FROM THE LIFE OF THE LEARNED SOCIETY

Prof. MUDr. Josef Koutecký, DrSc.

A lenient and kind fate, similar to the lenient and kind members of the Learned Society of the Czech Republic, has destined me with holding the position of its Chairperson. The verb 'give' is derived from the noun 'gift'. The almost five years of honour and trust that were bestowed upon me (1997-2002), the essential return in the concomitant responsibility and tasks, which also included frequently addressing members and their guests on various occasions, were, in fact, a gift. Serious discussions were held at the annual General Meetings and occasional public lectures, while the more open and sometimes exhilarating moments belonged to social evenings.

I have selected a few of my thoughts for the brochure being published on the occasion of the 10th anniversary of the re-establishing of the Learned Society, in order that I might provide an insight into the atmosphere in which the Learned Society lives, not only during the moments when discussion and evaluation of the successes or failures of science occurs, or considering new scientific issues and pointing out the increasing number of paradoxes on the face of the Earth, but also in brief hours of relaxation.

This quite naturally led to a heterogeneous text in otherwise firmly structured information on the successor to the important Royal Bohemian Society of Learning, which I have supplemented with brief comments on places or buildings in which the members of the Learned Society meet. These are places worthy of respect and attention, not only architecturally, but also through recalling their fate and individuals that created them or passed through them.

THE CLOISTER OF ST. ANNE OF BOHEMIA

The 5th *General Meeting of the Learned Society of the Czech Republic was held on May 17, 1999 in the Cloister of St. Anne of Bohemia, in one of the oldest and most valuable architectural memorials of early Bohemian Gothic art (Fig. 2).*

Anežka Přemyslovna (1205-1282), the daughter of King Přemysl Otakar I and sister of King Václav I, founded a large cloister of Clare nuns and minors (i.e., actually two cloisters in one) in 1231 or 1232, with the Churches of St. František and St. Salvátor, with assistance from the royal family. She became its first abbess. At the time, it was the largest in Prague. It had an important position at the time of its creation and in the following decades. The remains of King Václav I, two Bohemian queens (Kunhuta Štaufská and Kunhuta Uherská) and a number of other women of the Přemysl family are interred here.

In contrast to some other ecclesiastic structures, it survived the Hussite uprisings, which erupted after the death of Václav II (1419), and the liquidation of

'unnecessary' churches, parsonages and ecclesiastical institutions by Josef II in 1782-1787.

The structure documents the relatively rapid changes that occurred during the lifetime of its founder. Part of the cloister was constructed using Romanesque ashlar work; in another part, the marly limestone was replaced by brick walls and elsewhere by quarried stone. The large cloister building in the ground floor and the adjacent rooms are entirely Romanesque in many respects, while the Church of St. František has some of the features of Gothic architecture (the first in Prague), which are even more apparent in the Church of St. Salvátor. The environment was stimulating for the members of the Learned Society. It inspired respect for the past and evoked a suitable atmosphere of humility.

The 5th General Meeting of LS CR - May 17, 1999
The Cloister of St. Anne of Bohemia

TEMPORA MUTANTUR ET NOS MUTAMUR IN ILLIS

I am not entirely certain whether the ancient Latin motto *Tempora mutantur et nos mutamur in illis* is still valid. The times are certainly changing, but I wonder whether this is also true of us. It seems to me symbolic that we are meeting in the awe-inspiring surroundings of St. Anne's Cloister, which were once occupied by orders of beggars. Although science has demonstrated its importance over the past two centuries, and the members of the Learned Society are its distinguished representatives, the Learned Society - *cum grano salis* - is also a suppliant society. None of those who should be interested takes much (or any) notice. Actually, this is not surprising. Science is certainly not cheap. Sciolism is cheaper. So why invest in education and science? And so irrationality is rampant. I was shocked when I recently saw with my own eyes and heard with my own ears that a former Minister in the post-November Czech Government and, in fact, a former Head of the Government Council for Research and Development has constructed an astrological laboratory in his own home and makes a living by officially telling the future from the stars. The times are changing, but certainly we are not all changing with them.

However, I would like to demonstrate the fact that the famous *'tempora mutantur et nos mutamur in illis'* holds after all, on the example of the changing perception and experience of time by learned individuals. In his memoirs, the Professor of Gynaecology and Obstetrics at the Faculty of Medicine of Charles University in Prague, Josef Jerie (1871-1951), described the working day of the man who was probably the most famous, internationally renowned and honoured Czech gynaecologist, Karel Pawlík, who lived from 1849 to 1914, as follows: 'He arrived at the Clinic of Gynaecology at ten o'clock, arranged administrative matters and then examined patients in his surgery … As soon as he had finished

the examinations at the Gynaecological Clinic, Pawlík went for a short walk along Ferdinand (now Národní) Boulevard, and then took a coach to the Obstetrics Clinic, where he lectured to students after making the rounds of the patients.' (Alfréd Kotásek, *Karel Pawlík*. Carolinum, Publishing House of Charles University, Prague 1994).

We arrive at our institutes well before 10 o'clock, we don't walk along any boulevard at noon, and everything happens around us unbelievably fast, frequently hectically and this changes our behaviour and reactions. However, even under these circumstances, each of us can contribute effectively to the well-being of human beings, municipalities, the nation and mankind. However, it is just as easy to cause harm: if in no other way, then by passively looking on from a distance, through inaction.

It is obvious from both examples that everything can be, or even is, relative. Even the ancient Latin motto that states that 'times change and we change with them'.

THE GAMES HOUSE

The Games House of Prague Castle, built in the glorious surroundings of the Royal Gardens, was the site of the first ceremonial day of the General Meeting of the Learned Society on several occasions. I gave a brief outline of its history during the first meeting there (Fig. 1).

An interest in sports arose in the imperial court in the 16th century. Emperor Maximilian I yielded to this trend and ordered a structure intended for the amusement of the aristocracy - a Games House - from the builder Bonifác Wolhmut on the garden property on the other side of Jelení příkop. After coming to Prague from Vienna, the imperial architect and builder Wolhmut built not only the Games House, but also the upper floor of the Royal Summer Palace, the new vaulting in of the old assembly hall, he constructed the choir stalls in the St. Vitus Cathedral and completed the construction of its southern tower with a helmeted gallery. He also worked on the castles in Brandýs nad Labem, in Poděbrady and in Kostelec nad Černými lesy.

He commenced construction of the Games House in 1565 and completed it within two years. The refined arcaded single-room building (the room originally had dimensions of 63 x 10 m and a height of 14 m) is decorated by massive Palladian columns on the façade and by sgraffiti that were popular during the Renaissance. The quions above the windows contain figural motifs of the four elements, seven main virtues and seven free arts, which were recently complemented on completely abraded places by allegories of industry and agriculture. The fate of the Games House after the death of Maximilian was painful. The court was based in Vienna and had no interest in Prague. Josef II transferred the Games House to the military administration. In 1723, it was a horse stable and later a military storehouse.

With the creation of the Czechoslovak Republic, attempts arose to repair the Games House, especially the damaged sgraffiti. Professor Vágner saved them for barely 20 years by the restoration method employed. Cracks began to appear in the walls. The German occupation brought further damage. The Games House became a storehouse for construction material and wood. The departing Nazi Army set fire to the Games House on May 8, 1945, which destroyed the inside of the building and the rafters collapsed. The effects of weather further damaged the burnt walls.

In 1946, Professor Bedřich Hucar and Assistant Professor Ladislav Nováček carried out work to save the building, fully within the renovation concept of the castle architect Pavel Janák. Auxiliary rooms were created in the lower part of the building, which is recessed into the slope, and the hall was shortened to 40 metres on both sides of newly constructed staircases. Its long wall is decorated by six 17th century tapestries on the theme of Anthony and Cleopatra (part of the collections of Prague Castle). The sgraffiti were restored in 1967 by the academic sculptors Miroslav Kolář and Dušan Křička.

The harmonizing of materials and colours in the Games House is perfect in its complexity. The rough surface of the yellowish stone columns, white and olive green tone of the lacy sgraffiti, grey-blue-brown shade of the faded tapestries, checkerboard floor tiled with red-white-grey and bluish marble and the old bronze chandeliers are enhanced by golden lamps on the walls.

It is very pleasant to be in the Games House (and the Learned Society always meets there in the spring when the flowers are at their best). Similarly, one can blissfully view Braun's sculptures of allegories of day and night (1730) and the fountain with the statue of Hercules, created by Jan Jiří Bendl (1670), which are close-by.

6. The 6th General Meeting of LS CR - May 15, 2000 The Games House of Prague Castle

TRADITION AND DISRESPECT

The Bohemian Society of Learning, founded in 1784, or the Royal Bohemian Society of Learning, as it was renamed in 1790, had an inspiring and beneficial effect on the level of the national culture, especially in the area of science and education. Over the centuries, the Learned Society made a significant contribution to development of the nation and the state, together with the ancient Prague university (founded in 1348), the Czech Professional Engineering School (established in 1707 and converted to the Polytechnical Institute in 1803, from which the Czech Technical University was formed following separation of the Czech and German parts in 1869 and later the Czech Institute of Technology in 1920), the National Museum in Bohemia (1818), which was converted into the Czech

Museum (1848), the Royal Bohemian Museum (1851) and later the National Museum (1919) and, from 1891, together with the Czech Academy of Emperor Franz Josef for Science, Literature and the Arts, later the Czech Academy of Science and the Arts (with the memorable contribution of architect Josef Hlávka towards its founding) and a number of other institutions established later. The representatives of political power at the time terminated its activities in 1952.

I recall our forebears with respect and admiration, esteemed personages who attempted to establish a learned association on the pattern of foreign societies, frequently under conditions that were far from easy. I recall their predecessor, the radical enlightened person Ignác Born, who was the initiator of the Private Learned Society, presented to the public in 1775. I also call to mind a number of important members of the Bohemian or Royal Bohemian Society of Learning who were important for this nation - it is sufficient to name Josef Dobrovský, Gelasius Dobner, František Martin Pelcl, Karel Rafael Ungar, František Palacký, Jan Evangelista Purkyně... in order to illustrate the importance of the Society through their names and the names of a great many other personages, where it was a matter of prestige for each university professor and scientist of the National Museum and other institutions to become a member. I recall the past in the awareness that, without it, the present would not be possible, similarly as the quality of the future depends on that of the present.

There is no doubt about the importance that science has had and continues to have for the development of human beings, of mankind, for the development of culture in the increasing depth of knowledge in the ever expanding spectrum of scientific disciplines. I have no doubt about the importance of a synthesizing viewpoint and attitude in this diversity. Societies of our type abroad have just this goal. However, I am forced to look with some envy at their position in the hierarchy of state institutions, at the standing and the support they can enjoy (e.g., Académie francaise - 1635, Royal Society - 1645, Brandenburg Scientific Society - 1700, Royal Bavarian Academy of Science - 1759, Hungarian Academy of Science - 1825, South Slavonic Academy of Science and the Arts - 1836, etc.). The unfortunate and enforced interruption in the activities of the Society in 1952 - 1994 reduced its importance and eliminated the means for a fruitful existence.

The intention of the Learned Society to support education and science and nurture a cultural atmosphere in the Czech Republic has remained. However, its fulfilment is impeded. It is prevented by the undignified position of the Society in the structure of institutions that are to implement such a vocation. It is undignified in comparison with the positions of comparable institutions abroad. A group of educated, enthusiastic humanists and scientists cannot expect to engage in complex cultural tasks without any means to accomplish them.

No improvement has been discernible in the past five years, even with respect to pointing out specific inadequacies of contemporary civilization. In fact, some of these inadequacies are actually increasing. Sections of the news media remain

irresponsible, the frequent lack of good taste of television, with manifestations of coarseness and violence, which it presents, is continuing. It is a sad fact that words and acts are so diverse in this country. This is true in the area of education and science even more than in other areas. The conditions under which the Learned Society exists (or rather endures) are evidence of this. There has been no decrease in irrationality in the views of society on many areas of life, and sciolism is given far more space in the media than is information on scientific progress. It is enough to look, listen and read in order to be convinced daily of the deterioration in relations (human, towards nature, towards animals, towards plants and even towards things), of brutality and vandalism, of the spreading use of drugs amongst children and youth, and unfortunately also of the lack of political culture in this country (and also inadequate laws).

We should be governed (and especially those who make decisions should be governed) by two wise quotations that are appropriate for the present situation. Marcus Tullius Cicero, the Roman orator, politician and philosopher, was the author of both of them; was concerned, amongst other things, with the matter of ideal state government and ethics, but also in promoting Greek philosophy, and his works represent the culmination of the Greek-Roman cultural synthesis and influenced the development of European prose and philosophy. The first quotation '*discrepant facta cum dictis* = there is a discrepancy between words and acts' points out the inconsistency between the statements of politicians about the priority of education, and reality. This quotation is not intended for the members of the Learned Society. The second *'Non enim paranda nobis solum, sed fruenda sapientia sit"* = we cannot simply collect wisdom, we must also apply it', on the other hand, does apply to us, however, with the urgent reminder that certain conditions are necessary for this application. In the knowledge that 'nocet saepe verum dicere = to speak the truth is often detrimental', I would like to point out that LS CR does not enjoy a dignified position.

The 7th General Meeting of LS CR - May 14, 2001 The Games House of Prague Castle

SCIENCE IN THE CZECH LANDS IN A EUROPEAN CONTEXT

A group of communicators at the 7th General Meeting of the Learned Society, under the topic 'Science in the Czech Lands in a European Context', discusses the level of Czech science. In opening this meeting, I said: I am convinced that Czech science is of considerable importance in the European context. The first two lectures have European or even global dimensions: Professor Verner spoke about 'The newest discoveries of Czech Egyptologists in Abúsír' and Professor Kurzweil examined 'Our contributions to world mathematics'. Ancient Egypt is not only the fascinating past, unique monuments and the physician Sinuhet, but

also an essential and still dynamic bequest for the present day, which still contributes to an integral conception of life and the world. The discoveries by Czech Egyptologists have made a great contribution to such a conception of history and the present. I am almost afraid to speak of mathematics, because I am embarrassed by it (and especially in the presence of our excellent mathematicians) in my ignorance, in the knowledge that it is a science that is independent of time and ideologies, that passes trough the ages and sometimes intermingles with philosophy.

The afternoon sessions continued in the same spirit - Professor Zahradník spoke about the successes of Czech chemistry and Professor Krupička told us about 'The post-war development of the physics of solid substances in Czechoslovakia and the technical revolution'. In this connection, I recall the 16th century, the 'Rudolf period' in this country: 'Ever more new disturbing knowledge appeared like mushrooms after the rain, not only in astronomy (Tycho de Brahe and mathematicus sacrae Caesareae majestatis Johannes Kepler), but also in various other fields of science. Physics is discovering the first laws of nature and is already capable of verifying them through specific experiments. Chemistry, inseparably connected with alchemy until now, is now taking its first uncertain steps in this direction, while medicine (which we left out this year) is working its way through anatomical dissection to the deepest depths of the human body and is revealing disturbing facts about the material components of the ephemeral organism' (Miloš V. Kratochvíl). We will hear something about how these matters progressed.

Professor Šlapeta will certainly manage to convince us of 'What Czech architecture gave to Europe'. This is a brave statement if we accept and attempt to answer the question of Oskar Kokoschka 'why the Greek cathedral rose up in space as surprisingly as the natural elevation of the ground, as a tree or flower grow' and we accept the statement that 'Because of the brilliance of their horizons, the Greeks contributed to the discovery of humanity in the European sense of the word, as … there is an enormous difference if we know light only as something that separates day and night …, or if we feel it as spiritual light'.

Two lectures by three of our foremost historians - Dr. Klápště, 'The conversion of the Czech lands in the 13th century and its European associations' and the joint lecture of Professors Válka and Petráň on 'The phenomenon of the Baroque and Baroque Bohemia', will provide us with another opportunity to understand connections in space and time and remind us (as will the lecture of Professor Verner) that the past remains valid because, without it, there could be no future. The 13th century brought an expansion of the Bohemian Kingdom and its key position in Central Europe. This seems unbelievable to us today. And the Czech lands and Czech history certainly still have a great deal to say to the Baroque - the European phenomenon of the XVI – XVIII centuries, with its attempts to maximize phenomena in the spiritual and material spheres.

Ladies and gentlemen, I am convinced that both the overall idea of the chosen theme and the individual communications will contribute to our knowledge and to our inspiration, to think about the role of science in a global (world) and local (national) context, about its role in educating mankind and in integrating the concepts of life and the world. What is the responsibility of science in ensuring the quality of life in the sum of existence? And what is the role of the Learned Society on this pathway, where, on the one hand, it represents an honourable tradition and, on the other hand, presents the scientific and technical progress of the present, accompanied by all the inadequacies that follow from this? The headlong progress of science and technology solves a great many problems, but is simultaneously the source of new problems and even more the source of frequently unexpected paradoxes. And it can also not be overlooked that 'isolated rationality limits spiritual richness and free-thinking, subjectivity and the very personal benefits to general culture; it forgets the principles of humanity. Excessive rationality brings the public to sciolism and individuals to a narrow outlook'. Thus, it is also necessary to take into consideration the philosophical and ethical aspects of science and reinstate humanity in the European sense of the word. European culture has not lost its meaning and I am convinced that it will be able to prevent the 'uncontrollable and mechanized production process from making prefabricated beings of us', for whom it would become 'a scientifically planned life with measured out calories, in a predefined cubic space and with standardized working output of existence, which would be a cage. The actual driving force of life is the vision of life in which we exist, whether we want to or not, as light attracts moths even though they are burned by it'. We must seek it out. Each of us and the entire Learned Society.

THE BUILDING OF THE ACADEMY OF SCIENCES OF THE CZECH REPUBLIC

The imposing New Renaissance building of the Academy of Sciences of CR (Fig. 5) is the site of the most frequent, basically regular meetings of the members of the Learned Society. The Czech Savings Bank commissioned its design by the important architect Ignác Ullmann (1822-1897). For this purpose, it chose the property of the former salt-house on the New Alleys promenade before the entrance to the chain bridge. The right half of the building was constructed in 1858 - 1862 and the left half was completed according to Ullmann's original plans by the Austrian architect Friedrich Schachner in 1894-1896. The last reconstruction, designed by Ing. arch. Petr Bouřil, was carried out in 1998-1999.

In his conception, Ignác Ullmann employed the models of the late Renaissance palaces in Venice (Sansovin's Library, the Resonico Baldasar Longhena Palace). He created a structure of European dimensions, which was soon followed by another contract from Count Prokop Lažanský (1861), whose palace

designed by Ullmann (Fig. 4) neighbours on the Academy at the corner of the street. The best-known Prague coffee house - Slavia - is located here. (For the sake of interest, I would like to point out that, in 1865, within six months, the Provisional Theatre arose across the road from the two palaces according to Ullmann's plans.)

Rather than giving a description of the façade and the interior, which are well known to all visitors, it is worth noting that Ignác Ullmann enriched Prague (in addition to these three buildings) by the small New Renaissance palace of Jakub the aristocrat Dormitzer in Panská St. (1860), the building of Jednota and the first Sokol gymnasium in Prague in Sokolská St.(1863), the restaurant and coffee-house building in Letenské orchards (1863), repairs to the Romanesque rotunda of the Holy Cross (1864-5), the building of the Mortgage Bank at the corner of Národní Avenue and Perlová St. (1865-6), the Girls' school in Vodičkova St, the former Šebek Palace in Politických vězňů St. (1869-71), the Czech Technical School building on Charles Square (1872-4) and the former Trnkovy mlýny residential building on Novotného lávka (1874). The possible contribution of Ullmann to the construction of Villa Lanna (Fig. 6) is mentioned in the description of this building.

Innumerable people visit the beautiful building of the Academy of Sciences of the Czech Republic. Only a tiny fraction of them are aware of its famous architect and probably no one remembers him. But we should remember him. And yet, the world is like that.

Public lecture LS - April 3, 2001
Academy of Sciences of CR

On this Thursday in April, Professor PhDr. Alexandr Stich, CSc., presented a lecture entitled 'The contemporary Czech language through the prism of a thousand years of development', with the subtitle 'Czech as a national and state language and its contacts with other languages'. It was not an easy matter for a non-professional to deal with this subject, or even with its introduction. I undertook this challenge in the following way:

I fear that the issue of 'Czech as a national and state language and its contacts with other languages that were employed in the Czech lands' is not in the forefront of interest of the general public, influenced by the elements of globalization, the philosophy of postmodernism and the alarming instances of the mass media influencing everything and everyone. I fear that these issues are not even in the forefront of the interests of scientists in the fields of biology, which now predominates over the humanities, or technicians, and definitely not of those who, to put it mildly, frequently inadequately instructed, but following quite different interests, govern the country.

But isn't language the most frequently used instrument of all of us? Thus, we

can all think about it, especially when we have some relation to it. In any case, those who are concerned professionally with the problems of language are greatly in the minority. It would be interesting to evaluate the results of their endeavours - at schools of all levels, in the spheres of communications (except for television), in professional societies, basically everywhere, because language is universal and determines the national existence. In addition to being a layperson, I am also an amateur (from the Latin *amare* - to love), by which I wish to indicate that I like the Czech language, that I am concerned about it, that I am unhappy when I see the lack of interest in it and its degradation.

Words form the basis of speech, speech is the basis of language and language is the essence of the formation and preservation of a nation. A nation that has lost its language wastes away. I am afraid that the present life style is not concerned with language. We constantly emphasize the communications explosion, but all the internets and e-mails cannot replace the word that makes man a human being, which has its rhythm, its colour and expression, which can strengthen and disturb, but just as easily also hurt, which has its melody. 'The voice, like the hands, brings us closer together. People find one another' (R. Rolland). Similar to sound and tone, this is true of the voice. The Czech word for voice forms the basis for the Czech word for consent. Consent is meeting, understanding and sometimes coalescence. There are voices that are extraordinary, that address and form us.

But it was the subtitle of Prof. Stich's lecture that made me realize how many languages, in the long years of development of this nation and state and in the development of its language, our mother tongue, had their influence, affected it and formed it - from Old Church Slavic, Latin, Hebrew and German in the 9-11th centuries, later Italian, French, English and other languages, as the specific individual periods emerged from the Middle Ages through the birth of Czech literature around 1300, the Luxemburg period, through Humanism, the Baroque up to the national revival. Our language was affected by the literature of enlightened Classicism, Pre-Romanticism and Romanticism, New Romanticism and Realistic Naturalism up to modern times. And throughout this time it was undoubtedly also affected by folk literature.

I am, of course, well aware that the subject of the lecture, which seems so complex to me, is related to all national language. Nonetheless, allow me to document my own conceptions of the complexity of the process around a language by an example from Prague. Angelo Maria Ripellino writes propitiously of this in Magic Prague. He describes a situation at the end of the 19th century as follows:

'Czech was full of German expressions; not that it was harmed as, in this respect - and let the guardians of the purity of language laugh as they may - the statement of the poet Gellner will always hold true: A good Germanism is now more Czech than an ancient Czech phrase. Prague German, in its way 'papierenes Buchdeutsch', is again full of Bohemianisms. In fact, there was even a special Lesser Town German (kleinseitner Deutsch), which inspired Kisch to write a great many amusing pages,

and a comical 'kitchen' Czech-German, and even a Prague variant of Yiddish, called Mauscheldeutsch. This language Babylon, this close neighbouring of disparate elements under one roof of the Habsburg Empire, this extreme ethnic cauldron kept people on their toes and provided an amazing inspiration for fantasy and creation'.

If I imagine the space of the entire nation and the state with all the other influences, e.g., many dialects and slang, it seems to me that the subject matter of Professor Stich's lecture is boundless. I am also aware that the entire long development is woven through with the efforts of individuals and groups (schools) of the Czech language and the names of Václav Fortunát Durych, František Faustin Procházka, Josef Dobrovský, František Martin Pelcl, Josef Jungmann, similarly to Jan Gebauer or Pavel Eisner - only to mention a few, awaken great respect in me.

As we are in the realm of the Learned Society, I would like to recall that, when it was created in 1774 as the Private, later Bohemian and even later Royal (Bohemian) Society of Learning, Josef Dobrovský was one of its members. In 1792, mainly thanks to Josef Dobrovský, this Society sent a suggestion to Emperor Leopold II on the occasion of his coronation visit to Prague, that a separate department be established for the Czech language at the Prague University. This was implemented in practice and the historian and philologist František Martin Pelcl was appointed as its first professor.

Public Lecture LS CR - September 18, 2001 Academy of Sciences of CR

A 333-YEAR-OLD BOOK

My second encounter with the Czech language in the Learned Society, or rather with its history, was an idea put forth at the regular meeting of the members of the Learned Society on September 18, 2001. The Foundation of the Czech Literary Fund agreed to a suggestion of the Foundation of the Learned Society initiated by Professor Stich and contributed financially to publishing the work of Václav Matěj Štejer, a work that is 333 years old - '*Žáček* or An excellent good means how to write or print well in Czech'. The book became the first publication that was issued at the time of the renewed Society under its protectorate. Professor Stich presented information on the book. However, in the period prior to its publication, I couldn't resist looking briefly through the cultural manifestations of the time at which Štejer's work, which is a sort of conception of modern language culture, was created:

When Štejer was 18 years old (he lived from 1630 - 1692), the Westphalian Peace (1648) ended the Thirty-Year War. In 1654, Ferdinand III issued the Union Decree and for a great many years merged Charles University with the Jesuit College in the Clementinum to form the Charles-Ferdinand University. The most important personages of the second half of the 17th century at the university were:

Rodrigo Arriaga (1592-1667) at the Theological Faculty, a foremost representative of Jesuit scholasticism, whose philosophical opinions were recognized by Descartes. The well-known historian Bohuslav Balbín (1621-1680) was associated with the Faculty of Philosophy. Internationally recognized Jan Kryštof Schambogen (1636-1696) at the Faculty of Law and Jan Marcus Marci of Kronland (1595-1667) at the Faculty of Medicine, an excellent physician and also philosopher, mathematician, astronomer and physicist (optics and mechanics), Jakub Václav Dobřenský de Nigro Ponte (1623-1697), who introduced teaching at the bed and became the founder of pathological anatomy in this country (who was also a physicist and chemist) and František Löw z Erlsfeldu (1648-1725), who began to structure medicine according to branches in his work (forensic medicine, paediatrics, working medicine, balneology, pharmacology, chemistry).

Architecture in this country, both ecclesiastic and secular, achieved a European level at this time. In 1669, Francesco Caratti (? 1620-1677) began to build the largest Prague palace in Hradčany - the Černín palace (1669 - 1697). Carlo Lurago (1615-1684) reconstructed the Church of St. Salvátor, constructed the Clementinum and was the architect of the Jesuit Church of St. Ignác and built churches throughout Bohemia. Giovanni Domenico Orsi (1633/34-1679) continued work on the construction of the Clementinum. However, especially Giovanni Baptista Mathey (probably 1630-1696) determined the face of Czech architecture. This builder from Burgundy, educated in Roman Classicism, built the Archbishop's palace, enclosed the upper end of Hradčany Square with the structure of the Tuscany Palace (1689-1691), built the riding hall in Prague Castle and rebuilt the eastern wing of the convent building for the Strahov cloister. He is best known for the building of the Knights of the Cross Church of St. František Serafinský (1679-1688) in the Old Town and gave Prague an entirely new silhouette.

In harmony with architecture, Early Baroque sculpture became one of the most expressive creative elements of Czech Baroque culture. Jan Jiří Bendl (?1620-1680) created the statue of Hercules for the fountain in the Royal Gardens (1670) and the vineyard column with the figure of St. Václav at the corner of the Knights of the Cross Church (1676). The equestrian statue of Václav, originally located in the Horse Market, formed the basis for a new, monumental representation of the national saint (1678-1680). A bronze statue of the later Baroque Bohemian Saint Jan Nepomucký, carved in wood by Jan Brokoff (1652-1718), was placed on a pillar of Prague Bridge.

The most famous figure in painting up to that time in Bohemia was Karel Škréta (1610-1674), the author of altar pieces and especially portraits. Jan Jiří Heintsch (1647-1712) was a painter of altar pieces and narrative compositions from the lives of the saints in Jesuit churches, colleges and residences. Jan Jakub Hartmann (1658-1738) was a well-known landscape painter. It is possibly symptomatic that the engraver Václav Hollar (1606-1667), who was active in England and Holland, had little influence in Bohemia.

Adam Václav Michna of Otradovice (? 1600-1676), the author of *Loutna česká*, *Česká mariánská muzika* and *Svatoroční muzika*, and Pavel Vejvanovský (about 1640-1693), the author of Baroque instrumental compositions and spiritual music, a member of the orchestra of the Olomouc bishop, were two well-known personages in music.

What were conditions in Europe? In 1652, the Leopoldine German Academy of Natural Scientists was created in Schweinfurt. The Royal Society was founded in London in 1662 and the Académie Francaise was founded in 1666 in Paris.

It was the time of the creation of great philosophical systems. René Déscartes (1596-1650) introduced his dualist conception and rationalism. His *Principia philosophiae* was published in 1644. Thomas Hobbes (1588-1679) was a representative of mechanicism and sensualism. For him, all change was movement. Baruch Spinoza (1632-1677) attempted to develop the basic ideas of a new conception of nature into a general world view. Gottfried Wilhelm Leibnitz (1646-1716) considered that the grounds of the world consist in a number of indivisible and internally spiritual monads. John Locke (1632-1704) was a great theoretician of the state, law and economy and political liberalism and Isaac Newton (1642-1727), mathematician and physicist (his *Philosophiae naturalis principia mathematica* was published in 1687) established the theory of gravitation and the three laws that were named after him, and was also an alchemist and cabalistic mystic. The most important discoveries in medicine included Harvey's discovery of blood circulation (1628), the numerous successes of Marcello Malpighi (1628-1694), an anatomist and embryologist, especially the discovery of the capillary connection of the arterial and venous system, and the enthusiastic work of the amateur natural scientist and optician Antony van Leeuwenhoek (1632-1723), who was the first to observe and to describe, in a great many letters, numerous microscopic living organisms. Cabinets of curiosities were created, and were later to form the basis for scientific collections.

What was the peak of European art at that time? The work of the Italian architect and sculptor Gian Lorenzo Bernini (1598-1680) is an example of building perfection of that time - especially the colonnade square in front of St. Peter's Cathedral in Rome. Jan Bernard Fischer (1656-1723), the builder of Schönbrun, who was well-known in this country, was active in Austria, Christopher Wren (1632-1723) built St Paul's Cathedral in London and André Lonotre (1613-1670) achieved fame in the architecture of French gardens.

The best-known painter of the time was Bartolomé Estéban Murillo (1618-1682), a painter of the spiritual atmosphere of the Spanish Baroque; in Holland, Rembrandt van Rijn (1606-1669), Jan Vermeer van Delft (1632-1675) who was a master of work with light, and an excellent interior painter, and Jacob van Ruisdael (1628/29-1682), a master of Dutch landscape painting, were well known; in France Nicolas Poussin (1594-1665) was the author of mythological and allegorical compositions characterized by a higher order and harmony and Claude Lorrain

(1600-1682) created 'ideal' landscapes. Joachim Sandrart (1605-1688) was active in Germany and is probably best known as the first German historian of the arts.

Italy predominated in music - the great personage of Claudio Monteverdi (1567-1643) and his successor Francesco Cavalli (†1672), the choir-master at St. Mark's Cathedral in Venice. Cantata da camera and also opera grew out of the famous madrigals. The first permanent opera theatre was opened in Venice in 1637. Instruments of the violin type began to be common in the music of the 17th century - in the perfection of the Cremonian instrument makers - the Amatis, Stradivaris and Guarneris. Violin and concert compositions became popular, represented by Arcangelo Corelli (1653-1713), Alessandro Scarlatti (1660-1725) and Giuseppe Torelli (1651-?1709), who created the first concerti grossi and solo concerts (together with Albinoni – 1698). Jean Baptiste Lully (1632-1687) was active in France; he later led the Académie royal de musique; Heinrich Schütz (1585-1672) was the court choirmaster in Dresden and a great composer of spiritual music and Henry Purcell (1658/59-1695) was the organist in Westminster Abbey. It is worth noting that the first paid public concerts were held in London beginning in 1672.

The creation of psychological and moralistic literature predominated in France - for example, the poet Jean de La Rochefoucauld (1613-1680), the author of the famous work Maximus, and Pierre Corneille (1606-1684), developing classicisim in the theatrical arts, the protegé of King Louis XIV, Moliére (1622-1673), and the great author of tragedies Jean Racine (1639-1699). The Comédie Francaise was founded in 1680 and the French Royal Academy of the Dance was founded in 1661. John Milton (1608-1674), author of the allegorical epic Paradise Lost, is probably the best-known English author of the 17th century.

I have only superficially recalled the period in which the recently published Czech Baroque book was created. It was a very diversified period with a great legacy for international and Czech culture. The legacy of relatively small works, like that of Žáček, is of national importance. I consider that this is important both for preservation of a good consciousness of the Czech national tradition and also for initiating events connected with the 250th anniversary of the birth of the great scholar, founder of Slavic and Bohemian studies and founding member of the Bohemian Society of Learning and the Royal Bohemian Society of Learning, Josef Dobrovský.

The 8th General Meeting of LS CR - May 20, 2002 Academy of Sciences of CR

ON VIOLENCE

The subject of the first ceremonial day of the General Meeting of LS CR on May 20, 2002 was 'Violence as a growing phenomenon in contemporary society'. I opened the series of lectures with the following words:

Stefan Zweig wrote of violence: 'Violence that does not stop before anything, is an enormous force. Systematically thought-out and despotically implemented terror paralyzes the will of the individual and weakens and undermines every society. It eats its way into the soul as a debilitating disease; the secret of its success lies in that fact that general cowardice suddenly becomes its assistant and protector …'.

Violence increasingly worries us all. However, worry doesn't necessarily mean negativity. Our anxiety arises from direct or indirect observing the environment, arises from what we see, hear and read. We are increasingly encountering coarseness and lack of respect. An increasing number of people don't know or don't want to know what William Saroyan said to mankind: 'The development of your behaviour is just as important as the development of your bodies'. We are anxious about the increase in vandalism, violence and brutality (it is enough to look around). We are concerned about the deterioration in values that have been tested throughout the centuries and the increasing preference for dubious pleasures, from spraying to gambling, bullying to taking drugs, and the ever-greater increase in criminality. I will not attempt to assess the degree of the detrimental influence of the production of the public media on the development of individuals and society, i.e., its tendency towards violence, but it undoubtedly makes its contribution'.

One of the examples of my own concern, of which there are, of course, several, is the enlightened lecture by a member of our LS, the sociologist Professor Petrusek, on the expected development of a globalizing world, which he presented at the General Meeting of the Learned Society of CR two years ago. He summarized the opinions of foremost sociologists and his own ideas on the problematic choice between two competing alternatives: MacDonaldism and fundamentalism. Of course, both alternatives consist of violence in various forms. In fact, I can once again quote wise Stefan Zweig here: 'Violent people have always tried to decorate their violent acts by some form of religion or sophisticated idea; unfortunately, blood defies every ideal and violence diminishes every idea'.

If we want to discuss violence, we cannot avoid the aspect of its impact on the behaviour of individuals and society and an assessment of its importance for the future development of mankind. Many wise persons are contemplating these subjects without reaching a uniform conclusion and recommendation. In this connection, I once again read the relevant passages in the book by Professor Schreiber Medicine at the Turn of the Millennium (Academia 2000). (The fact is that violence has also become a medical problem.) Here I wish to pose several of the great many questions that follow from this text:

1. Why do people have a tendency towards violence (in normal life and in international relations)?
2. Why is so little attention paid to violence?
3. Those concerned with globalization include violence in their considerations only in its most marked form of military conflicts. Why?

4. How does the information explosion contribute to creation of the human character?
5. Is the post-modern thesis 'everything goes' valid or are the proponents of complete (variously sorted) prohibition right?
6. Why are the wise old teachings (e.g., the Ten Commandments) being forgotten?
7. Will genetics be useful in dealing with the issue of violence? (Probably not.)
8. Is it true that a basic role is played by upbringing, living conditions during youth, loving care of parents in a complete family?
9. Is it true that contemporary globalization is a certain form of violence?
10. Is it true that new forms (and standards) introduced in society damage the characters of consumers?

Professor Schreiber answers that the post-modern slogan 'everything goes' is simply propaganda of spiritual and economic violence and that combating it again requires the use of a certain kind of violence, e.g., censorship. This leads to further questions:

11. Is a certain level of violence a legal 'appropriate defence' against violence?
12. Is there any means of non-violent combating of cultural, economic and Internet violence?

It remains a fact that violence is undoubtedly controlling contemporary society - in developing countries and increasingly in developed countries. What will this lead to? The future is understandably of interest to reasonable, wise and responsible individuals. Opinions about the future can be very contradictory. Let me describe a recent example. The editor of the journal of the 3rd Faculty of Medicine of Charles University asked my opinion on the statement of Zbigniew Brzezinski, advisor to the former American President Jimmy Carter. In response to the question of how he sees the future of mankind, he answered: 'I think that, at the present time, we cannot predict the future for more than twenty years. Things are changing much faster than fifty years ago. The changes that will occur in the coming half century will have similar consequences to changes that occurred in the last five hundred or even thousand years. Let me give an example. In fifty years time, we may well have a completely different concept of what a human being is. In this time, human beings could be as different from us as we are different from Homo sapiens at its beginnings. If you are in touch with happenings in various areas of science, then you undoubtedly know that we are at the beginning of a historical time that has not yet been named, but could mean the beginning of the post-human era in the coming half-century in the sense that we intend when we use the term human being. This will be a completely different being from the standpoint of length of life, consciousness, use and level of intel-

ligence …. And also from the standpoint of management of oneself, of one's own reproduction, to be more exact: genetic engineering. I think that this means creation of the preliminary conditions for the discontinuity of human history.'

I did not agree. I agree with the opinion that it is not possible to predict the distant future. At the beginning of the 80's I was able to read a number of predictions for the future in the area of the medical sciences (especially from the USA and Japan), which were to be fulfilled by the year 2000. It has not been possible to achieve a great many of them and a great many new problems and even more paradoxes have appeared.

However, I don't agree that the present rate of scientific developments can fundamentally change the 'concept of a human being' and that a 'post-human' era will emerge. Zbigniew Brzezinski derives the expected changes from scientific progress alone. However, human beings cannot be torn out separately from the overall environment of the Earth (and Universe), in which they are destined to exist. They will continue to be dependent (without even being aware of it) on a great many circumstances that are not related to science. As globalization is progressing, so is polarization. I am also of the opinion that Brzezinski's concepts include only part of mankind. The world of 'MacDonaldism' and the world of fundamentalism will probably develop differently. Genetic engineering, which Brzezinski emphasizes, will affect only a very small or even negligible part of mankind in this period of time.

I also have difficulty in imagining the 'post-human' era of which he speaks. The prefix 'post' is dependent on the extinction of the existing. Rather than extinction, to which, of course, violence could make a great contribution, I can imagine a change. Thus, not a discontinuity in human history, but continuation in changing forms. For me, a basic factor in the future of mankind is its consciousness (consciousness of self). Which way will it go? Toward what will it be inclined? What, how, to what degree and where in the world? Which 'gods' will it choose? It always has some god. Is there not a danger of the holiness of violence?

I sent my opinion to the editor on September 11, 2001 in the morning. At about 5 o'clock on the same day, I learned of the terrorist attacks on New York and Washington. This presented violence to all of us in incredible form and, together with this, an enormous impact on practically the whole world, on its contemporary orientation and on its future development. But what is development?

From the philosophical point of view, development is a process of changes in facts (irreversible in the given time interval), leading to new structural properties, qualitative and quantitative relations and forms of nature, thinking and society. In this sense, it is a matter of phylogenesis, i.e., the time sequence of ontogeneses, following the line of descendants in a given group of organisms as the antithesis of individual development - ontogenesis including embryonic development, conversion into an adult organism, multiplication, ageing and death. It is natural that

these processes are also accompanied by psychological development including, amongst other things, the development of learning, cognitive abilities, the development of social, communication and undoubtedly a great many other properties. It is just as natural that such development can have two conclusions: positive (i.e., correct, good, favourable and beneficial for life) and also negative (i.e., bad, perverse, deviant for living beings).

In clinical medicine, if you will allow me to refer to my own field, we are only too well acquainted with the second, the deviation of the development of the individual, mostly in terms of its consequences, i.e., of its clinical manifestations. However, this is usually too late. Consequently, I value attempts to find the way to the natural, right, healthy bodily and spiritual development and the circumstances that ensure this and those that disturb it. I value attempts to recognize various risks in time and, where possible, to eliminate them and to remedy existing changes after their discovery. I am aware of how greatly the development of the individual (even the very young) depends on the development of society - from its smallest units - marriage and the family, through larger communities (such as schools and towns), to the largest, affected by a great many circumstances of the most varied character, extent and consequences - from geographic (climatic) through economic, social and a great many others, to ideological.

In this sense, I consider the subject matter at hand to be not only very urgent, but also suitable for consideration by institutions such as the Learned Society. We will hear the opinions of professionals from various fields. We will probably be able to define the concept at the end of the discussion. However, the question of 'what next' will remain. Can we find a solution that will be useful? In any case, we must at least try.

VILLA LANNA

All the social events of the Learned Society are held in the pleasant villa (Fig. 6) that Vojtěch Lanna (Fig. 3) had built in the 19th century. It is stated that the builder was Ignác Ullmann (1870), the above-mentioned initiator and first representative of the Czech New Renaissance, an excellent designer accepting the principles of renewed aesthetics of the Southern and Western European Renaissance. His construction work met the operating and representative requirements of the newly developing areas of trade, finance and art. He built dignified homes for them, for the church and for their representatives.

However, it is not entirely certain that he was the creator of Villa Lanna; it is more probable that this was the joint work of Ulmann and his brother-in-law Antonín Barvitius, who had previously worked for many years in Rome on renewal of the famous Palazzo Venezia. After returning from Rome (1867), he constructed, amongst other things, the Gröbe private villa on the Vinohrady vineyard slopes (1870), Prague main station (1871 - which work was later continued by

Josef Fanta), the Lippmann villa (1871), and the Church of St. Václav in Smíchov (1881-5), and restored a number of churches, the Vyšehrad cemetery and, together with Ullmann, built the grave of Vojtěch Lanna in the Olšany cemetery (which is of especial interest for the Academy of Sciences and the Learned Society). His brother-in-law Barvitius created the paintings on the walls of the salon of the villa.

However, a few words about the person for whom the building was constructed. The Lanna family (originally Lahner) lived in Southern Bohemia from the beginning of the 18th century. They moved to Bohemia from the Austrian Salt Chamber. They operated river transport to the Bohemian inlands. Vojtěch Lanna the elder became rich and began to trade in wood, graphite for pencils and other goods, and transported them by water to Hamburg. He also established a company that regulated the water courses. Later, after moving to Prague in the middle of the 19th century, he participated in coal mining in the Kladno area and established the Vojtěšská huť foundry.

Vojtěch Lanna junior was born in České Budějovice in 1836. He spent his childhood there and studied at a secondary school; he spent the subsequent two years studying at the Leipzig commercial school and then joined his father's company. He took a great many business trips and thus gained a broad point of view. After visiting Munich, famous for its artistic atmosphere, works of art and collecting them became a lifetime hobby. He always had sufficient means.

Lanna's collecting was based on his excellent knowledge, which was scientifically precise. He managed to acquire a collection of objects from various branches of arts and crafts that corresponded to developments in style and technology - made of wood, metal, leather, ivory, wax and mother of pearl, enamel and especially glass and ceramics. There were also collections of graphic art, drawings and paintings.

When the Museum of the Arts and Crafts was established in Prague in 1885, Lanna expressed great interest; he became its knowledgeable consultant and generous benefactor. Each year, he enriched the museum collections with a great many valuable articles; the greatest number was acquired in 1906 - 1144 glass pieces. The widely admired Prague collection is derived from them.

However, that is the way it is - not only 'fata sua habent libelli', beautiful collections also have their fate. Age and disease prevented Lanna from administering his own extensive collections. He decided to sell them in the spring of 1909. Soon after the first auction, Vojtěch Lanna died. That is also the way it is. It was on New Year's Eve, 1909. Max Švabinský painted the great collector and benefactor in 1906. He is sitting in an armchair, smoking a cigar and looking at us wisely. We have a great deal to thank him for.

Fig. 1- The Games House of Prague Castle

Fig. 2 - The Cloister of St. Anne of Bohemia

Fig. 3 - Vojtěch Lanna junior, Helioengraving by Max Švabinský

Fig. 4 - Lažanský Palace

Fig. 5 - Building of the Academy of Sciences of the Czech Republic

Fig. 6 - Villa Lanna