

## Slavonic foundations of Masaryk's philosophy.

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In my lecture about the Philosophical Foundations of Masaryk's View of the World which I read 5 years ago at the occasion of his 75th birth-day anniversary<sup>1)</sup> I emphasized the fundamental features of his philosophical productivity which bring him near to the Slav thinkers of the type of a Skovoroda or Tolstoj, and make him different from the French, English and German philosophers of Western Europe. This opinion, occasionally expressed by me at that time, has taken on concrete forms in the last few years when, after detail study of philosophical activities of the Slavs, I have come to the conclusion that we can rightly speak of a „Slavonic Philosophy“<sup>2)</sup> in the sense that there exists a certain inner similarity between individual representatives of philosophy among the Slavs, that they have in common certain faults, but also certain values, which we would attempt in vain to find in other nations of Europe. Leaving aside some common outward signs which mark the productivity of Slav thinkers, such as lack of tradition and poor knowledge of philosophical literature and thoughts of other Slav nations, I wish to call attention to the fundamental elements of psychical nature of all Slavs, and also to point out the dominating tendencies of their spiritual life, for they stamp out their marks on the philosophical activities. If I was allowed to use this picture I would say that the spiritual energy in the form of philosophical thinking shows a horizontal, and not a vertical, tendency in the activities of the Slavs; it grows wide and not high. Instead of accumulating in works of genius of individuals, it spreads throughout the masses raising their general standard of philosophical maturity.

Let us take as an example the Ukrainians. In their national activities, in the widest sense of that word, we find a great richness of philosophical elements. The view of the world is based on specific metaphysics with clearly marked relations to God, the world and the fellow-people, with principles of morality in accord with the concrete actuality, a deep sense of beauty which has found its expression in fine and varying products of art, — all these and other elements show that philosophical culture has penetrated the Ukrainian masses and found

<sup>1)</sup> That lecture was printed in the 2nd volume of the Almanac of the Ukrainian University in Prague in honour of the President of Czechoslovakia. <sup>2)</sup> My lecture about the Slavonic Philosophy at the Congress of Polish Philosophers in 1927 in Warsaw was printed in Polish in the Review „Przegląd filozoficzny“, vol. XXX for 1927.

them to be responsive. A similar situation, though under somewhat different national aspects, one finds in other Slav nations.

Another proof of the spreading of philosophical thinking among the Slavs with horizontal tendency is the fact that philosophical meditations are not limited to special scientific works of philosophical literature, but penetrate in larger measure than in other European nations also the works of belles-lettres. Tolstoj or Dostojevskij as the highest synthesis of the Russian spirit, or Polish messianists Mickiewicz, Slowacki and Krasinski, all of them are not only great thinkers, philosophers, but also celebrated authors of belles-lettres. Through the works of these authors philosophical thoughts reached those masses of population which as a rule are not interested in scientific works of philosophers. But when philosophical thinking penetrates larger circles of population, it has to adopt itself to the needs of these circles into which it penetrates, and thereby it loses much of its fineness, abstractness, and becomes more concrete, practical, more bound with material life. The centre of philosophical interests of Slav peoples is not the cognition, its possibilities or its limitations, or other problems of theoretical significance, but first of all it is the man and his fate, human life and its sense.

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The last conclusion of my hypothetical assertion is supported by facts. The Slavs have not one single great theoretic, not one single system of purely abstract thinking, but they have many renown representatives of practical tendencies in philosophy. All Czech philosophers, such as the first among them — Thomas of Stitne, — or the magnificent personality of Jan Hus, — or the foregoer of Tolstoj — Peter Chelčický, or the world-known pedagogue Jan Amos Comenius, or at last a great number of modern thinkers with their most important representative Masaryk at the head, — they all do not show that powerful penetration of thought into abstract speculation, but chiefly pay attention to problems of religious, social and political nature, to problems of ethics and pedagogy.

The chief mark of all works of Masaryk is that they take for themes problems which grow out of the needs of the day and therefore are vitally connected with a whole complex of problems that form the centre of Slavonic philosophy. When we leave aside his doctor's dissertation about the „Essence of Soul in Plato“ of a quite casual meaning, and his introductory lecture in the Charles University of Prague about „The Figure of Probability and Hume's Scepticism“, we see that all numerous works of Masaryk show practical tendencies of his thinking vitally connected with actual life. As examples I should like to cite some of his more known writings, such as „The Czech Problem“, „Our Actual Crisis“, „The Social Problem“, „The Suicide as Mass Appearance of the Modern Civilization“, „Humanic Ideals“, „Russia and Europe — Study of Spiritual Tendencies in Russia“, „John Hus. Our Regeneration and Our Reformation“ etc., as well as some of less known works, such as „The Laws of Education and the Future of Slaves“, „Hypnotism“, „Man and Nature“, „Social and Economical Struggle“, „Rights and Advantages of an Eight-Hours'-Working-Day“, „Socio-

logical Meaning of Alcoholism“, „Polygamy and Monogamy“ etc. — Even when Masaryk tries to write on logics the result of this work is: „Principles of Concrete Logics“, a work that deals with a system of human science, and in no case with formalities of thinking. Masaryk's entire philosophical productiveness does not deal with problems of general nature, with problems outside of human life, it does not contemplate categories of thinking, it does not create cosmogonic or metaphysical structures that have no direct connection with the material existence and with the world of our duties, but its chief interest is in the vival truths and in the ethical side of our activities. Masaryk's philosophy went just the way which life forced him to go. He openly says: „I have never written one line without having strong motives of life for it“.

It is here, in this direct connection with life and its inflexible needs, that lies the significance and power of Masaryk as a Slav philosopher; not in the system and its abstract problems, but in the significance for real life.

In close connection with this concrete nature of slavonic philosophy is the inclination of its representatives to adapt the results of theoretical meditations to real life. That which German or other European philosophers set up as an unattainable idea or as a leading idea in the chaos of various thoughts, that Slav philosophers in their inclination to realization try to realize in life, often forgetting the border between theory and practice. The Polish philosopher Cieszkowski dreams under direct influence of Hegel of the third epoch of mankind, of the synthesis of contrary periods of history; he is so possessed of that Slav spirit of concreteness that he wants to see that third epoch, that heaven on earth, at once, still here, in the closest nearness he wants to live it over in his short individual life. This same disposition can be noted also in the nearest surroundings of Tolstoj which, according to the testimony of his daughter Tatjana Lwowna, believed that within some ten years the „Kingdom of God on earth“ will be realized.

As a result of this belief there exists in the representatives of Slavonic philosophy a certain accord, a certain harmony between the word and the deed, between the teaching and personal life. If we take Jan Hus, or Comenius, or Mickiewicz, or Tolstoj, or our Skovoroda (who is the most remarkable personality in this respect), in all of them we find full accord between theory and practice which we very often do not find in philosophers of Western Europe.

The significance of personality that in its own life confirms the propagated ideas is the element which makes Masaryk a thoroughly Slav thinker. In the interpretation of philosophy through the example of his personal life Masaryk sets up an incomparable type. The stability and harmony of character, the power of will that helps him to pursue consistently a conceived aim without heed to obstacles of private nature, the unextinguishing energy in putting into reality his thoughts which does not leave him even in his old years, the unusual courage to step out resolutely not only against the greater forces of the enemy, but as well against the beloved, and sanctified by tradition, prejudices of his own nation, — a very risky act in its possible results, — a consistency, but in no case obstinacy, — all those personal qualities along with his great knowledge and literary productiveness make Masaryk not only a most significant Czech

philosopher, but also one of the most remarkable spiritual leaders of the Slav world.

The opinion that considers Slavs to be a people of action in comparison with Western Europe, which is penetrated by theory, can for the first time be distinctly seen in the writings of Polish Slavophiles of the nineteenth century. The chief representative of this opinion, Cieszkowski, who sets up the act in the centre of his philosophy, namely the free act of the mind, considers this tendency toward activity to be the chief attribute of the Slav psychic. Also Mickiewicz underlines very distinctly this trait of the Slav nature in his *Courses on Slavonic Literatures* where he gives many examples of it. Also Masaryk is in accord with this general tone when in the building of the philosophy of the Czech nation he sets up as the highest idea of the Czechs not Comenius, a man of science, nor Žižka, a warrior and man of practice, but Chelčický who combines one and the other, the thought and the deed, in a harmonious whole.

„Chelčický is a example for the Czechs, a clear, consistent, fearless thinker and worker, and yet an enemy of violence, a Žižka and a Comenius in one soul“<sup>1)</sup>. To Masaryk „the problem of a new philosophy is not only theoretical, but also practical“. „Also new life is involved in it“<sup>2)</sup>.

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When we wish to perceive the fundamental traits and the chief problems of Slavonic philosophy we have to study the psychical structure of the Slavs, i. e. to study those qualities and functions of it the preponderance and special tinge of which have stamped out their specific marks on their entire psychical life. What strikes us at once is a general lack of belief in the omnipotence of the human mind. Whether we take into consideration Polish, Czech, or Russian philosophy everywhere we can ascertain (as for instance Vladimir Solovioff does it regarding the Russian philosophy<sup>3)</sup>) a deep mistrust of the powers and means not only of the general human mind, but also of our individual minds, which on the outside appears in the above mentioned dislike of purely abstract thinking.

And in these minor conceptions regarding the powers of human mind, which are so characteristic of the Slav family, we must look also for the key to the philosophy of Masaryk. He first of all recognized that man is not only a reasoning being, that his activities are not confined to reasoning functions only, but that he is led in a still much greater degree by sentiment and will on which are based moral and religion. We read in his concrete logics: „The intellect is much more subordinated to sentiment and will than will and sentiment to the intellect“. „Man can allow to be led by reason also, but he does it only occasionally and in minor matters“. „Science is the power of man, but it convinces him of his weakness; for there are few things which we know, more things which we do not know, in many things we are mistaken, and for the most part we are not able to come to know anything“<sup>4)</sup>. As we can already see from these few

1) *The Czech Problem*, p. 185. 2) *The Social Problem*, p. 606. 3) E. Radloff: *Russische Philosophie*, Breslau 1925. 4) *Foundations of Concrete Logic*, p. 6-8.

quotations Masaryk is — in accord with the general tone of the Slav psychic — pretty sceptical concerning the part and significance of the mind (intellect). Intellect is not sufficient, man in his acts is being led not only by rational, by also by irrational moments. Science is not able to satisfy us, because it gives us only one part of reality; with the eye of a scientist we can perceive a pretty confined space which becomes smaller and smaller the deeper we try to pursue in our investigation.

Along with the mistrust in the omnipotence of mind, and as a result of it, there increases the significance of sentiment in the life of man. The preponderance of emotional elements over the rational ones is a specific trait for all Slavs whose emotions can jump in a very short period of time through an unusually great scale of tones, from the lowest ones — those of a wild, almost primitive hatred, up to the highest ones, those of an ideal self-denying love. Love is a very important factor in all spheres of life of the Slavs. To Tolstoj love is that general, all-embracing principle which is to lead the human race to that ideal state here on earth; love of fellow-men ought to be the highest law. If happiness and peace are really to come here on this earth we must put love on the place of law. Penetrated by a boundless love to his fatherland and to the Greek Orthodox Church, Chomiakoff proclaims a great historical part of his nation. Polish messianists proclaim to the world that it is only because of great love to mankind that the Polish nation has taken upon herself all the sufferings, that only because of it the Polish nation brings all the sacrifices in order to quicken the coming of that dreamt for historical epoch in which power will be replaced by justice. The fundamental element of each messianism, whose sources are to be found in religious mystical experiences of the soul, is the love of fellow-men, only transferred from individuals to collectives, nations. So Masaryk, true to his generally Slavic tendency, erects his ethical ideal structure upon the Christian principle of love. „Love your neighbour as you love yourselves“ he preaches to his followers, at the same time explaining that under the abstract term of neighbour one has to understand father, mother, brother, sister, wife, children, in one word the family, further the nation, and finally the mankind. This love must be positive and active. Some people think that they love their nation, because they hate her enemies. But this is not enough. Only this is true love, which allow no hatred, but which requires positive work, small every-day work, not heroic acts for which there is no place nowadays. Mankind, nation, family, political party, fellow-men do not require great sacrifices from us, but small, ordinary, heavy work. In this latter opinion Masaryk is different from other Slav thinkers. When Mickiewicz presents to us, in the personality of a Konrad, an ideal type of young man who through love for the past, present and future generations of his nation is ready to go into fight with the enemy, with or against God, and to bring the great sacrifice of Life, Masaryk sets up his ideal type on a quite different level; he requires from us the attainment of a moral perfectness and small, unremarkable daily work (in the eyes of the masses). But these differences appear only in the details of the fundamental principle of love which is so genuinely Slav in Masaryk.

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Sentiments form a bridge to another fundamental attribute of the Slav type, namely that of a deep religiousness which in all Slavs forms the chief and greatest part of their national psychological structure. Numerous works, chiefly of Polish authors from the last century, point out the fundamental trait of the Slavic spirit not only in the present times, but also in the past, the preponderance of sentiment in general, and of religious sentiment specialty, in their psychological life. Krasinski<sup>1)</sup> tries to illustrate this specific Slavic attribute, confirmed by history, through a comparison of the Slavs with the Roman race, with the French as chief representatives of that race, and with the German race. The French have known to maintain till these days a living spiritual contact with the world, and to it they owe their political and practical sense and love of real, concrete beauty. The Germans do not acknowledge the variety of senses as a criterion of reality, their proceedings are turned toward an ideal oneness. The result of these proceedings is „the most idealistic, the most abstract, and the finest worked out philosophy of the world“.

The task of the Slavs finds its completion in the uniting of these two opposite tendencies in one higher, new synthesis. Instead of following the one-sided realism of the French, or the one-sided idealism of the Germans, the Slavs have turned all their attention to the upraising of the two fundamental traits of their soul, which are a deep sense of religion and a sense of a general brotherhood outwardly manifested by a boundless love of fellow-men. Love to God and love to men can be considered as the eternal contents of their life. In comparison with the political Roman race and the philosophical German race the Slavs form a religious race in the full meaning of this word.

Leaving aside a detailed analysis of the above comparison as well as the question of the justness of the enchantment of the author one can rightly affirm that the fundamental thought is quite correct. Religiousness plays a predominant part in the life of the Slavs. While the Western European and German philosophers deal with noetic speculations and metaphysical structures, the Slavs leave the word to the religious pathos. Even in the few cases where Slav authors deal with problems of theory of cognition, their meditations show a religious tinge<sup>2)</sup>.

It is not the task of this paper to solve the complicated problem whether it was the lack of constructive sense in the Slavs, and thereby the inability to think abstractly, that caused the growth of the emotional factor in general, and especially of religiousness, or vice versa whether it was the sensitive nature of the Slavs that by inertia derived the Slav spirit from abstract constructions and pushed in the direction of religious contemplation. Whichever is the truth there stands the fact that religiousness dominates over all Slav spiritual productiveness, including that in the regions of philosophy. Whether we take for example the „Ukrainian Socrates“ Skovoroda who is full of religious pathos, or the most Western of Slav philosophers, Hoene-Wronski, who thought in German categories and wrote in French, or Matěj of Janov, Jan Žižka, or Hus, Chelčický, Comenius, Dobrovský, Kollár, Havlíček, Palacký, or Dosto-

<sup>1)</sup> Z. Krasinski: The Conditions of Poland from Human and Godly View. <sup>2)</sup> Metaphysical essays of such thinkers as Purkyně, Kramář, Struve, Lutoslawski, Boskovič, Solovieff and others, have a strong religious tinge.

jevskij, Solovioff, Merežkovskij, Berdjajeff, Losskyj, Frank — all of them stand on religious ground. It is not paradox when I say that even such thinkers as Hercen, Bakounine and others, who a priori denied all possibility of any religion, that even they were in the depths of their hearts not less religious than their adversaries; their fanaticism in the struggle against religion was only a negative manifestation, an unconscious form of religious pathos. „I believe that there is no God“, says one of the heroes of Dostojevskij; but this belief in unbelief, says Merežkovskij, becomes still more ardent, more fanatical than the old belief: „The thesis ‚there is no God‘ becomes a new and a more real god. Atheism in Russia was but a result of a passionate wish of belief, of a wish that being not satisfied with Church formulas rejects God altogether in its despair“.

„We need religion, we need religiousness“<sup>2)</sup> is the programme of young enthusiastic Masaryk at the beginning of his scientific career. As a truly modern man he grasps very well that science is not able to give us a full and clear view of the world, that science is not sufficient without belief (faith). Only religion gives man a solution of all burning problems: „Religion gives a certain solution of problems, even of the most difficult ones“<sup>3)</sup>. Religion fills up all those empty spaces left by science. Masaryk points out clearly that religion is not an antiquated thing, not needed by the modern man, but on the contrary „religion is a central and leading spiritual power in life, it is an effort for a new life, for new higher vital values“<sup>4)</sup>.

The entire theoretical and practical philosophy of Masaryk is an effort toward a true religion. What kind of religion he wants is a secondary matter which does not change the fact that Masaryk, as a true Czech, as a true Slav, considers religion to be one of the most significant levers of human life that has stamped out its clear marks on the whole development of the Czech nation and on the entire spiritual development of the Slav race in general. „Who considers the matter just a bit comes to know that our Czech problem is altogether a matter of religion“<sup>5)</sup>. „The Czech nation“, says Palacký repeatedly in his History, „is particularly religious by nature, just as the entire Slav race“<sup>6)</sup>. Masaryk considers his duty to defend the view that the leading motive of Czech Reformation and of the later Czech history was not the slowly ripening modern nationalism, — as professor Pekař ascertains, — but that it was religiousness from which arose the independent Czech movement that later on took on and had to take on new forms. The Czech glory, heavy fights with enemies, their fall in the past, have a religious, and not a national character. Nationalism is of much more recent date and we have no right to look for it where in fact it did not exist. From this we see that even in this very significant problem of spiritual life Masaryk thinks in generally Slav categories.

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Masaryk confirms his appurtenance to the Slav spiritual world also by the fact that he paid attention to the complex of philosophical problems which

<sup>1)</sup> M. Zdziechowski: Uepoki mesianismu, p. 268. <sup>2)</sup> Suicide as Social Maß Appearance of Modern Civilisation, p. 233. <sup>3)</sup> From American Lectures. <sup>4)</sup> In Struggle for Religion, p. 26. <sup>5)</sup> Jan Hus, p. 54. <sup>6)</sup> Ibidem, p. 64.

was in the centre of interest of the 19th century and which we briefly call „Messianism“. By messianism we understand the belief in a special, most important mission (:sent down by fate:) of a nation which, believing to a carrier of new ideas, has to fulfil a special distinct part in the history of mankind. The messianic idea, originating in the old times of Jewish history, receives again more significance in newer times, namely in France towards the end of the 18th century and in Germany during the liberation wars. But without doubt it became mostly spread among the Slavs whose spiritual life was marked by strong religiousness and mysticism and formed a proper ground for the spreading of this idea. It found a strong support in the German historical philosophical tendencies and especially in Herder who underlined the diligence, peacefulness and other attributes of the Slav nature and foretold a glorious future to these nations. Also Hegel, by his principle of a new revelation of the spirit of history in various nations and races helped greatly toward the spreading of this belief among the Slaves.

Messianism owes its origin and name to the traditions of the Jewish nation whose whole existence and non-existence depended from and was built upon religion and whose chief part in the history of mankind was to give to mankind the most significant religious system. If one can speak at all of generally accepted truths in the philosophy of history, then as such a truth must be recognized the assertion that the fate of the Jewish nation, a deeper sense of her existence, was directly connected with the messianic idea, and still further — with Christianity in general. Thus the Jews were, against their own will, the creators and carriers of a new teaching that through them was tied with the old messianic thoughts.

To people of classic age, especially to Greeks, these ideas were quite strange because of the simple reason that these nations were not interested so deeply in the fate of their barbarical neighbours as to take over in regard of them the part of leaders to a better future. Only Christian religion with its strongly and clearly marked sense of love for the fellowmen was suited to take over and develop the messianic idea in the sense that the selected nation must be not only ready to lead mankind to a greater perfectness, but must also have the strong will to take upon herself in case of necessity even the greatest sacrifices. Thus messianism is really a form of love of fellow-men, of a love transferred from individuals, from individual relations, to great complexes of nations. As each individual man is obliged to help his younger brother, to lead him and even to bring sacrifices for him, so there exists a similar duty for whole nations. Not the feeling of altitude, not the conscience of an exceptional position, — which as a result of human weakness has become real to a certain degree during the historical process —, but love to the weaker brother ought to be the fundamental tone, the leading thought of each messianism.

The pure fact that Masaryk sets up love of fellowmen as the chief motive of human activity and makes this high principle the foundation of his ethics leads us to the thought that he also is connected with the idea of messianism. And indeed when we read such of his works as „John Hus“ or „The Czech Problem“ our thought is struck distinctly with his connection with the generally Slav messianism.

The fundamental thought on which Masaryk's messianism is based is the idea of humanity which concentrates in itself the love of the entire mankind. This love, as we have already noted formerly, is not only a theoretical motto, but it is being practically realized in the active work for the benefit not only of his own nation, but of the entire mankind. Here Masaryk ties up to the aims of the Czech Reformation and to the aims and ideas which existed in the so called „Czech Brethren“<sup>1)</sup>. He says: „In Brotherhood was manifested Czech character, Czech humanity. Brotherhood has remained until to-day the purest national manifestation of Czech humanity and, of course, of godliness. Brotherly humanity is the manifestation of the Czech man, is the summit and centre of our history. Brotherhood is the historical summit of Czech humanity and godliness“<sup>2)</sup>. But this idea of humanity, of work for the moral perfectness of mankind, has not a purely national form; the Czech nation takes on herself the leading part, the messianic mission on the way to a better future of all mankind. „The work of regeneration, not simply theory, means a consistent and patient reformatory work for the whole Czech people and in the same measure for all mankind. Hus died for us, but also for all the others. The Czech idea of brotherhood and the Czech idea of humanity are the leading ideas for all mankind; Hus is being celebrated by the whole world, and Comenius has become a teacher of all the world“<sup>3)</sup>. „Hus is a programme for us and for all the world“<sup>4)</sup>.

Of course, there is a whole row of interjacent between Hus, Czech Reformation and Chelčický on one side and Masaryk on the other side. All so called „awakeners“ of the Czech nation were penetrated by the same ideas. Dobrovský, Kollár, or Palacký, they all had a certain influence on the formation of Masaryk's view of the world in this respect. May I refer here to the part of Kollár as Masaryk speaks of it himself: „Kollár's idea of humanity was the foundation and the aim, — mutuality had to serve only as a means. Slavs and therefore also we, Czechs, have to fulfil the idea of humanity by means of Slav mutuality“<sup>5)</sup>.

Already these few quotations that I could take into this paper show clearly that inner similarity, that connects Masaryk with other representatives of Slav messianism. Krasinski or Chomiakoff, or the purely religious Towianskij, Tschadajeff, Solovieff or Merežkovskij, all these thinkers are in the same way as Masaryk penetrated by the thought of a leading part which their nations have to fulfil in the history of mankind. The source of these messianic dispositions lies partly in the deep religious sentiment which is characteristic for all Slavs. I am far from denying the fact that the outward forms in which these common dispositions are manifested are not the same in all those thinkers. Of course, Masaryk thinks in quite different categories than Chomiakoff, Aksakoff, Kirieivskij or the religious sectarian Towianski, or the exalted Slowacki. Masaryk takes a critical view of history, works with the aid of scientific methods and is careful to maintain an objectiveness of thought; all these moments are a result of the crossing of the most various influences in Masaryk and are of great importance for the spreading and stability of his conception. But when we go deeper into the matter and forget for the moment these secondary influences we come to

<sup>1)</sup> Rudolf Urbánek: „The Beginnings of Czech Messianism“, Prague 1929. <sup>2)</sup> John Hus, p. 64. <sup>3)</sup> Ibidem, p. 73. <sup>4)</sup> Ibidem, p. 131. <sup>5)</sup> The Czech Problem, p. 191.

the conviction that the ground from which the general problems sprang up is the same in Masaryk as in other Slav messianists.

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My theme has not been exhausted. Yet I have endeavoured to show only in general traits and shortly the fundamental elements of the inner structure of Masaryk which permit us to speak of a Slavonic foundation of his philosophy. Horizontal tendencies of philosophical thinking, direct contact with the burning problems of the day, a dependence of theoretical meditations from concrete reality, perfect harmony between words and deeds, an activity in the direction of realization of accepted ideas, a preponderance of sentiment over the intellect, of irrational elements over rational where love is given the central place in the spiritual life of man, a deep religiousness as the chief motive of the human activity, and finally the messianic dispositions, these are moments that make of Masaryk a thoroughly Slav philosopher.

Finding our analogies, underlining common traits in a variety of material of a certain region of the activities of the human spirit is a pretty dangerous task, chiefly because on one side it gives the possibility to the author to go too far in one direction, and on the other side he can be charged of drawing facts with violence under his conception. Yet it is the task of science to find general connections out of the variety of every-day experiences, to classify individual appearances, to order them in accord with some system, in one word to create the cosmos out of the chaos. This task becomes still more difficult when from descriptive science we go over to thoroughly spiritual disciplines, such as philosophy. Yet the difficulty of the task does not relieve us from the duty to do this work.

The danger of going to far in one's construction diminishes, however, the more we turn our attention to concrete material and endeavour to confirm the results of our work by it, and still more so when we do not consider our results to be absolute truths, but only assertions that have no apodictic sureness, but only a great measure of probability. Having to deal with material that is so hard to comprehend as the presentation of fundamental elements and original sources of the activity of a philosopher as well as the ordering of them according to general characteristics of spiritual structure of a whole race we must see to it that our assertions have at least to some extent an amplitude of flexibility and plastics, which fact can in no way limit their value, but only raise their solidness.

Thus also in this case my assertions to which I have come through the study of philosophical activities of the Slavs in general and of Masaryk in particular have only a high degree of probability which rises or falls in dependence of the arguments that speak for or against my conception. I consider this kind of work to be necessary; in view of our piety to the personality of Masaryk we have to know the sources from which he drew his force to the intensive work, we have to analyse the structure of his intellect and to investigate all those moments (feebly visible on the outside) which perhaps unnoticed by the philosopher himself directed the development of his thoughts. This work cannot be for instance limited by the pointing to the influence of the English Spencer, or

of the French positivism of Comte, or by connecting Masaryk with Kant, or by showing the influence of a Dostojevskij or some other Slav philosopher. Though I consider such investigation to be of great importance, of a still greater importance I consider the investigation of all inner impulses which as a result gave what we call Masaryk's philosophy. This is the way I look at the great analytic and synthetic work concerning Masaryk, and may this brief paper be considered as a small tribute toward this work.