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septembre 1968 Philosophische Anthropologie Polish Essays in the Philosophy of the Natural Sciences Ethics and the philosophy of values, aesthetics and the philosophy of art, the philosophy of nature, the philosophy of culture, the philosophy of history Akten des ... Internationalen Kongresses für Philosophie Proceedings Body and Soul in Ancient Philosophy Gesellschaft Für Antike Philosophie. Kongress (2nd Akten des XIV. Internationalen Kongresses für Philosophie, Wien, 2. - 9. September 1968 International Bibliography of Austrian Philosophy / Internationale Bibliographie Zur Sterreichischen Philosophie Beiträge zum 8. Internationalen Kongress der Österreichischen Gesellschaft für Philosophie in Graz Akten Des Kongresses Der Österreichischen Gesellschaft Für Philosophie Beiträge zum 8. Internationalen Kongress der Österreichischen Gesellschaft für Philosophie in Graz Akten des XIV. Internationalen Kongresses für Philosophie, Wien, 2. - 9. September 1968 Akten des XIV. Internationalen Kongresses für Philosophie, Wien. 2.-9. Sept. 1968 Akten des xiv International Bibliography of Austrian Philosophy / Internationale Bibliographie Zur Sterreichischen Philosophie Akten des XIV. Internationalen Kongresses für Philosophie Akten des XIV. Internationalen Kongresses für Philosophie Brentano and the Positive Philosophy of Comte and Mill Grenzen und Grenzüberschreitungen Reflexion und Wirklichkeit Was ist Philosophie im Mittelalter? Qu'est-ce que la philosophie au moyen âge? What is Philosophy in the Middle Ages? Akten des XIV. Internationalen Kongresses für Philosophie Akten des ... Kongresses der Österreichischen Gesellschaft für Philosophie Hegel's Quest For Certainty Hegel and the History of Philosophy Akten des 14. Internationalen Kongresses für Philosophie Advances in Scientific Philosophy Actes du XVe congrès de philosophie La philosophie contemporaine / Contemporary philosophy

The present publication is a continuation of two earlier series of chronicles, *Philosophy in the Mid-Century* (Firenze 1958/59) and *Contemporary Philosophy* (Firenze 1968), edited by Raymond Klibansky. As with the earlier series the present chronicles purport to give a survey of significant trends in contemporary philosophical discussion. The time space covered by the present series is (approximately) 1966-1978. The need for such surveys has, I believe, increased rather than decreased over the last years. The philosophical scene appears, for various reasons, more complex than ever before. The continuing process of specialization in most branches, the emergence of new schools of thought, particularly in philosophical logic and the philosophy of language, the convergence of interest (though not necessarily of opinion) of different traditions upon certain problems, and the increasing attention being paid to the history of philosophy in discussions of contemporary problems are the most important contributory factors. Surveys of the present kind are a valuable source of knowledge of this complexity and may as such be of assistance in renewing the understanding of one's own philosophical problems. The surveys, it is to be hoped, may also help to strengthen the Socratic element of modern philosophy, the dialogue or *Kommunikationsgemeinschaft*. So far, four volumes have been prepared for the new series. The present chronicles in *Philosophy of Science* (Vol. 2) follow the chronicles in the *Philosophy of Language and Philosophical Logic* (Vol. 1). In a major contribution to Hegel scholarship, Professor Flay has written two books in one. The first is a close and original reading of the *Phenomenology of Spirit* and the second, an invaluable source book containing a bibliography (more than 450 titles) and footnotes which discuss in detail the secondary resource material. Before now, there has been no comprehensive analysis of the multiple relations between A. Comte's and J.S. Mill's positive philosophy and Franz Brentano's work. The present volume aims to fill this gap and to identify

Brentano's position in the context of the positive philosophy of the 19th century by analyzing the following themes: the concept of positive knowledge; philosophy and empirical, genetic and descriptive psychology as sciences in Brentano, Comte and Mill; the strategies for the rebirth of philosophy in these three authors; the theory of the ascending stages of thought, of their decline, of the intentionality in Comte and Brentano; the reception of Comte's positivism in Whewell and Mill; induction and phenomenalism in Brentano, Mill and Bain; the problem of the "I" in Hume and Brentano; mathematics as a foundational science in Brentano, Kant and Mill; Brentano's critique of Mach's positivism; the concept of positive science in Brentano's metaphysics and in Husserl's early phenomenology; the reception of Brentano's psychology in Twardowski; The Brentano Institute at Oxford. The volume also contains the translation of the most significant writings of Brentano regarding philosophy as science. I. Tănăsescu, Romanian Academy; A. Bejinariu, Romanian Society of Phenomenology; S. Krantz Gabriel, Saint Anselm College; C. Stoenescu, University of Bucharest. Text in German. The papers published here were given at the second biennial conference of the Hegel Society of America, held at the University of Notre Dame, November 9-11, 1972. They appear in an order which reflects roughly two headings: (1) Hegel's conception of the history of philosophy in general, and (2) his relation to individual thinkers both before and after him. Given the importance of the history of philosophy for Hegel, and the far-reaching impact of his thought upon subsequent philosophy, it becomes immediately apparent that we have here only a beginning. At the conference, cries went up "Why not Hegel and Aristotle, Aquinas, Husserl and Hartmann?" Indeed, why not? The answer, of course, might be given by Hegel himself : if we wish to accomplish anything, we have to limit ourselves. We trust that future conferences and scholarship will bring to light these relationships and the many more which testify to Hegel's profound presence in the

mainstream of past and present thought. It is furthermore no accident that the renaissance of Hegelian studies has brought with it a rebirth of the history of philosophy as something relevant to our own problems. For Hegel, the object of philosophy is alone the truth, the history of philosophy is philosophy itself, and this truth which it gives us cannot be what has passed away. The series MISCELLANEA MEDIAEVALIA was founded by Paul Wilpert in 1962 and since then has presented research from the Thomas Institute of the University of Cologne. The cornerstone of the series is provided by the proceedings of the biennial Cologne Medieval Studies Conferences, which were established over 50 years ago by Josef Koch, the founding director of the Institute. The interdisciplinary nature of these conferences is reflected in the proceedings. The MISCELLANEA MEDIAEVALIA gather together papers from all disciplines represented in Medieval Studies - medieval history, philosophy, theology, together with art and literature, all contribute to an overall perspective of the Middle Ages. Dieser Band dokumentiert die Hauptvorträge des XIX. Deutschen Kongresses für Philosophie, der vom 23.-27. September 2002 in Bonn stattfand. Das Thema des Kongresses Grenzen und Grenzüberschreitungen wurde dabei hinsichtlich des gesamten Spektrums philosophischer Fragestellungen beleuchtet. So wird die aktuelle Problematik hinsichtlich der Grenzen technischer Machbarkeit und moralischer Verantwortbarkeit ebenso aufgegriffen wie klassische erkenntnis- und wissenschaftstheoretische Fragestellungen nach den Grenzen unserer kognitiven Möglichkeiten. Weitere Beiträge befassen sich mit Grenzen und Grenzüberschreitungen in der Ästhetik, Geschichtsphilosophie, Kulturphilosophie, Metaphysik, Philosophie des Geistes, Philosophie der Logik und Mathematik, der politischen Philosophie sowie der Religionsphilosophie. Der historischen Dimension des Themas wird ebenfalls Rechnung getragen und zugleich die Diskussion von Grenzen und Grenzüberschreitungen durch die Geschichte der Philosophie

zurückverfolgt. Modern philosophy has benefited immensely from the intelligence and sensitivity, the creative and critical energies, and the lucidity of Polish scholars. Their investigations into the logical and methodological foundations of mathematics, the physical and biological sciences, ethics and esthetics, psychology, linguistics, economics and jurisprudence, and the social sciences - all are marked by profound and imaginative work. To the centers of empiricist philosophy of science in Vienna, Berlin and Cambridge during the first half of this century, one always added the great school of analytic and methodological studies in Warsaw and Lwów. To the world centers of Marxist theoretical practice in Berlin, Moscow, Paris, Rome and elsewhere, one must add the Poland of the same era, from Ludwig Krzywicki (1859-1941) onward. (From our preface to *Wiatr* [1979]. Other movements also have been distinctive in Poland. Phenomenology was developed in the impressive school of Roman Ingarden at Cracow, semiotics from the early work of the philosopher and psychologist Kazimierz Twardowski at Lwów in the 1890's, with masterful development by his disciples Kotarbinski and Ajdukiewicz onward, conceptual foundations of physics in the incisive methodological reflections of Marian Smoluchowski, and mathematical logic from Jan I. ukasiewicz and Stanislaw Lesniewski to Tarski, Mostowski, and many others.

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