

Theory and History of Ontology

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Selected Bibliography on Brentano's Contributions to Logic and Ontology. First Part: A - K

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Contents: Teil I / Part I. 1. W. L. Gombocz: Vorwort 7; Literaturhinweis zur IBÖP / Bibliographical Notes 13; 2. Bildnis / Portrait: Franz Brentano 16; 3. W. Baumgartner, F.-P. Burkard: Franz Brentano. Eine Skizze seines Lebens und seiner Werke 17; 4. W. Baumgartner, F.-P. Burkard: Franz-Brentano-Bibliographie 54; 5. Hinweise für den Gebrauch der Bibliographie und register 161; 6. How to use Bibliography and Index 166-170.
3. Liliana Albertazzi. 2006. *Immanent Realism. An Introduction to Brentano*, Dordrecht: Springer.

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Aristotle 249; Liste der Teilnehmer an der Brentano-Konferenz 267.

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5. "The School of Brentano and Husserlian Phenomenology." 2003. *Studia Phaenomenologica* no. 3.

Contents: Ion Tanasescu, Victor Popescu: Introduction 9; Wilhelm Baumgartner: Franz Brentano, "Grossvater" der Phänomenologie 15; Jocelyn Benoist: Quelques remarques sur la doctrine brentanienne de l'évidence 61; Ion Tanasescu: Ist die Empfindung intentional? Der Brentanosche Hintergrund einer Kritik Husserls 75; Klaus Hedwig: "Inseln des Unglücks". Die Stellung des Schlechten im Summationsprinzip der Güter. Aristoteles-Brentano-Katkov 99; Victor Popescu: Espace et mouvement chez Stumpf et Husserl. Une approche méréologique 115; Claudio Majolino: Le différend logique: jugement et énoncé. Eléments pour une reconstruction du débat entre Husserl et Marty 135; Dale Jacqueline: Meinong on the Phenomenology of Assumption 155; Carlo Ierna: Husserl on the Infinite 179; Robin Rollinger: Husserl's Elementary Logic. The 1896 Lectures In Their Nineteenth Century Context 195; Bernhardt Waldenfels: Zwischen Sagen und Zeigen. Überlegungen zu Husserls Theorie der okkasionellen Ausdrücke 215; Bruce Bégout: Percevoir et juger. Le rôle de la croyance originelle (*Urdoxa*) dans la phénoménologie du jugement de Husserl 229-270.

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"Though different in methodological approach to language, Brentano and Mauthner share a similar background: Positivism, Aristotelian studies, empiricist psychology, anti-Kantian stance. The critique of language marks the point of significant convergence: Brentano's emphasis of reism and nominalism goes together with (1) his descriptive-semasiologic critique of language as a logical doctrine of the categories,

and (2) his critique of language as a genetic semasiology, both bound by the view of the intentional nature of language. It is pointed out at lengths that and how the component of genetic semasiology in Brentano allows comparison with the communicative, pragmatic and performative perspective of Mauthner's *Sprachkritik* due to a shared emphasis on the rhetorical force of language."

7. ———. 1990. "Nominalismo E Critica Delle Idee in Brentano." *Idee*:217-235.
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9. ———. 1993. "Brentano, Meinong and Husserl on Internal Time." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 3:89-110.

"Brentano's *Descriptive Psychology* marks a breakthrough into clarification of internal time, made possible by using his doctrine of intentionality (and modality) of consciousness. Husserl's version of descriptive psychology, a pure phenomenological psychology, according to its author tries to overcome Brentano's (naturalistic) description of internal experience by explicitly considering the intentional content of mental events, and the different categories of objects as objects of a possible consciousness. Husserl's investigations on internal time are an example of a quite specific sort of genetic inquiry, complementary to the descriptive one. Meinong, when discussing the relation of representation and perception of time, differentiates between the time as given in a representation (act time), in different sorts of (Meinongian) objects (object time), and in contents (content time). These questions of a Brentanist temporality problem are reconsidered and brought to a Husserlian conclusion."

10. ———. 1996. "Die Theorie Der Indirekten Modifikation." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 6:263-282.
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"In this article I try to emphasise the following three main points:

1. Brentano's metaphysics is not speculative; it is instead a programme for scientific research. 2. Some components of his metaphysics, especially those relating to the problem of perceptive continua -- and many aspects of it developed experimentally by his pupils -- are today discussed not only by philosophy but also by the cognitive sciences, more or less accurately, more or less consciously. 3. Some areas of the cognitive sciences express the need for a scientifically -- even neurophysiologically -- founded theory of intentionality."

13. ———. 2004. "The Psychophysics of the Soul. Aristotle and Brentano." In *Aristotele Au XIX Siècle*, edited by Thouard, Denis, 249-275. Villeneuve d'Asq Cédex: Presses Universitaires du Septentrion.
14. ———. 2006. *Immanent Realism. An Introduction to Brentano*. Dordrecht: Springer.

Contents: Acknowledgements IX; Terminological Note XI; Introduction 1; Chapter 1. A Life. A Novel 5; Chapter 2. Brentano and Aristotle 43; Chapter 3. Psychology from an Empirical Standpoint 83; Chapter 4. Metaphysics and the Science of the Soul 123; Chapter 5. A woodworm in the Intentional Relation 155; Chapter 6. Ficciones 189; Chapter 7. Continua 233; Chapter 8. Reverse Aristotelianism: Metaphysics of Accidents 269; Chapter 9. Other Writings: Ethics, Aesthetics and History of Philosophy 295; Chapter 10. A History of Brentano Criticism 313; Chapter 11. A Wager on the Future 335; Bibliographic Notes 341; References 355; Index of Names 373-378.

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16. Albertazzi, Liliana, Libardi, Massimo, and Poli, Roberto, eds. 1996. *The School of Franz Brentano*. Dordrecht: Kluwer.

Table of contents: Analytical table of contents IX; Foreword by The Editors XV; Introduction. Liliana Albertazzi, Massimo Libardi, Roberto Poli: Brentano and his School: reassembling the puzzle 1; 1. Massimo Libardi: Franz Brentano (1838-1917) 25; Part I: The pupils 81; 2. Liliana Albertazzi: Anton Marty (1847-1914) 83; 3. Karl Schuhmann: Carl Stumpf (1848-1936) 109; 4. Dale Jacquette: Alexius Meinong (1853-1920) 131; 5. Reinhard Fabian: Christian von Ehrenfels (1859-1932) 161; 6. Liliana Albertazzi: Edmund Husserl (1859-1938) 175; 7. Roberto Poli: Kazimierz Twardowski (1866-1938) 207; PartII: Topics and influences 233; 8. Wilhelm Baumgartner: Act, content and object 235; 9. Johannes Brandl: Intentionality 261; 10. Paolo Bozzi: Higher-order objects 285; 11. Peter Simons: Logic in the Brentano School 305; 12. Barry Smith: Logic and the *Sachverhalt* 323; 13. Roberto Poli: Truth theories 343; 14. Jan Wolenski: Reism in the Brentanist tradition 357; 15. Luigi Dappiano: Theories of values 377; 16. Liliana Albertazzi: From Kant to Brentano by Liliana Albertazzi 423; Index of Topics 465; Index of names 467-477.

"The central idea developed by the contributions to this book is that the split between analytic philosophy and phenomenology - perhaps the most important schism in twentieth-century philosophy - resulted from a radicalization of reciprocal partialities. Both schools of thought share, in fact, the same cultural background and their same initial stimulus in the thought of Franz Brentano. And one outcome of the subsequent rift between them was the oblivion into which the figure and thought of Brentano have fallen. The first step to take in remedying this split is to return to Brentano and to reconstruct the 'map' of Brentanism.

The second task (which has been addressed by this book) is to revive interest in the theoretical complexity of Brentano's thought and of his pupils and to revitalize those aspects that have been neglected by subsequent debate within the various movements of Brentanian inspiration.

We have accordingly decided to organize the book into two introductory essays followed by two sections (Parts 1 and 2) which systematically examine Brentano's thought and that of his followers. The two introductory essays reconstruct the reasons for the 'invisibility', so to speak, of Brentano and set out the essential features of his philosophical doctrine. Part 1 of the book then examines six of Brentano's most outstanding pupils (Marty, Stumpf, Meinong, Ehrenfels, Husserl and Twardowski). Part 2 contains nine essays concentrating on the principal topics addressed by the Brentanians.

In order to facilitate cross-referencing between the various essays contained in the book, each chapter concludes with a table giving the other points in the book where the same topics are dealt with." (Foreword by the Editors).

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Indice: Giovanni Piana: Presentazione 9; Liliana Albertazzi, Roberto Poli: Introduzione. Brentano: il *puzzle* incompleto 11; I Pragmatisti 19. Antonio Santucci: Franz Brentano e i pragmatisti italiani 21; Francesca Modenato: Conoscere e volere. L'incontro di Vailati e Calderoni con Brentano 47; Roberto Poli: Le credenze fra logica e mondo. Reismo, pragmatismo e *common-sense philosophy*: alle soglie del problema dell'analiticità 67; Guido Zingari: Franz Brentano e il problema della conoscenza. Motivi e tematiche a confronto con autori italiani 91; De Sarlo e la sua Scuola 101; Riccardo Luccio, Caterina Primi: De Sarlo e Brentano 103; Simonetta Gori-Savellini: Franz Brentano ed Enzo Bonaventura. Dalla psicologia empirica alla psicologia sperimentale 121; Liliana Albertazzi: Il presente psichico tra analisi concettuale e laboratorio: Franz Brentano e Renata Calabresi 131; Benussi e la psicologia della Gestalt 173; Paolo Bozzi: Vittorio Benussi e la psicologia italiana (intervista a cura di Liana Albertazzi e Roberto Poli) 175; Natale Stucchi: La psicologia teorica di tradizione brentaniana in alcuni lavori sperimentali di Vittorio Benussi 193; Mauro Antonelli: Coscienza e temporalità. Vittorio Benussi e la comprensione del tempo 297; Presenze 235; Wilhelm Baumgartner: I corrispondenti italiani negli archivi di Brentano 237; Luigi Dappiano: Martinetti lettore di Brentano 247; Piero Di Giovanni: Franz Brentano e la biblioteca filosofica di Palermo 261; Inediti. 273; (a) Lettera di Franz Brentano a Giuseppe Amato Pojero (testo originale, p. 286) 275; (b) Corrispondenza Brentano-Salvadori (testi originali, p. 316) 299; Indice dei nomi 335.

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 30. Bartok, Philip J. 2005. "Brentano's Intentionality Thesis: Beyond the Analytic and Phenomenological Readings." *Journal of History of Philosophy* no. 43:437-460.
- "Philosophers in the analytic and phenomenological traditions have interpreted Brentano's intentionality thesis, and his empirical psychology more generally, in significantly different ways. Disregarding Brentano's distinctive psychological method, analytic philosophers have typically read him as a philosopher of mind, and his intentionality thesis as a contribution to the Cartesian project of clarifying the distinction between the mental and the physical. Phenomenologists, while more attentive to his method, tended to read Brentano as merely "on the way" to a truly phenomenological approach. I offer a third reading of Brentano thesis, one that attends to both the motivating concerns and the distinctive methodological features of his psychological project."
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"Franz Brentano's interpretation of Aristotle's philosophy has attracted the attention of scholars right up to

the present day. It has been considered important above all for two reasons: a) because it constituted the origin of the famous theory of intentionality, which was found in his book on *Aristotle's Psychology* (1867); and b) because of the influence that the theory of the several senses of being, developed in his Dissertation of 1862, exercised on the birth of Heidegger's thought. However, Brentano's attempt to attribute to Aristotle the concept of creation and the theory of the immortality of the human soul has been almost completely rejected.

The first point was illustrated particularly by R. George and R. Sorabji, (1) but Brentano's interpretation of Aristotelian psychology was also at the centre of the debate on the "Mind-Body Problem", which involved several important philosophers, such as H. Putnam, the same R. Sorabji, M. Burnyeat, M. C. Nussbaum and others. (2) A part of his book on *Aristotle's Psychology* was included in the recent collection of Essays on Aristotle's "De anima". (3) The second point, to which Heidegger himself drew attention in his famous letter to Father Richardson, (4) was studied first by F. Volpi and afterwards by many others, including myself. (5)

The interpretation of Aristotle's theology expounded by Brentano in an additional essay to *Aristotle's Psychology*, was criticised by Eduard Zeller in the third edition of his monumental history of Greek philosophy (1878). This criticism induced Brentano to write an essay on *Aristotle's Creationism* (1882), followed by a reply from Zeller, a new intervention on the part of Brentano and a further reply by Zeller (1883), which seemed to close the discussion. (6) But Brentano reprinted his essay of 1882, with some additions, in the volume *Aristoteles Lehre vom Ursprung der menschlichen Geistes* (1911) (7) and in the same year he also published a monograph, *Aristoteles and seine Weltanschauung*, where he repeated the main lines of his interpretation. (8) The controversy was definitively resolved, in my opinion, only with W. D. Ross's introduction to his edition of Aristotle's *Metaphysics*, where the famous English Aristotelian refuted any possibility of conceiving Aristotle's God as a creator, explicitly attacking the interpretation proposed by Brentano. (9)

On this occasion I do not wish to return to the theory of intentionality, even if I will make some reference to it. I would like, on the contrary, to see what consequences the interpretation of Aristotle's ontology, developed by Brentano in his dissertation of 1862, and his interpretation of Aristotle's theology, developed in his later writings, had for the modern and contemporary image of Aristotle; that is, how Brentano's Aristotle influenced contemporary philosophers' judgements of Aristotle's metaphysics." pp. 135-137

(1) Cf. R. George, 'Brentano's Relation to Aristotle', in R.M. Chisholm and R. Haller (eds.), *Die Philosophie Franz Brentanos*, Amsterdam: Rodopi, 1978, 249-266; R. Sorabji, 'From Aristotle to Brentano; the Development of the Concept of Intentionality', in H. Blumenthal and H. Robinson (eds.), *Aristotle and the Later Tradition*, Oxford Studies in Ancient Philosophy Supplementary Volume, Oxford: Clarendon Press, 1991.

(2) I tried to sum up this debate in E. Berti, 'Aristotele e il "Mind-Body Problem"', *Iride. Filosofia e discussione pubblica* 11, 1998, 43-62.

(3) *Die Psychologie des Aristoteles, insbesondere seine Lehre vom Nous Poietikos*, Mainz: Kirchheim, 1867, was republished by R. George, Hamburg: Meiner, 1967, and was translated into English by R. George, Berkeley: University of California Press, 1977.

The first chapter, ' *Nous poietikos*: Survey of earlier interpretations', was included in M. C. Nussbaum and A. O. Rorty (eds.), *Essays on Aristotle's De anima*, Oxford, Clarendon Press, 1992, 313-341.

(4) This letter (1962), published by Heidegger as Preface to W.J. Richardson, *Heidegger*, The Hague: M. Nijhoff, 1963, has been developed in his lecture 'Mein Weg in die Phanomenologie' (1963), in id., *Zur Sache des Denkens*, Tübingen, Mohr, 1969, 81-90.

(5) Cf. F. Volpi, *Heidegger e Brentano*, Padua: Cedam, 1976 (Pubblicazioni della Scuola di perfezionamento in Filosofia dell'Università di Padova), and *Heidegger e Aristotele*, Padova: Daphne, 1984; J. Taminioux, *L e regard et l'excédent*, The Hague: M. Nijhoff, 1977, 156-182; E. Berti, *Aristotele nel Novecento*, Rome-Bari: Laterza, 1992, 44-111; Th. Kiesel, *The Genesis of Heidegger's Being and Time*, Berkeley: University of California Press, 1993.

(6) F. Brentano, 'Ueber den Creatianismus des Aristoteles', S.-B. d. K. Akad. d. Wiss., phil.hist. Kl., 100, Wien 1882, 95-126; E. Zeller, 'Aristoteles Lehre von der Ewigkeit des menschlichen Geistes', S.-B. d. Preuss. Akad. d. Wiss., Berlin 1882 (repr. in Zeller's *Kleine Schriften*, Berlin 1910); F. Brentano, *Offener Brief an Herrn professor Dr. Eduard Zeller*, Leipzig: Duncker & Humblot, 1883; E. Zeller, *Deutsche Literaturanzeige*, 1883.

(7) Leipzig: Veit & Comp., 1911 (second edition, with an Introduction by R. George who illustrates the controversy, Hamburg: Meiner, 1980). I examined this topic in E. Berti, 'Zeller e Aristotele', *Annali della Scuola Normale Superiore di Pisa, cl. di lett. e filos.*, s. III, vol. XIX.3, Pisa 1989, 1233 -1254.

(8) Leipzig: Quelle & Meyer. In preparing this monograph Brentano wrote a series of notes on Aristotle, which remained unpublished until after his death: cf. F. Brentano, *Über Aristoteles. Nachgelassene Aufsätze*, hrsg. v. R. George, Hamburg: Meiner, 1986.

(9) *Aristotle's Metaphysics*, Oxford: Clarendon Press, 1924, I, cxxxiii-cxxxix, cxlix, cliii-cliv. I occupied myself with this discussion in E. Berti, 'Da chi è amato il motore immobile? Su Aristotele', *Metaph.* XII 6-7', *Methexis* 10, 1997, 59-82.

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56. ———. 1996. "Intentionality." In, edited by Albertazzi, Liliana, Libardi, Massimo and Poli, Roberto, 261-284. Kluwer: Dordrecht.
57. Brentano, J.C.M. 1966. "The Manuscripts of Franz Brentano." *Revue Internationale de Philosophie* no. 20:477-482.
58. Brown, Deborah. 2000. "Immanence and Individuation: Brentano and the Scholastics on Knowledge of Singulars." *Monist* no. 83:22-46.
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60. Campos, Eliam. 1979. *Die Kantkritik Brentanos*. Bonn: Bouvier.
61. Chisholm, Roderick M. 1957. "Intentional Inexistence." In *Perceiving*, 168-185. Ithaca: Cornell University Press.
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62. ———, ed. 1960. *Realism and the Background of Phenomenology*. Atascadero: Ridgeview.

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"The translations of Brentano and Meinong and the second translation of Husserl ("Phenomenology and Anthropology") have not previously been published. The selections from Brentano were translated by D. B. Terrell, of the University of Minnesota, and are taken, with his kind permission, from his translation of Brentano's *Psychologie vom empirischen Standpunkt*. Meinong's "The Theory of Objects" was translated by Isaac Levi, of Western Reserve University, D. B. Terrell, and Roderick M. Chisholm. Husserl's "Phenomenology" was translated by C. V. Salmon, of Belfast University; his "Phenomenology and

Anthropology" by Richard Schmitt; of Brown University." (from the Preface)

63. ———. 1966. "Brentano's Theory of Correct and Incorrect Emotion." *Revue Internationale de Philosophie* no. 20:395-415.

Reprinted in: Linda McAlister - *The philosophy of Brentano* - pp. 160-175

64. ———. 1967. *Brentano on Descriptive Psychology and the Intentional*. Vol. Phenomenology and existentialism. Baltimore: John Hopkins Press.

65. ———. 1972. "Beyond Being and Nonbeing. Beiträge Zur Meinong-Forschung." In *Jenseits Von Sein Und Nichtsein*, edited by Haller, Rudolf. Graz: Akademische Druck- u. Verlagsanstalt.

Acts of the Colloquium held in Graz September, 30th - October, 4th 1970

66. ———. 1978. "Brentano's Conception of Substance and Accident." *Grazer Philosophische Studien* no. 5:197-210.

"Brentano uses terms in place of predicates (e.g. "a thinker" in place of "thinks") and characterizes the "is" of predication in terms of the part-whole relation. Taking as his ontological data certain intentional phenomena that are apprehended with certainty, he conceives the substance-accident relation as a define-able type of part-whole relation which we can apprehend in "inner perception". He is then able to distinguish the following types of individual or ens reale: substances; primary individuals which are not substances; accidents; aggregates; and boundaries."

67. ———. 1981. "Brentano's Analysis of the Consciousness of Time." In *Midwest Studies in Philosophy. Volume Vi. The Foundations of Analytic Philosophy*, edited by French, Peter A., Uehling Jr, Theodore E. and Wettstein, Howard K., 3-16. Minneapolis: University of Minnesota Press.

"Franz Brentano's conception of philosophical analysis is illustrated by his analysis of our consciousness of time. The analysandum is not a linguistic expression or a concept; it is an experience of a certain sort. Hence the analysis might be called "phenomenological," but Brentano prefers to say it is a matter of "descriptive psychology."

An analysis of our consciousness of time is not, or course, an analysis of time. Hence Brentano's analysis is consistent with a number of different conceptions of time. But it does presuppose that tense is to be taken seriously. In other words, Brentano does not accept the philosophical view, advocated by many contemporary philosophers of science, according to which distinctions of tense are merely "subjective" or otherwise "illusory." Nor does he believe that all truths can be expressed in untensed sentences. I shall begin by formulating what Brentano takes to be a fundamental problem of descriptive psychology -- that of accurately describing our awareness of temporal succession. Then I shall set forth the development of his views with respect to this problem."

68. ———. 1982. *Brentano and Meinong Studies*. Amsterdam: Rodopi.

Contents: Foreword 1; 1. Brentano's theory of Substance and Accident 3; 2. Brentano's theory of Judgment 17; 3. Homeless objects 37; 4. Beyond Being and Nonbeing 53; 5. Correct and incorrect emotion 68; 6. Objectives and intrinsic value 80; 7. The quality of pleasure and displeasure 92; 8. Supererogation and offence 98; 9. Beginnings and endings 114-124.

"I present these papers on Brentano and Meinong in the hope that they will lead the reader back to the original sources. Some of the papers are expositions and commentaries. Others are developments of certain suggestions first made by Brentano or by Meinong.

The first two papers are concerned with the basic presuppositions of Brentano's theoretical philosophy. "Brentano's Theory of Substance and Accident" was presented to the Congress on the Philosophy of Franz Brentano held in Graz in September 1977; it first appeared in the *Grazer Philosophische Studien*, Vol. V (1978). The second paper - "Brentano's Theory of Judgment" - has not been published before; but a preliminary version of part of it, entitled "Brentano's Nonpropositional Theory of Judgment," appeared in the *Midwest Studies in Philosophy*, Vol. I (1976). It should be noted that Brentano's *Kategorienlehre*, to which many references are made in these two papers, has now been translated into English as *The Theory of Categories*, The Hague; Martinus Nijhoff 1981.

(...)

The four papers that follow are concerned with the theory of value, as it had been conceived by Brentano

and developed by Meinong. "Correct and Incorrect Emotion" and "The Quality of Pleasure and Displeasure" are both adapted from "Brentano's Theory of Correct and Incorrect Emotion," which first appeared in the Brentano issue of the *Revue Internationale de Philosophie*, Vol. 20 (1966).

(...)

The final paper - "Beginnings and Endings" - is a revision of a paper entitled "Brentano als analytischer Metaphysiker," which first appeared in the special volume of *Conceptus* entitled *Österreichische Philosophie und ihr Einfluss auf die analytische Philosophie der Gegenwart*, Jg. XI (1977), Nr. 28-30, pp. 77-82. A later version appeared in *Time and Cause*, edited by Peter Van Inwagen (Dordrecht: D. Reidel, 1980), pp. 17-25. It has been revised once again for the present volume.

I hope that these essays will be thought of as carrying out the tradition of the Brentano school." (From the *Foreword*)

69. ———. 1986. *Brentano and Intrinsic Value*. Cambridge: Cambridge University Press.

70. ———. 1989. "The Object of Sensation: A Brentano Study." *Topoi* no. 8:3-8.

71. ———. 1991. "The Formal Structure of the Intentional: A Metaphysical Study." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 3:11-18.

"What is the metaphysical significance of what Brentano has shown us about intentionality? It is the fact that intentional phenomena have logical or structural features that are not shared by what is not psychological.

It was typical of British empiricism, particularly that of Hume, to suppose that consciousness is essentially sensible. The objects of consciousness were thought to be primarily such objects as sensations and their imagined or dreamed counterparts. In the *Psychologie vom empirischen Standpunkt*, Brentano makes clear that intentional phenomena need not be sensible. He is aware that, even if intentional phenomena are always accompanied by sensible or sensational phenomena, they are not themselves sensational or sensible phenomena. And the presence of certain intentional attitudes is at least as certain and indubitable for us as is the presence of our sensations. If I make a certain judgment or ask myself a certain question, then I can know directly and immediately that I make that judgment or ask that question. (This is not to say, of course, that every intentional attitude may be the object of such certainty. Perhaps there is a sense in which you may be said to like or to dislike a certain thing without realizing that you like or dislike that thing.)

If I can know directly and immediately that I am making a certain judgment, then, I can know what it is to make such a judgment. And if I know what it is to make a judgment, then, in making the judgment I can know directly and immediately that there is a certain individual thing - namely, the one who makes the judgment. And I, of course, am the one who makes my judgments and does my thinking. The same is true, obviously, of my other intentional activities - such activities as wondering, fearing, hoping, desiring, considering, liking and disliking."

72. ———. 1993. "Spatial Continuity and the Theory of Part and Whole. A Brentano Study." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 4:11-24.

"The concepts of a spatially continuous substance, of spatial dimension and of spatial boundary are here "analyzed out" of the concepts of individual thing, of constituent and of coincidence. The analysis is based upon the theory of spatial coincidence that was developed by Brentano. Its presuppositions are essentially these: (1) if there are spatial objects of any kind, then there are continuous spatial substances. (2) such substances are possibly such that they are not constituents of any individual thing; and (3) they contain constituents (namely, boundaries) which are necessarily such that they are constituents of spatial substances."

73. ———. 1993. "Brentano on "Unconscious Consciousness"." In *Consciousness, Knowledge and Truth*, edited by Poli, Roberto, 153-160. Dordrecht: Kluwer Academic Publishers.

74. ———. 1994. "Ontologically Dependent Entities." *Philosophy and Phenomenological Research* no. 54:499-507.

75. Chrudzinski, Arkadiusz. 1999. "Die Theorie Der Intentionalität Bei Franz Brentano." *Grazer Philosophische Studien* no. 57:45-66.

76. ———. 2000. "Die Theorie Des Zeitbewusstseins Franz Brentano Im Licht Der Unpublizierten Manuskripte." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 8:149-161.
77. ———. 2001. *Intentionalitätstheorie Beim Frühen Brentano*. Dordrecht: Kluwer.
78. ———. 2001. "Die Wahrheitstheorie Franz Brentanos." In *Philosophie - Wissenschaft - Wirtschaft. Miteinander Denken, Voneinander Lernen. Vorträge Des Vi. Kongresses Der Österreichischen Gesellschaft Für Philosophie, Linz 1.-4. Juni 2000*, edited by Neumaier, Otto and Born, Rainer, 456-461. Wien: Verlag Hölder-Pichler-Tempsky.
79. ———. 2002. "Von Brentano Zu Ingarden: Die Phänomenologische Bedeutungslehre." *Husserl Studies* no. 18:185-208.
80. ———. 2002. "Brentano Und Meinong. Zur Ontologie Der Denkbjekte." In *Substanz Und Identität. Beiträge Zur Ontologie*, edited by Löffler, Winfried, 155-166. Paderborn: Mentis-Verlag.
81. ———. 2003. "Brentano's Late Ontology." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 10:221-236.
- "In the present paper I want to give an interpretation of Brentano's late, nominalistic ontology. There are two aspects of this theory: the conception of individual properties containing their substances, presented mainly in the fragments collected in Brentano's *Theory of Categories* and the conceptualistic reduction virtually involved in Brentano's definition of truth."
82. ———. 2004. *Die Ontologie Franz Brentanos*. Dordrecht: Kluwer Academic Publishers.
83. ———. 2005. *Intentionalität, Zeitbewusstsein Und Intersubjektivität. Studien Zur Phänomenologie Von Brentano Bis Ingarden*. Frankfurt: Ontos Verlag.
84. ———. 2005. "Brentano, Husserl Und Ingarden Über Die Intentionale Gegenstände." In *Existence, Culture, and Persons. The Ontology of Roman Ingarden.*, edited by Chrudzimski, Arkadiusz, 83-114. Frankfurt am Mein: Ontos Verlag.
85. Chrudzimski, Arkadiusz, and Lukasiewicz, Dariusz, eds. 2006. *Actions, Products, and Things. Brentano and Polish Philosophy*. Frankfurt: Ontos Verlag.
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87. ———. 2008. "Brentano Et L'ontologie." In *Compléments De Substance. Études Sur Les Propriétés Accidentelles Offertes À Alain De Libera*, edited by Erismann, Christophe and Schniewind, Alexandrine, 197-214. Paris: Vrin.
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91. Deely, John. 1972. "The Ontological Status of Intentionality." *New Scholasticism* no. 46:220-233.
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95. Dubois, James. 1996. "Investigating Brentano's Reism." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 6:283-296.
96. Eaton, Howard Ormsby. 1930. *The Austrian Philosophy of Values*. Norman: University of Oklahoma Pres.
97. Ehrenfels, Christian von. 1990. "Über Brentano Und Meinong." In *Metaphysik*, 426-429. München: Philosophia.

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100. ———. 1993. "The Categories of Consciousness: Brentano's Epistemology." *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* no. 4:101-130.

"The present investigation reformulates a few Brentanian ideas concerning what is mental. In particular, an attempt to define the categorial structure implicit in the notion of consciousness and in that of inner perception, keeping in mind their connections with external perception and with unconscious, is outlined. Within the mental field is observed a formal violation of some elementary rules of ontology and mereology, and such violation can be interpreted in terms of an infinite multiplicity of the mental field itself."
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102. Fisette, Denis, and Fréchette, Guillaume, eds. 2007. *À L'école De Brentano. De Würzburg À Vienne*. Paris: Vrin.

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- formations 343; Anton Marty: Sur le rapport entre la grammaire et la logique 385; Références bibliographiques 423; Index des noms propres 441-446
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- "The article is a comparative critical discussion of the views of Brentano and Husserl on intentional objects and on perception. Brentano's views on intentional objects are first discussed, with special attention to the problems connected with the status of the intentional objects. It is then argued that Husserl overcomes these problems by help of his notion of noema. Similarly, in the case of perception, Brentano's notion of physical phenomena is argued to be less satisfactory than Husserl's notion of *hyle*, whose role in Husserl's theory of perception is briefly sketched."
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- "The paper tries to illustrate the influence of Aristotle's thought upon Brentano by arguing that the view that all psychological phenomena have objects was probably derived from the Aristotelian conception that the mind can know itself only *en parergo*, and that this knowledge presupposes that some other thing be in the mind "objectively". Brentano's contribution to Aristotle scholarship is illustrated by reviewing some of his arguments against Zeller's claim that Aristotle's God, contemplating only himself, is ignorant of the world. The paper concludes with an attempt to explain the relative neglect into which Brentano's exegetical efforts have fallen."
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113. ———. 1966. "Science Et Philosophie Selon Franz Brentano." *Revue Internationale de Philosophie* no. 20:416-433.
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115. Gutierrez-Cortines, Juan. 1972. *Das Bewusstsein, Die Seienden Und Ihre Beziehungen in Der Philosophie Franz Brentanos*. Hamburg.
116. Haldane, John. 1989. "Brentano's Problem." *Grazer Philosophische Studien* no. 35:1-32.
117. Haller, Rudolf. 1978. "Brentanos Sprachkritik, Oder Dass "Man Unterscheiden Muss Was Es (Hier) Zu Unterscheiden Gibt"." *Grazer Philosophische Studien* no. 5:211-224.
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129. ———. 1969. "Le Concept De Philosophie Chez Franz Brentano. Deuxième Partie." *Archives de*

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130. Ion, Tanasescu, ed. 2012. *Franz Brentano's Metaphysics and Psychology. Upon the Sesquicentennial of Franz Brentano's Dissertation* Bucharest: Zeta Books.
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- "The origins of object theory in the philosophical psychology and semantics of Alexius Meinong and the Graz school can be traced both to the insight and failure of Franz Brentano's immanent objectivity or intentional in-existence thesis. The immanence thesis is documented, together with its critical reception in Alois Höfler's *Logik*, Twardowski's *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen*, and Meinong's mature *Gegenstandstheorie*, in which immanent thought content and transcendent intentional object are distinguished, and Brentano's thesis of immanent intentionality as the mark of the mental is reinterpreted to imply that only content is the immanently intentional component of presentations. Brentano's thought from the early immanence thesis through the so-called *Immanenzkrise* and his later reism is explored against the background of his students' reactions to the original 1874 intentionality thesis and its idealist implications, in the emergence of Meinong's object theory and Edmund Husserl's transcendental phenomenology. Finally, Brentano's reism in the later ontology is critically examined, as his solution to ontic problems of immanent intentionality, limiting intentional objects to transcendent concrete particulars."
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- Contents: List of contributors XIII; Acknowledgments XVII; List of abbreviations XVIII; Chronology XX-XXII; 1. Introduction: Brentano's philosophy by Dale Jacquette 1; 2. Brentano's relation to Aristotle by Rolf George and Glen Koehn 20; 3. Judging correctly: Brentano and the reform of elementary logic by Peter Simons 45; 4. Brentano on the mind 66; 5. Brentano's concept of intentionality 98; 6. Reflections on intentionality 131; 7. Brentano's epistemology 149; 8. Brentano on judgment and truth by Charles Parsons 168; 9. Brentano's ontology: from conceptualism to reism by Arkadiusz Chrudzimski and Barry Smith 197; 10. Brentano's value theory: beauty, goodness, and the concept of correct emotion by Wilhelm Baumgartner and Lynn Pasquerella 220; 11. Brentano on religion and natural theology by Susan F. Krantz Gabriel 237; 12. Brentano and Husserl by Robin D. Rollinger 255; 13. Brentano's impact on twentieth-century philosophy by Karl Schuhmann 277; Bibliography 298; Index 316-322.
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- "The Aristotelian conception of the soul as Brentano understood it is examined, with respect to the nature of the soul and mainly to what Aristotle called the sensitive soul, since this is where the issue of the soul's corporeity becomes important. Secondly the difficulties are discussed which Brentano saw in the Aristotelian semi-materialistic conception concerning the intellectual, as distinct from the sensitive soul from Brentano's reistic point of view which and that it is an immaterial substance. Finally there follows a presentation of what is taken to be Brentano's conception of the soul as it appears from a reistic interpretation of his analyses of the act of sensation and of the subject of sensation in order to shed some light on the reistic ontology that may be taken to underlie Brentanos's psychology."
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