

Summaries

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Transylvanianism in the Mirror of Reception of the Axiology of Károly Böhm Reflexion to the Analysis of the Transylvanian Discourse of Éva Cs. Gyimesi

In the darkest period of the Ceaușescu-regime, in the middle of 1980s, an underground group of the intellectuals of the Hungarian minority organised a workshop of the intellectual history, focussed on the collective identity, minority rights and nationalism studies, entitled *Limes* circle. *Spiritus rector* of the group was Gusztáv Molnár, graduated at the Faculty of Philosophy of the University of Kolozsvár, mentored by György Bretter, in this time an editor of the *Kriterion* Editing House for the minorities of Romania, in Bucharest. Éva Cs. Gyimesi's analysis of the so-called *Transylvanianism-debate* of the interwar period was written for these workshops. However, the manuscript was confiscated by the opportunity of a house search in 1985, *Limes* circle could organise a discussion on it in Molnár's flat, in Bucharest, based on a saved copy, in 1986. However, this copy was confiscated, as well, by the opportunity of a house search in Molnár's home in 1987, another copy was saved, and survived after Molnár's repatriation to Hungary in 1988. Based on this copy, Cs. Gyimesi's writing was published in Romania freely in 1992, with several reflections to a new, contemporary wave of the *Transylvanianism-debate*.

In the planned lecture, I will focus on a hidden philosophical feature of the *Transylvanianism-debate*. Several important figures of this discourse were the members of the so-called *Kolozsvár school*, disciples of Károly Böhm. Their interpretation of Böhm's highly individual axiology, and its adaptation for the formulation of a collective, national identity has a fundamental relevance in the *Transylvanianism-discourse*. By my hypothesis, however, Cs. Gyimesi could not know the context of history of Hungarian philosophy, because she used the contemporary achievements of the Hungarian philosophical historiography, she could offer a realistic picture about this ideology based on its consequences in the *belles-lettres*. The new data of the history of philosophy offer more solid fundament for her statements, nowadays.

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The Forgotten Bourgeoisie

Industrial Elites of the Kingdom of Poland at the Turn of the Twentieth Century

This paper, using research of T. Zarycki, R. Smoczyński, M.J. Minakowska, P. Koryś and Sz. Talaga, examines the largely neglected history of the Polish bourgeoisie in the Kingdom of Poland (Russian partition) during the late nineteenth and early twentieth centuries, drawing on a newly constructed relational database compiled from eight volumes of the *Directory of Factory Industry in the Kingdom of Poland (1904–1911)*. The database links nearly 14,000 industrial enterprises to over 21,000 associated individuals, enabling systematic prosopographic analysis of the industrial elite of the Russian Empire’s most economically dynamic peripheral region.

This paper argues that the Polish bourgeoisie has been systematically marginalized in both Polish and international historical and sociological scholarship. This absence reflects the structural defeat of bourgeois elites at the hands of the intelligentsia in the aftermath of World War One and the Bolshevik Revolution, which effectively erased the bourgeoisie from national memory and from the sociology of Polish modernity. Drawing on Bourdieu’s field theory and world-systems analysis, this paper reconstructs the field of power in which the industrial bourgeoisie of the Kingdom operated – between the imperial Russian state, Western capital, and competing domestic elite fractions (nobility, intelligentsia, clergy).

Empirically, the paper presents quantitative and qualitative findings, including rankings of the largest industrial enterprises and their owners by estimated production value, genealogical indicators of elite embeddedness, and analysis of the ethnic, religious, and national composition of the industrial establishment. Special attention is given to the relationship between economic capital and symbolic capital (nobility indices, biographical visibility), revealing a systematic inversion: the wealthiest industrial families remain the least visible in historical memory, while noble-origin elites with more modest industrial wealth enjoy disproportionate commemorative presence.

The paper concludes that understanding the Polish bourgeoisie – its formation, its liberal political project, and its destruction – is essential not only for the history of Polish modernity, but also for broader debates on uneven development, imperial capitalism, and the role of peripheral bourgeoisies in European nation-building.

László Gergely SZÜCS

Budapest City Archive

The Problem of the Unity of a Philosophical Oeuvre in Postmetaphysical Thought

The Case of Ágnes Heller

This lecture examines an interesting question of post-metaphysical philosophy through the example of Ágnes Heller's body of work: in what sense can we still speak of a unified philosophical oeuvre after the possibility of a metaphysical foundation has been undermined. The starting point of my analysis is the debates on post-metaphysical thought associated with Habermas and György Márkus, which shed new light on the problem of philosophical system-building. Within this framework, I examine Ágnes Heller's self-interpretive monograph, *The History of My Philosophy*, which presents her own career as a story of philosophical construction spanning decades. I argue that this self-interpretation simultaneously offers an answer to the question of the self-identity of post-metaphysical philosophy and creates a problematic teleological narrative of her life's work. At the same time, another possibility emerges in the work: the unity of the oeuvre becomes intelligible not from a distinguished endpoint, but from the continuity of a philosophical dialogue with oneself. Heller's example can thus contribute to rethinking whether, in the post-metaphysical era, the unity of a philosophical oeuvre can be grasped as a system, a narrative construction, or an open dialogue.

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Dietrich von Hildebrand in Budapest in 1936 A Snapshot of Anti-Nazi Networks in Inter-War Catholic Philosophy in Hungary

In May 1936, the philosopher, public intellectual, and journal publisher Dietrich von Hildebrand (1899–1977) arrived in Budapest for a public lecture. Born in Florence to a sculptor du jour and raised in Munich, Hildebrand in his youth converted to the phenomenological philosophy of Edmund Husserl, as well as to Catholicism under the influence of Max Scheler, with whom he shared a room in Göttingen (and who, in turn, seduced Hildebrand's fiancée). Fascinating as these pages from the chronicle of the intellectual heyday of phenomenology are, Hildebrand was, on top of that, not only a committed pacifist during the collective paranoia ('*Augusterlebnis*') that engulfed his home city in the early months of the Great War, but he also recognized the danger of National Socialism so early that he was already on the Nazi death list by the time of Hitler's Beer Hall Putsch. It was also not by mere chance that he was living in Vienna in the second half of the 1930s.

As if that were not enough, Hildebrand is one of the philosophers most extensively documented biographically due to the handwritten autobiography penned for his second wife, Alice née Jourdain (1923–2022). While the manuscript has not (yet) been published in its entirety, partial editions do exist. The minutiae of his Budapest visit are recorded in the Austrian scholarly edition *Memoiren und Aufsätze gegen den Nationalsozialismus 1933–1938* (published in 1993), although the editors failed to identify one of his hosts, namely the Piarist philosopher and theologian Antal (Anton) Schütz (1880–1953). Some unpublished letters by Hildebrand to another of his hosts, the Catholic public intellectual and journal editor Jenő (Eugen) Katona (1905–1978), are preserved in a Hungarian library.

Based on these primary sources, I reconstruct Hildebrand's visit and his Hungarian connections against the backdrop of Catholic Hungarian philosophy of the time, including the Jewish-born priest and philosopher Gábor Ervin (1912–1944), who was brutally murdered by the Arrow Cross Nazis in December 1944. During the occupation of Austria and the rest of Europe, Hildebrand narrowly missed the same fate. At the same time, his subsequent intellectual trajectory may represent a counterfactual developmental path for several of his Catholic hosts in the 1930s, including the ambiguities surrounding the shift in Hildebrand's intellectual positions in the aftermath of the watershed Second Vatican Council.

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Absolute Power, Tyranny, or Unlawful Ruling? Bocskai's Diplomatic Strategy in Poland

The Bocskai Rebellion (1604–1606) was the first major military conflict in Hungary accompanied by an extensive diplomatic and propaganda campaign. Its architects targeted diverse international audiences with sophisticated, tailored political rhetoric.

For instance, letters sent to the electors of the Holy Roman Empire sought to secure political backing without alienating them through overly sharp criticism of Emperor Rudolf II's behaviour, faith, or policies. Similarly, envoys dispatched to the Polish court in Cracow delivered carefully crafted arguments. These messages were designed to capture the court's attention and dismantle its support for Rudolf II. Among the key messages advanced by Bocskai's diplomats was the argument that Rudolf was exercising not merely unlawful and tyrannical rule, but also *absolute power*. The theoretical and theological articulation of this claim reveals the extent to which the authors of these diplomatic communications tailored their arguments to a Polish audience.

Recent scholarship has demonstrated that the principal architect of this message was István Illésházy, a Hungarian Lutheran magnate with strong connections to the Polish court. Shortly before the outbreak of the rebellion, Illésházy had been accused of high treason and forced into exile on his estates in Moravia, from where he maintained close contacts with political circles in Poland. His familiarity with the political and intellectual environment of the Polish–Lithuanian Commonwealth enabled him to formulate arguments that resonated particularly effectively with the Polish elite.