclesiastical background, i.e. had unambiguous institutional ties to one of the Catholic or Protestant churches (it must be emphasized that this concept is understood in the sense delineated by social sciences, rather than in terms of personal religiosity). The other main group is that of the secondary school teachers which comprises 32 out of the identified authors (almost 70 percent!). Already on the level of crude data, these numbers hint at the significant role of both the confessional factor and the impact of the well-organized system of secondary education at the career options of (would-be) professional philosophers. In Section III.5, I will attempt to analyse these factors by virtue of more sophisticated methods.

3. *The Role of the University of Budapest*

From the point of view of the history of philosophy (and intellectual biography in general), there is a datum that is probably more relevant than the sheer biographical data of age, namely the years in which our heroes first crossed the gates of a university. Owing to the detailed biographical reconstructions carried out in Section II above, it is possible to draw an almost complete picture of this key biographical circumstance, which, in turn, could be compared to the historical developments at the Faculty of Humanities of the University of Budapest (where, as we will see in more detail, the majority of the journal authors had studied), resulting in a philosophically even more relevant analysis.

During the period in question, there was only a very limited number of active professors and unsalaried lecturers (*Privatdozenten*) of philosophy at the University of Budapest.⁷⁶ Cyrill Horváth became a supplementary professor due to the sudden coup mounted by the university to take advantage of the privilege of Hungarian instruction language granted by the October Diploma of 1860 (see Szentpétery 1933. 436 ff.) and in June 1863, his professorial position was finalized by virtue of the formal tender announced by the university (cf. 450 ff.).

ing position at the Jewish Teacher-training College in Budapest – is not classified as an explicit ecclesiastical background. Thus, not all ecclesiastical ties are captured by this notion (lest the actor's personal religiosity).

⁷⁶Cf. Szentpétery 1933; Gergely 1976. – It is worth noting that Imre Szentpétery's book, though published almost a century ago and thus marked by an earlier approach towards writing intellectual and institutional history, still constitutes a privileged source, insofar as the pertaining archival material was affected by the fire in the Magyar Országos Levéltár (Hungarian National Archives) during the suppression of the Hungarian Revolution of 1956.

Despite being praised by the Faculty as “a national authority and, furthermore, the most eminent one in Hungary” (ibid.), it is worth noting that Horváth’s prior career did not predestine him to this position, not to mention the fact that Horváth’s fellow Piarist József Purgstaller (Palotai, 1806–1867), who authored a six-volume overview of philosophy between 1843 and 1847 (while Horváth, in stark contrast, failed to publish a single book during his distinguished career, lest an original philosophical treatise), could have been a more natural choice for the chair of philosophy at the University of Budapest. Purgstaller was indeed appointed in the wake of the Hungarian Revolution of 1848, but in 1849, the Habsburg-imposed Council of Governor-General divested him of the professorial chair (see Szentpétery 1933. 374 ff., 393). He continued his ecclesiastical and secondary school teaching career until he was sent to a psychiatric clinic in 1866. Horváth’s stellar career backfired in an equally spectacular way when, shortly after his death, Horváth was vehemently accused of lacking philosophical output, as hopes for an alleged systematic *opus magnum*, “lying in the cupboard of his desk, complete and even including an index of subjects”,⁷⁷ bitterly evaporated (cf. Mester 2011). Given this highly charged historiographical situation, the plain and sober method of biographical reconstruction which is employed in the present article could be hoped to convey a more concrete and anchored picture of Horváth’s influence. Amongst the 14 authors whose exact year of entrance at the university could be ascertained,⁷⁸ eleven started their university studies under the aegis of Horváth.

The first cracks on the ‘System of Horváth’ appeared at the “turn of the 1870s–1880s” (Gergely 1976. 10), as Bernhard (Bernát) Alexander (1850–1927), the uncontested doyen of late pre-war Hungarian philosophy, as well as his student companion József Bánóczy (Weisz, 1849–1926) returned from their peregrinations⁷⁹ and obtained unsalaried lecturer (*Privatdozent*) positions in 1878 in “the history of philosophy and the theory of knowledge,” respectively in “the history and propedeutics of philosophy” (Szentpétery 1933. 680). In 1880, they were joined by Frigyes Medveczky (his name on foreign titles was Bärenbach; 1856–1914) who received an appointment in “anthropology and the theory of

⁷⁷ *Vasárnapi Ujság* vol 31, no. 45 (Nov 9, 1884), 721.

⁷⁸ The lack of identifiable entrance year is probably equally due to the peculiarities of pre-modern (ecclesiastical) secondary school teaching career (see note 56 above), as well as the contingent circumstances of the availability of historical sources. With regard to the method employed above, I think that the year of entrance is more relevant than the year of finishing university studies, as the study period used to be both more intensive and intellectually formative at the beginning, not to mention that the later part used to be more irregular.

⁷⁹ Concerning Alexander, see, e.g., Gábor 1986; Turbucz 2018. – A section of his peregrination was reconstructed by the present author: Varga 2018a., together with the publication of the corresponding entries in his student diary: Székér et al. 2018.

knowledge” (684). However, due to the organization of the curriculum at the Faculty of Humanities of the University of Budapest, it was impossible for the students to avoid Horváth, who held the lectures in the larger classes required for the teaching license examinations (which he also superseded). In any case, eight of the aforementioned 14 authors entered the university when philosophy was monopolized by Horváth (further two arrived in 1878 and one in 1879). It is, thus, not an overstatement to claim that – at least with regard to those coming from the University of Budapest (and whose year of entrance could be ascertained) – the *Magyar Philosophiai Szemle* was deeply entrenched in the hands of philosophers schooled by Horváth (if not his explicit students, e.g. Nemes). This is all the more interesting, since Horváth – as a delayed countereffect of his rise and posthumous fall from fame – is nowadays uniformly considered as lacking any serious philosophical role in the history of Hungarian philosophy. Quite the contrary, Horváth emerges as the central figure behind the first professional philosophical journal in Hungary.

Horváth’s chair was inherited by Pauer in 1886 (ordinary professor since 1889), but the age of plurality already arrived in professional philosophy at the University of Budapest in 1882 when a second chair of (theoretical) philosophy was established upon the request of the Faculty formulated in November 1881 (see Szentpétery 1933. 532). This chair was bestowed upon Medveczky, who became ordinary professor in 1886. Alexander had to wait until 1895 in order to become extraordinary professor (in hindsight, Alexander ascribed this delay to rising anti-Semitism in Hungary: Alexander 1919. 28). Only three of the journal’s authors entered the university in that pluralistic age.

4. *Peregrinations*

The most promising aspect of the uniform biographical reconstruction of a given set of historical figures lies, arguably, in the possibility of mapping their institutional embeddedness and interconnections in a way that goes beyond the confines of the usual assumptions of history-writing with regard to the corresponding period. In order to exploit this potential, we are, first, going to study the authors’ studies at universities abroad, their so-called peregrinations, which is customarily considered the most compelling form of interconnections between historical actors and institutions (even though, as we will see, in the actual case it is not yet able to live up to its general promises).

On the basis of the biographical reconstructions provided in Section II.2 above, it is possible to reconstruct the detailed network of peregrinations by the authors of the journal (*Figure 1*), including the possibly exact date of their studies, and respectively the exact faculties involved (not just the universities as such). In contrast to Horváth himself, who, as seen in Section III.3 above, could

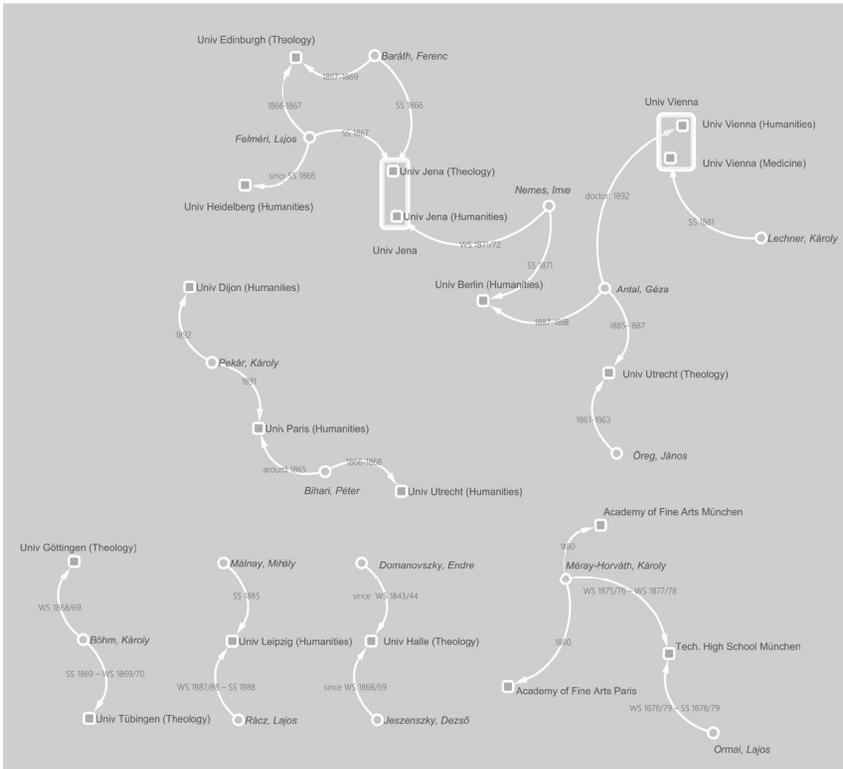


Figure 1: Peregrinations by the journal authors, including date and faculty information

be regarded as a “founding father” of the young or, more precisely, mid-career philosophers gathered under the umbrella of the *Magyar Philosophiai Szemle*, a significant portion of the authors in question attended a foreign university for one or more semesters. Given the long-established tradition of peregrination in the circles of Hungarian intellectual elites (cf. the introductions in Szögi 2001 and the subsequent volumes of the series), it would be misleading to interpret this contrast as a sign of modernization (notwithstanding the institutional efforts by the Hungarian secretary of education to foster peregrinations among prospective teachers),⁸⁰ but rather a phenomenon that is rooted in confessional differences. In particular, it is not by chance that the Piarist priest Horváth did

⁸⁰ See, e.g., *Beszédek, melyek a Magy. Kir. Tudomány-Egyetemen MDCCCLXXII–LXXIII. tanévi rectora és tanácsának beiktatásakor octóber I. tartattak. V. Tanév-megnyitó beszéd [...]* (Buda: Magy. Kir. Egyetemi Könyvnyomda, 1872), 38–39. Even though not all of them were funded by this program, the prospective authors undertaking peregrination were all secondary school teachers, except for three of them.

not attend foreign universities, since the infrastructure of the Catholic church in Hungary was still strong enough and not dependent on foreign institutional support (unlike in the post-WWII age), not to mention the institutional separation of the Hungarian religious orders resulting from the *Sonderweg* of their historical development vis-à-vis their counterparts outside of the Habsburg Monarchy since the decrees of Emperor Joseph II.⁸¹

Extensive as it was, the peregrination network of the journal authors still counts as dispersed, consisting of several smaller unconnected components, i.e. any given foreign university was visited by not more than 2-3 philosophers. Due to the lack of studies concentrating around certain poles, no clear pattern emerges, although the network is unsurprisingly dominated by German-speaking institutes of tertiary education. In this regard, it is conspicuous that the students mostly avoided the University of Berlin, which quickly emerged as the centrepiece of the interconnected system of German universities, attracting professorial talents from every corner of the Empire, culminating in philosophical excellence on the basis of the glorious tradition of idealist philosophy in Berlin (see Gerhardt et al. 1999). Instead, the students concentrated on so-called research universities, e.g., the Universities of Heidelberg, Jena, and Tübingen, which, rich in tradition as they were, did not always coincide with the locus of the *in statu nascendi* modern German philosophy. Another notable omission was the University of Vienna, the Faculty of Humanities of which was visited only by one prospective author of the journal. While the former focus might be rooted in the traditional preferences of the peregrination movement, it is plausible to relate the omission of Vienna to general political aversion, and respectively cultural concurrency against the capital of the Habsburg Empire. Notwithstanding its motives, the lack of any significant attention paid to Viennese philosophy is deeply regrettable, since none other than Franz Brentano, who is customarily credited as the ‘grandfather of phenomenology’ (cf., e.g., Baumgartner 2003), i.e. as being the main representative of the arguably most innovative strain of philosophical thought in late nineteenth century, had taught there between 1874 and 1894. Yet, even the single visitor in Vienna, Géza Antal apparently avoided Brentano and, instead, opted for the colourless Herbartian philosopher, Robert Zimmermann.⁸²

At the same time, the lessons of the above study of the peregrination network are far from being entirely negative. Even though there is no manifest larger pattern

⁸¹ See Borián et al. 2007. Concerning the career path of secondary school teachers in Catholic religious orders, see also note 56 above.

⁸² It must be added in Antal’s defense that Brentano had lost his professorship in 1880 and was demoted to the rank of unsalaried lecturer (*Privatdozent*), see Winter 1979; Baumgartner and Burkard 1990; Varga 2014 (not to mention that, contrary to the received biographical view, Husserl himself was not exempt from Herbartian influences mediated through none other than Zimmermann, see Péter András Varga 2015; 2018b).

underlying individual peregrinations, the dispersed university studies abroad hint at significant, though a diffuse and subliminal system of interactions taking place between nineteenth-century Hungarian and contemporaneous German philosophy, which deserves a detailed philosophical interpretation. There are, however, two methodological prerequisites for such a philosophical interpretation (the full implementation of which obviously exceeds the confines of the present investigation): First, one has to identify the precise lists of the courses attended or, at least, the philosophical teachers who held these classes. This kind of information is, unfortunately, not provided by the otherwise excellent collections recently published on the topics of Hungarian peregrination (see Section II.1 above), and is neither found in the general biographical stories told and re-told about the particular philosophers (these accounts, as seen above, are more often than not lacking and inadequate when it comes to concrete historical data), but, in most cases, are only available in foreign university archives. Second, what is more important philosophically, one has to interpret these raw archival records against the backdrop of contemporaneous German academic philosophy (*Universitätsphilosophie*), i.e., the special variant of philosophy, hitherto forgotten, the representatives of which populated the philosophical chairs of Germany in the long period spanning between the death of Hegel – respectively the demise of German Idealism in general – and the rise of modern Continental philosophy at the turn of the last century. It is this area, where the study of admittedly obscure Hungarian philosophers meets the historiography of European (German and Austrian) philosophy and, thus, could acquire a broader historiographical significance.⁸³

5. Institutional Networks

On the other hand, the map of institutional interconnections within Hungary, i.e. the map of the sources of knowledge and the impact points of knowledge transmission (*Figure 2*), is surprisingly rich and insightful. For the sake of the present analysis, all forms of tertiary educational institutions (including not only the Universities of [Buda]pest and Kolozsvár [today: Cluj in Romania], but also the nascent Technical University of Budapest, as well as the various academies) have been considered in a uniform way both with regard to studying (indicated by dotted lines) and teaching (indicated by solid lines, disregarding the differences in appointment forms). Furthermore, one special kind of institutional membership, namely the membership of the aforementioned Hungarian Academy of Sciences

⁸³ For case studies in this research program undertaken by the present author, see Varga 2016b; Varga 2017; Varga 2018a. – Concerning the historiographical concept of German post-Hegelian academic philosophy (*Universitätsphilosophie*), see esp. Köhnke 1986; Beiser 2014 (cf. Varga 2016a).

is also included. In order to improve the legibility and emphasis of the institutional structure, names of historical persons themselves are omitted from the figure. Institutions are symbolized by rounded rectangles. In case of historical persons, a triangle indicates the occupation class of secondary school teachers; the reversed ('V-shaped') triangle indicates the ecclesiastical background (their intersections are symbolized by diamonds), while a simple circle is employed in the default case. The size of nodes is proportional to their so-called in-degree (i.e., the number of incoming links). In case of links, dotted lines symbolize the simple studying, while solid lines indicate the presence of teaching. Institutional memberships are symbolized with dot-dash lines. Finally, a dark gray node outline indicates that the corresponding author could be regarded as a canonized philosopher, insofar as the corresponding lexicon entry in the *Új Magyar Életrajzi Lexikon (ÚMÉL)* includes the occupation classification "philosopher."

The first striking feature is the relative density of connections, by virtue of which the whole map consists in one large, connected component, with the exception of a single minor component. While the network would technically remain connected even without the presence of the Hungarian Academy of Sciences; from a topological point of view, this venerable institution is what connects the upper and lower parts of the network. In a historically plausible way, the former consists of various regional academies (i.e., institutes of tertiary education not regarded as university), which mostly had only two faculties: the

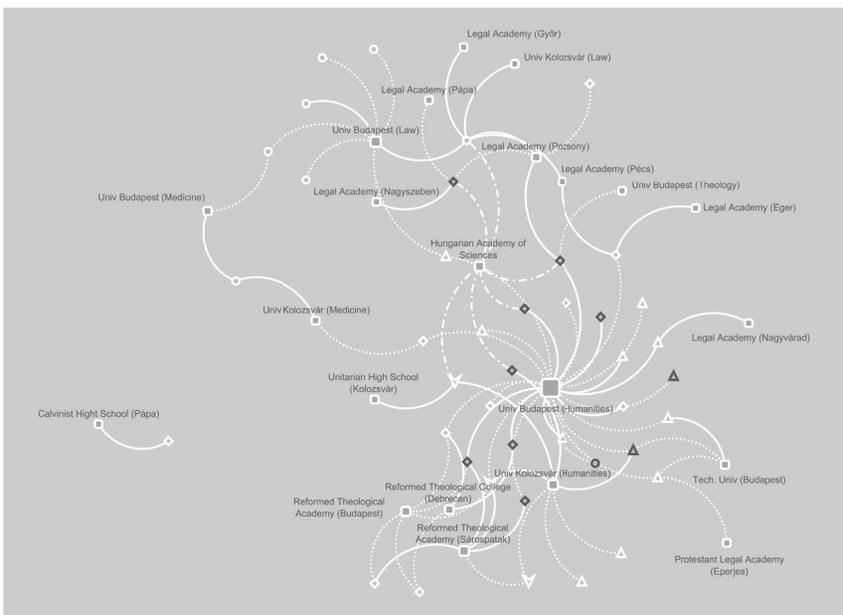


Figure 2: Institutional adjacency network within Hungary

Faculty of Law and a Faculty of General Humanities or of Theology. It is, thus, also plausible from a historical point of view that these tertiary educational institutions are grouped together with the Faculties of Law at the Universities of Budapest and Kolozsvár, respectively the Faculty of Theology of the University of Budapest. The two medical faculties involved are understandably located on the fringe. It is worth noting that, taken together, the institutions which lie outside the confines of the typical career path of a modern philosopher account for a significant and coherent portion of the institutional network in which the authors of the journal were embedded.

The lower part of the main component is, unsurprisingly, centred around the Faculty of Humanities, which was analysed in Section III.3 above. There are, however, some surprises lurking in this area or, more precisely, hidden features that not only make sense philosophically but also provide relevant insights or, at least, corroborate such conjectures concerning the historical period in question. First, the Faculty of Humanities of the University of Kolozsvár (founded in 1872),⁸⁴ which was often regarded as an antipode of the older institute of Budapest, is still conspicuously close to the latter, which might be understood in the sense of indicating that academic rivalry was still embedded in an overarching shared scholarly framework. Second, what is more important for the purposes of the present investigation, a series of confessional institutes are located in the relative proximity of the central Faculty Humanities of the University of Budapest. I am inclined to take this topological feature as a further corroboration of the insight, already formulated in Section III.1, according to which historical figures with an unambiguously confessional background – not to mention clerics themselves – constitute a significant portion of the first modern philosophers in a way that might have been underrepresented by the historiography of Hungarian philosophy so far.

These insights could be further articulated by taking into account the occupational classes as indicated in *Figure 2*. To begin with, the canonized philosophers (i.e. historical figures classified as philosophers by the *Új Magyar Életrajzi*

⁸⁴The idea of a scholarly rivalry between the two faculties of humanities was widely shared by the contemporaries as well. For instance, Lajos Felméri, then professor of philosophy in pedagogy in Kolozsvár, wrote in an occasional writing addressed to none other than Imre Pauer, his counterpart in Budapest: “We, the teachers in Kolozsvár are getting quite accustomed to the benevolence shown by our colleagues in Budapest towards us. They are almost indulging us: as the saying goes, they apply ointment to us with logs of wood [*the original proverb does not exist in contemporary Hungarian either; P.A.V.*]. Every now and then, someone grown into an official big boy [in Budapest] turns on to one of our fellow colleagues [in Kolozsvár], whispering into his ears: ‘I love you so much that I could almost eat you up [*untranslatable word-play in Hungarian; P.A.V.*].’” (*Budapesti Szemle*, vol. 67, no. 175 [1891], 143.) – On the early history of the Faculty of Humanities at the University of Kolozsvár, see T. Szabó – Zabán (eds.) 2012.

Lexikon [ÚMÉL], indicated on the figure by dark grey node outline) are almost exclusively concentrated around the Faculty of Humanities of the University of Budapest, where they studied, and respectively where they taught. What is perhaps more surprising is that the bulk of them came from the intersection of the authors with an ecclesiastical background and secondary school teaching (the remaining intersectional figures are also located in the lower, more prominent half of the figure). Put differently, the official narrative of the nineteenth-century history of philosophy in Hungary, at least with regard to the authors of the *Magyar Philosophiai Szemle*, is confined to secondary school teachers with ecclesiastical backgrounds, while neglecting those who were either secondary school teachers or had an ecclesiastical background (i.e., the disjunctive union or, alternatively, the symmetric difference of the two groups), even though the bulk of them are similarly centred around the Faculty of Humanities of the University of Budapest (or the lower topological part of the main component of the institutional adjacency network). It is probably also not by historiographical chance that figures associated with the ecclesiastical institutes or the university outside the capital are ignored by this kind of canonization, even though some of them – including the co-editor Baráth – belonged to the aforementioned intersectional group. This, again, calls for a more inclusive historiography of Hungarian philosophy that is also attentive towards the hitherto marginalized sub-traditions outside of the mainstream.

6. Geographic Distribution

Finally, let us take a look at the geographical distribution of the authors of the *Magyar Philosophiai Szemle*. Based on the reconstructed biographies, *Figure 3* shows separate maps for the places of birth, respectively places of death of the authors, as well as the group of canonized philosophers (i.e. classified as a philosopher by *Új Magyar Életrajzi Lexikon*, ÚMÉL), clerics, authors with an ecclesiastical background, and secondary school teachers. Given that the place of death could be very misleading from the point of view of biographical significance (for instance, the old Imre Pauer retired to his native city Vác, masking both a geographically and professionally varied career which led him to a secondary-school teacher and director position in Szombathely to the professorial position, first, at the Academy in Pozsony [today: Bratislava in Slovakia] and, finally, at the university in the capital of Hungary), the figure also maps the places of professional occupations – including tertiary studies, but excluding already dead, retired or otherwise incapacitated persons – in the years when the journal was started (1882) and abandoned (1891). For the sake of simplicity, Budapest, which was unified only in 1873, is treated as a single geographic entity.

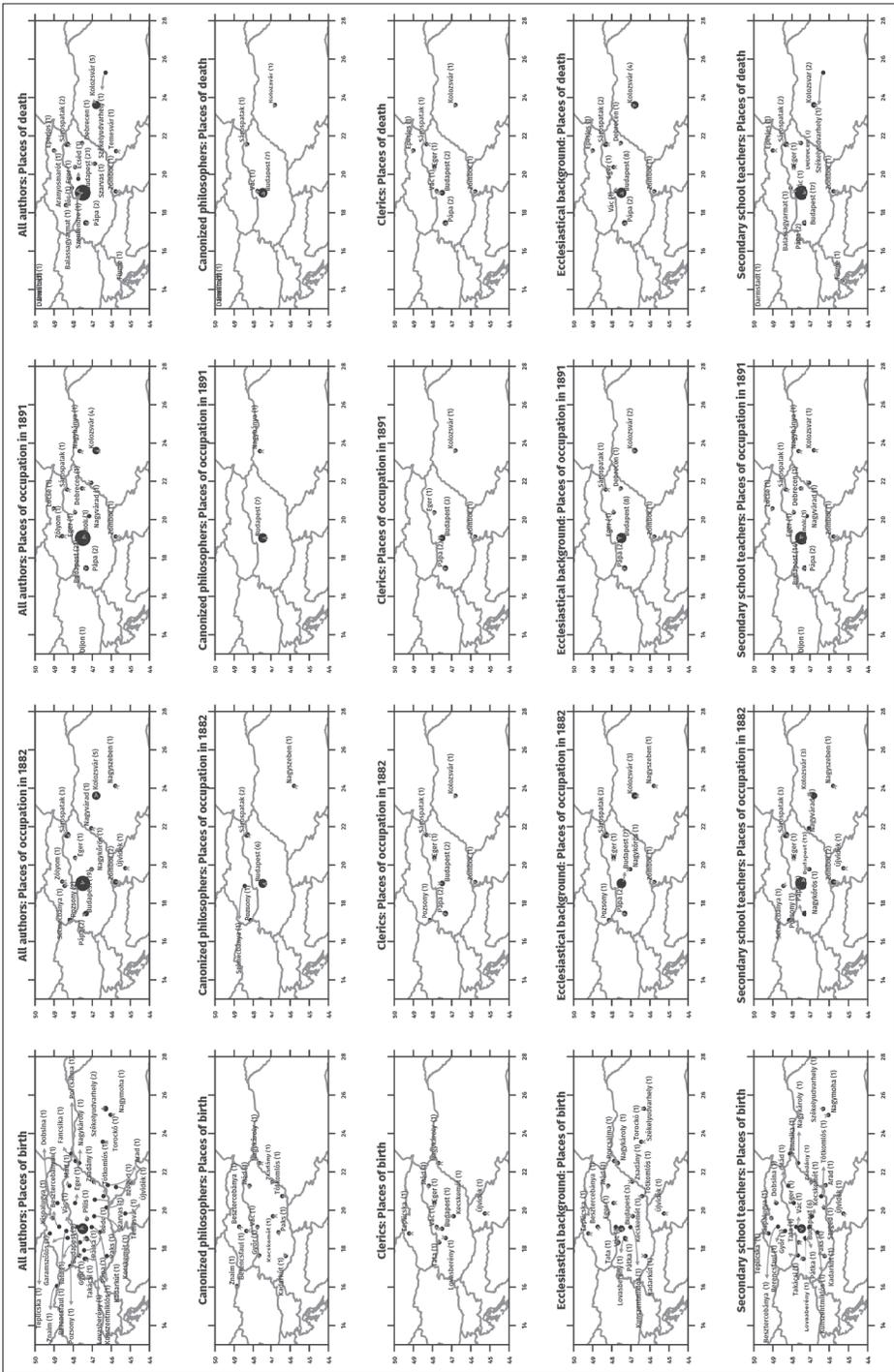


Figure 3: Geographical distributions of the places of birth, occupations, and death by the various classes of the authors

The unmistakable and general geographical trend points towards concentration, especially during the course of the professional careers, in Budapest. It is particularly conspicuous in case of the canonized philosophers who were all born outside of the capital but, with a single exception, have migrated to Budapest by the time the journal was last published. The reverse side of the same coin is, however, that there seems to exist an exclusive focus on the capital by the mainstream historiography of philosophy (or, at least, a tendency towards it) which would certainly fail to do justice to the geographical diversity of late nineteenth-century Hungarian philosophy, as the authors of the journals were far from being confined to only Budapest (despite the journal's beginning from informal meetings in Budapest, respectively Böhm's exclusive role in the contemporaneous accounts of the event).⁸⁵ Even during the decade of the journal's existence, not all of its authors have moved to the capital. By virtue of the classification of the biographies, it is also possible to ascertain the sources of this geographical plurality.

In this regard, it is, to begin with, the group of secondary school teachers that is worth our attention. The geographic trajectories of their biographies were regularized by the cities in which secondary schools were located, resulting in a less dispersed geographical distribution than that of their places of birth. At the same time, this geographical dynamic was far from being limited to Budapest, but rather remained distributed around the regional centres during the whole life of the journal. While some of the individual geographical trajectories culminated in a position in the capital, other graduates of the University of Budapest were confined to the countryside through their entire careers (often including hops to distant cities). It is easy to imagine that some of the scholarly gifted teachers were hurt in their feelings by being prevented from moving to Budapest. For instance, Imre Nemes, who successfully habilitated at the university, yet was confined to regional centres during his entire active career. At least, he was able to move to Budapest after his retirement, where he was a keen participant of the meetings of the Szent Tamás Társaság ([Hungarian] Thomas Aquinas Society), respectively member of the counter-cultural Catholic Academy, the Szent István Akadémia (Saint Stephen Academy).⁸⁶ In any case, the scholarly reconstruction of their philosophical output must, in a similar fashion, avoid the geographical containment to Budapest, but rather look for obscure printed sources published far from the capital, e.g., the school yearbooks from which several eulogies were cited the course of the biographical reconstructions in Section II.2 above.

The second group comprises clerics – authors with ecclesiastical backgrounds – whose professional careers remained, in a significant portion of the cases, geographically tied to regional centers (e.g., Pápa, Sárospatak, or Eperjes

⁸⁵ See note 1 above.

⁸⁶ See, e.g., *Magyar Lapok* vol. 7, no. 114 (May 24, 1938), 7.

[today Prešov in Slovakia]), some of which retained a higher significance within the administrative structure of the corresponding confession than in the general structure in the secular Hungarian state (a contemporary example of this difference is Vác, which is still an episcopal seat, despite its relatively low population count). Again, I think this trend should remind us that recovering the special confessional traditions of Hungarian philosophy, which, as seen in the previous sections (e.g., Section III.5) constitute substantial threads within the story of Hungarian philosophy, hinges to a considerable extent on looking beyond the geographical centre of Hungary.

IV. Concluding Remarks

In case of the short-lived first Hungarian philosophical journal *Magyar Philosophiai Szemle*, often credited with “a drop in the [scholarly] standard” (Laczkó 1996. 65) by the end of its publication period (particularly with regard to the proliferation of less-reflected classical positivism), the ‘Who?’ might be more important than the ‘What?’. More precisely, the authors of the journal constitute a group of philosophers the choice of whom is not governed by a prevalent philosophical canon, but rather an external historical fact, namely their participation in this pioneering venue of Hungarian professional philosophy. This surplus was already manifest in the amount of scholarly efforts required to compile their biographies (Section 2.2), which in several cases had to rely on obscure contemporaneous sources (cf. Section 3.1). In order to uncover the facets of this source-based grouping of late nineteenth-century Hungarian philosophers, I have investigated their age and occupation (Section III.2), including, specifically, the age distribution of their study at the Faculty of Humanities of the University of Budapest, which constitutes their most frequently visited university (Section III.3), as well as their studies at universities abroad, their so-called peregrinations (Section III.4), their embeddedness in the Hungarian institutional network (Section III.5), and, finally, the geographical distribution of their places of birth, death, and respectively their places of occupation at the beginning and end of the journal’s publication period (Section III.6).

Studying this group is all the more important as, even though there obviously were individual professional philosophers before them (e.g., the professors of philosophy at the University of [Buda]pest, earlier in Pozsony [Bratislava]; see Szentpétery 1933. 668–669), they could be regarded as the first Hungarian professional philosophers in the collective sense, in case the establishment of the public sphere (*Öffentlichkeit*) of Hungarian philosophy – in the form of a professional scholarly journal – could be regarded as the prerequisite to the latter. The fact that the author list of the journal constitutes an access to this first modern Hungarian philosophers that is not governed by the presuppositions of

a historiographical canon – but rather the historical sources themselves – could be hoped to contribute to a more inclusive historiography of modern Hungarian philosophy, in a way that is more attentive of the hitherto marginalized sub-traditions (e.g., the sub-traditions of various confessional philosophies or the school-philosophies) outside of the historiographical mainstream. At the same time, the discrepancies manifested in this genre of philosophical history-writing, respectively the methodological tools involved might be of interest for the historiography of general European philosophy, especially of nineteenth-century German academic philosophy (*Universitätsphilosophie*) and the pre-history of phenomenology as well.

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- MÉL Kenyeres Ágnes *et al.* (eds.) *Magyar életrajzi lexikon*. 4 vols. Budapest, Akadémiai, 1967–1994.
- MKL Diós István – Viczián János (eds.) *Magyar katolikus lexikon*. 17 vols. Budapest: Szent István Társulat, 1997–2014.
- SZM Szinyeyi, József *Magyar írók élete és munkái*. 14 vols. Budapest, Hornyánszky, 1894–1914.
- ÚMÉL Markó László *et al.* (eds.) *Új magyar életrajzi lexikon*. 6 vols. Budapest, Magyar Könyvklub – Helikon, 2001–2007.
- ZSL Újvári Péter (ed.) *[Magyar] zsidó lexikon*. Budapest, Zsidó Lexikon, 1929.

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