

## Abstract

Bernard Bolzano was not merely a mathematician of the European format. He was also a critical social thinker whose work has distinct economic dimensions. This is why he rightly appears in the overviews of the beginnings of Czech economic thought. He began writing his work "About the Best State" 210 years ago, which made him the most famous Czech utopian. The half-forgotten Bolzano legacy, which is still alive and ahead of its time in many respects, recalls this text.

**Keywords:** social utopia, theory of science, Czech socio-economic thought

**JEL Classification:** B14, B19, B59, P29

## Bernard Bolzano (1781–1848)

A mathematician, logician, philosopher, purveyor of etiquette, theologian, teacher, educator and enlightened Catholic priest who is an important – but often neglected – figure of the Czech National Revival.<sup>1</sup> His work in the field of mathematics and logic<sup>2</sup> inspires the world's scientists, as do his social and political ideas.<sup>3</sup> Bolzano's social philosophy has influenced many personalities.

## The fate of Bolzano's teacher, priest, and "heretic"<sup>4</sup>

He was born on 5 October 1781<sup>5</sup> in Prague Old Town into the family of a poor art dealer. His father was an Italian who spent his whole life in Bohemia. He became the model of democratic enlightened thinking and largely inspired Bernard's interest in common good and charity. After graduating from the Piarist Grammar School in Prague New Town (1796), Bolzano graduated from the Prague University of Philosophy (1796–1799). At first, he was not particularly interested in mathematics but gradually grew fond of the *speculative part* related to philosophy.<sup>6</sup> He subsequently studied mathematics and physics for a year. In 1800, he began studying theology at Charles-Ferdinand University for his scientific career and educational opportunities. The greatest service for the common good is connected with the role of priest and teacher.<sup>7</sup> In his youth, he was critical of some

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1 He comes from an Italian-Austrian family and writes and speaks German.

2 In particular (Bolzano, 1837, 1851).

3 Above all (Bolzano, 1827, 1834, 1932).

4 Using an autobiography (Bolzano, 1836) that was originally published without the author's awareness.

5 Full name Bernardus Placidus Johann Gonzal Nepomuk Bolzano.

6 He connected mathematics with philosophy and claimed that a weak mathematician will never be a strong philosopher.

7 Since his youth he addressed issues of education, both theoretically and practically.

of the theological statements that he felt were incompatible with history and reason. He firmly believed that the mission of religion is to improve the common good. Bolzano used the power of critical philosophy for his sober, rationalist and pragmatic concept of religion and for what were regarded as heretical ideas at that time was persecuted and censored by the Church.

In 1805, he graduated in theology and allowed himself to be ordained as a priest. At the Prague Faculty of Philosophy, he led the Department of Religious Science.<sup>8</sup> He preferred this workplace to the Department of Mathematics, where he also succeeded in bankrupting the head. However, the long-term pressures on Bolzano's appeal soon began. He was accused of revolutionary ideas and that he did not adhere to the prescribed literature in his interpretation. Yet, in 1806, he was appointed as a full university professor. Bolzano, with his reputation as a gifted mathematician, manifested himself as a persuasive preacher. The originality, sophisticated content and logic of the lectures gained the popularity of students. His Sunday and festive sermons (exhorts),<sup>9</sup> which gave him greater freedom, are also of great interest. He influenced the Prague spiritual environment primarily through lectures on moral topics. However, his pedagogical and educational activities were still closely monitored and criticised. Bolzano's life was filled with various accusations and accusations. In fact, Bolzano refused to use religion in the fight against progress and openly proclaimed the ideas of both Republican and Utopian socialism.

"The struggle for Bolzano" took years,<sup>10</sup> including protracted litigation about literature, respectively his own workbooks, from which Bolzano lectured. In 1819, Bolzano was dismissed for reformist views and dismissed from the University of Prague by a reproachful act. Nevertheless, it gave him peace and time for scientific and literary work. Leaving the university did not end his persecution. Bolzano was pushed to recall many of his thoughts.<sup>11</sup>

As a theologian, Bolzano was famous for calling for the elimination of celibacy and the introduction of a national language of worship<sup>12</sup> and adopted an ethical attitude towards religion. Ethical and social issues interweave throughout his work and political thought. They stress the usefulness of religion, in the moral mission of Christianity, and aim at enhancing the welfare of people.<sup>13</sup> From these positions, he criticized

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8 By establishing a seat of religious doctrine, the emperor intended to counter enlightened liberal thought currents and strengthen the official ideology of the monarchy, which was Orthodox Catholicism. Ironically, the emperor eventually recommended the progressive liberal Bolzano to promote his conservative church and school policies.

9 For their high level, he was referred to as the new Komenský, "The new Jan Hus" (Vomáčka, 2000).

10 Universities, the Archbishopric, the Council of State, the Roman Nuncio etc., but also the Emperor and the Pope themselves engaged in disputes.

11 One of his students, M. J. Fesl – a keen supporter, promoter of Bolzano and Bolzano's archivist –, was accused of high treason and imprisoned in Vienna in a monastery. In 1824 he recalled his "delusions" and publicly renounced Bolzano. Fesl's colleagues from the Litoměřice seminar were also affected and the Bishop of Litoměřice had to resign from his office.

12 That is why Bolzano is referred to as the forerunner of Catholic Modernism, which attempts to combine historical Christianity with modern science and philosophy at the turn of the 19th and 20th centuries (Šetek, 2011).

13 Bolzano's motto is: "Be happy and make others happy".

the Church's misconduct, which was contrary to his socio-ethical views<sup>14</sup> and he belonged among the Church reformers. These were even more pronounced in his later criticism of society and the state. Period objections to Bolzano's teachings were both religious<sup>15</sup> and political. There were claims of eternal progress, the removal of the distinction between states and teachings in proportion to lordship. Bolzano's defence was backed by his students and revivalists, such as F. L. Čelakovský and J. Dobrovský. Supporting Bolzano were also part of the old provincial nobility and the Prague archbishop. The process led by the Church inquiry commission against Bolzano formally ended in 1825 but was under indirect supervision until the end of his life.

Bolzano retreated and wrote a number of works, some of which were published after his death. However, many of Bolzano's writings remain only in manuscripts. From 1820 he lived in a small castle in Radč in Sedlčany, and in 1830–1841 he lived in Těchobuz in Pacov.<sup>16</sup> In addition to scientific work, he was convalescing as he suffered from severe health ailments throughout his life.<sup>17</sup> In his research, he focuses on theology, philosophy, logic and mathematics but does not neglect the subject of the remedy of society. This goes beyond the framework of Christian philanthropy and charity and considers the need for political and economic changes including changes in the social conditions of the rural people and the urban poor.

This created an extensive work that has long been undervalued and is relatively unknown. As part of his curriculum, he elaborated the *Učebnice náboženské vědy* (Bolzano, 1834) and *Vědosloví* (Bolzano, 1837), in which he emphasises the theoretical and systematic processing of the substance. In the 1840s, he stayed as a guest at the chateau in Liběchov where he wrote the metaphysical text *Paradoxy nekonečna* (Bolzano, 1851). From 1842, he lived in Prague with his brother. Many of his mathematical treatises originated in the period 1841–1848 when he worked as a secretary for the Royal Czech Society of Science where he also lectured. He became a member of the company on February 19, 1815, which was one of the few accolades Bolzano received during his life. He died on 18 December 1848 in Prague and is buried in Olšany Cemeteries. His name is located under the windows of the National Museum.

## **Revivalist, philosopher, mathematician and logician Bernard Bolzano**

It was not only as a university preacher in the Prague Church of the Most Holy Saviour where Bolzano contributed to spreading the ideas of a national revival. The national emancipation of Czechs is not only linked to the issue of the Czech language and cultural equality but particularly to the social and political settlement of Czech and German-speaking citizens. His views were close to the concept of Austrian Slavism, which was represented by F. Palacký, and which ran contrary to the nationalist programme

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14 Bolzano preached that priests should excel in moral life and scientific education. Their activities should be moral education, dissemination of awareness and alleviation of poverty and paucity.

15 For example, he criticized Bolzano for rationalism, the imagination of religious teaching and its replacement by morality, and the doctrine of the eternal duration and evolution of the world and the infinity of the universe.

16 At the estate of the Hoffmans. In (Bolzano, 1827) the author deals with the question of immortality. He dedicates philosophical work as a consolation to Hoffman after losing her daughter.

17 The relatively high age is said to be from living a healthy lifestyle including hardening.

of the revivalists around J. Jungmann. Any manifestation of nationalism, whether Czech or German, was unacceptable to Bolzano. He welcomed the Revolutionary Year of 1848 by praising the Czechs, Germans, Jews, Catholics and Protestants together at St. Wenceslas Spa in March 1848. This clearly defined radical political and social demands but rejected elections to the National Committee. However, the rapid development of the event in 1848 was taken aback by Bolzano. He was terrified of his mistake in believing that Czechs and Germans could live in harmony and cooperation. National divisions and nationalist passions were more powerful than his ideals of Enlightenment rationalism. Bolzano was more concerned with the distant future although he did not understand the socio-economic, ideological and nationalist reality of the time.<sup>18</sup>

Bolzano is discussed in the history of philosophical thinking using differing optics. For example, he is interpreted as the forerunner of analytical philosophers<sup>19</sup> with the original objectivism that forms the backbone of his work (Bolzano, 1827, etc.) emphasised. Bolzano's philosophical views on ethics are based on the supreme moral law that commands action for the sake of the common good. He rejects J. G. Ficht's metaphysics, G. W. Hegel's concept, and criticizes I. Kant.<sup>20</sup> He is close to the ideas of G. W. Leibnitz, and E. Husserl later explicitly resorts to Bolzano's logical objectivism.<sup>21</sup> Bolzano is also ranked among the distinctive so-called Austrian philosophical tradition, respectively the philosophy of the "Danube Monarchy".<sup>22</sup> Various ties and connections can also be found in the context of the liberal Austrian school of economics (including the inclinations of K. Englis) and the like.

The scientific significance of Bolzano is usually associated with the benefits of logic, the theory of science, mathematics, and philosophy of mathematics. However, throughout his life, Bolzano was much better known – and admired and damned – because of his social philosophy and ethics. His work was discovered at the turn of the 19th and 20th centuries and increased interest in Bolzano's ideas can be seen from the 1930s.

Bolzano belongs among the mathematical innovators and pioneers of modern mathematical methods. He was one of the first to rigorously apply mathematical analysis (Bolzano, 1810, 1816, 1817).<sup>23</sup> The unfinished textbook *Größenlehre* from the 1940s (Bolzano, 1975)<sup>24</sup> is devoted to refining the basics of mathematical analysis. Bolzano's first mathematical work (Bolzano, 1804) deals with parallels; his key mathematical treatise

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18 Compare (Berka, 1981).

19 For emphasis on logic and mathematics, scientific procedures in philosophising or the way of interpretation. He differs from later analytical philosophers by realistic concepts (Vlasáková, 2005).

20 Although he is accused by the church of being a canton. Bolzano's Criticism of Kant and Neocantianism compare (Pavlík, 1994).

21 Compare (Loužil, 1998).

22 Pavlík (1994) mentions the sequence of Bolzano – L. Brentano (also belonging to the younger German historical school) – Brentan's pupils (including, for example, T. G. Masaryk) – early L. J. J. Wittgenstein.

23 Bolzano heralds a new direction for mathematical analysis, which was later developed by K. T. Weierstrass.

24 The mathematical paper defines the basic concepts of Bolzano's concept of logic as developed in the logical treatise of *Wissenschaftslehre* (Bolzano, 1837). It also includes a methodical approach to teaching and interpreting science, especially mathematics. Bolzano formulated the demand for consistently exact construction of the entire interpretation, including definitions of basic concepts and evidence of initial claims. An introduction to the file is published in Czech (Bolzano, 2012).

The *Paradoxy nekonečna* (Bolzano, 1851) affects the creators of set theory and many others. Bolzano made significant developments in the teaching of functions, contributing to the refinement of mathematical concepts such as limit, continuity and derivation. Later on, after the discovery of Bolzano's evidence, Bolzano's theorems on continuous functions become usable, for example, in dealing with inequalities. Bolzano contemplates mathematical infinity and develops the philosophy of mathematical science.

He is the author of the logic theory of science and considers logic as a theory of science, where he observes her function in the formulation of rules that allow the organization of scientific knowledge. He studies the relations between sentences and their properties, the issue of judgment and anticipates a number of concepts of modern logic. His core logical writings include the four-volume *Vědosloví* (Bolzano, 1837), which he had been working on for many years. The work is one of the founding achievements of formal logic. In addition to critically evaluating the evolution of logic, including new concepts and the separation of logic from psychology, it analyses many issues – from the philosophy of logic, the methodology of science, heuristics, the psychology of science, the theory of science, methodology and the didactics of textbook processing.

He also attempts to apply logic to moral issues, aiming to improve ethical theory and moral behaviour. From there, it is only a small step towards the formulation of the principles of a perfect society. Bolzano demonstrates the interdisciplinary interdependence of mathematics with social sciences. His mathematical and logical orientation also reflects political and socio-economic considerations. He envisions that society achieves well-being through social and economic movement, based on pre-established mathematical formulas. This is another reason why Bolzano belongs among the utopian socialists whose naive visions have not been fulfilled.

## Social critic and utopian Bernard Bolzano

Bolzano is perceived as a late Josefinist and enlightened, with a lifelong emphasis on morality and ethics. This was part of a wide stream of Enlightened Catholicism, whose aim was to elevate society through religion. In the spirit of Josefinism, he sought social reforms, spreading the “light of reason”, education and awareness. He sought the legitimacy of religious beliefs by advocating moral benefits through pragmatic arguments. For the development of social thinking, the reform line of Bolzano's thinking was important and convinced Czech intellectuals with his realism and sobriety, without the author's resignation from ethics. The social-reform ideas were articulated by Bolzano in almost a thousand lectures (Sunday sermons), which were later published under the title *Řeči vzdělávací k akademické mládeži* (Bolzano, 1849–1852).

He was also famous as a brave social critic. By promoting the ideas of equality and freedom and the constant progress towards an ideal state, he contributed to the spread of democratic views. In exhortations, he criticised feudal and capitalist society and pointed out the manifestations of inequalities between people, national, political and social oppression, as well as material and moral poverty. He systematically elaborated this in the book *O nejlepší státě*, where he formulated the principles of a perfect society. Therefore, Bolzano is known as the first modern socialist in Bohemia.<sup>25</sup>

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25 Compare (Vozka, 1937; Pešková, 1965; Šetek, 2011).

He can be considered to be the first, and the original theorist of utopian socialism, not only in the stream of Czech socio-economic thought but also in the entire monarchy of that time.

The essence of Bolzano's social vision is found in the treatise *O nejlepším státě neboli Myšlenky kohosi, jenž lidstvo miloval, o nejúčelnějším zařízení společnosti občanské*, which he conceived in the period 1809–1831.<sup>26</sup> The text is divided into twenty-eight short chapters, in which he portrays his ideas of government, freedom, equality, property, money, industry, commerce, education, art, entertainment, clothing,<sup>27</sup> etc. if the unchanging nature of people is known to shape this ideal society. It is based on the belief that humanity is constantly improving itself. He concludes that the people can be brought up by education for ideas of a more equitable arrangement, which is created through gradual, rational reforms based on the awareness of their need.<sup>28</sup> This also takes into account the country's peculiarities. At the same time, he hoped that mankind would begin to think of itself as a whole and merge into one union.

He uses the notions of early Christian communities to describe the example state. Bolzano looks at how the perfect state should be organized in detail. It addresses the importance of the legal system, including the constitution, the purpose of social facilities<sup>29</sup>, deals with laws, healthcare, property issues, and the personal and social life of citizens where it deals with death.<sup>30</sup> He is a critic of the social inequality of people and takes the view that gender and property differences are not given forever. Of interest is his concept of political equality, where everyone can vote only on those issues in which they are competent.<sup>31</sup> Bolzano's utopia also contains elements of authoritarianism. There is an authority in a purposefully established state that is not contradictory. All citizens are familiar with and abide by its laws. Everything is pragmatically subordinated to the interest of the common good, even at the expense of individual freedom. Reasonable people want to act in favour of the common good, so that not only they, but their relatives and the whole society will be happy.

Bolzano believes in the power of reason. Society is to follow the ideal of Christian love and justice. He argues for maintaining private ownership, albeit with restrictions. It proclaims the right of the state to restrict private property for the benefit of the whole

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26 German *Das Büchlein vom besten Staate*. Bolzano did not allow publishing in his lifetime; the work was published in 1932 (Bolzano, 1932).

27 It also lays down rules for dressing and eating although he was not a supporter of catering or uniform clothing.

28 Bolzano refuses to resolve any disputes or inequalities by force. All proposed changes should be thoroughly discussed and approved by all wise people in the state.

29 The main obstacle to improving the situation was associated with “perverted” state constitutions.

30 In the passages about death, for example, it is said that no one can refer property to whom they want. Everything that has to be referred to is necessary to be approved by the state. He demanded that the property settlement be dealt with – like the utopian stream of saint-simonists – by heritage reforms.

31 Which is a theme that has been elaborated in the compositional sociology and philosophy of J. L. Fischer (1969).



of society.<sup>32</sup> Neither does it neglect its negative aspects in the development of machine production. However, he is convinced of a new, fairer arrangement that will eliminate negative social impacts through the state. Bolzano also discusses the functions of species in international trade and paper money in the domestic economy and also develops considerations about lending regulations etc. Bolzano is also mentioned in the context of the birth of Czech economic thought, or more precisely, in search of sources of Czech economic science.<sup>33</sup>

His *The Best State* treatise remains a dream utopia. It does not examine the patterns of social development and only vaguely refers to a closer or more distant future. The work is highly speculative and severely detached from socio-economic and political realities. Neither does it address the subject of change.<sup>34</sup> Bolzano was far ahead of time in his reflections. His thoughts on the elimination of property inequality, on the equality of man and women, that everyone has the right to work or universal suffrage etc., can be referred to as progressive.

## Bolzano's legacy

During his university studies, he influenced many students and among the most famous are F. L. Čelakovský, V. K. Klicpera, F. Škroup, V. Hanka etc. Some went on to become passionate followers of Bolzano's ideas and personality. Bolzano was also honoured by J. Dobrovský, F. Palacký, K. H. Borovský and K. Světlá. In addition to the influence on the national revivalists of the 19th century, the social-reform thinkers of the 20th century with the focus on both Marxist and non-Marxist philosophies found a certain response. Bolzano also influenced philosophers such as T. G. Masaryk, A. Krombholz, V. Zahradník.<sup>35</sup>

Bolzano's exhortation for moral motivation became an impulse for social activities.<sup>36</sup> Supporters and followers of Bolzano – the Bolzanos – recorded their acclaim and celebrate some successes after his death. Their theoretical concepts, despite the adversity of the authorities of the Austrian monarchy, gradually gained control of Czech education, and somewhat less, Austrian education in the second half of the 19th century.

The most famous Bolzano was F. M. Klácel (1808–1882), the last of the stream of “Czech heretics”.<sup>37</sup> This Moravian revivalist, philosopher, humanist, educator,

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32 For example, in the passages on a dwelling, he excludes a house from private property. He stated that it is necessary that the house belongs to the municipality and the citizen pays reasonable rent. In other passages, he says that a book must never be private property and it should always be publicised. However, not everything that people think will be printed so it is therefore necessary that the originals be censored by chosen censors.

33 The economics treatise was also made by the Count of South Bohemia, F. F. Buquoy (1781–1851). He was also interested in many other fields (philosophy, mathematics, physics). He attempted a systematic interpretation of the national economy (1815), including consideration of the possibilities of applying mathematical analysis. The first written theoretical economic treatise in Czech is associated with F. L. Rieger (1818–1903).

34 All proposed changes should be thoroughly discussed and approved by all wise people in the state.

35 Compare (Droženová, 2010).

36 For example, there was a support institution for poor students and a student faculty library.

37 As a Catholic priest and national revivalist, he was still in conflict with the Church power and the Austrian police. For more details, see (Šetek, 2008).

publicist and organiser can also be considered to be the original utopian socialist (theorist and practitioner) and an unsuccessful social reformer. He studied philosophy, lectured, and published poems with patriotic and social feelings. He participated in the revolutionary leaven in 1848. He worked as an editor, translated and wrote books including popular linguistic and ethical studies.<sup>38</sup> He called for the establishment of a utopian “paradise of love”. In 1850, he founded the Union of the Czech-Moravian Brotherhood – a romantic community of people based on love, understanding and brotherhood. A member of this was Božena Němcová and Klácel wrote her 37 letters about French utopian socialism.<sup>39</sup> He was one of the first to introduce the ideas of socialism and communism to the wider public.

In the 1850s, Klácel was persecuted by the Church hierarchy for his progressive views. He could not proclaim his ideas, nor freely create and publish. From 1853–1869, he spent most of his time alone in the Brno monastery, where he engaged in research, writing and translation. In 1869 he went to America to make his dreams come true. In Iowa City, he planned to create a dream ideal village with a compatriot – a brotherhood. His stay was filled with journalistic activities and he edited expatriate magazines. He travelled differently, published educational articles and translated, and tried to organize immigrants. He sought to establish a brotherly village of Svojanov.<sup>40</sup> However, even with the prosperity of the brotherhood, they did not have more than 300 supporters. His actions were an expression and proof of utopian belief in society and reason. Klácel survived on the brink of poverty, often only receiving money from public collections. He died in Iowa in 1882 and his funeral was a glorious event. Klácel’s possessions were later transported and stored in the Náprstek Museum.

Klácel’s thoughts were guided by the Hegelian dialectic, according to which he believed in the historical progress and power of the human spirit. The influence of utopian socialists, especially the French, was evident. Klácel continued the work of Bolzano and also considered the ideal organization of society and wrote about reforms,<sup>41</sup> promoting evolutionary solutions to social problems. He was opposed to all forms of violence and thought about abolishing private property. Klácel<sup>42</sup> (and Bolzano) can be described as the forerunners of the theory and policy of the welfare state in the Czech lands. It was their common ideals that humanity allegedly constantly and morally improved.

Bolzano’s legacy still lives on today. At the Charles University, the prestigious Bolzano Prize is awarded to students for outstanding work in the social sciences (including theological disciplines), science and medicine. The Bernard Bolzano Society, which is committed to Bolzano-inspired thinking, is developing its activities to respond

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38 Where, for example, he makes a categorical requirement to establish good for everyone, always and everywhere.

39 *Listy přítele k přítelkyni o původu socialismu a komunismu* (original 1849, Melantrich, 1948).

40 His calls for a “trip to Svojanov”, to an ideal village where everyone would be equal and all free were based on the desire that the idea of social justice be at least implemented in small communities. These were to become the models of a socially just future.

41 Klácel promoted charity and the establishment of various institutions to help the poor. His concepts for the orientation of charity and social work are based on the principles of solidarity and subsidiarity (Šetek, 2008).

42 From the point of view of the development of Czech socio-economic thinking, Klácel can also be described as a predecessor of the economist and politician A. Bráf, who also regarded the workers’ question as the most serious problem.



in a cosmopolitan manner to the challenges of contemporary Europe.<sup>43</sup> Bolzano himself also sought the introduction of a universal language that everyone on earth could understand and speak so they could contribute to the union of mankind into one nation. At the same time, Bolzano's contribution was not just about creating a universal language for the sake of science but about a general understanding between people around the world. According to Bolzano's utopias, such a language would help to reform human morality.

## Selections from the work of Bolzano

*Betrachtungen über einige Gegenstände der Elementargeometrie* (Karl Barth, 1804); *Beiträge zu einer begründeteren Darstellung der Mathematik* (Caspar Widtmann, 1810); *Erbauungsreden für Akademiker* (Caspar Widtmann, 1813);<sup>44</sup> *Der binomische Lehrsatz, und als Folgerung aus ihm der polynomische, und die Reihen, die zur Berechnung der Logarithmen und Exponentialgrößen dienen: genauer als bisher erwiesen* (C. W. Endersschen, 1816); *Rein analytischer Beweis des Lehrsatzes daß zwischen je zwey Werthen, die ein entgegengesetztes Resultat gewähren, wenigstens eine reelle Wurzel der Gleichung liege* (Gottlieb Haase, 1817); *Athanasie oder Gründe für die Unsterblichkeit der Seele: Ein Buch für jeden Gebildeten, der heirüber zer Beruhigung gelanden will* (J. E. v. Seidel, 1827, in czech *Athanasia neboli Důvody pro nesmrtnost duše*, Stefanos, 2009); *Lehrbuch der Religionswissenschaft, ein Abdruck der Vorlesungshefte eines ehemaligen Religionslehrers an einer katholischen Universität, von einigen seiner Schüler gesammelt und herausgegeben I–IV* (J. E. v. Seidel, 1834; in czech *Exhorty, Lidové noviny*, 2006);<sup>45</sup> *Lebensbeschreibung des Dr. B. Bolzano* (J. E. v. Seidel, 1836, in czech *Vlastní životopis*, Odeon, 1981); *Wissenschaftslehre. Versuch einer ausführlichen und grösstentheils neuen Darstellung der Logik mit steter Rücksichtn auf deren bisherige Bearbeiter I–IV* (J. E. v. Seidel, 1837, in czech *Vědosloví – výbor*, Academia, 1981); *Was ist Philosophie?* (Wilhelm Braumüller, 1849); *Dr. B. Bolzanos Erbauungsreden an die akademische Jugend* (J. E. v. Seidel, 1849–1852, in czech *Řeči vzdělávací akademické mládeži I–IV*, Fr. A. Urbánek, 1882–1887); *Paradoxien des Unendlichen, herausgegeben aus dem schriftlichen nachlasse des Verfasseres von Dr. F. Přihonský* (C. H. Reclam sen, 1851; in czech *Paradoxy nekonečna*, NČSAV, 1963); *Philosophie der Mathematik* (Ferdinand Schöningh, 1926); *O nejlepším státě* (in *Spisy Bernarda Bolzana*, díl III, Královská česká společnost nauk v Praze, 1932, um Beispiel später *Mladá fronta*, 1981); *O pokroku a dobročinnosti* (Svoboda, 1951); *Einleitung in die Größenlehre und erste Begriffe der allgemeinen Größenlehre* (Friedrich Frommann, 1975); *Výbor z filosofických spisů* (Svoboda, 1981); *O pojmu krásna filosofické pojednání* (*Filosofický časopis*, 1990, no. 4); *O dělení krásných umění* (*Estetika*, 2004, no. 40); *O matematické metodě* (*Filosofia*, 2012).

43 It rejects the concept of national identity based on language and blood. It recalls Bolzano's proposals for a bilingual national identity based on the patriotism of the earth, which Czechs and Germans could apply for.

44 The Exhort Committee, which in 1828 was classified by the Catholic Church as an index of forbidden books.

45 Anonymous edition of lectures included in 1839 in the index of forbidden books.

## Additional information

*Bernard Bolzano: První moderní socialista v Čechách* (Vozka, J., Pražská odbočka Dělnické akademie, 1937); *The History of the Calculus and Its Conceptual Development* (Boyer, C. B., Dover Publications, 1959); *Politické a sociální názory Bernarda Bolzana* (Seidlerová, I., NČSAV, 1963); *Utopický socialismus v Čechách 19. století* (Pešková, J., NČSAV, 1965); Skladebná filosofie, strukturalismus a dialektika (Fischer, J. L., *Filosofický časopis*, 1969, no. 1); *Bernard Bolzano* (Berka, K., Horizont, 1981); Bernard Bolzano a německá klasická filosofie (Pavlík, J., *Filosofický časopis*, 1994, no. 6); *Bernard Bolzano: Evropský rozměr jeho filosofického myšlení* (Bayerová, M., Filosofia, 1994); Bernard Bolzano – apologet, nebo kacír? (Loužil, J., *Filosofický časopis*, 1998, no. 6); *Severočeští bolzanovci* (Vomáčka, J., UJAP a TU v Liberci, 2000); *Vyprávění o kráse novobarokní matematiky* (Vopěnka, P., Práh, 2004); *Bernard Bolzano: Cesta k logické sémantice* (Vlasáková, M., Filosofia, 2005); *Osamělý myslitel Bernard Bolzano* (Trlifajová, K. (ed.), Filosofia, 2006); Obrozenec a sociální myslitel František Matouš Klácel (Šetek, J., *Marathon*, 2008, no. 5); *Etika vědy v České republice: od historických kořenů k současné bioetice: ideální město a jeho společnost* (Drozenová, W., Filosofia, 2010); Bernard Bolzano – nejen matematik evropského formátu, ale též filozof, teolog a významná osobnost českých kulturních dějin (Šetek, J., *Marathon*, 2011, no. 2); *Utopischer Utilitarismus: Bernard Bolzano und der Entwurf frühbürgerlicher Institutionen* (Kern, L., *Zeitschrift für Politik*, 2011, no. 3); *A History of Czech Economic Thought* (Doležalová, A., Routledge, 2018).