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Franz Brentano: Editions and translations

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Franz Brentano. Annotated bibliography of the studies in English: Complete PDF Version on the website [Academia.edu](https://www.academia.edu)

Introduction

"An edition of Brentano's literary production in its entirety is not yet available. At present the available works by Brentano divide between the following two types:

1. Works published during his lifetime.
2. Works in his *Nachlass*.

The works which Brentano published during his lifetime, in the form of both books and Essays, represent only a small part of his total output. The books published from the *Nachlass* divide between:

1. Books edited by orthodox pupils, for instance O. Kraus, A. Kastil and F. Mayer-Hillebrand, which afford numerous personal insights.
2. Books published since the 1970s.

(See F. Mayer-Hillebrand, "Franz Brentanos wissenschaftlicher Nachlass", *Zeitschrift für philosophische Forschung* 6, 1951-52, 599-603, and by the same author, "Rückblick auf die bisherigen Bestrebungen zur Erhaltung und Verbreitung von Fr. Brentanos philosophischen Lehre und kurze Darstellung dieser Lehren", *Zeitschrift für philosophische Forschung* 17, 1963, 146-169; also "Remarks Concerning the Interpretation of the Philosophy of Franz Brentano. A Reply to Dr. Szrednicki", *Philosophy and Phenomenological Research* 23, 1962-3, 438-44; see also J.C.M. Brentano, "The Manuscripts of Franz Brentano", *Revue internationale de philosophie* 78, 1966, 477-482).

The books belonging to the first category were compiled according to debatable philological criteria, with additions and collages of writings produced in different periods. The considerable arbitrariness of these constructs and the interpretative interpolations made by the editors have not generally benefited the understanding and diffusion of Brentano's thought. In particular, collections of the posthumously-published Essays and dictations have often adopted the method of interpreting earlier texts as anticipations of later ones.

Moreover, one should read a huge body of correspondence (1400 letters with Marty alone) which has been published only in part, while some of the corpus, including letters from Brentano's period in Italy (1895-1916), is entirely unpublished. Brentano's philosophical correspondence is of great interest, not least because a letter sent to one scholar was then passed on to others, who read it, commented on it, and then sent it back, in a sort of epistolary colloquium. Only a tiny part of Brentano's correspondence has been published from the *Nachlass*.

Apropos the *Nachlass*, its first classification was produced by T. Masaryk, who founded a Brentano Archive in Prague for the purpose of organizing and publishing items. In 1939, at the beginning of the Second World War, the Archive was transferred first to Manchester, then to Oxford (the Bodleian Library), and finally to the United States.

Brentano's unpublished writings and dictations have undergone successive cataloguing by F. Mayer-Hillebrand, W. Baumgartner and T. Binder. They can currently be consulted at diverse universities. In the USA at the University of California (Berkeley), Brown University (Providence, Rhode Island), Cornell University (Ithaca, New York), Harvard University (Cambridge, Mass.), University of Minnesota (Minneapolis); Northwestern University (Evanston, Ill.), and at the Library of Congress, Washington, D.C. In Australia they can be consulted at Melbourne University (Victoria); in Europe at the Bodleian Library of Oxford, the Staatsbibliothek of Munich, the University of Innsbruck, the University of Vienna, and the Goethemuseum of Frankfurt; in France at the Bibliothèque Nationale, Paris; in Latin America at the University of Mexico City (Mexico D.F.) and the University of Buenos Aires, Argentina.

The Brentano Archive originally deposited at Brown University included Brentano's personal library. It can now be consulted at the Forschungsstelle und Dokumentationszentrum für österreichische Philosophie of Graz."

From: Liliana Albertazzi, *Immanent Realism. An Introduction to Brentano*, Dordrecht, Springer, 2006, pp. 341-342.

Main publications in German

N.B.: Abstract for some works not translated in English are from Antos B. Rancurello, "*A Study of Franz Brentano. His Psychological Standpoint and His Significance in the History of Psychology*", New York and London: Academic Press 1968, "Annotated Bibliography", pp. 134-169, abbreviated R. followed by page numbers.

1. Brentano, Franz. 1862. *Von der mannigfachen Bedeutung des Seienden nach Aristoteles*. Freiburg im Breisgau: Herder.
New edition in *Sämtliche veröffentlichte Schriften*, Vol. IV, edited by Thomas Binder and Arkadiusz Chrudzimski, Berlin: Walter de Gruyter, 2014.
2. ———. 1866. *Ad disputationem qua theses gratiosi philosophorum ordinis consensu et auctoritate pro impetranda venia docendi in alma universitate julio-maximiliana defendet*. Ausschaffenburg: J. W. Schniper.
Three pages. Reprinted in: *Über die Zukunft der Philosophie* (1929).
"In sequence, deals with methodological questions (1-4), ontological and metaphysical problems (5-11), issues in philosophical psychology (12-15), logical and linguistic inquiries (16-21), ethical investigations (22-23), and aesthetics (24-25). The most important of these theses, the one that became Brentano's theoretical slogan, is the fourth one: *Vera philosophiae methodus nulla alia nisi scientiae naturalis est*. (The titles of these theses, followed by a commentary and critical note for each one of them, was published by Kraus, *Brentano, Über die Zukunft der Philosophie*, 1929.). (R. p. 1379
3. ———. 1867. *Die Psychologie des Aristoteles insbesondere seine Lehre vom nous poietikós. Nebst einer Beilage über das Wirken des Aristotelischen Gottes*. Mainz: F. Kirchheim.
Reprint: Wissenschaftliche Buchgesellschaft, Darmstadt 1967.
4. ———. 1867. "Geschichte der kirchlichen Wissenschaften." In *Kirchengeschichte. Band III, Teil II*, edited by Mohler, Johann Adam, 103-104. Regensburg: G. J. Manz.
Edited by Pius Bonifacius Gams.
5. ———. 1869. "Auguste Comte und die positive Philosophie." *Chilaneum* no. 2:15-37.
6. ———. 1873. "Der Atheismus und die Wissenschaft." *Historisch-Politische Blätter für das Katholische Deutschland* no. 72:916-929.
7. ———. 1874. *Psychologie vom empirischen Standpunkt [Erster Band]*. Leipzig: Duncker & Humblot.
"This was the title of the first edition: subsequently the final dative "e" was dropped to give the more commonly cited *Standpunkt*. The 350-page first edition was designated as Volume 1; this too was dropped." (English translation: *Introduction to the Second Edition*, p. XIII).
Second edition with introduction and notes by Oskar Kraus Leipzig, 1924; reprinted Meiner, Hamburg, 1973.
New edition of *Psychologie I & II* (1874/1911) as volume I of the *Sämtliche veröffentlichte Schriften* with the title: *Psychologie vom empirischen Standpunkt*.

Von der Klassifikation psychischer Phänomene Frankfurt, Ontos Verlag, 2008.

8. ———. 1874. *Über die Gründe der Entmutigung auf philosophischem Gebiete*. Wien: Braumüller.
 "Originally Brentano's inaugural professorial address delivered at the University of Vienna on April 22, 1874 (only slightly over a month after the publication of his *Psychology*). Contains an analysis of the main objections of positivism against philosophy, followed by "a proof of its strength and rightful claim" for a place and future among the various sciences. Surprisingly enough, however, Brentano here rests his case on behalf of philosophy upon Comte's positivistic conception of a hierarchy of sciences. Disregarding this inconsistency, later on recognized by Brentano himself, his views on the dependence of "Sociology and all the other branches of philosophy" upon psychology remain in the mainstream of his thinking." (R. p. 138)
9. ———. 1875. "Herr Horwicz als Rezensent. Ein Beitrag zur Orientierung über unsere wissenschaftlichen Kulturzustände." *Philosophische Monatshefte* no. 4:180-187.
10. ———. 1876. *Was für ein Philosoph manchmal Epoche macht*. Wien, Pest, Leipzig: Hartleben.
 "Originally an address to a student's club at the University of Vienna. Contains an exposition and critique of Plotinus' philosophy, with the specific purpose of showing its striking similarities to certain modern philosophical conceptions (especially Schelling's conception), all being presented as concrete illustrations of the phase of decline in philosophy which Brentano called mysticism." (R., p. 138)
11. ———. 1879. *Neue Rätsel von Änigmatias*. Wien: C. Gerold's Sohn.
 Second expanded edition with the title: *Änigmatias. Neue Rätsel* - Beck, München 1909.
12. ———. 1882. "Über den Creatianismus des Aristoteles." In *Sitzungsberichte der kaiserlichen Akademie der Wissenschaften. Philosophisch-historische Klasse. Band 100*, 95-126. Wien: C. Gerhold's Sohn.
 "An exposition and defense of his interpretation of Aristotle, according to which this philosopher would have asserted beyond doubt the divine origin of man's soul, and hence its spirituality and immortality." (R., p. 138)
13. ———. 1883. *Offener Brief an Herrn Prof. Dr. Eduard Zeller aus Anlass seiner Schrift über die Lehre des Aristoteles von der Ewigkeit des Geistes*. Leipzig: Duncker & Humblot.
14. ———. 1889. *Vom Ursprung sittlicher Erkenntnis*. Leipzig: Duncker & Humblot.
 Second expanded edition by Oskar Kraus Meiner, Leipzig, 1921 reprinted 1969.
15. ———. 1892. *Das Genie*. Leipzig: Duncker & Humblot.
 "Originally an address delivered to the Vienna Society of Engineers and Architects. Its central and recurring theme is that "genial activity differs from the non-genial always in degree, but never in kind." Proceeding methodologically "from simple to more complex cases," and casting the whole discussion into a fairly adequate historical perspective, Brentano develops this theme as it applies to "geniuses" in the field of "games," the scientific field, and the field of fine arts. Discounting as "at the very least premature" any attempt to explain "genial phenomena" on the basis of "a special physiological constitution of the brain," he advances instead a psychological explanation, viewing them as the "fruit of habit, of practice . . . according to common psychological laws" (such as the laws of "interest," "participation"—including both feeling and will—and "imprinting"). With a genial touch of his own, Brentano concludes: "What was divine in [geniuses] lives also in us, even though it does not burn with such a bright flame, and this is exactly what makes us like them." In essence, this small treatise may be viewed as a chapter in his "genetic" psychology. (Reprinted in *Grundzüge der Ästhetik* [1959].)" (R., p. 139)

16. ———. 1892. *Das Schlechte als Gegenstand dichterischer Darstellung*. Leipzig: Duncker & Humblot.
17. ———. 1892. "Über ein optisches Paradoxon." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* no. 3:349-358.
18. ———. 1892. "Über ein optisches Paradoxon (Zweiter Artikel)." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* no. 5:61-82.
19. ———. 1893. *Über die Zukunft der Philosophie*. Wien: Alfred Hölder.
 Edited and introduced by Oskar Kraus. New edition edited by Paul Weintgartner
 Meiner, Hamburg, 1968.
 "Originally a lecture delivered to the Philosophical Association of Vienna on March 22, 1892 in refutation of the position taken by Exner, Rector of the University of that city, in his inaugural address the previous year that (1) "philosophy has forfeited its sovereignty without any hope of ever regaining it," and (2) the method of the natural sciences is inapplicable to the *Geisteswissenschaften*. Brentano supplemented the lecture with an introduction and an appendix. " (R., p. 141)
20. ———. 1893. "Das Genie." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* no. 5:94-96.
21. ———. 1894. "Zur Lehre von den optischen Täuschungen." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* no. 6:1-7.
22. ———. 1895. *Die vier Phasen der Philosophie und ihr augenblicklicher Stand*. Stuttgart: Cotta.
 Reprinted with a new introduction by Oskar Kraus and the addition of essays on Plotinus, Thomas Aquinas, Kant, Schopenhauer and Auguste Comte Meiner, Leipzig, 1926.
 New edition edited by Franziska Mayer-Hillebrand, Meiner, Hamburg, 1968.
23. ———. 1895. *Meine letzten Wünsche für Österreich*. Stuttgart: Cotta.
 "Reprint of articles published in *Wien Neue Freie Presse* (December 2, 5, 8, 1894), with a preface and two "supplements" (containing the critique of the stand he had taken in those articles by "einer regierungsfreundlicher Presse," and his replies to it). Contains Brentano's critical assessment of (1) Austrian laws on marriage (with special reference to his own case), and (2) the intellectual atmosphere and certain specific policies of the University of Vienna (in general, and in particular as they related to his efforts to insure freedom of thinking and teaching, rejuvenate philosophy, and furnish the young psychology the proper media for growth and development—an Institute, and a Laboratory), "Accusations," Brentano tells us, were directed against him on both counts, especially the first; and he did not hesitate to "defend" himself. Ultimately, the claim of this booklet for scientific status seems to rest mainly, if not exclusively, upon Brentano's views on the value and need for experimentation in psychology, and his distinction between "descriptive" and "genetic psychology."
 Brentano wrote his *Last Wishes* upon resigning his post at the University of Vienna. The reasons leading him to take this step, together with the deep pathos and nostalgia connected with it, are well reflected in the following statements: "It had been twenty years since I came to Austria, to Vienna and its University. I have come with inherited warm sympathy for this land and its people; I have found the most friendly reception; and as one of the noblest daughters of Vienna extended her hand to me as wife, I felt even more closely united in brotherhood with my new people. Now fate has it that this is the very reason why, failing in health, overwhelmed (with sorrow) and fettered in my best views for the common good, today I am thinking of leaving Austria." (R. pp. 1412-142)
24. ———. 1896. *Zur eherentlichen Frage in Österreich*. Berlin: Guttentag.
25. ———. 1897. "Zur Lehre von der Empfindung." In *Dritter internationaler Kongreß für Psychologie in München vom 4. bis 7. August 1896*, 110-133. München: Lehmann.

26. ———. 1899. "Dichtung und Weisheit." In *Goethe-Festschrift zum 150*, edited by Ströbel, August, 15-19. Parag: Lese- und Redehalle.
27. ———. 1906. "Von der psychologischen Analyse der Tonqualitäten in ihre eigentlich ersten Elemente." In *Atti del V Congresso Internazionale di Psicologia*, 157-165. Roma: Forzani.
28. ———. 1907. *Untersuchungen zur Sinnespsychologie*. Leipzig: Duncker & Humblot.
Second expanded edition edited by Roderick Chisholm and R. Fabian, Meiner, Hamburg, 1979.
New edition as volume II of the *Sämtliche veröffentlichte Schriften* with the title *Schriften zur Sinnespsychologie* edited with a Preface and an Index by Thomas Binder und Arkadiusz Chrudzimski, Frankfurt, Ontos Verlag, 2009.
29. ———. 1909. *Änigmatias: Neue Rätsel*. München:: Beck.
30. ———. 1911. *Aristoteles und seine Weltanschauung*. Leipzig: Quelle & Meyer.
New edition in *Sämtliche veröffentlichte Schriften*, Vol. VII, edited by Thomas Binder und Arkadiusz Chrudzimski, Berlin: Walter de Gruyter, 2018.
31. ———. 1911. *Aristoteles Lehre vom Ursprung des menschlichen Geistes*. Leipzig: Quelle & Meyer.
New edition in *Sämtliche veröffentlichte Schriften*, Vol. VI, edited by Maurto Antonelli and Thomas Binder, Berlin: Walter de Gruyter, 2023.
32. ———. 1911. *Von der Klassifikation der psychischen Phänomene*. Leipzig: Duncker & Humblot.
Psychologie vom empirischen Standpunkte vol. II. Second edition with new unpublished essays edited by Oskar Kraus (1925).
33. ———. 1911. "Aristoteles." In *Grosse Denker. Band I*, edited by Aster, Ernst von, 153-207. Leipzig: Quelle & Meyer.
34. ———. 1920. "Zur Lehre vom Raum und Zeit." *Kant Studien* no. 25:1-23.
Edited by Oskar Kraus.
35. ———. 1922. *Die Lehre Jesu und ihre bleibende Bedeutung, mit einem Anhang: Kurze Darstellung der christlichen Glaubenslehre*. Leipzig: Felix Meiner.
Edited by Alfred Kastil.
36. ———. 1924. *Psychologie vom empirischen Standpunkt [Zweiter Band]. Klassifikation der psychischen Phänomene*. Leipzig: Meiner.
Edited by Oskar Kraus with introduction, new essays from the *Nachlaß*, notes and index. Reprint 1973.
37. ———. 1924. "Vom ens rationis. (Von den Gedankendingen.) (6. Januar 1917.)." In *Psychologie vom empirischen Standpunkte*, 238-277. Leipzig: Meiner.
38. ———. 1924. "Über das Sein im uneigentlichen Sinne, abstrakte Namen und Verstandesdinge. (Diktat vom 30. Januar 1917.)." In *Psychologie vom empirischen Standpunkte*, 226-237. Leipzig: Meiner.
39. ———. 1924. "Von den Gegenständen des Denkens. (Diktat vom 22. Februar 1915.)." In *Psychologie vom empirischen Standpunkte*, 213-225. Leipzig: Meiner.
40. ———. 1924. "Universetf Denkendes und individuell Seiendes. (Diktat vom 21. 11. 1917.)." In *Psychologie vom empirischen Standpunkte*, 199-203. Leipzig: Meiner.
41. ———. 1924. "Anschauung und abstrakte Vorstellung. (Anschaulich einheitliche und attributiv einheitliche Vorstellung.)
(Letztes Diktat Franz Brentanos am 9. März 1917, acht Tage vor seinem Tode.)." In *Psychologie vom empirischen Standpunkte*, 204-212. Leipzig: Meiner.
42. ———. 1925. *Versuch über die Erkenntnis*. Leipzig: Meiner.

Edited by Alfred Kastil; Second revised edition edited and introduced by Franziska Mayer-Hillebrand, Meiner, Hamburg, 1970.

"Contains several studies (mostly in the nature of "dictations") written over approximately the last twenty years of Brentano's life. The title may have been chosen by the editor with the conscious intention of putting this volume in direct line of descent from Locke's and Leibniz's epoch-making Essays, and from Laplace's less well known, but equally important, *Philosophical essay on probabilities*. Consists of a theory of epistemology, and more specifically a theory of induction, with definite "psychological overtones." Its longest single essay (dated 1903) is entitled: "Down with Prejudices: a word of exhortation to the present world to free itself, in the spirit of Bacon and Descartes, of all blind a-priori." Supplemented with additional studies, this essay forms the core of a four-part treatise, touching upon: (1) scientific philosophy and the philosophy of prejudice, (2) the logical character of mathematics, (3) the problem of induction, and (4) the universal principle of causality and the impossibility of absolute chance occurrence for anything which is or was or will be. A twenty-page long essay on probability (dated 1916) completes the text of this volume." (R., pp. 144-145)

43. ———. 1926. "Zur Klassifikation der Künste." *Hochschulwissen* no. 3:57-62.
44. ———. 1926. "Über Prophetie." *Jahrbuch der Charakterologie* no. 2:259-264.
45. ———. 1928. *Psychologie vom empirischen Standpunkt. Band III. Vom sinnlichen und noetischen Bewusstsein; Äussere und innere Wahrnehmung, Begriffe*. Leipzig: Felix Meiner.
 Edited by Oskar Kraus. .
 New edition revised by Franziska Mayer-Hillebrand, 1968.
46. ———. 1928. *Vom sinnlichen und noetischen Bewusstseins*. Leipzig: Meiner.
 Edited by Oskar Kraus< reprinted by Mayer/Hillebrand, Hamburg, Meiner, 1968, 1974.
47. ———. 1929. *Vom Dasein Gottes*. Leipzig: Felix Meiner.
 Edited by Alfred Kastil; reprinted Meiner, Hamburg, 1980.
48. ———. 1929. "Über die Zukunft der Philosophie, nebst den Vorträgen. Über die Gründe der Entmutigung auf philosophischen Gebiet. Über Schellings System, sowie 25 Habilitationsthesen." In. Hamburg: Meiner.
 Second edition with an Introduction by Paul Weingartner, 1968.
49. ———. 1930. *Wahrheit und Evidenz. Erkenntnistheoretische Abhandlungen und Briefe*. Leipzig: Felix Meiner.
 Edited by Oskar Kraus; reprinted Meiner, Hamburg, 1974.
50. ———. 1933. *Kategorienlehre*. Leipzig: Felix Meiner.
 Edited with introduction and notes by Alfred Kastil; reprint Hamburg: Meiner 1985.
51. ———. 1946. "Briefe Franz Brentanos an Hugo Bergmann." *Philosophy and Phenomenological Research* no. 7:83-158.
 Edited by Hugo Bergmann.
52. ———. 1954. *Religion und Philosophie: ihr Verhältnis zueinander und ihre gemeinsamen Aufgaben*. Bern: A. Francke.
 Edited, with an Introduction and Commentary by Franziska Mayer-Hillebrand.
 "Aims to present Brentano's overall views on "the relationship between philosophy and religion, and their common tasks." As can easily be inferred from the commentary, an almost herculean effort (first by Kastil and then by the present editor) went into "assembling" this volume from very disparate sources (notes, outlines, lecture excerpts, letters, summaries from previous printed works). In spite of this, as the editor indicates, Brentano's views remain fragmentary in a number of instances.

Contains four major sections (each subdivided into several parts), dealing respectively with the following topics: (1) philosophical essay on religion (concept and tasks of religion and philosophy, religion and typical forms of religion, the philosopher's attitude toward "popular" forms of religion), (2) existence and nature of God, and his relation to the world, (3) problems in theodicy (origin of evil and its compatibility with the "ordinances" of an all-powerful and all-good God, optimism versus pessimism), and (4) spirituality and immortality of man's soul.

The last part was edited by Kastil over a ten year period (1933-1943), and was originally intended by him to form the core of a fourth volume on Brentano's *Psychology* (in addition to the three volumes edited by Kraus). The present editor justifies its inclusion in this volume because, according to Brentano, the most important task of both philosophy and religion is directed to prove the spirituality and immortality of man's soul. As it presently stands, this part contains an exposition and critique of the most important "mind-body" theories, followed by a detailed statement of proofs designed to show that "the psychic subject," i.e., "the subject of our psychic activities," is a "spiritual, nondimensional, nonspatial substance," and as such immortal. Among other things, within this context, Brentano debates the issue of whether any one part of the brain or the brain as a whole could be the substrate of psychic activities. In view of his repeated insistence in previous studies upon the spirituality of Aristotle's "active intellect," it is of interest to notice in passing that in the present volume he argues against the "semimaterialism" of this author." (R., pp. 149-150)

53. ———. 1956. *Die Lehre vom Richtigen Urteil. Nach den Vorlesungen über Logik, mit Benützung anderer Manuskripte aus dem Gebiete der Erkenntnistheorie, aus dem Nachlass.* Bern: A. Francke.
Edited by Franziska Mayer-Hillebrand.
54. ———. 1959. *Grundlegung und Aufbau der Ethik.* Bern: A. Francke.
From the unpublished lessons on "*Praktische Philosophie*". Edited by Franziska Mayer-Hillebrand.
"Presents Brentano's ideas on Ethics as found in annotations and outlines used by him in his lectures on "Practical Philosophy" at the University of Vienna (1876-1894). In its present form, the text is supplemented with statements taken from Kraus' works and other works of Brentano. This painstaking editorial work was originally undertaken by Kastil, and subsequently, after his death in 1950, was brought to completion by the present editor, one of his pupils.
Contains a brief introduction (covering some general topics to be expected at the beginning of a course in Ethics), and six parts, touching upon the following broad issues: principles of ethical knowledge, the highest practical good, freedom of the will, morality in general, ethical principles, actualization of ethical principles. The theme underlying all these issues, and throwing light upon Brentano's own answers to them, is his basic conception that ethics is neither "heteronomous" (dependent upon extrinsic norms), nor "autonomous" (in the sense of Protagoras' famous dictum "man is the measure of all things"), but "orthonomous": the true "measure of all things" is not "man as such," but "man, the knower, insofar as he judges with evidence" (einsichtig)". (R., p. 149)
55. ———. 1959. *Grundzüge der Ästhetik. Aus dem Nachlass.* Bern: A. Francke.
Edited, with an Introduction and Commentary by Franziska Mayer-Hillebrand.
"Based upon Brentano's lectures (1885-1886) on "Selected problems from psychology and esthetics," other unpublished material, and some studies previously published by Brentano himself [1892a, 1892b] or by his editors. In essence, presents all that Brentano ever said on the matter (although less complete than his pronouncements on ethics and logic). Contains three parts, dealing respectively with (1) "Selected problems in psychology and esthetics" (concept of psychology and esthetics, including a rather comprehensive "longitudinal" historical perspective, which in turn includes a detailed exposition and sharp critique of the various theories discussed; relationship between psychology and esthetics, with an

- analysis of “descriptive” and “genetic” psychology; investigations on representation — a forty-five page long “treatise”, *Das Genie*), (2) “On the beautiful” (the concept of the beautiful; value relationships of our representations; *Das Schlechte als Gegenstand dichterischer Darstellung*), and (3) “Classification and Assessment of art” (some general considerations and principles, followed by some essays “On music”)." (R., p. 151)
56. ———. 1963. *Geschichte der Griechischen Philosophie*. Bern-München: A. Francke.
From the lessons on history of philosophy of the *Nachlass*. Edited, with an introduction and Commentary by Franziska Mayer-Hillebrand.
"Based upon Brentano's lectures on the history of philosophy (Würzburg-Vienna). Even in their available broad outline forms, these lectures show how well Brentano set the stage for his “saga”, and how well he knew the part which each actor was playing or which he asked him to play. Of course, the hero in this narrative is Aristotle, taking up, as he does, one-third of Part I, “the ascending phase” (beginning with the Ionian philosophers) and sitting majestically at its apex. As might be expected, Part II, “the phase of decline,” is much shorter: only eighty-seven pages, in comparison with three-hundred-and-nine pages, making up Part I." (R., p. 151)
 57. ———. 1964. "Zwei Briefe an E. Mach." In *Ernst Mach: Wegbereiter der modernen Physik*, edited by Heller, K. D., 157-159. Dordrecht: Springer.
 58. ———. 1965. "Sechs Briefe an A. Meinong." In *Philosophenbriefe: Aus der Wissenschaftlichen Korrespondenz von A. Meinong*, edited by Kindinger, Rudolf, 18-23. Graz: Akademische Druck- und Verlagsanstalt.
 59. ———. 1965. "Sprechen und Denken." In *Franz Brentano's Analysis of Truth*, edited by Srzednicki, Jan, 116-121. The Hague: Martinus Nijhoff.
The German text and the translation of *Sprechen und Denken* (EL. 66).
 60. ———. 1965. "Wahrheit ist eine Art von Ubereinstimmung." In *Franz Brentano's Analysis of Truth*, edited by Srzednicki, Jan, 122-127. The Hague: Martinus Nijhoff.
The German text and the translation of *Wahrheit ist eine Art von Ubereinstimmung* (EL. 67)
 61. ———. 1965. "Über den Sinn und die Wissenschaftliche Bedeutung des Satzes " In *Franz Brentano's Analysis of Truth*, edited by Srzednicki, Jan, 128-131. The Hague: Martinus Nijhoff.
The German text and the translation of *Über den Sinn und die Wissenschaftliche Bedeutung des Satzes "Veritas est adequatio rei et intellectus"* (EL. 28).
 62. ———. 1965. "Kurzer Abriss einer allgemeinen Erkenntnistheorie." In *Franz Brentano's Analysis of Truth*, edited by Srzednicki, Jan, 132-136. The Hague: Martinus Nijhoff.
The German text and the translation of *Kurzer Abriss einer allgemeinen Erkenntnistheorie*, (Chapter IV) (EL. 96).
 63. ———. 1966. *Die Abkehr vom Nichtrealen*. Bern-München: A. Francke.
Letters and essay from the *Nachlass*, Edited, with an Introduction, and introduced by Franziska Mayer-Hillebrand.
"Comprises a number of posthumous essays from Brentano's extensive exchange of letters (some of them previously published in *Wahrheit und Evidenz*) with Marty and Kraus, bearing upon his doctrine that only the real exists and can be represented. In her introduction, the editor traces the development of Brentano's thinking on this doctrine, and highlights both the major objections that were advanced against it and Brentano's answers to them." (R., p. 151)
 64. ———. 1968. "Die 25 Habilitationsthesen (lateinisch und deutsch)." In *Über die Zukunft der Philosophie*, 133-142. Hamburg: Felix Meiner.

65. ———. 1975. "Was an Reid zu Loben. Ueber die Philosophie von Thomas Reid." *Grazer Philosophische Studien* no. 1:1-18.
66. ———. 1976. *Philosophische Untersuchungen zu Raum, Zeit, und Kontinuum*. Hamburg: Meiner.
Edited and introduced by Stephen Körner and Roderick Chisholm.
67. ———. 1977. "Aristoteles Lehre vom Guten." *Perspektiven der Philosophie* no. 3:135-147.
68. ———. 1980. *Geschichte der mittelalterlichen Philosophie im christlichen Abendland*. Hamburg: Felix Meiner.
From the *Nachlass*. Edited by Klaus Hedwig.
69. ———. 1982. *Deskriptive Psychologie*. Hamburg: Felix Meiner.
Edited by Roderick Chisholm and Wilhelm Baumgartner.
70. ———. 1986. *Über Aristoteles. Nachgelassene Aufsätze*. Hamburg: Felix Meiner.
Edited by Rolf George.
71. ———. 1987. *Geschichte der Philosophie der Neuzeit*. Hamburg: Felix Meiner.
From the *Nachlass*. Edited and introduced by Klaus Hedwig.
72. ———. 1987. "Von der natur der Vorstellung." *Conceptus*:25-31.
With a Vorwort (Preface) by Johannes Brandl pp. 19-23.
73. ———. 1988. *Über Ernst Machs 'Erkenntnis und Irrtum': mit zwei Anhängen, Kleine Schriften über Ernst Mach, Der Brentano-Mach-Briefwechsel*. Amsterdam: Rodopi.
Edited and introduced by Roderick Chisholm and Johann Marek.
74. ———. 1989. *Briefe an Carl Stumpf, 1867-1917*. Graz: Akademische Druck- u. Verlagsanstalt.
Edited and introduced by Gerhard Oberko.
75. ———. 1992. "Ein Brief Franz Brentanos an Carl Stumpf vom 10.02.1876." *Acta Analytica* no. 8:33-42.
76. ———. 1993. "Zur Kategorienlehre. Ein unveröffentlichter Text." *Brentano Studien* no. 4:251-272.
Edited by Mauro Antonelli.
77. ———. 1993. "Von der Substanz." *Axiomathes* no. 4:25-40.
Unpublished text (Palermo, March 1900) with an Introduction by Wilhelm Baumgartner and a letter by Anton Marty.
78. ———. 1994. "Grundlegung der Tonpsychologie." *Brentano Studien* no. 5:219-236.
Franz Brentano über Geza Révész - With comments by Wilhelm Baumgartner.
79. ———. 1994. "Diktate über die Zeit (1907 und 1915)." *Axiomathes* no. 5 (2-3):325-344.
Unpublished text; with an introduction by Liliana Albertazzi.
80. ———. 2009. *Schriften zur Sinnespsychologie*. Frankfurt: Ontos Verlag.
Sämtliche veröffentlichte Schriften - Vol II.
Edited, with a Preface and an Index, by Thomas Binder and Arkadiusz Chrudzimski.
81. ———. 2010. *Schriften zur Ethik und Ästhetik*. Frankfurt: Ontos Verlag.
Sämtliche veröffentlichte Schriften III.
Herausgegeben, mit einem Vorwort und einem Index versehen von Thomas Binder und Arkadiusz Chrudzimski.
82. ———. 2013. "Abstraktion und Relation." In *Themes from Brentano*, edited by Fisette, Denis and Fréchette, Guillaume, 465-482. Amsterdam: Rodopi.
Abstraktion und Relation 465-482.

83. ———. 2013. "Ausgewählte Briefe an Marty." In *Themes from Brentano*, edited by Fisette, Denis and Fréchette, Guillaume, 483-499. Amsterdam: Rodopi.
84. ———. 2013. "Moderne Irrthümer über die Erkenntnis der Gesetze des Schließens." In *Themes from Brentano*, edited by Fisette, Denis and Fréchette, Guillaume, 513-524. Amsterdam: Rodopi.
85. Brentano, Franz, and Fechner, Gustav Theodor. 2015. *Briefwechsel über Psychophysik, 1874–1878*. Berlin: de Gruyter.
Edited by Arkadiusz Chrudzimski and Wolfgang Huemer.
86. Brentano, Franz. 2016. "Die Gesetze der Wechselwirkung der Naturkräfte und ihre Bedeutung für die Metaphysik." *Brentano Studien* no. 14:27-56.
Edited by Guillaume Fréchette.
87. ———. 2019. *Vermischte Schriften*. Berlin: de Gruyter.
Sämtliche veröffentlichte Schriften, Vol. IX, edited by Thomas Binder und Arkadiusz Chrudzimski, Berlin: Walter de Gruyter, 2019.

Brentano's writings published during his lifetime will be reprinted by Ontos Verlag (now De Gruyter) in ten volumes:

Franz Brentano: *Sämtliche veröffentlichte Schriften in zehn Bänden* (Herausgegeben von Arkadiusz Chrudzimski und Thomas Binder).

I. Abteilung: Schriften zur Psychologie.

1. Band: Psychologie vom empirischen Standpunkt (1874/1911): Mit einem Vorwort von Thomas Binder und Arkadiusz Chrudzimski zur Ausgabe der veröffentlichten Schriften, eingeleitet von Mauro Antonelli und Werner Sauer. Herausgegeben von Werner Sauer, 2014.

2. Band: Untersuchungen zur Sinnespsychologie

II. Abteilung: Schriften zur Ethik und Ästhetik.

3. Band: Schriften zur Ethik und Ästhetik

III. Abteilung: Schriften zu Aristoteles.

4. Band: Von der mannigfachen Bedeutung des Seienden nach Aristoteles (1862) [2014]

5. Band: Die Psychologie des Aristoteles (1867)

6. Band: Aristoteles Lehre vom Ursprung des menschlichen Geistes (1911): Mit einem Vorwort von Mauro Antonelli und Thomas Binder zur Ausgabe der veröffentlichten Schriften und einem einleitenden Essay von Ion Tănăsescu. Herausgegeben von Mauro Antonelli und Thomas Binder, 2023.

7. Band: Aristoteles und seine Weltanschauung (1911): Mit einem Vorwort von Thomas Binder und Arkadiusz Chrudzimski zur Ausgabe der veröffentlichten Schriften, eingeleitet

von Guillaume Fréchette. Herausgegeben von Thomas Binder und Arkadiusz Chrudzimski, 2018.

8. Band: Kleinere Schriften zu Aristoteles

IV. Abteilung: Vermischtes

9. Band: Vermischte Schriften: Mit einer Einleitung von Denis Fisette. Herausgegeben von Thomas Binder und Arkadiusz Chrudzimski, 2019.

V. Abteilung: Nicht-Philosophisches.

10. Band: Nicht-Philosophisches: Theologisches - Juristisches - Schachschriften - Rätsel - Dichtung

English translations

1. Brentano, Franz. 1975. *On the Several Senses of Being in Aristotle*. Berkeley: University of California Press.
 Edited and translated by Rolf George.
 Contents: Editor's Preface XI; Preface XV; Introduction 1; I. The Fourfold Distinction of Being 3; II. Accidental Being 6; III. Being in the Sense of Being True 15; IV. Potential and Actual Being 27; V. Being According to the Figures of the Categories 49; Notes 149-197.
 "Thus the discussion of the several senses of being form the threshold of Aristotle's *Metaphysics*. This makes clear why these considerations must have had great importance for him, and this importance becomes even more obvious if one considers that in this context there is considerable danger of confounding several concepts which have the same name. For, as he remarks in the second book of the *Posterior Analytics* 10, it becomes more and more difficult to recognize equivocation the higher the degree of abstraction and generality of concepts. Thus the possibility of deception must be greatest with being itself since, as we have already seen, it is the most general predicate.
 But we have not yet established the fact that, according to Aristotle, being is asserted with several significations, not only with one (*Categories* 1. 1a1. 6). To begin with we shall establish this through several passages of the *Metaphysics* and show, at the same time, how the various distinctions of the several senses of being can be initially subordinated to four senses of this name; subsequently we shall proceed to a special discussion of each of them." (*Introduction*, p. 2)
 (10) *Anal. post.* 11.13. 97b29: "Equivocation is less readily detected in genera than in infimae species."
2. ———. 1977. *The Psychology of Aristotle, in Particular His Doctrine of the Active Intellect. With an Appendix Concerning the Activity of Aristotle's God*. Berkeley: University of California Press.
 Edited and translated by Rolf George.
 Contents: Editor's Preface IX; Preface XIII; Introduction 1; Book I. Survey of Earlier Explanatory efforts 4; Book II. Development of the Aristotelian Doctrine of the Active Intellect 25; Review; Guidelines for the Investigation 25; Part I. Of the Soul and the Powers of the Soul in General 28; Part II. Of the Parts of the Soul in Particular, and First of the Vegetative Soul 50; Part III. Of the Sensitive Soul 54;

Part IV. Of the Intellectual soul 74; Appendix. Of the Activity, Especially the Creative Activity, of Aristotle's God 162; Notes 181; Index 265-266.

"In all, Franz Brentano wrote four books on Aristotle. The first of these is his well-known *Of the Several Senses of Being in Aristotle*. The present book, first published in 1867, is the second. The third, *Aristoteles Lehre vom Ursprung des menschlichen Geistes* is an animadversion upon a theory of Zeller and a development and defense of a point first made in this volume. The last, *Aristoteles und seine Weltanschauung*, written toward the end of Brentano's life, is a general account—a composite photograph, as it were—of Aristotle's metaphysical teaching.

A few comments about the present volume (and a hint concerning the third) are in order. Eduard Zeller had attributed to Aristotle the view that the human intellect is not created with the individual person, but derives from some preexisting pool of intelligences. Brentano developed his opposition to Zeller in minute detail in *Ursprung*. But at the root of his misgivings lies a general aversion to mysticism and the imputation of mystical teachings to Aristotle. A case of the latter was Averroes' theory that the Active Intellect is a cosmic or divine power, rather than a force that belongs to each individual mind, a force that must be presumed to exist if we want to explain thinking at all. Few contemporary commentators follow Brentano in this. Most of them would, except perhaps for the metaphor, agree with Randall and regard the Active Intellect as a "Platonic wild oat coming home to roost."

Brentano found neither theoretical merit nor personal solace in the thought that one might lose his individuality by being taken up into a larger whole. Similarly, he found repugnant any view that took sensing, thinking, willing, and the like to be in some deep sense events other than occurrences in an individual mind, perhaps a partaking in some divine happening. Brentano found in Aristotle a similar respect for human individuality. Thus this book is not merely an exegesis of an Aristotelian text, but a defense of it against certain mystical misinterpretations, as well as a document of Brentano's own antimystical fervor." (From the Editor's Preface, p. IX)

3. ———. 1995. "*Nous poiētikos*: Survey of Earlier Interpretations." In *Essays on Aristotle's De Anima*, edited by Oksenberg Rorty, Amélie and Nussbaum, Martha C., 313-329. New York: Oxford University Press.
Translated from *The Psychology of Aristotle*, Book I.
Abstract: "This essay explores Aristotle's conception of the active intellect or *nous poiētikos*. The earliest, medieval, and most recent interpretations of this concept are discussed. It is argued that even Aristotle's immediate disciples disagreed in their conception of the active intellect, nor was there any more unanimity in the Middle Ages. According to Trendelenburg, the difficulty of the Aristotelian doctrine lies in the fact that the nous is sometimes said to be so intimately connected with the other faculties of the soul that it appears to be incapable of existing without them. When it is viewed the highest nous, as nous poiētikos, it is separated from the rest of human nature and contrasted with it as something higher and its ruler."
4. ———. 1973. *Psychology from an Empirical Standpoint*. New York: Humanities Press.
Edited with a Preface L. McAlister; translated by Antos C. Rancurello, D.B. Terrell and Linda L. McAlister.
Second edition with a new introduction by Peter Simons, London, New York, Routledge 1995.
Book One: Psychology as a science (translation of *Psychologie vom empirischen Standpunkt* - vol I).
Book Two: Mental phenomena in general (translation of *Psychologie vom empirischen Standpunkt* - vol II).
"Franz Brentano's *Psychologie vom empirischen Standpunkt* was originally published in 1874 by Duncker & Humblot in Leipzig. It was divided into two books, and three additional books were supposed to follow, but never appeared. Another book entitled *Vom sinnlichen und noetischen Bewusstsein* is sometimes referred to as "Psychologie III"; it is not included here, although an English edition is planned.[*] 1911 Book Two of the *Psychologie* was reissued under the title *Von*

der Klassifikation der psychischen Phänomene again by Duncker & Humblot. To this edition Brentano added some notes and appended several essays expanding upon and in some cases revising and correcting points made in the original text. In 1924 a second edition of *Psychologie vom empirischen Standpunkt*, edited by Oskar Kraus, was published in Felix Meiner's Philosophische Bibliothek series in Leipzig. In addition to the supplementary essays which had been added in 1911, Kraus appended several more essays from Brentano's *Nachlass*, and provided an Introduction and explanatory notes.

The present edition is a translation of Kraus's 1924 edition although it differs in the following respects. It does not include the essay, "Miklosich on Subjectless Propositions." Kraus had included this essay in the 1924 edition of the *Psychologie* and omitted it from his 1934 edition of *Vom Ursprung sittlicher Erkenntnis*, the work to which Brentano had originally appended it. Since it has recently been restored to its place in that work in Roderick M. Chisholm's English edition, *The Origin of Our Knowledge of Right and Wrong* (London and New York, 1969), I omit it here. The notes from Kraus's edition, many of which are devoted to giving Kraus's own interpretation of Brentano's views, are included here. They can be distinguished from Brentano's notes by their numerical designations. I have, however, abbreviated some and omitted others. References have been brought up to date and English editions have been cited whenever possible. The few additional notes added by the translators and the editor are identified as such; most of these were contributed by D.B. Terrell." (*Preface to the English Edition*, p. XXI)
[*] *Sensory and Noetic Consciousness* (1981).

5. ———. 1981. *Sensory and Noetic Consciousness. Psychology from an Empirical Standpoint vol. III*. London: Routledge & Kegan Paul.
Edited by Oskar Kraus. English edition edited with a Preface by Linda L. McAlister; translated by Margarete Schättle and Linda L. McAlister.
"When, in 1911, Brentano allowed the second book of the *Psychology* to be re-issued under the title *The Classification of Mental Phenomena*, the text was reprinted in its original form because to do otherwise would have required extensive revisions, but many footnotes and a lengthy appendix were added by Brentano so that his mature thinking on the topics touched upon in the *Psychology* would be revealed.
In 1929; eleven years after Brentano's death, his friend and editor, Oskar Kraus, compiled a collection of essays from *Nachlass* on topics relating to psychology. Kraus chose to call this volume *Psychologie II* as though it were the long-awaited third book of Brentano's *Psychology*. In a way, this is how Kraus viewed it. The positions reflected in this volume, however, are those of Brentano's later philosophical period, so the *Psychologie III* really does not constitute a direct continuation of the first two books of *Psychology From an Empirical Standpoint* at all. At best, it is a continuation of the *Appendix to The Classification of Mental Phenomena*. Kraus subtitled his collection *Vom sinnlichen und noetischen Bewusstsein* (On Sensory and Noetic Consciousness). In order to avoid the confusing implication of calling this work *Psychologie III*, I have chosen to entitle the English edition *Sensory and Noetic Consciousness* and subtitle it *Psychology III* for purposes of identification.
The present volume is a translation of Oskar Kraus's 1929 collection. It differs only in that I have edited certain portions of Kraus's introductory remarks, especially those of a somewhat polemical nature in which he responds at length to the criticisms of some of his contemporaries, and which would be of interest largely to specialists in the history of early-twentieth-century German philosophy, but not to the general philosophical and psychological readership today. I have also abbreviated some of Kraus's copious footnotes. In each case in which there is an omission, it is indicated in the text by an ellipsis." (From the *Preface to the English Edition*, p. VII)
6. ———. 1902. *The Origin of the Knowledge of Right and Wrong*. Westminster: A. Constable & Co.

Translated by Cecil Hague (now obsolete: see the new translation by Roderick M. Chisholm and Elizabeth H. Schneewind).

7. ———. 1969. *The Origin of our Knowledge of Right and Wrong*. London: Routledge & Kegan Paul.
 Edited by Oskar Kraus; English edition edited by Roderick M. Chisholm. Translated by Roderick M. Chisholm and Elizabeth H. Schneewind.
 Reprint: New York, Routledge, 2009.
 "The first edition of Franz Brentano's *Vom Ursprung sittlicher Erkenntnis* was published in 1889 by Duncker & Humblot in Leipzig. This was translated by Cecil Hague and published in 1902 by Archibald Constable & Co., Ltd., in London. A second edition, edited by Oskar Kraus, was published by Felix Meiner in Leipzig in 1921. This edition contained as Appendices nine supplementary essays from Brentano's *Nachlass*, as well as an Introduction and explanatory notes by Kraus. A third revised edition, edited by Kraus, was published by Felix Meiner in 1934. The present translation is a translation of Kraus's third edition. It differs from Kraus's edition in the following respects. It includes everything that Brentano had included in his first edition (Kraus had omitted the essay, "Miklosich on Subjectless Propositions," since this was included in the second edition of Brentano's *Psychologie vom empirischen Standpunkt*, published by Felix Meiner in 1925). Some of Kraus's notes and parts of the Introduction have been abbreviated, some of the notes have been omitted, and references have been brought up to date. I have added a few brief notes; these have my initials.
 Two works that had not appeared when Kraus wrote his Introduction may be brought to the reader's attention. One is Brentano's *Grundlegung und Aufbau der Ethik* (Bern: A. Francke, 1952), edited by Professor Franziska Mayer-Hillebrand of Innsbruck. This book was prepared from Brentano's notes for his lectures on Practical Philosophy, given at the University of Vienna from 1876 to 1894. It is now being translated into English by Elizabeth Schneewind. The other is Kraus's own *Die Werttheorien: Geschichte und Kritik* (Brünn: Richard M. Rohrer, 1937). This is a most useful and informative discussion of the history of the theory of value up to the 1930's, seen from the point of view of the book that is here translated.
 The present translation, which is completely new, was prepared by Elizabeth Schneewind and myself. To avoid confusion, we have retained the title that Cecil Hague used for his translation of the first edition. We wish to thank Miss Linda L. McAlister for a number of helpful suggestions and criticisms." (Preface to the English Edition (by R. M. Chisholm))
8. ———. 1998. "The Four Phases of Philosophy and its Current State." In *The Four Phases of Philosophy*, edited by Mezei, Balasz M. and Smith, Barry. Amsterdam: Rodopi.
 "In what follows we shall introduce the English translation of what is perhaps Brentano's most important text on the history of philosophy. In our introduction, we shall analyze Brentano's conception of what he called "the four phases of philosophy"; we shall show the origin of his theory and the problems it was designed to address; and we shall demonstrate that Brentano's theory can be applied to at least one line in the history of philosophy after Brentano's time.
 That Brentano developed his own theory of the history of philosophy is not widely known. This theory is summarized in a short essay entitled "The Four Phases of Philosophy", published in 1895 and translated here as an Appendix. Brentano believed that the history of philosophy displays a regularly recurring pattern and can thus be divided into successive periods, each of which can be considered as an organic whole of a precisely determined form.
 Such periods are for instance the period of classical Greek philosophy ending with Aristotle, the medieval period up to but not including Descartes, and the period of modern philosophy beginning with Descartes and ending with Hegel and other classical 'German idealist' thinkers. In each such period, Brentano argues, four phases can be distinguished: the first phase is that of intensive philosophical development, of scientific results and scientific interest; the second phase is

dominated by practical interest; the third phase is that of increasing scepticism which gives way, in the end, to a last phase, in which philosophy becomes a mere branch of literature which has no scientific relevance at all.

Brentano's theory of the history of philosophy is based on the idea that philosophy is a science, and that the method of philosophy is identical with the method of the other sciences. Philosophy is a science for two reasons. First, it has a determinate subject-matter, which is in Brentano's eyes the structure and function of human cognition; and second, it has a determinate method, which is in no way different from the method of the other sciences, both as concerns its logical coherence and rigour, and also as concerns the requisite clarity of its formulations." (pp. 1-2)

9. ———. 1978. *Aristotle and His World View*. Berkeley: University of California Press.

Edited and translated by Rolf George and Roderick M. Chisholm.

"In Brentano's scientific *Nachlass* there are more than 150 unpublished manuscripts and dictations pertaining to "Aristotelica." He published five books in addition to articles and reviews, on Aristotle's philosophy.

The last of these is the present book, *Aristoteles und seine Weltanschauung* (1911), published six years before his death.

Brentano here sets forth what he takes to be the essential features of Aristotle's philosophy and to present them as a unified whole. He begins with Aristotle's ontology and his theory of the manifold sense of the term being; then he discusses theory of knowledge and in particular Aristotle's conception of what Leibniz was to call "the first truths of fact" and "the first truths of reason"; then he discusses the concepts of substance, matter, and form; and finally he turns to Aristotle's theology and his theory of man. The latter parts of the work are admittedly speculative."

(...)

"Aristotle states explicitly that God is "the first principle or primary thing." (4) In knowing himself, therefore, God knows the ultimate ground of the world. This means, according to Brentano's interpretation, that God has a priori knowledge of the world as a whole and of the necessity of every detail. Brentano defends the view that, according to Aristotle, the world is the best of all possible worlds and was created by God. "Parts of it," Brentano writes, "may seem to be defective when they are considered apart from the whole, but once they are viewed in connection they can be seen to be entirely as they ought to be." Brentano gives a plausible interpretation of those passages in Aristotle that may seem to suggest the contrary. This reconstruction of Aristotle's theology is not accepted by most contemporary commentators, but it seems to have been shared by Theophrastus, who was Aristotle's successor as head of the Peripatetic school." (R. M. Chisholm, *Preface to the English edition*, pp. VII-VII, a note omitted)

(4) This essay was originally intended for the work *Grosse Denker*, ed. by Dr. von Aster. Hence the attempt to condense everything. In the end the essay was still too long to be included as a whole. Very important sections which have there been omitted have again been added in this separate edition. (Ernst von Aster, ed., *Grosse Denker*, 2 vols. [Leipzig, 1912], 1, 153-208.)

10. ———. 1987. *On the Existence of God. Lectures given at the Universities of Würzburg and Vienna (1868-1891)*. Dordrecht: Martinus Nijhoff.

Edited and translated by Susan F. Krantz.

"Of the works by Franz Brentano (1838-1917) which have appeared in English thus far, perhaps none is better suited to convey a clear idea of the spirit of the man than this volume of his lectures on proving the existence of God. In order to understand his metaphysics, it would be better to read *The Theory of Categories*; in order to master the finer points of his psychology, it would be better to read *Psychology From an Empirical Standpoint*; in order to appreciate his ethical theory, it would be better to read *The Origin of Our Knowledge of Right and Wrong* or, for a more thorough treatment, *The Foundation and Construction of Ethics*. But in order to see what it was that gave Brentano the enthusiasm and dedication to do all that work and much more besides, it is necessary to find out what Brentano believed the

philosophical enterprise itself to be; and this comes forth most vividly when he bends his philosophical efforts to the subject he considered most important of all, namely, natural theology. For, like Socrates, Brentano brought a kind of religious fervor to his philosophy precisely because he saw it as dealing much better than religion does with the matters that are closest to our hearts.

The lectures on natural theology which appear here as compiled and edited by Alfred Kastil were delivered over a period that includes most of Brentano's teaching career, beginning when he was still a Roman Catholic priest lecturing at Wiirzburg and extending through much of his twenty years at Vienna.⁽¹⁾ That his interest in the subject was an abiding one is evidenced by the short essay included at the end of the book, which he dictated in 1915, just two years before his death. Naturally, the developments in his thinking on other subjects affected his thinking on the subjects of the existence of God and our knowledge of God. Thus in certain places Kastil has altered the text of the earlier lectures to conform to Brentano's later theories. Such passages are identified in the editorial notes which appear at the end of the text." (*Introduction to the English Translation*, by Susan F. Krantz, p. 1)

(1) For details about Brentano's life, see Kraus and Stumpf in *The Philosophy of Brentano*, Ed. Linda McAlister, (Atlantic Highlands, NJ: Humanities Press, 1976).

11. ———. 1966. *The True and the Evident*. London: Routledge & Kegan Paul.

Edited by Oskar Kraus.

English edition edited by Roderick M. Chisholm; translated by Roderick M. Chisholm, Ilse Politzer, and Kurt R. Fischer; Reprint: New York, Routledge, 2009.

"Franz Brentano's *Wahrheit und Evidenz*, edited by Oskar Kraus of the University of Prague, was first published in 1930 by Felix Meiner at Leipzig. Professor Kraus compiled and edited the material and contributed an Introduction as well as extensive explanatory notes. The Introduction and notes are included in the present edition with certain minor alterations. No further introduction is needed, but certain features of the translation require brief comment.

Brentano divides mental phenomena, or states of consciousness, into three fundamental classes: *Vorstellkn*, *Urteilen*, and *Gemütsstätigkeiten*, identifying these classes with what Descartes had called "ideas" (*ideae*), "judgements", and "volitions or affections". The most natural translation of "Vorstellung", therefore, is "idea", but "presentation" and "thought" are sometimes also used. The verb "vorstellen" is more difficult; it is here translated variously as "to think of", "to contemplate", and "to have before the mind".

According to Brentano's later view, set forth in Parts Three and Four, our states of consciousness take only *realia* as their objects. *Realia* is to be understood in contrast with *irrealia*—the pseudo-objects (according to Brentano) which may seem to be designated by such expressions as "the existence of God", "the non-being of the round square", "Socrates being mortal", "that Socrates is mortal", "redness", "the absence of food", and "nothing".

A man who is thinking about a unicorn, however, is thinking about *ein Reales*, despite the fact that unicorns do not exist or have any other kind of being or reality. Hence "realities" and "real entities" are to be avoided as translations of *realia* and of the various German words (e.g. *Realitäten*) which Brentano uses as synonyms. "Things" would seem to be the best translation; "concrete things" has been avoided because it is not adequate for the expression of certain parts of Brentano's theory of categories.

Judgements, then, have only things or *realia* as their objects, and not so-called "propositions" or "states of affairs". The theist, for example, accepts or affirms *God*, and not the *existence* of God or the proposition *that* God exists. Brentano, therefore, does not use that-clauses or other propositional objects with his two verbs "anerkennen" and "leugnen"; these verbs are here translated by means of the disjunctive expressions, "accept or affirm" and "reject or deny".

Judgements and feelings, according to Brentano, are either correct (*richtig*) or incorrect. And of those judgements and feelings that are correct, some are also als *richtig charakterisiert*. Since a literal translation of the latter expression would be

entirely misleading, "seen to be correct" has been used instead. By reference to those judgements which the subject "sees to be correct", Brentano constructs his theory of the true and the evident." (From the *Preface to the English Edition* by R. M. Chisholm), p. XI)

12. ———. 1981. *The Theory of Categories*. The Hague: Martinus Nijhoff.
Translated by Roderick M. Chisholm and Norbert Guterman.
"This book contains the definitive statement of Franz Brentano's views on metaphysics.
It is made up of essays which were dictated by Brentano during the last ten years of his life, between 1907 and 1917. These dictations were assembled and edited by Alfred Kastil and first published by the Felix Meiner Verlag in 1933 under the title *Kategorienlehre*. Kastil added copious notes to Brentano's text. These notes have been included, with some slight omissions, in the present edition; the bibliographical references have been brought up to date.
Brentano's approach to philosophy is unfamiliar to many contemporary readers. I shall discuss below certain fundamental points which such readers are likely to find the most difficult. I believe that once these points are properly understood, then what Brentano has to say will be seen to be of first importance to philosophy."
(From the *Introduction to the Theory of Categories* by Roderick M. Chisholm. p. 1)
13. ———. 1973. *The Foundation and Construction of Ethics*. New York: Humanities Press.
Compiled from His Lectures on Practical Philosophy by Franziska Mayer-Hillebrand.
English Edition edited and translated by Elizabeth Hughes Schneewind.
Reprint: New York, Routledge, 2009.
"Franz Brentano's *Grundlegung und Aufbau der Ethik* was published in 1952 by A. Franke in Bern. The book is based upon the notes which Brentano used for his lectures on practical philosophy at the University of Vienna from 1876 to 1894. The preparation of the book, which was begun by Professor Alfred Kastil, was completed after Kastil's death by Professor Franziska Mayer-Hillebrand. This, the first English translation of the work, is one of a series of translations supported by the Franz Brentano Foundation under the general editorship of Professor Roderick M. Chisholm of Brown University. As of this writing, three other works have appeared in the series, all published by Routledge & Kegan Paul. They are *The True and the Evident* (trans. Chisholm, Politzer and Fischer; 1966), *The Origin of Our Knowledge of Right and Wrong* (trans. Chisholm and Schneewind; 1969), and *Psychology from an Empirical Standpoint* (trans. Rancurello, Terrell, and McAlister; 1972).
The present book is strictly a translation of the 1952 German edition. Professor Mayer-Hillebrand's Foreword to that edition is included at the end. The numbered footnotes that appear throughout the text are hers; those with asterisks are mine."
(From the *Preface to the English Edition*, p. X)
14. ———. 1988. *Philosophical Investigations on Space, Time, and the Continuum*. London: Routledge & Kegan Paul.
Translated by Barry Smith.
Reprint: New York, Routledge, 2009.
"Analysis of the concepts of space and time and of the more general concept of a continuum is an essential part of natural philosophy and descriptive psychology. It was only natural, therefore, that Brentano occupied himself with these questions for the greater part of his life, from the time of his early efforts to set forth the Aristotelian philosophy to the final years of his life when, completely blind, he set forth his final views on what he called 'descriptive psychology.'
The essays in the present volume are a selection from Brentano's works on space, time and the continuum. None of them have previously been published in English translation.

Brentano had entrusted Alfred Kastil and Oskar Kraus with preparing his unpublished works for publication. Kastil had intended to publish selections from the works on space, time and the continuum in a single volume with an analytic table of contents, introduction and notes, but he died before he was able to complete the work.

In selecting the manuscripts for the present volume, we have emphasised those works that are primarily concerned with philosophical problems and that represent Brentano's final views. We have tried to avoid unnecessary repetitions.

The basic features of Brentano's theory may be found in the first selection ('On what is continuous'); further details are added in the second selection ('On the measure of what is continuous'). To understand this theory in its broad outlines, one should compare it both with the doctrine of Aristotle and with the classic mathematical theories of Cantor and Dedekind. The comparison with Aristotle is essential since, as almost always, Brentano begins with the views of Aristotle and then modifies them in far-reaching respects.

Comparison with the mathematical theories is essential in order to exhibit the details of Brentano's view and to remove certain misunderstandings." (From the *Editor's Introduction to the English Edition* by Stephan Körner and Roderick M. Chisholm, p. IX, a note omitted).

15. ———. 1995. *Descriptive Psychology*. London: Routledge.
 Edited and translated by Benito Müller.
 "In the foreword to *Vom Ursprung sittlicher Erkenntnis* (1889), Brentano said that the ethical views he set forth there belong to the 'domain of thoughts of a "descriptive psychology" which I now dare to hope to be able to disclose to the public in its full extent in the not too distant future'.(27) Unfortunately, he did not publish a work entitled 'Descriptive Psychology', but many of his writings and dictations on the subject have been published in the various post-humous works in the *Philosophische Bibliothek*. And he gave several courses of lectures on the subject at the University of Vienna. Three different lecture manuscripts have been preserved.
 The first of these was given in 1887–8 and was entitled *Deskriptive Psychologie*. The second, entitled *Deskriptive Psychologie oder beschreibende Phänomenologie* was given in 1888–9. (Although the term 'Phänomenologie' occurred in the title, it does not seem to have been used in the lectures themselves.) The third, entitled simply *Psychognosie*, was given in 1890–1. The main text of the present book is taken from the lecture of 1890–1.
 The following material is added in the appendices: (1) the description of 'inner perception' from the lectures of 1887–8; (2) the general account of 'descriptive psychology' from the lectures of 1888–9; (3) 'Of the Content of Experiences' from the lectures of 1887–8; (4) 'Psychognostic Sketch I', from 1901; (5) 'Psychognostic Sketch II', also from 1901; and (6) an undated manuscript from the same general period entitled 'Perceiving and Apperceiving'." (From the *Introduction* by Roderick M. Chisholm, Wilhelm Baumgartner and Benito Müller, pp. XV–XVI, two notes omitted)
 (27) F. Brentano, *Vom Ursprung sittlicher Erkenntnis*, 3rd ed., Oskar Kraus (ed.), Hamburg: Meiner, 1969, p. 3.
16. ———. 1960. "The Distinction between Mental and Physical Phenomena." In *Realism and the Background of Phenomenology*, edited by Chisholm, Roderick M., 39–61. Atascadero: Ridgeview.
 Selection from *Psychologie vom empirischen Standpunkt* vol. I Book II chapter 1.
17. ———. 1960. "Presentation and Judgment Form. Two Distinct Fundamental Classes." In *Realism and the Background of Phenomenology*, edited by Chisholm, Roderick M., 62–70. Atascadero: Ridgeview.
 Selection from *Psychologie vom empirischen Standpunkt* vol. I Book II chapter 7.
18. ———. 1960. "Genuine and Fictitious Objects." In *Realism and the Background of Phenomenology*, edited by Chisholm, Roderick M., 71–75. Atascadero: Ridgeview.

Selection from *Psychologie vom empirischen Standpunkt* vol. II Supplementary Essay IX.

19. ———. 2021. *The Teaching of Jesus and Its Enduring Significance*. Cham (Switzerland): Springer.
Translated by Richard Schaefer.
Contents: Part I. Richard Schaefer: Introduction: Brentano's The Teaching of Jesus 100 Years Later: An Historical Introduction 1; Part II. Franz Brentano: The Teaching of Jesus and Its Enduring Significance 21; Appendix: Christian Doctrine: A Short Outline of Its Essential Content 111; Index 119-122.
"Whoever reads Brentano's The Teaching of Jesus today will find in it the record of a life devoted to the pursuit of wisdom as a sacred enterprise. This was at the core of Brentano's life from the very beginning to the very end, and it drove both his entry into the priesthood and his departure from it. Simply put, Brentano believed that the noblest thing one could do is to try to understand God and his creation. To be sure, much of what Brentano says in these texts might seem terse and underdeveloped, more like the résumé of conclusions drawn than a concerted effort at laying out all of the relevant facts and considerations requisite to making a full and complete argument. This stems, in part, from the fact that the book was prepared in the very last days of Brentano's life, and culled from texts he had drafted in multiple and different circumstances.(29) It was not the product of a singular sustained effort whose goal was to explicate all of the failings of Christianity in a systematic way, but a guide for those who were already on their way to seriously doubting the truth of Christian teachings. It was not aimed at attacking people of faith, but of reassuring those who had already begun to lose it, reassuring them of the validity of their doubts and recasting their very experience of doubt as pleasing to God.(30) Though Brentano did not put the matter in exactly those terms, he was hopeful that "if providence" had set him on "a rough and thorny path," he might be reconciled to it if he was able to help "others to avoid similar obstacles and suffering." (*Introduction*, pp. 15-16)
(29) It is important to remember too that Brentano was almost entirely blind in the last years of his life, and relied on his second wife to transcribe much of what he wanted to write.
(30) Brentano's genuine desire to be helpful and supportive to those struggling with their religious doubts is evident in his correspondence with Anton Marty and Hermann Schell, to name just a few.
20. Tănăsescu, Ion, Bejinariu, Alexandru, Krantz Gabriel, Susan, and Stoenescu, Costantin, eds. 2022. *Brentano and the Positive Philosophy of Comte and Mill*. Berlin: de Gruyter.
With Translations of Original Writings on Philosophy as Science by Franz Brentano.
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Edited and Translated by Robin D. Rollinger.
"The treatise that is published here is based on a manuscript that Brentano dictated in 1908 and is kept under the section M 35 in the Houghton Library at Harvard University in Harvard."

(...)

"This particular treatise has been selected because it is the lengthiest and most substantial elaboration of Brentano's ontology (and also to some extent his epistemology) at the end of a long period of gestation during the early twentieth century (from about 1902–1908).⁽⁹⁾ The ontology in question has been labeled "reism" (a term that Brentano himself does not use) because it does not allow for any other entities besides things, i.e. real entities which are either souls or bodies. Brentano had been corresponding extensively for a number of years with his student, Anton Marty, then a professor of the German Charles-Ferdinand University in Prague and teacher of Kastil, as well as with others who came to represent Brentano's philosophy, most notably with Oskar Kraus." (p. 265)

(9) For documentation of this period see the letters and texts that are published in Brentano (1966a: 101–191, 323–267).

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"The Brentano letters -- with the exception of portions of that dated 24 March 1900 -- have not previously been published (4). The Vailati letters are translated from the Italian text of the *Epistolario*, edited by Giorgio Lanaro (Turin, 1971). Certain passages in Brentano's letters have been put between square brackets. These passages appeared as footnotes in Brentano's letters. All footnotes in the present edition are by the editors. In addition to the letters we have translated here, there are several brief letters from each writer to which no known reply has been preserved. We add, as an Appendix, the original versions of Brentano's letters. The original versions of Vailati's letters may be found in the *Scritti di Giovanni Vailati*." (p. 3)

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