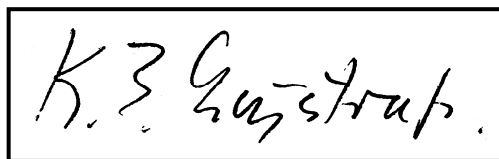


Newsletter

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EDITORIAL

It is almost three years ago that the latest issue of this newsletter appeared. The reason of this long interval is not that, in the meantime, hardly anything of interest has taken place in the Løgstrup research. On the contrary, as will appear from this issue. The reason is, as so often in this world, lack of money. To be sure, the Løgstrup Archive has continued to exist as a provider of information. However, there was no funding for extra activities such as editing a newsletter. Thanks to a donation this situation has changed. The donation stems from a foundation established by Løgstrup's children to support research in and dissemination of their father's ideas. The Løgstrup Archive is very grateful for this donation. The publication of this issue of the newsletter is one of its results.

To throw a bridge over the interval let me mention three things that have happened. First, in 2008 the Publishing House Klim in Aarhus founded a Løgstrup Library, which has the purpose to republish Løgstrup's books and publish books about his work. A number of publications have already appeared. Elsewhere in this issue David Bugge, one of the editors, gives more information about the Løgstrup Library. Second, some of the library's publications have been presented to the public at one-day seminars at the University of Aarhus. These seminars dealt with the connections between Løgstrup and Heidegger (November 2008), Løgstrup's ideas about our relation to the outside world (August 2009)

and Løgstrup's controversy with his friend Hal Koch about the Danish collaboration policy during the Second World War (April 2010). For more information about these seminars, please, consult the website of the Løgstrup Archive: <http://teo.au.dk/forskning/aktuelt/loegstrup>. Finally, during the past few years the international interest in Løgstrup's thinking, especially his ethics, has increased. This is evidenced by the fact that Alasdair MacIntyre addressed Løgstrup's conception of the ethical demand in the European Journal of Philosophy Annual Lecture of 2009, and by an international conference entitled "The Ethical Demand in the Philosophies of Løgstrup, Kierkegaard and Levinas" held in Sheffield at the end of 2010. This issue contains a report of both events.

This issue begins with an abridged version of a paper I read at the Løgstrup-Koch seminar, which deals with the trial of their friendship by their controversy during the war. Besides the contributions mentioned above there is a review of a comprehensive monograph written by David Bugge on Løgstrup's use of, and reflections about, poetry and fiction, and a brief report about the celebration of the centenary of Gustav Wingren, a Swedish theologian whose thinking was influenced by Løgstrup. This issue concludes, as usually, with some brief notes.

Kees van Kooten Niekerk

A FRIENDSHIP ON THE LINE

The controversy between Løgstrup and Hal Koch during the war

by Kees van Kooten Niekerk

Introduction

Løgstrup (1905-1981) and Hal Koch (1904-1963) became friends when they studied at the Faculty of Theology in Copenhagen. Their friendship continued after they had finished their studies. In 1937 Koch became a professor of church history in Copenhagen. In the autumn of 1940, half a year after the beginning of the German occupation of Denmark, Koch was persuaded to become the president of *Dansk Ungdomssamvirke* (Danish Youth Cooperation; henceforward: DU). DU was a cooperation of youth organizations with the purpose of educating young people to a democratic attitude in order that they would resist Nazism. During the first years of the war, Løgstrup was a pastor on Funen, but in 1943 he became a professor too, of ethics and philosophy of religion, at the Faculty of Theology in Aarhus.

DU included several political youth organizations. Through them it was affiliated with the Danish government, which during the first three years of the war pursued a policy of collaboration with the German occupying power. As the president of DU, Hal Koch backed that policy. He did so not because he sympathized with the Nazis, but because he judged that this policy under the given circumstances was the best possible

way to safeguard the interests of the Danish people. Løgstrup, on the other hand, was against the collaboration policy because, in his opinion, it disregarded truth and right.

So it happened that the friends came to disagree deeply on a matter of utmost importance for them, the more so as both regarded it as their public responsibility to influence the attitude of the Danish people – Koch as the president of DU, Løgstrup first as a pastor, later as a professor of ethics and philosophy of religion. This disagreement gave rise to a passionate correspondence. It was published in 1992 and has recently been republished as *K.E. Løgstrup og Hal Koch. Venskab og strid* (K.E. Løgstrup and Hal Koch. Friendship and controversy), Aarhus: Klim, 2010. In the following I quote from this edition.

Obviously, this disagreement involved Løgstrup and Koch in an emotional conflict. On the one hand, they entertained strong feelings of friendship for each other. On the other hand, they condemned the other's viewpoint, which, as is well known, can easily cause negative feelings towards the other as a person. These conflicting feelings put their friendship on the line. This appears in the correspondence from the ways in which they came to relate to each other and from their reflections about their friendship, which, as the good friends they were after all, they openly express in their letters.

In the following I will examine how the conflict becomes manifest in this correspondence. Thus I will not concern myself with Løgstrup's and Koch's viewpoints and arguments about the collaboration policy. I will only refer to them insofar as this is necessary for the understanding of the development of their relationship and their reflections about their friendship.

December 1941

The first part of the correspondence took place in December 1941. It was occasioned by the fact that the Danish government after German pressure had joined the Anti-Comintern Pact, a pact between Germany, Japan and a number of pro-Germany countries to combat international communism. This made Løgstrup write a letter to Koch, in which he urged him to influence the prominent persons he knew to dissociate themselves from the collaboration policy. Koch refused, however, arguing that dissolving the cooperation would cause the Germans to send Danish communists and Jews to the concentration camps.

In the following correspondence, Løgstrup's principal argument is that we have to obey absolute divine laws of life demanding truth and right – regardless of the consequences. The consequences are God's responsibility, not ours. Koch replies that the opportunity of an absolute no has been missed. Now there is only place for relative action, that is to prepare a new generation for the future battle against Nazism.



Løgstrup in 1936



Hal Koch in 1946

In the heat of the struggle, profound disagreement easily leads to personal accusations. This also happened for Løgstrup and Koch. Løgstrup expressed the suspicion that Koch would not dissociate himself from the collaboration policy because he wanted to stick to the education of the new generation, which gave meaning to his life. Koch, on his turn, pointed out that it is easy to be a champion of the absolute when you are in a position where you do not run any risk.

In one of his letters, Koch stated that he did his work for DU as a broken man – broken because Denmark did not refuse from the beginning. In Løgstrup's eyes this was the real reason why Koch gave up the absolute and chose the relative. Løgstrup could not accept this. In a long and passionate letter he wrote:

I have respect for a man who weeps about disgrace and humiliation and I have great respect for your desperation, but I have no respect for a man who afterwards starts weeping about the fact that he and his people are broken. Afterwards I have only respect for conversion (111).

Here Løgstrup traces Koch's standpoint back to a personal flaw in the hope that Koch will recognize this and change his mind. Løgstrup is well aware that, by so doing, he puts their friendship on the line. But he writes that he is willing to run this risk because of the importance of the matter.

In his reply Koch defends his standpoint. He does not change his mind. At the same time, however, he asserts that Løgstrup's suspicion cannot jeopardize his friendship with him. He writes:

Even if you would call my conduct directly hollow and untruthful (...) this would not change anything for me in our friendship. On my part it is based on a quite instinctive feeling of attraction dating back to a long time before I knew you well, and over the years this feeling has only grown stronger (122).

Their friendship meant so much for Løgstrup and Koch that their continued disagreement about the collaboration policy could not destroy it.

Summer and autumn 1943

Koch and Løgstrup were still good friends when Koch in May 1943 wrote an article in which he defended DU's support of the collaboration policy. This article made Løgstrup very angry. It prompted him to write a booklet entitled *Folkeliv og udenrigspolitik* (folk life and foreign policy), which includes a sharp rejection of Koch's support of the collaboration policy.

Their public debate occasioned Løgstrup and Koch to resume their correspondence from 1941. It began with Løgstrup sending Koch the manuscript of his booklet accompanied by a brief but friendly letter. In reply, Koch assured Løgstrup that the booklet would not change his feelings for him. After Løgstrup had sent his manuscript to the publisher, he wrote a letter to Koch in which he confessed:

[H]ad I known when I wrote the booklet how unpleasant it would be when I came to realize that I now attacked you publicly, it would have been an almost heroic act to write it. Anyway, I know how much I am connected with you for I have been in low spirits ever since; I am anything but happy with the booklet (151).

However, at the same time he states why he nevertheless wrote the booklet and sent it out to the public. For just as Koch, being the leader of DU, has the obligation to speak publicly about matters concerning the Danish people, Løgstrup as a professor of ethics has such an obligation, too. Therefore, Løgstrup writes:

(...) Since I disagree so deeply with you as I do, I would be a louse if I kept my mouth shut for the sake of my peace of mind and for not disturbing our friendship (152).

Having read Løgstrup's booklet, Margrethe Koch, Hal's mother, wrote an angry letter to Løgstrup, in which she blamed him for having betrayed the friendship with her son. This prompted Løgstrup to answer her in a long letter, in which he put forward some general reflections about the relationship between disagreement and friendship.

Løgstrup considers Margrethe Koch's reproach as an expression of the view that regard for the person should always outweigh the regard for the matter. However, according to Løgstrup, this view leads to a bourgeois understanding of life, where the only thing that matters is to have a nice time together and not let oneself be disturbed by unpleasant problems. Løgstrup admits his own bourgeois inclinations, but at the same time he makes it clear that he would have disregarded his responsibility to the Danish people if he had yielded to those inclinations by desisting from writing the booklet for the sake of friendship. Then he asks whether the view that friendship should not be disturbed by disagreement does not underestimate the strength of true friendship. He answers:

True friendship endures all strife, discord and accusations, and it may be respect for a friendship to put it to the test and not reduce it to a refuge. It may be respect for a friendship to involve it into the serious decisions we have been faced with – and not just keep it outside (168f).

In other words, in case of disagreement about a serious matter, friendship should not be made into a refuge. Friends should fight openly about the matter. Of course this puts their friendship on the line. But if it is a true friendship, it will last. And if one dares to put one's friendship on the line in the expectation that it will stand up, one has greater confidence in it than if one wishes to protect it by excluding the conflict.

That the friendship between Løgstrup and Koch endured the harsh correspondence in December 1941 indicates strongly that it was such a true friendship. This was confirmed in the autumn of 1943. For in spite of the fact that the controversy now became public, their friendship this time stood the test as well.

Concluding remarks

What was the basis of the friendship between Løgstrup and Koch? As far as Koch is concerned, the correspondence offers at least part of the answer as Koch writes that his friendship with Løgstrup stemmed from a feeling of attraction, which grew stronger over the years. It is less clear what Løgstrup's friendship with Koch was based on. His confession in 1943 that he had been in bad spirits after having written the booklet lifts a corner of the veil. Apparently, strong feelings played a part for him too, but in the correspondence he does not account further for the source of his friendship with Koch.

However, we have the good fortune that in 1981, shortly before his death, Løgstrup wrote a feature about Koch in the Danish newspaper *Politiken* (reprinted in K.E. Løgstrup: *Solidaritet og kærlighed* (Solidarity and love), Copenhagen: Gyldendal 1987, from which I quote below). Although Løgstrup does not write explicitly about his friendship with Koch, the feature gives us an impression of what attracted him in Koch's person. It says for example: "Thanks to his combination of intelligence, character and attentiveness, everyone was refreshed after having been together with him, caught by his high spirits" (165). And somewhat further, now more personally: "How impressed I have been of his being

unimpressed, from when we were boys and onwards. Not letting himself be impressed lay deeply in him, but just as deeply rooted was his generosity" (166). Thus Løgstrup was attracted not only by Koch's attentiveness and high spirits, but also by his not being impressed by authorities, which due to his generosity never degenerated into arrogance. Here we probably meet some of the reasons of Løgstrup's friendship with Koch.

We can conclude that, for Løgstrup as well as for Koch, their friendship built on strong personal attraction. This does not mean that they had a similar relation to each other. They were very different persons, and that of course influenced their relationship. Let me point to one difference, which became of great importance for their friendship during the war.

Løgstrup was the psychologist with a deep interest in and understanding of other people's motives and personality. We have seen that, in 1941, he did not hesitate to use his gift for empathy as a weapon in his attempt to make Koch 'convert'. In 1943, on the other hand, this gift certainly called forward considerations about how Koch would react to his attack on him in the booklet, which may be part of the background for his feeling so bad about having written it.

It was not like that at all for Koch! In his last published letter from 1943, he wrote to Løgstrup:

I must confess that I am utterly terrified by seeing that you have suffered so severely. I hope much that this essentially is something you write on paper. At any rate I must admit that all these fine feelings have been very far from me as I wrote against you. Is it really so deplorable that we disagree? (179)

We see that Koch took the controversy much more easily than Løgstrup. This did not mean that the matter was not of great importance to him as well. But he did not take it nearly as hard as Løgstrup that they did not always treat each other nicely. So he concludes by writing:

I am sure that our good friendship endures a bit of personal injustice when caused by a real interest in a matter (179).

Thus Koch agreed with Løgstrup that the matter should not be kept outside their friendship. For both of them, this put their friendship on the line. But Koch took it more relaxed than Løgstrup. Fortunately, one thinks, for Løgstrup treated Koch considerably harder than vice versa. However, whatever their feelings for each other, their friendship was robust enough to endure.

THE LØGSTRUP LIBRARY

by David Bugge

Recent years have seen a general Løgstrup renaissance among scholars from widely different disciplines, and public interest in Løgstrup's theology and philosophy is steadily increasing. For that reason, Klim Publishers is now launching a comprehensive series, the Løgstrup Library, which is to appear over the next 10-15 years. The Løgstrup Library includes a republication of all Løgstrup's books with new postscripts by leading scholars, companion volumes to his principal works, and a number of monographs and anthologies dealing with various central themes.

Two publishers from Klim (Michael Nonboe and Camilla Rohde Søndergaard) and two scholars from Aarhus University (David Bugge and Peter Aaboe Sørensen) make up the edition group. Up to now the following books have appeared: K.E. Løgstrup: *Martin Heidegger*, postscript by Jørgen Dehs, 2008; David Bugge & Peter Aaboe Sørensen (eds): *Livtag med den etiske fordring* (Engaging with the Ethical Demand), 2009²; K.E. Løgstrup: *Kants kritik af erkendelsen og refleksionen* (Kant's Critique of Cognition and Reflection), postscript by Peter Aaboe Sørensen, 2009; David Bugge: *Løgstrup og litteraturen* (Løgstrup and Literature), 2009; K.E. Løgstrup & Hal Koch: *Venskab og strid* (Friendship and Strife), postscript by Ove Korsgaard, 2010; K.E. Løgstrup: *Den etiske fordring* (The Ethical Demand), postscript by Hans Fink, 2010.

A LECTURE BY ALASDAIR MACINTYRE ON LØGSTRUP

by Hans Fink

Alasdair MacIntyre had been invited to give the European Journal of Philosophy Annual Lecture for 2009 (also called The Mark Sacks Lecture, named after the first editor of the journal). The lecture took place at University College, London on 5 June 2009. For his title he had chosen: "Danish Ethical Demands and French Common Goods: Two Philosophies". His own abstract reads:

Is Knud Eiler Løgstrup's conception of the ethical demand as deeply incompatible with the central theses of 20th century French Thomistic moral philosophy as it seems to be? Discussion of this question requires attention to both the Lutheran and the phenomenological background of Løgstrup's thought; a consideration of the Danish and French social contexts in which the claims of the two moral philosophies were developed; and an enquiry into how far aspects of each are complementary to rather than in conflict with the other. A historical explanation for the genesis of the kind of normativity without norms defended by both Løgstrup and Levinas is proposed.

The lecture was published in *The European Journal for Philosophy*, vol. 18, issue 1, March 2010 and can be accessed via the EJP homepage, or directly at:

<http://onlinelibrary.wiley.com/doi/10.1111/j.1468-0378.2009.00393.x/pdf>

I attended the lecture and had also been invited to take part in a workshop the following day with MacIntyre and his wife and the editorial board of EJP. More than 200 people came to the lecture, including philosophers like Onora O'Neill, Axel Honneth and Robert Pippin. There was a lively discussion both after the lecture and at the workshop. For many philosophers, it was the first time they heard of Løgstrup. The editor of EJP, professor Robert Stern from the Department of Philosophy at the University of Sheffield, was chairing the workshop and had actually read *The Ethical Demand* in preparation for the lecture. At a lunch after the workshop, he and I agreed to organize an international conference on Løgstrup at Sheffield University in November 2010. A report from this conference is also in this newsletter.

A CONFERENCE IN SHEFFIELD

by Kees van Kooten Niekerk

4-5 December 2010 a conference on *The Ethical demand in the Philosophies of Løgstrup, Kierkegaard and Levinas* was held at the Humanities Research Institute, University of Sheffield. It was organized by Robert Stern and Colin Roth, University of Sheffield, and Hans Fink, University of Aarhus. The conference focused on Løgstrup's conception of the ethical demand and its relation to the ideas of Kierkegaard and Levinas. Although the early winter complicated travelling to the snow-covered city of Sheffield, the conference succeeded in bringing together about 20 scholars from the United Kingdom, Denmark and Norway.

On the first day Hans Fink, Senior Associate Professor of Philosophy, University of Aarhus, introduced the conference by giving an overview of some central ideas of *The Ethical Demand*. After him Peter Dews, Professor of Philosophy, University of Essex, presented a paper in which he discussed Levinas's conception of the ethical demand in comparison with Løgstrup's. Next Kees van Kooten Niekerk, Associate Professor of Ethics, University of Aarhus, talked about Løgstrup's conception of the sovereign expressions of life and compared it with Harry Frankfurt's reflections about being moved by reason and by love. The first day was concluded by Robert Stern, Professor of Philosophy, University of Sheffield, who argued that Kant had a more nuanced view of duty than Løgstrup would have us believe.

On the second day Svein Aage Christoffersen, Professor of Ethics and Philosophy of Religion, University of Oslo, elucidated the ontological presuppositions of the ethical demand, referring to the whole of Løgstrup's work, not least his early treatises on epistemological questions and his later metaphysical volumes. Next Wayne Martin, Professor of Philosophy, University of Essex, questioned Alasdair MacIntyre's criticism of Løgstrup that an infinite, unfulfillable demand cannot make sense. Finally Pia Søltoft,

Associate Professor and Head of the Søren Kierkegaard Research Center, University of Copenhagen, defended the thesis that Kierkegaard had a more positive view of erotic love than Løgstrup.

The conference confirmed that there is a growing international interest in the ethics of Løgstrup, first and foremost the ideas of *The Ethical Demand*. The papers had a good quality and evoked engaged discussions. The organizing committee has taken the first steps to get the papers published. This newsletter will keep you oriented about the progress of the publication process.

GUSTAF WINGREN'S CENTENARY

by Svend Andersen

In November 2010 the commemoration of Gustaf Wingren's centenary was celebrated with a symposium at the University of Lund, Sweden. One of the contributors was Professor Svend Andersen, Aarhus, who dealt with the relationship between Løgstrup and Wingren. The latter was professor of systematic theology in Lund and a sharp critic of his predecessor Anders Nygren. Wingren was inspired by Løgstrup's phenomenological analysis of the meaning of creation, and a friendship developed between the two of them. The influence of Wingren on Løgstrup was probably less obvious, but Løgstrup discusses his Swedish colleagues' thought at various places, particularly his view on law and gospel. Wingren challenges Løgstrup's thesis that there is no Christian ethics.

The Lund symposium very much profited from the recent book by Bengt Kristensson Ugglå: *Gustaf Wingren. Människan og teologin*. [Gustaf Wingren. The Man and Theology] Stockholm 2010.



K.E. Løgstrup and Rosemarie Løgstrup with Gustaf Wingren, probably at a conference in the 1970s

BOOK REVIEW

David Bugge: *Løgstrup og Litteraturen (Løgstrup and literature)*. Aarhus: Klim, 2009, 452 pp. (382 pp. text; 70 pp. bibliographies and indexes). ISBN: 978-87-7955-728-4.

by Ole Jensen

The bibliographies and indexes of this work indicate in which writings, printed and unprinted, and where in these writings K.E. Løgstrup mentions and analyses literature. Such registration is unprecedented and seems to have been carried out with utmost care. The result is of considerable value for future research. Furthermore, the book demonstrates that David Bugge also knows and can handle this very extensive material, and, incidentally, it reveals that Løgstrup was exceedingly well read in literature.

What we have here is an external, quantitative evidence to the argument, as amply demonstrated by Bugge's analyses, that literature was of integral significance for Løgstrup's philosophical-theological lifework as a phenomenological source of knowledge, which by its density of experience precedes reflective thinking and (along with the thinker's own existential experiences) provides it with its material.

Bugge thereby addresses a subject which is central to understanding Løgstrup's work, its content as well as his "method", and which has not before been considered comprehensively in a monograph. This work is thus a much needed piece of pioneering research.

The book is written with overview, an awareness of structure and a sense of argumentative progress. This appears already from the well-arranged table of contents. The introduction clearly explains all methodological decisions. Part I discusses the professional contiguities and delimitations involved in Løgstrup's occupation with literature – in relation to psychology, philosophy, theology and literary history. Part II is the main part of the book, also quantitatively (comprising about 270 pages). This part looks at Løgstrup's use of novels, plays and poetry, first examining each genre in general and then analysing a selection of the actual works within each genre used by Løgstrup. This is followed by chapters on Løgstrup's position on children's literature and on pornography. Part III deals with the relationship between literature and ethics in Løgstrup's thinking. The book ends with an elegant epilogue, where Bugge offers a plea for the indispensability of literature as a source of life enlightenment, especially in times when the exact sciences are favoured over the humanities.

Løgstrup's penetrating, sometimes highly abstract, genre considerations are expounded, analysed and discussed thoroughly, thereby frequently bringing to light some of his most original and partially controversial ideas, as for example: Whilst everyday immersion in decision pressure, control and self-deception obscures reality, literary works of art disclose it – it is everyday reality, and not literature, that is fictitious! Works of art convey cognition and enlightenment of existence! Literature is an eye opener – the reader is invited to face the sometimes painful, cruel and guilt-producing conditions of life and thereby urged to take a position based on the difference between good and evil that is an

integral part of human existence and, consequently, has ontological status. A quality work of art cannot pay tribute to evil.

The genre-theoretical considerations, thus extending into phenomenology, philosophical aesthetics, ethics, metaphysics and theology, are concretised and elaborated in analyses of Løgstrup's specific use of authors and works. Bugge has had to make a selection. Otherwise the book would have acquired a monstrous dimension. It therefore confines itself to Løgstrup's use of works/writings of D.H. Lawrence, Klaus Rifbjerg, Tage Skou-Hansen, Jean-Paul Sartre, Kjeld Abell, Thorkild Bjørnvig, Bent Haller and Agnar Mykle. Such a selection will always be debatable, but there is no doubt that it hits very central aspects of Løgstrup's production, for example his preoccupation with topics such as eroticism and sexuality; expert power versus life's pre-cultural "givenness"; poetic openness to and saturation with being; deontology and sovereign expressions of life; interdependence, freedom and alienation versus background anchorage; the zone of inviolability; blasphemy and critique of religion, Søren Kierkegaard and Bertrand Russell; triviality and authenticity; the right of resistance; pornography, children's literature and hope; the cognitive significance of emotion and sensory perception of nature; ethics of nature, and much, much more. Moreover, the treatment of these subjects sheds light on other topics in Løgstrup's writing, directly or indirectly.

The analyses presented show that Bugge has an extensive knowledge of Løgstrup's works, including his unpublished writings. Where appropriate elucidation can promote understanding, he draws on the whole of Løgstrup's writings and does so with a developed to-the-point "economy". Throughout the book, he carefully specifies his sources, highlighting some good quotations. Especially the quotations from the unpublished writings are of obvious importance. Add to this a superior mastery of secondary literature, which is included and assessed when needed. Moreover, other fiction and professional literature related to the treated topics is utilised.

Bugge is a keen, penetrating, perceptive and critical reader and analyser. Many times his investigations create new knowledge – you understand Løgstrup better than before, new aspects and insights appear, weaknesses are identified. The research has made progress, both within the topic of the book – Løgstrup's inclusion of literature – and in the wider sense of the interpretation of Løgstrup's thinking as such.

And Bugge is a stylish writer. He writes a clear and supple prose. He is able to construct his argument in such a way that it evokes a sense of expectation. One reads him effortlessly – even when the content is heavy.

Finally, I will ask the question of whether Bugge is somewhat reluctant to include the later Løgstrup's metaphysical work. If so, is this only due to the fact that Løgstrup possibly in this (more explicitly) *cosmo*-phenomenological 'phase' appeals less extensively to literature than before? Or is this also due to a certain interpretative weighting of the ethical and *anthropo*-phenomenological 'layers' at the expense of the (in my eyes 'deeper') metaphysical 'layers' in Løgstrup's thinking? For example, Bugge is right in emphasising strongly that the ethics of Løgstrup is rooted in a pre-ethical, spontaneous ontological surplus – which he calls the element of 'ethics critique' in Løgstrup. But does he not disregard Løgstrup's ideas of a metaphysical, *cosmo*-phenomenological foundation of this

surplus in the "given" and "foreign" enigma of being itself, in the primacy of space for time, in a "philosophy of creation"? Løgstrup's analyses in *Skabelse og Tilintetgørelse* (Creation and Annihilation) of Lars Gyllensten's novels and Per Højholt's art theories would for example have been relevant here.

However this may be, my conclusion is without any hesitation that David Bugge's book offers an extraordinary important contribution to the Løgstrup research.

BRIEF NOTES

A review of the American Løgstrup-books

5 March 2010 Notre Dame Philosophical Reviews published a review of K. E. Løgstrup: *Beyond the Ethical Demand* and Svend Andersen and Kees van Kooten Niekerk (eds.): *Concern for the Other: Perspectives on the Ethics of K. E. Løgstrup*, both: University of Notre Dame Press, 2007. The reviewer is Stephen Darwall, who is *Andrew Downey Orrick Professor of Philosophy at Yale University*. The review can be read at <http://ndpr.nd.edu/review.cfm?id=19107> .

A Swedish dissertation about Løgstrup's metaphysics

18 September 2010 Esbjörn Särdaqvist defended his dissertation *Kunskapens ytterste kant – Gud och det givna i K.E. Løgstrups Metafysik* (Skellefteå: Aros & Norma bokförlag, 2010) at the University of Karlstad. Särdaqvist translates the title of his dissertation as *The utmost Edge of Knowledge: God and the given in the Metaphysics of K.E. Løgstrup*. His blurb includes the following passage: "The theology of Løgstrup puts fundamental questions at the utmost edge of knowledge. His thinking does not give the religion a room inside the modern paradigm but tries by phenomenological analyses to destabilize the modern grip on reality. The question of Kant is: How can we surely know? The problem of Løgstrup is instead: How can theology interpret the fundamental instability of knowledge? It means that God is not understood in a paradigm coined by theory of knowledge. The dissertation describes how theology must first try to find the edge where the understanding turns and apprehends its state of 'wounded' understanding. By the *Metaphysics* Løgstrup's theories of the *sensation, reason* and *annihilation* articulates wounds and instances that makes a humiliate understanding and sheds light on the question of God".