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

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   Special Issue. Contributions to the Brentano-Konferenz Graz, 4-8 September 1977 (Edited by Roderick Chisholm and Rudolf Haller).

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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.


"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."


"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."


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.


"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).


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'analicitity 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 Lucchio, 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 temporaltà. 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.


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.
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, 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


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Chapter XI; reprinted in: Linda McAlister (ed.) - *The philosophy of Brentano* - pp. 140-150 |
"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 *Psychologe 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)


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


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


"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."


"Franz Brentano's conception of philosophical analysis is illustrated by his anaanalysis 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, of 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."


"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

(…)

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)


"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."


"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."


"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."


Contents: Introduction 7; Dale Jacquette: Twardowski, Brentano's dilemma, and the content-object distinction 9; Maria van der Schaar: On the ambiguities of the term Judgement: an evaluation of Twardowski's distinction between action and product 35; Arianna Betti: The strange case of Savonarola and the painted fish: on the Bolzanization of Polish thought 55; Peter Simons: Things and truths: Brentano and Lesniewski, ontology and logic 83; Arkadiusz Chrudzimski: The young Lesniewski on existential propositions 107; Barry Smith: On the phases of Reism 107; Dariusz Lukasiewicz: Brentanian philosophy and Czemowski's conception of existence 183; Jan Wolenski: Brentanism and the rise of formal semantics 217; Notes on contributors 233; Index of names 235.


"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."


Table des matières: Denis Fisette et Guillaume Fréchette: Préface 7; Denis Fisette et Guillaume Fréchette: Les legs de Brentano 13; Edmund Husserl: Souvenirs de Franz Brentano 163; Carl Stumpf: Souvenirs de Franz Brentano 175; Christian Ehrenfels; Sur les qualités de forme 225; Alexius Meinong: Sur les objets d'ordre supérieur et leur rapport à la perception interne 261; Kazimierz Twardowski: Fonctions et
formations 343; Anton Marty: Sur le rapport entre la grammaire et la logique 385; Références bibliographiques 423; Index des noms propres 441-446


"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."


"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."


Translated in: Linda McAlister - *The philosophy of Brentano* - pp. 68-79


"Discussion of what Brentano calls the 'strange arithmetic' involved in the connumeration of overlapping objects is also to be found in Abelard, John Wyclif, and in Leibniz. Brentano's divergence from the commonly-held medieval distinction between X-part and part-of-X may be partially explained by his adherence to a theory of body resembling that which occurs in a twelfth-century compendium of Porretan logic."


Translated in: Linda McAlister (ed.) - The philosophy of Brentano - pp. 47-55


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.


Translated in: Linda McAlister - *The philosophy of Brentano* - pp. 194-203


"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 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 Brentano's psychology."


"Franz Brentano took exception to the classic statement of the correspondence theory of truth, the thesis: veritas est adaequatio rei et intellectus. His reasons for objecting to it, and his proposed revision of the thesis, are interesting considered in themselves as well as for the light they shed on Brentano's view of the relation between the thinker and the world. With regard to the former, it is shown how Brentano analyzes the adaequatio thesis word by word in order to demonstrate what he takes to be its fundamental incoherence. With regard to the latter, it becomes apparent, by contrast with the Thomistic understanding of the adaequatio thesis, that Brentano's revision of it in the direction of a phenomenological theory of truth also involves a revised understanding of the nature of the thinker or knower.


"Brentano's thoughts on unity of consciousness are of central importance to an understanding of his psychology and of his ontology. By means of a reistic interpretation of his views on unity of consciousness, and in contrast with the Aristotelian approach to unity of consciousness, one begins to see the paradoxically objective and realistic spirit of Brentano's subjectivism in psychology."


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