

Végezetül álljon itt egy intés A' *Népesítésről* című cikkből: „mert tartanak attól, hogy a' felzendültt Nép valamelly hatalmas Szomszédot hív segítségül, 's az pedig azon szín alatt, hogy a' meg-bántott Félért bosszút akar állani, maga hasznára fordítja az alkalmatosságot, 's mind az országot magát, mind a' benne lévő Népet magáévá teszi”.⁷²

ON KAZINCZY'S ORPHEUS

(Abstract)

The author places K's Journal, which appeared in 1790, into a system of thought and tradition called Hermetism, and affirms that in the late 18th century what has been called by the literature on the subject "the seamy side" of the Enlightenment, that is occult, mystic, theosophical movements, was widely spread all over Europe (and very strongly present in Vienna as well). These ideas found particularly favourable soil in freemasonic circles, where K. also belonged.

What is presented here is the linking up to the European tradition of three concepts, and the development of Kazinczy as seen in his contemporary correspondence and in the *Orpheus*. First his *light* symbolism: this is increasingly identified with human reason, the *Kalauz* (Pilot), and is followed by the issue of the *immortality of the soul*. Here K's system of thought displays a certain ambivalence; what he rejects is not the philosophical idea but its vulgar, religious application. In his poems, however, he uses the idea of the immortal soul. The *laws* come third, where this Hungarian partisan of the Enlightenment proves to be an adherent of the principles of Rousseau.

József Pál

72. *Orpheus* I. 325–326.