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Kierkegaard's Journals and Notebooks: Volume 11, Part I: Loose Papers, 1830-1843. Princeton University Press 2019. 712 pp. \$150.00 USD (Hardcover ISBN 9780691188799).

(For reviews of the first 10 volumes of *Kierkegaard's Journals and Notebooks*, see *Philosophy in Review* 30.2, 105–108; 31.2, 107–10; 32.6, 485-488; 36.2, 63-66; 36.5, 204-209; 39.1, 8-11 and 40.2, 59-63.)

After Kierkegaard's death in November of 1855 the Copenhagen Probate Commission entered his apartment to take stock of what he had left behind. The Probate Commission reported that the apartment contained 'a mass of paper, mostly manuscripts that were found in various places' (xxix). Most of this 'mass of paper' consisted of bound journals or notebooks in 3 different groups: (1) a set of 10 journals labeled by Kierkegaard AA through KK (there is no II); (2) a set of 15 notebooks that were not labeled or numbered by Kierkegaard but that were later numbered 1–15 by the editors of Kierkegaard's papers according to the order in which he wrote in them; (3) a final set of 36 journals labeled by Kierkegaard NB1–NB36. All of these 61 journals and notebooks were published in their entirety in the first 10 volumes of *Kierkegaard's Journals and Notebooks*. But the 'mass of paper' in Kierkegaard's apartment also included many 'loose papers' that 'were found in various places,' mostly in small piles in a writing desk and in a chest of drawers. Volume 11 consists of these loose papers. Volume 11 has 2 parts: part 1 includes papers from the years 1830–1843 (the year Kierkegaard published *Either/Or*); part 2 includes the loose papers from the rest of Kierkegaard's life, up to his death at age 42 in 1855. When part 2 of volume 11 was published in May 2020 *Kierkegaard's Journals and Notebooks*, which began in 2007, will be complete.

Kierkegaard's Journals and Notebooks is vastly superior to all previous publications of Kierkegaard's posthumous papers in many ways. First of all, these volumes are completely unabridged: every word of every notebook, journal, and loose paper is included; not a single scrap has been left behind. That is already a remarkable and admirable achievement, but what really sets this series apart is the decision the editors made not to 'clean up' Kierkegaard's papers in any way. In all previous English publications of Kierkegaard's posthumous papers the editors imposed their own system of interpretation and classification to organize the material. That resulted in judging some of the texts not worthy of inclusion, but it also imposed a layer of interpretation on those writings that were included which made it more difficult for a reader to appreciate Kierkegaard's thoughts in their true and original complexity. The primary organizing principle for *Kierkegaard's Journals and Notebooks*, on the other hand, has been: there shall be no organizing principle; instead, let chaos reign. The editors have diligently tried to get out of the way and allow the reader to experience these texts exactly as Kierkegaard left them: a mass of paper filled with many interesting ideas but not systematized or organized in any way beyond a few dates or labels attached to some of the journals and notebooks.

Of course, to publish these texts in the form of books, which necessarily have a beginning, middle, and an end, and therefore can't avoid organization and systematization completely, requires that some order be imposed on this mass of paper. To do this while also respecting and honoring the original disorder of these papers presents an interesting challenge. In the first ten volumes of this series the solution to this problem was easy and obvious, since the notebooks and journals that compose those volumes were in effect already books, with bindings that indicated a clear beginning and an end. The editors simply reproduced the books that Kierkegaard had already packaged for them, this time leaving nothing out. But in the case of the loose papers that constitute volume 11 there were

no bindings; there were just piles. Since Kierkegaard did not organize these papers between the covers of notebooks or journals as he did for the rest of his posthumous papers, the editors of *Kierkegaard's Journals and Notebooks* were compelled to adopt an organizational system of their own.

The solution the editors chose was to revert back to the organizational scheme created by Hans Peter Barford, the second person to attempt to organize and catalogue Kierkegaard's posthumous papers after Kierkegaard's nephew Henrik Lund gave up on the project. Barford's work is widely despised today because he was the first to abridge and edit the papers, imposing his own organization scheme on Kierkegaard's texts, and also because he sent many of the original documents to the printer which resulted in them being lost. The editors of *Kierkegaard's Journals and Notebooks* clearly do not agree with the paradigm of abridging and systematizing Kierkegaard's posthumous papers—a tradition that Barford began—but they recognize that for these loose papers some organizational system was necessary, and that using the scheme that Barford had already created was arguably the least arbitrary choice. Consequently, for volume 11 we are treated to a flashback to how Kierkegaard's loose papers were first organized in the 19th century. This is the table of contents that results:

- Paper 1: Excerpts on Church History
- Paper 2–Paper 29: Church History, Biblical Exegesis, Excerpts from Schleiermacher's Dogmatics and from Baader's Dogmatics, et al
- Paper 30–Paper 47: Philosophica. Older
- Paper 48–Paper 94: Theologica. Older
- Paper 95–Paper 246: Aesthetica. Older
- Paper 247–Paper 251: Biblical Exegesis, Readings of Faust, Dogmatics, et al
- Paper 252–Paper 253: Literature on Faust et al
- Paper 254: 'Our Journal Literature'
- Paper 255–Paper 258: Small Notes on Varied Contents Inserted in *Journal AA*
- Paper 259: 'Telegraph Messages from Someone who Sees Unclearly to a Clairvoyant concerning the Relation between Xnty and Philosophy'
- Paper 260: The Doctrine concerning Confessions and the Eucharist
- Paper 261–Paper 263: Aphoristic Sketches
- Paper 264: Pages from an Older Journal
- Paper 265–Paper 269: 'My Umbrella, My Friendship,' et al
- Paper 270: 'The Sermon Held at the Pastoral Seminary'
- Paper 271–Paper 276: 'The First Rudiments of *Either/Or*. The Green Book. Some Particulars That Were Not Used'
- Paper 277–Paper 282: On Transition, Category, Interest, et al
- Paper 283: On Quality, Leap, Transition, et al
- Paper 284–Paper 304: Diverse, 1830–1843

I'm sure it's apparent just from this list that this is quite a motley collection. You can also sense Barford's desperation as he attempted to organize these papers in some sort of meaningful way, and in the end just gave up and simply labeled the final batch of papers 'Diverse.' It should be noted that a 'paper' in this collection can be a text of any length. Some of the papers are short aphorisms of barely a paragraph and others are lectures, sermons or articles that are several pages long. Any titles in quotation marks are titles that Kierkegaard himself gave to a document; any titles that are not in quotation marks are simply Barford's attempt to generalize the contents of a particular group