

1991). “These studies provide not only a unique portrait of modern scientific psychology, viewed through its representative journals, but also a body of primary data for additional historiographic (and historiometric) analysis,” he wrote therein (Brožek, 1991, pp. 25–26). He then added some constructive and acute suggestions for the development of this line of research.

All the above-mentioned connections and interactions are only the surface of our deep friendship, a friendship that was reinforced with stays in Bethlehem; joint attendances at conferences and meetings; and, from time to time, short dialogues held in long-distance calls.

When I learned that the Brožeks had moved from Bethlehem to St. Paul, MN, I had mixed feelings of regret and fear. I had lost the possibility of imagining their figures walking along Market Street, the old familiar way home, or attending a chamber music concert in a church or concert hall at their much-loved Lehigh University.

I do greatly appreciate Brožek’s work, but I am certain he was well above his own work, because he was mainly a real *pontifex* in the history of psychology: a man devoted to create bonds and connections that would support a scientific research network, where science and humanity be the main inspiration and guide for all its members.

My personal debt to Josef and Eunice Brožek will not be paid with the present lines. It will endure as long as I live. I hope this special issue of a journal he prized and loved so much will help to keep his ideals well alive among all of us who were his students, collaborators, and admirers. At the moment, he is fast becoming a brand-new topic in the long list of subject matters of the history of contemporary psychology.

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### Josef Brožek: Friendship and History

On January 18, 2004, Josef Brožek, a great man and scientist, died in St. Paul, MN. “My main wish is to be useful” was a claim he would often affirm. The story

of his long and productive life documents the achievement of such a wish. And if, as he would say, “We shall never rest: The present is eternal,” that long existence that he lived so intensely showed the truth of Georges Braque’s (1917–1952) words, words that he loved to repeat: “Putting into action always surpasses the foreseen results” (Brožek, 2002–2003). Josef Brožek’s immense “work” embraces, in the scientific scope, the study of the relations between nutrition and behavior and the consolidation of the historiography of psychology in the world. I would like to outline his “method”—as I was able to discern it through my meetings and friendship with him. Indeed, Brožek’s work was entirely based on building relationships: relationships between distant countries and geographical areas, as evidenced in his numerous research endeavors developed in various areas of the world. These came about due to his great knowledge of languages and relations between people; through the promotion of courses, symposia, and scientific events; and by empowering associations, societies, and work groups. But above all, he worked through friendship, which he maintained through visits and epistolary contacts faithfully kept until the end of his life with researchers from the whole world, including young students in this field. That was how, for instance, it happened to me since the day I met him. He arrived in the company of his wife, Eunice, in the city of Padua, Italy, in 1978, to look in the old university’s library and files for the origins of the word *psychology*. In particular, he was searching for information on Marcus Marulus, who had been a student at that university in the 16th century and author of one of the first texts in which the term appears. I was then a young 4th-year undergraduate student of the psychology course, very much interested in history. That was why I was designated by my advisor and History of Psychology professor, Sadi Marhaba, to accompany Brožek on his tour through the files. From those 3 unforgettable days, in his and Eunice’s company, a friendship was born. Our friendship was nourished weekly, sometimes daily, through letters and by Josef’s generous invitation to collaborate in that research (Massimi, 1983). This friendship was born along with my decision to dedicate my professional life to the history of psychology. He showed me a new possibility to do history in psychology that corresponded with my deepest interests, my prior education, and my great passion for libraries and old books: Brožek was interested not only in the accomplishments inherent to modern and contemporary psychology but in the whole collection of psychological knowledge and work practices developed through time that we would later define as *psychological ideas*. The geographic area of this interest would comprise not just Europe and the United States but the whole world with its many cultures and concepts of the term *psychological*.

The adventure in his company continued when I moved from the Old World to the New World, to Brazil. Brožek, with his youthful enthusiasm, supported my decision and accompanied me in this new step of my journey. Thus a new project was born: to dedicate my work to the history of psychological ideas in the Brazilian culture (Massimi, 1984). The correspondence continued, stronger every day, and so did the visits. We met for the first time in Rio de Janeiro under the invitation of Professor Antonio Gomes Penna, organizer of the First Latin American Seminar in the History of Psychology, in 1988. The meetings continued with Brožek’s short visit to São Paulo by invitation of Professor Maria do Carmo

Guedes of the Pontifícia Universidade Católica. In 1996, he came to Ribeirão Preto (Brožek, 2002–2003) and Teresópolis (in the State of Rio de Janeiro) where, on the occasion of the Symposium of the National Association in Research and Psychology, we established our working group in the history of psychology. This group includes researchers from the whole country and is still active today (Campos, 1996). In 1997, Brožek came to São Paulo, to the International Congress of the Interamerican Society of Psychology, where he held another meeting. His visits among me and my colleagues were decisive in the creation and articulation of the aforementioned group of Brazilian historians in psychology as well as in the publication of articles in this field. He was also responsible for preparing the Brazilian version of *The Historiography of Modern Psychology* (Brožek & Massimi, 1998) and, once again, invited me to collaborate in that endeavor.

Brožek's faithful, generous, and attentive friendships with young researchers were cultivated with extraordinary respect, consideration, and openness and were, therefore, part of his working method. Many other young people from Brazil and the whole world had an experience similar to mine—including several of my students who had the opportunity of meeting Brožek when at 80 years of age he improved his Portuguese and answered my invitation to hold a seminar in the psychology course at the University of São Paulo in Ribeirão Preto. That was how in May 1996 he taught an introductory course in historiography of psychology historiography to 1st-year students. It was an unforgettable experience for everyone: that tall, sympathetic man, who spoke good Portuguese, recited poems, played the cello and guitar, and whistled tunes, all during clear and intense lessons. He fascinated everyone with his enchanting smile and his irresistible humanity, along with an incomparable historical and historiographic competence.

In his way, Brožek turned psychology historiography into an international domain involving, in this construction, researchers from countries not only of Anglo Saxon languages but also those of Slavic and Latin languages, including Brazil. Quoting once again from Braque, he affirmed that “knowledge of the past enables the revelation of the present.” However, he believed that “reality is not revealed if it is not sparkled by a poetic beam.” The poetry of life illuminated Brožek and his actions: This was the light that made him able to discover in each human being, in each young person, his or her values and dignity, including, sometimes, hidden talents. Many times since our first meeting, I have admired the open-mindedness with which Brožek—worldwide-acknowledged professor and scientist—became interested in me and my studies, insisting on continuing the conversation started in Padua in the spring of 1978 and never after concluded, even now. Given that, as he once told me (in Portuguese), “We have in common a scent of eternity,” I know that Yoska (as he loved to call himself) remains among us, we who had the privilege of knowing him, esteem him, and love him. Grazie.

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## Josef Brožek: Mentor of Young Historians of Psychology

I first encountered Josef and Eunice Brožek at the Summer Institute for the History of Psychology in Durham, NH, in summer 1968. Fellow graduate students Elizabeth Goodman (now Scarborough), Barbara Ross, Jack Huber, Emmet Hinckelman, and Michael M. Sokal was there; we were the only students, and we were treated by Josef and others with great respect and genuine interest—a feature that has stayed with the professional organization that grew out of that 6-week learning opportunity for college teachers. Josef had applied for the funding and received it, naming Robert I. Watson as the host. That was a formative year for history of psychology, thanks to an institutional context that Josef singlehandedly created. From it came the famous speech by Julian Jaynes proposing a new society for the history of psychology. That society came into being in Princeton, NJ, in the following year (1969) and was christened Cheiron.

Josef sold me his son Peter's Borgward at the end of the institute for \$100, and I used that to commute to my first academic position at Trenton State College, 1968–1969. Eunice was concerned that their son Peter had not given permission, but Josef overruled her, and Peter was not consulted. Was this an Old World parenting notion? During the 1970s, they traveled to Italy, from which came a report on Italian historiography (Brožek, 1978; Brožek & Dazzi, 1977). Also in the 1970s, I gave a talk on Fechner, and Josef came up on the stage to escort me off when I went over the time allowed.

In 1979, he summoned me to an editorial meeting at their home in Bethlehem to go over a manuscript on William James (Woodward, 1984b). On September 11, 1979, Josef wrote: “This is ‘packing time’ and the time into which 101 last-minute chores must be squeezed, such as your note 107 which I had to write in hand since no typist (or typewriter) is currently available.” Josef's patience was greatly appreciated: That note 107 was important to me; it concerned Prof. Ernest Hilgard's clarification of the feedback mechanism for drives in James and