

■ review

JOURNAL OF CATALAN INTELLECTUAL HISTORY,
Volume 1, Issue 2, 2011 | Print ISSN 2014-1572 / Online ISSN 2014-1564
DOI 10.2436/20.3001.02.6 | Pp. 107-109
<http://revistes.iec.cat/index.php/JOCIH>

F*ilosofia catalana medieval i moderna*
(Catalan Medieval and Modern Philosophy),
Enrahonar. Quaderns de Filosofia, no. 42, 2009, 178 p.
Editors: Jaume Mensa i Valls, Mercè Rius; “**Filosofia catalana del segle XX**”
(20th Century Catalan Philosophy),
Enrahonar. Quaderns de Filosofia, no. 44, 2010, 140 p.
Editor: Jaume Mensa i Valls

Pere Rossell

Universitat de Barcelona. Facultat de Filosofia.
Departament de Filosofia Teòrica i Pràctica.
Barcelona

The journal *Enrahonar. Quaderns de Filosofia*, published by the Publications Department at the Autonomous University of Barcelona, has decided to devote two monographs to “Catalan Philosophy”. In fact, it seems that originally it was only one volume and that the scope of the enterprise surprised the editors so that they expanded it to two non-consecutive volumes, divided chronologically, with the occasional displaced subject.

The aim of the editors in these two monographs has simply been to bring together diverse material on the subject, in a broad sense, and to show the “strength” of this field of study. There is no indication of whether the publication is the result of a generalised call for participation or of personalised invitations. The final result, on which we must congratulate the editors, shows a degree of vitality in this area. However, it is not worth drawing any conclusions about the meaning or value of this vitality. The monographs are not, in the words of the editors, “representative”, but are additional contributions to this vitality. It would not be fair, therefore, to make a global assessment of the two monographs but rather we should consider the value of the individual articles. Perhaps a fragmented and detailed reading would do more justice to them but, in keeping with the spirit of most of the texts included in the two volumes, we must be grateful for the appearance of these articles in *Enrahonar* and we hope it indicates that in future issues of the journal there will be a greater presence

of articles about Catalan philosophy and in Catalan, a presence which has been in the minority. Time will tell.

The first monograph contains the works devoted to studies ranging from the Middle Ages to the 19th century (and a little later). The first is a detailed article on the sources of the treatment of fallacy in Ramon Llull's *Logica Nova* by Guilherme Wyllie, from the Federal University of Mato Grosso, and Alexander Fidora, from the Autonomous University of Barcelona. It is followed by a study by Jaume Mensa i Valls on the inquisitorial sentence against Arnau de Vilanova's works, where he shows that this sentence lacks an accurate understanding of the work condemned. Agustí Boadas Llavat, from Ramon Llull University, examines in the third article the reception of John Duns Scot's thought from the 14th century in the Crown of Aragon until his influence exercised over the University of Cervera which lasted until almost the 20th century. Paolo Evangelisti, from the Historical Archive of the Italian Chamber of Deputies, analyses, in Italian, how the doctrine on Jesus Christ defines the consensual relation between citizens and monarchy, legitimating both the economic practices of the Christian communities and the identity structures and power relations. Joan Requesens i Piquer, from the Faculty of Philology at the University of Barcelona, approaches in his article the 16th century figures of Joan Lluís Vives, Frederic Furió and Joan de Borja. The intention is to provide a study on the relations between ethics and politics in the works of these three Valencian humanists, a relation made problematic by the questioning of Machiavelli. Misericòrdia Anglès Cervelló, from the Faculty of Philosophy at the University of Barcelona, analyses in her contribution the meaning of Kantianism in the philosophy of Llorens i Barba, specifically in terms of ethics, to show us how far the affirmation that Llorens moved away from Kantianism at the end of his life is valid if all of this Kantianism derived from Hamilton, Llorens' Scottish source. Finally, Josep Manuel Udina, from the Autonomous University of Barcelona, carries out an agnostic personal reading of Joan Maragall's *Cant Espiritual* (Spiritual Chant). The two addenda that accompany the articles are by Jordi Riba, from the Autonomous University of Barcelona, the first devoted to the examination of "the man machine" in the texts by Francesc Sunyer i Capdevila. The second addendum, by Felip Martí-Jufresa, from the Tolosa Higher School of Fine Arts, looks at Joan Borrell (1938-1992) and sets out the approach to this author in the journal *Mirmanda*. This text stands out from the rest as it examines a 20th century author and clearly opens an overly neglected perspective, that of Catalan thinkers in France. What he tells us of the treatment of Joan Borrell's name (a pseudonym in the French National Library for the "French" author Jean Borreil) shows us the seriousness of our situation, something which we are dealing with.

The second monograph, "20th Century Catalan Philosophy", contains, in addition to a detailed and extensive examination of Francesc d'Assís Mas-

ferrer (1847-1901), one of the promoters of Francesc Xavier Llorens i Barba's philosophy of common sense, by Ignasi Roviró Alemany, from the Ramon Llull University, an initial section with three articles devoted to J. Ferrater Mora. The first, by Priscilla N. Cohn from Pennsylvania State University, examines the Ferrater Mora as a novelist; a second, by Andrew Linzey from the University of Oxford, on Ferrater Mora's critical position on cruelty to animals, which led to the "Ferrater Mora Oxford Centre for Animal Ethics" bearing his name; the third contribution, by Óscar Horta from the Spanish Foundation for Science and Technology, examines the originality of Ferrater's point of view on moral philosophy. The first two articles in English and the third in Spanish are also a reflection of the polyglotism of the author under study. Oriol Farrés Juste, from the University of Girona, has written an article devoted to Eduard Nicol's philosophy of exile making a comparison between Nicol's work *El problema de la filosofia hispànica* (The Problem of Hispanic Philosophy, 1961) with Ortega's work *La España invertebrada* (The Invertebrate Spain, 1921). Jèssica Jacques Pi, from the Autonomous University of Barcelona, closes the articles with a study on the aesthetics of Francesc Mirabent, where she looks at the anachronism of his theorisation and the singular advance of today's approaches. The addendum that accompanies the articles is a review of the text by the anthropologist Lluís Duch, *Un extraño en nuestra casa* (A Stranger in our House), by Joan Carles Mèlich, from the Autonomous University of Barcelona.

The review section in the two volumes presents a collection of addenda about some books written by Catalan authors or authors who live in the country and books about Catalan authors, Catalan philosophy, and philosophy in general, etc. A chronicle of the first Catalan Congress of Philosophy (2007) closes the first volume.