2nd edition

ENCYCLOPEDIA OF PHILOSOPHY

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ENCYCLOPEDIA OF PHILOSOPHY

DONALD M. BORCHERT
Editor in Chief

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Encyclopedia of Philosophy, Second Edition

Donald M. Borchert, Editor in Chief

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LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Encyclopedia of philosophy / Donald M. Borchert, editor in chief.—2nd ed.
p. cm.
Includes bibliographical references and index.
ISBN 0-02-865780-2 (set hardcover : alk. paper)—
ISBN 0-02-865781-0 (vol 1)—ISBN 0-02-865782-9 (vol 2)—
ISBN 0-02-865783-7 (vol 3)—ISBN 0-02-865784-5 (vol 4)—
ISBN 0-02-865785-3 (vol 5)—ISBN 0-02-865786-1 (vol 6)—
ISBN 0-02-865787-X (vol 7)—ISBN 0-02-865788-8 (vol 8)—
ISBN 0-02-865789-6 (vol 9)—ISBN 0-02-865790-X (vol 10)
1. Philosophy–Encyclopedias. I. Borchert, Donald M., 1934-

B51.E53 2005
103–dc22

2005018573

This title is also available as an e-book.
ISBN 0-02-866072-2
Contact your Thomson Gale representative for ordering information.

Printed in the United States of America
10 9 8 7 6 5 4 3 2 1

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ALBERT THE GREAT

(before 1200–1280)

According to the near-contemporary testimony of Tolomeo of Lucca (*Historia Ecclesiastica* [1317], 22.19) and confirmed by other, later sources, Albert the Great (Albertus Magnus) was more than 80 years old when he died on November 15, 1280, establishing the turn of the thirteenth century as the *terminus ante quem* of his birth. He was born in the town of Lauingen in Schwaben in the diocese of Augsburg, at the time a part of Bavaria, the son of a knight in the service of the counts of Bollestadt. He was already a student in the *studium litterarum* at Padua when, in 1223, Jordan of Saxony came in search of recruits to the Dominican Order among the young men in residence at the new university. Albert received the habit from Jordan sometime around Easter of 1223 and was sent to Cologne for his novitiate. By 1228 he had become a lecturer (*lector*), and he served in that office in Dominican communities at Heldesheim, Freiberg, Regensburg, and Strassburg. In 1243 or 1244 he was sent to Paris by John of Wildeshausen, where he became a master of theology in 1245 and lectured on Peter Lombard's *Sententiarum* (Sentences).

In the fall of 1245 Thomas Aquinas was sent to Paris, also at the direction of John of Wildeshausen, and in 1248 he and probably other Dominicans accompanied Albert to Cologne, where Albert was to establish the first *studium generale* (or liberal-arts college) in Germany. He served as Provincial of Teutonia from 1254 to 1257, during which time he was summoned before the papal curia to defend the Dominican Order against the attacks of William of Saint-Amour. He was well received by the curia, and his lectures and debating were found to be extraordinary. In January of 1260 Pope Alexander IV appointed him bishop of Regensburg, but he served less than two years before submitting his resignation, after instituting many reforms in his diocese. Although retired, he was directed by Pope Urban IV, in 1263, to preach to the Germans a crusade to the Holy Land, and this he did, until Urban's death in 1264.

It is said that after the death of Thomas Aquinas, Albert traveled to Paris one last time to defend the views of his former student, but this story, related at the canonization proceedings for Aquinas in 1319, is not fully consistent with other known facts about Albert's final years and, indeed, appears to interpret the events in Paris in 1277 in a manner that places far too much importance on the connection, if any, between Aquinas and the doctrines that were being formally condemned. The complete absence of any official correspondence after August 18, 1279, in the face of a full and active participation in the life of the Church and his order right up until that date, has suggested to some that Albert's memory, and perhaps other aspects of his mental life, had begun to fail him at that time, but there is no good reason to suppose, as some have done, that this decline began as early as 1277. Whether he was already in decline or not, he and his Dominican brothers were apparently not unprepared when death finally took him away on November 15, 1280.

WRITINGS

Albert was committed to the preservation and propagation of the philosophical ideas of antiquity, in particular the philosophy of Aristotle, which he saw himself as introducing to the Latin west. Like Aristotle, he produced a body of philosophical work that spanned the discipline in both breadth and depth. As in the case of Aristotle, some of the works attributed to Albert in his corpus are

not actually from his hand, and other works known to have been written by him have yet to be found. Little is known with any certainty about the chronology of the corpus, but there are good reasons for thinking that the bulk of his philosophical writings, in particular, his Aristotelian paraphrases, were completed between the years 1250 and 1270.

His corpus can be divided into three main categories: philosophy (nine treatises in logic, five in metaphysics, and three in ethics), theology (thirty treatises), and what we would call natural science but what throughout the medieval period was known as natural philosophy (twenty-two treatises). His method in most of his writings is the paraphrastic style employed by Avicenna (ibn Sīnā), as opposed to the line-by-line commentary characteristic of the works of Averroes (ibn Rushd), and his logical works in particular are deeply influenced by the work not only of Avicenna but also of al-Fārābī and Robert Kilwardby. Although Aristotle's scientific writings had been condemned in 1210 by Innocent III and the University of Paris established a commission to purge the Aristotelian corpus of heretical ideas in 1231, Albert encountered no difficulty in making use of Aristotelian ideas when he began to work on his *Summa de creaturis* (Treatise on creatures), before 1246, and his commentary on the *Sententiarum* of Peter Lombard, completed in 1249. It was probably not until the condemnation of 1277 that Aristotelianism as such encountered any serious resistance at the universities.

PHILOSOPHY

Part of what was at issue in the condemnation of 1277 was the relation between philosophy and theology, which the so-called Latin Averroists argued were separate disciplines corresponding to entirely distinct objects of knowledge, and hence governing different sorts of truths. The truths of theology were grounded in divine revelation and prophecy, while those of philosophy were grounded in human reason, and the mendicant orders were concerned to keep the two disciplines separate, on the grounds that philosophy, an inherently skeptical discipline, might intrude itself into theology in an unwarranted way, calling into question conclusions drawn in a domain in which it had no authority. In this context, Albert's insistence on the importance of knowing and understanding the philosophy of the ancient Greeks is striking and serves to illustrate his intellectual integrity.

Albert's approach to ancient philosophy has been criticized by late-twentieth-century historians of philosophy as an unrealistic syncretism of Aristotelianism and Neoplatonism. The complaint is that the two systems are philosophically and philologically incompatible, and any attempt to reconcile them is not only doomed to failure but is also methodologically misguided. It is worth noting, however, that this view is itself grounded in historical research based upon certain a priori assumptions about the relation between Plato's philosophical system and Aristotle's. Albert's Neoplatonism was essentially the Neoplatonism of the Greek commentators on Aristotle, which was itself an attempt to syncretize Plato and Aristotle, and it is fair to say that in antiquity the disparities between the two systems were not viewed as they have been by modern commentators. In fact, Albert, in offering a Neoplatonic harmonization of the two systems, is simply following the example, not only of his Arabic sources, but of a tradition that extends back to the Hellenistic period. The view that the systems are beyond harmonizing is of rather recent vintage and is subject to modification.

METAPHYSICS

Albert's metaphysics focused primarily on a theory of causation that can be traced to such sources as Aristotle, Avicenna, Pseudo-Dionysius, and the *Liber de causis* (*The Book of Causes*). He adapted the Neoplatonic notion of emanation of form, but in his system the causation is by attraction rather than by pure emanation from the One. He preferred attraction to pure emanation because he identified the One with the Good, and the Good, by its very nature, is diffusive of itself and of being (*diffusivum sui et esse*), that is, it causes other things to be by means of a kind of "calling to resemblance." (Albert here treats the word for good, "bonum," as cognate with the verb "boare" [to call]. This appeal to homespun etymology was also common in antiquity, particularly in Plato but also in Aristotle.) By virtue of this "calling to resemblance," the Good is not merely the first mover, as Aristotle's unmoved mover is, but is also the first producer, that is, the Creator—a role for the First Cause that is not found in Aristotle's *Metaphysics* (bk. ?), but rather is drawn from the *Liber de causis*, which Albert regarded as Aristotelian in provenance.

LOGIC

Albert's logical works consist, for the most part, of paraphrases of the treatises of the Organon (from Gr. "organōn," instrument, tool), so-called in the medieval period because logic was viewed not as a part of philosophy but rather as an implement that is necessary for the advancement of philosophy. The Organon consisted of

Aristotle's *Categories*, *De interpretatione* (On interpretation), *Topics* (including the *De sophisticis elenchis* [On sophistical refutations]), *Prior Analytics*, and *Posterior Analytics*. Yet Albert moved beyond Aristotle in a number of areas, most notably in his treatment of universals, which was grounded on the notion of form found in Plato and Aristotle. Aristotle had objected to the separability of the Platonic form and argued that forms are immanent in particulars. Drawing again upon Aristotle's Greek commentators, Albert argued that the universal must be analyzed into three *modi essendi*, or modes of being. Although a universal is a metaphysical unity, it may be considered under three aspects: as an entity in its own right, really existing separately from a particular, as in the mind of God (*ante rem*); as an entity that informs a particular, causing it to be the thing it is (*in re*); or as an entity in human thought (*post rem*). The distinction between the universal *in re* and the universal *post rem* is grounded in the Aristotelian notion of abstraction, which is discussed in more detail below under the heading of "Natural Science." Although Albert achieves here another notable syncretism, it is worth noting that he does not treat universals as substantial forms, as Plato and Aristotle both do.

NATURAL SCIENCE

Albert's interest in the natural world was driven by his belief that all knowledge is interconnected, and he pursued scientific questions with such intensity that critics, such as Henry of Ghent (*De scriptoribus ecclesiasticis* 2.10) suggested that he neglected theology and philosophy. Of particular interest with regard to his scientific writings is his attitude toward the distinction between rationalism and empiricism, a distinction that had been of great interest in antiquity but that had faded during the early medieval period as a consequence of both the ascendancy of rationalism under the influence of Neoplatonism and the decline in scientific investigations during periods of social and political upheaval. Working against the grain of the prevailing rationalism, Albert's attitude towards work in the natural sciences was decidedly empiricist: *experimentum solum certificat in talibus* ("Experience alone gives certainty in such matters" (*De vegetabilibus et plantis*, VI, 2.1). Although "experimentum" (here translated "experience") is reminiscent of our word "experiment," the modern concept of scientific experiment, in which a hypothesis is tested against observational data for confirmation or falsification, was unknown at this time.

For Albert, as for his contemporary Roger Bacon, the other great experimentalist of the thirteenth century, scientific "experiment" consisted in the gathering of observational data only, not the comparative analysis of data against hypotheses with controlled variables (The Latin word "experimentum" is cognate with the Greek word "empeiria" [experience], from which we get the English word "empiricism.") As in Aristotle's treatises on nature, observational data served only to illustrate or confirm a priori hypotheses, never as a means of hypothesis formation. But Albert is not a strict Aristotelian in this matter. For natural philosophers in the Aristotelian tradition, such as Aquinas, experience must be understood in terms of an inductive process leading from sense perception of particulars to the formation of general concepts in the soul, as described in Aristotle's *Metaphysics* (A.1) and *Posterior Analytics* (B.19).

In this account, the specific features of particulars are the proper objects of sense perception, but memory functions to gather together the perceptual information from similar particulars into what Aristotle calls an *empeiria* (experience) of the natural kind involved, and the rational faculty called *nous* in Greek (variously translated into English as either intellect or understanding) abstracts from *empeiria* an intelligible object, which then resides in *nous* and is a likeness (*homoiōma*) of the immanent form present in the particulars. Since these intelligible objects are different in kind from the perceptual objects that are the proper objects of the perceptual faculties, Aristotle is properly regarded not as an empiricist but as a rationalist. Nonetheless, experience clearly plays an essential role in the acquisition of knowledge of universals.

For Albert, although scientific knowledge is of the universal, the mechanism by which the universal comes to reside in the soul is by the "calling to resemblance" of the emanation of the intelligences. Intelligences illuminate the human rational faculty in accord with the doctrine of causation by attraction, and universal concepts form in the soul not because of the capacity of human intellect to abstract them but because the First Cause uses the intellect in its causal process. In Albert's and Bacon's reliance on experience, though different in kind from later notions of experience, we see the beginnings of the movement that would, by the time of the Renaissance, establish empiricism as the dominant scientific attitude, an attitude that, in time, would drive a wedge between natural philosophy and first philosophy and separate the natural sciences from philosophy.

See also al-Fārābī; Aristotelianism; Aristotle; Avicenna; Bacon, Roger; Liber de Causis; Neoplatonism; Peter Lombard; Pseudo-Dionysius; Thomas Aquinas, St.

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Scott Carson (2005)

COUNTERFACTUALS

A conditional is a sentence, statement, proposition, or thought of the form

If A then C

"A" is called the *antecedent* of the conditional and "C" the *consequent*. Philosophers have traditionally divided conditionals into two main groups, *indicative*, which can be symbolized as [A→C], and subjunctive ([A□→C]). The so-called *counterfactual* conditionals that have been the subject of so much discussion in analytic philosophy are subjunctive conditionals of the form

If it were to be the case that X then it would be the case that Y (if X were to happen, then Y would happen)

and

If it had been the case that X, then it would have been the case that Y (if X had happened, then Y would have happened)

Subjunctive conditionals of the form "If she be gone, he is in despair" are not at issue.

It is because the antecedents of such subjunctive conditionals usually state something that is not in fact the case or "contrary-to-fact," or is at least assumed not to be the case by the thinker or utterer of the conditional, that they have come to be known as *counterfactuals*.

It is not clear that there is any interesting difference between present and future tense indicative and subjunctive conditionals. It is not clear, for example, that there is any important semantic difference between one saying "If it were raining they would not be playing" and "If it's raining, then they're not playing." Nor is it clear that there is any important semantic difference between one saying "If she goes to the party, he will not go" and "If she were to go, he would not go," or between one saying "If salt is mixed with water it dissolves (will dissolve)" and "If salt were to be mixed with water it would dissolve." The idea that there is an important difference here is perhaps an artifact of the empiricist outlook dominant in analytic philosophy in the last century, which endorsed the "regularity theory of causation" and the associated idea that laws of nature could be adequately expressed by the "material conditional" of standard first-order logic.

However that may be, the difference between indicative and subjunctive conditionals seems clearer in the case of past-tense conditionals. Consider

If Georges Agniel and his friends did not discover the Lascaux caves, then someone else did

and

If Georges Agniel and his friends had not discovered the Lascaux caves, then someone else would have

The difference of meaning is immediately apparent and is sufficiently shown by the fact that although one takes the first to be true, one has no reason to believe the second.

The commonly used labels ("indicative," "subjunctive," and "counterfactual") do not, however, perspicuously mark out the set of conditionals that concern philosophers when they discuss counterfactuals. The indicative/subjunctive distinction is purely syntactical and simply fails to pick out the right set of conditionals. On the one hand, "If the Palestinians declared statehood now, the Israelis would retaliate" is a counterfactual that is not grammatically subjunctive. On the other hand, one

can utter a subjunctive conditional of the form "If X had happened, then Y would have happened" without having any intention to assert or imply the falsity of the antecedent. Suppose I am a detective who suspects that a criminal did A although none of my colleagues believe me. I note that the criminal did something peculiar, that is, B, and remark truly that if she had done A, she would have had to have done B in support of my case, without in any way implying that the state of affairs specified in the antecedent is not the case (alternatively, I may say this before dispatching someone to find out whether she did B). Again, I may set you a puzzle, asking you to work out what I have done, and give you clues, pointing out that if I had done X then this would have happened, that if I had done Y then this other thing would have happened, without ever asserting or implying that I did not do X or Y. Again, I may truthfully assert both "If I had come to the party I would have got drunk" and "If I had not come to the party I would have got drunk" without for a moment thinking or implying, inconsistently, that both these antecedents are false.

The purely syntactical criterion is no good, then, and blanket use of the term "counterfactual" to cover all the subjunctive conditionals that concern philosophers is no better. It remains true, nevertheless, that when one asserts a subjunctive conditional one almost invariably suggests that the state of affairs specified in the antecedent is not in fact the case. This entry will therefore use the traditional term "counterfactual" in this discussion, and contrast counterfactuals generally with indicatives in spite of the difficulties just noted.

THEORIES OF CONDITIONALS

Any theory of counterfactuals will be part of a general theory of conditionals, and the question arises as to what form a general theory of conditionals should take. Many favor a truth-conditional approach, that is, one that analyzes conditionals by offering an account of the conditions under which statements of the form "If A then C" are true or false (possible-worlds and metalinguistic accounts of conditionals are examples of truth-conditional approaches). Others seek to analyze conditionals by reference to the conditions under which they can be justifiably asserted or accepted as true (e.g., see Edgington 1986). An attractive alternative is John L. Mackie's (1973) condensed argument/supposition account, according to which conditionals are condensed arguments or suppositions and so not strictly true or false at all.

A central issue for any theory of conditionals is whether indicatives and counterfactuals should receive a uniform treatment, that is, one that uses the same theoretical apparatus across the board. David K. Lewis (1973, 1976) and Frank Jackson (1977, 1979) both reject this idea, offering nonuniform theories that fix the truth-conditions of indicatives and counterfactuals in different ways. Mackie (1973), by contrast, offers a uniform account of all conditionals in terms of the single basic notion of suppositions, and Robert C. Stalnaker (1968), having given an account of all conditionals in terms of possible worlds, accounts for the intuitive difference between indicatives and counterfactuals by appeal to pragmatic considerations.

Central to this debate is the question whether one bases one's account of indicative conditionals on the material conditional of standard first-order logic, often symbolized as "$A \supset C$," which is true just in case its antecedent is false or its consequent is true (the truth-value of the whole is determined in a purely truth-functional way by the truth-values of the parts). Lewis and Jackson are among those who think that the material-conditional approach can give an adequate account of all indicative conditionals (others think that it can only provide a necessary and not a sufficient condition), but a unified material-conditional account of both indicatives and counterfactuals seems a nonstarter. The material-conditional account, for example, classifies

If the moon had been made of cheese, I would be immortal

as just as surely true as

If this apple had been made of copper, it would have conducted electricity

simply on the ground that the antecedent is false. But one is much more discriminating about the truth-values of counterfactual conditionals than this account allows. That is why Lewis and Jackson, having accepted the material-conditional theory for indicatives, adopt a nonuniform general theory of conditionals, Lewis (1973) offering a possible-worlds account of counterfactuals and Jackson (1977) a causal account.

A further issue concerns whether one can give a uniform account of the logic of indicatives and counterfactuals. The following inference patterns

(I1) If A then C, therefore, if not-C then not-A (contraposition)

(I2) If A then B, if B then C, therefore, if A then C (hypothetical syllogism)

(I3) If A then B, therefore, if A and C then B (strengthening the antecedent)

are valid for the material conditional, but are widely agreed not to hold for counterfactual conditionals (e.g., consider the failure of (I3), in the move from the true claim "If he had walked on the ice, it would have broken" to the false claim "If he had walked on the ice and had been holding a large bunch of helium balloons, the ice would have broken"). While a nonuniform account can allow that these inference patterns hold for indicatives but fail for counterfactuals (see Lewis [1973] and Jackson [1979], who attempts to explain away apparently invalid indicative cases like "if he has made a mistake, then it is not a big mistake, therefore, if he has made a big mistake, he has not made a mistake" in terms of failure of assertibility), a uniform account must hold that if they fail for counterfactuals then they also fail for indicatives (see Stalnaker 1968).

THEORIES OF COUNTERFACTUALS

Turning now to counterfactuals, one finds three main approaches. The metalinguistic account initiated by Nelson Goodman in 1947 (see also Chisholm 1955, Mackie 1973, Tichy 1984) analyses counterfactuals in terms of an entailment relationship between the antecedent plus an additional set of statements or propositions, and the consequent. The causal approach offered by Jackson in 1977 (see also Kvart 1986) is closely related but deserves a separate category because it appeals essentially to causal concepts in its analysis of counterfactuals, thereby ruling out the popular strategy of using counterfactuals in an analysis of causation (one of the first to do this was Hume 1748/1975, p. 76; see also Lewis 1986b). Finally, there is the possible-worlds approach initiated by William Todd (1964), Stalnaker (1968), and Lewis (1973), which analyses counterfactuals in terms of similarity relations between worlds. This entry will consider them in turn, after hereby putting aside, as unimportant to the present concerns, all counterfactuals that are true (or false) as a matter of logic or *a priori* necessity, such as

If Q had been P it would have entailed P (Q)

If this number had been 2 it would have been even (odd)

If this circle had been square it would have had fewer than (more than) seven sides

THE METALINGUISTIC APPROACH. According to Goodman's (1947) metalinguistic approach a counterfactual asserts a certain connection or consequential relation between the antecedent and the consequent. Since in the case of the counterfactuals that concern this discussion the antecedent does not entail the consequent as a matter of logic or *a priori* necessity, certain other statements, including statements of laws and existing particular conditions, must be combined with the antecedent to entail the consequent. These counterfactuals, then, are true, if true at all, only if (and if) the antecedent combined with a set of statements S that meets a certain condition ϕ entails the consequent as a matter of law. The theory is metalinguistic because counterfactuals are treated as equivalent to metalinguistic statements of the relevant entailments.

A notorious difficulty for this theory has been to give an adequate specification of condition ϕ. Consider $[A\Box\!\!\rightarrow C]$. Given that the assumption, in the case of a counterfactual, is that A is false, one may reasonably assert ~A. However, if ~A were admissible into S, then with A one would get the contradiction [A&~A], and since it is generally accepted that anything can be inferred from a contradiction, anything could be inferred from the conjunction of A and S, including C. All counterfactuals would therefore turn out to be true (*a priori* false counterfactuals have been excluded). To prevent this trivialization, the statements that constitute S must be (logically) compatible with A. This excludes ~A. A further requirement noted by Goodman is that the statements that constitute S must be compatible with ~C; for if they were not, C would follow from S itself, and A and the laws would play no role in the inference to C.

With this in hand Goodman offers the following analysis: "A counterfactual is true if and only if (iff) there is some set S of true sentences such that S is compatible with C and with ~C, and such that [A&S] is self-compatible and leads by law to C; while there is no set S' compatible with C and with ~C and such that [A&S] is self-compatible and leads by law to ~C" (Goodman 1947, p. 120; for a discussion of this last condition, see Bennett 2003; Parry 1957). Restricting S with the notion of compatibility does not seem to be enough, however, for counterfactuals that clearly seem false still threaten to turn out true. Consider

(1) If match m had been struck, it would have flared

and

(2) If match m had been struck, it would not have been dry

Despite the restrictions on S, one gets the unacceptable result that (1) and (2) both turn out true. To see this, assume that it is a law that (L) when oxygen is present, dry matches flare when struck. Start with the situation of the dry match (D), the presence of oxygen (O), and suppose that the match has not been struck (~S) and has not flared (~F). O, D, and L are compatible both with S and with ~F, and with S, they imply F. Thus, (1) is true. Now, however, suppose ~F: that in fact the match has not flared. ~F, O, and L are compatible both with S and with D, but with S they imply ~D. Thus, (2) is true.

To eliminate this unwanted consequence, Goodman (1947) suggests that the relevant conditions in S must be cotenable with the antecedent. A is cotenable with B if it is not the case that B would have been false if A were true. ~F is thus compatible with S but not cotenable with it, because if the match had been struck (S), it would have flared (F). So (1) is true and (2) is false. However, this solution results in a circular definition or a regress, for counterfactuals are defined in terms of cotenability and cotenability is defined in terms of counterfactuals. Goodman proposed no solution to this problem (for a short discussion, see Bennett 2003, pp. 310–312).

THE CONDENSED ARGUMENT-SUPPOSITIONAL APPROACH. Closely related to the metalinguistic account is Mackie's (1973) condensed argument or suppositional account according to which all conditionals, including all counterfactuals, are condensed or abbreviated arguments that leave certain auxiliary premises unstated. Generally, to assert [A□→C] is to assert C within the scope of the supposition A (Mackie replaced the notion of a condensed argument by that of a supposition in an attempt to cover certain atypical conditionals that do not readily expand into arguments, e.g., "If that's a Picasso I'm a Martian").

There are two central ways in which Mackie's (1973, 1974) account differs from Goodman's (1947). First, Mackie abandons any metalinguistic element. In fact, according to Mackie, this feature of Goodman's account is the reason to reject it. Mackie argues that it simply "does not ring true" that when one asserts counterfactuals one is performing a higher-level linguistic act whose subject is a lower-level linguistic act. If-sentences are about the world, not about what is said about the world.

Second, Mackie relaxes the cotenability requirement on A and S. One does not need to provide an exact criterion of cotenability. All that one needs is the idea that the speaker assumes the cotenability of A and S and a notion of cotenability that can, he claims, be elucidated simply in terms of it being reasonable to combine a belief that S with A.

This suggestion is closely in line with what are sometimes called third-parameter views of counterfactuals (see Tichy 1984, who attributes this view to Chisholm 1955; Mill 1868; Ramsey 1931). According to this view, when a speaker asserts a counterfactual, he or she implicitly assumes a set of propositions. The counterfactual is true just in case the antecedent of the counterfactual and the assumed propositions entail the consequent and the implicitly assumed propositions are true. Since the implicitly assumed propositions depend on the attitudes of the speaker, no analysis of these propositions can be given and so the cotenability problem does not arise.

One point strongly in favor of such views is their ability to deal with ambiguous counterfactuals. Consider

> If Caesar had been in command in Korea, he would have used the atom bomb

> If Caesar had been in command in Korea, he would have used catapults

Although both counterfactuals can plausibly be asserted, they make different predictions about what would have happened. By introducing a third parameter this ambiguity can be located in the set of implicitly assumed propositions. The first counterfactual is asserted by someone who is assuming that Caesar was alive during the actual Korean War, and the second counterfactual is asserted by someone who is assuming that Caesar was involved in a war in Korea during Caesar's actual lifetime.

Jonathon Bennett (2003, pp. 305–308) objects to Chisholm's (1955) version of this solution to the cotenability problem, arguing that it implausibly requires that the asserter of [A□→C] have the assumed propositions in mind, although one can, for example, be sure that the lights would have gone off if one had turned the oven on again without knowing about the faulty electrical wiring in one's kitchen. He further argues that there are no limits to what a speaker could assume in asserting [A□→C], and that this lets in unwanted counterlogical conditionals like "if that piece of cast iron were gold some things would be malleable and not malleable."

THE CAUSAL APPROACH. Another theory closely related to the metalinguistic approach is Jackson's (1977) causal theory of counterfactuals, so-called because of the central role that causality plays in it. To determine the truth-value of a counterfactual one takes the causal laws at the actual world at a time. These determine the state of the world at later times. One then takes the state of the

world at the antecedent time, changes it as little as possible to make the antecedent true, and determines whether the causal laws predict subsequent states that make the consequent true.

More formally, [A□→C] is true at all the A-worlds satisfying the following:

(i) Their causal laws are identical with ours at the time of the antecedent and after

(ii) Their antecedent time-slices are the most similar to ours in particular facts

(iii) They are identical in particular fact to our world prior to the time of the antecedent

Sequential counterfactuals assert that if something had happened at one time, something else would have happened at a later time, and one difficulty for the theory is presented by asequential counterfactuals like:

If I had had a coin in my pocket, it would have been a Euro.

If Flintoff had not taken the winning wicket, Harmison would have (where this is understood as meaning that sooner or later one of them would have taken the winning wicket)

Jackson (1977) proposes to analyze asequential counterfactuals in terms of sequential counterfactuals. For example, one asserts the counterfactual about Flintoff and Harmison when one thinks that if Flintoff had failed to take the final wicket, events would have ensured Harmison's taking it (they were the only bowlers left and Australia was batting so poorly).

Jackson's account appeals to similarities between worlds. Does that mean that he is really giving a possible-worlds account of counterfactuals? Although he no longer objects to being classified as a possible-worlds theorist, in 1977 he drew a sharp division between his causal account and the possible-worlds account. He argued that a causal theorist about counterfactuals could avoid ontological commitment to possible worlds because the relevant similarities were things like the mass of an object or the magnitude of a force, similarities that could be characterized by reference to features of the actual world without any appeal to possible worlds.

THE POSSIBLE WORLDS APPROACH. In asserting a counterfactual one is of course standardly considering possibilities, how things would or might have been if certain other things had not been as they were, how things would or might be if things were not as they are, and the most influential treatment of counterfactuals has been the possible-worlds approach, which proposes to analyze counterfactuals by giving a rigorous account of their truth conditions and logical behavior using possible-worlds semantics. Stalnaker (1968) and Lewis (1973) are the most influential proponents of this view, and the basic idea is that the counterfactual [A□→C] is true just in case the closest possible A-worlds (worlds where A is true) are C-worlds (worlds where C is true), and the central notions are those of a possible world and the closeness relation. Both Stalnaker and Lewis introduce the idea of a "logical space," which is, roughly, a space of possible worlds. They locate the actual world in a "similarity structure" in such a logical space and make use of this similarity structure to determine the truth-values of counterfactuals.

More formally, for Stalnaker (1968)

[A□→C] is true iff A is impossible or C is true at $f(A, w^*)$

where f is a "selecting" function that takes the antecedent A and the actual world w^* as arguments and delivers a unique possible world as a value. The counterfactual is true if C is true at the possible world that f delivers as the value.

How exactly does the selection function select? The informal answer is that the selection is based on an ordering of possible worlds with respect to their similarity or resemblance to the actual world. More formally, for Lewis (1973)

[A□→C] is true iff either there is no A-world or some [A&C] world is more similar to the actual world than any [A&~C] world

It is convenient to represent Lewis's truth conditions in this way, with direct reference to similarity, although in his original presentation the ordering relation is explicated in terms of a system of spheres of worlds (for any possible world, all other possible worlds can be placed on spheres centered on that world, the sizes of the spheres representing how close those worlds are to that world. All worlds on a given sphere are equally close to the centered world, and inner spheres are closer to the centered world than outer spheres).

Lewis (1973) and Stalnaker (1968) agree that if the antecedent of a counterfactual is impossible than the counterfactual is trivially true. For Lewis, this is because there is no such A-world; for Stalnaker, function f selects the impossible world in which every statement is true. (It is not however clear that all impossible counterfactuals are alike in respect of truth. There is, intuitively, a difference between "If Picasso had been a sonnet, he would

have had fourteen lines" and "If Picasso had been sonnet, he would have had compound eyes," and Daniel Nolan [1997] and others argue that impossible worlds, like possible worlds, can be ranked with respect to comparative similarity to the actual world.) Lewis and Stalnaker also agree that inference patterns like contraposition, hypothetical syllogism, and strengthening the antecedent ((I1) to (I3) earlier) are invalid for counterfactuals. However, they disagree about the conditional excluded middle: $[[A\Box\rightarrow C] \vee [A\Box\rightarrow \sim C]]$ for all A and C. Stalnaker accepts it because according to his account there will always be one closest possible world, whereas Lewis accepts ties among closest possible worlds and so the principle is not universally true.

Stalnaker and Lewis also agree in analyzing the "closeness" relation in terms of similarity between worlds. However, what makes one world more similar to the actual world than another world? Kit Fine (1975) and Bennett (1974) object that Lewis's (1973) theory does not provide the correct truth conditions if closeness of worlds is understood in terms of our everyday intuitive notion of similarity. Intuitively, the counterfactual

If Nixon had pushed the button, there would have been a nuclear holocaust

seems true, and yet it is false by the lights of one commonsense notion of similarity, according to which a world in which a nuclear holocaust does not occur although Nixon presses the button is much more similar to our unholocausted world than a world where a nuclear holocaust does occur.

Lewis responds to this objection in "Counterfactual Dependence and Time's Arrow" (1979), claiming that a possible-worlds theory of counterfactuals does not need to appeal to any everyday notion of overall similarity. It is rather up to the theorist to work out a way of weighing factors relevant to overall similarity that will deliver the right truth-values for counterfactuals. Lewis offers the follows systems of weights:

> [i] It is of the first importance to avoid big, widespread, diverse violations of law
>
> [ii] It is of the second importance to maximize the spatiotemporal region throughout which perfect match of particular fact prevails
>
> [iii] It is of the third importance to avoid even small, localized, simple violations of law
>
> [iv] It is of little or no importance to secure approximate similarity of particular fact, even in matters that concern us greatly (Lewis 1979, p. 473)

According to this system of weights, the Nixon counterfactual turns out true. Consider a world in which Nixon pushes the button and there is no nuclear holocaust; rather, events proceed in such a way as to match those in our world with perfect similarity. The trouble with claiming that this is the most similar world is that Nixon's pressing the button would have numerous effects (including the button's warming slightly, the subsequent state of Nixon's memory, and so on), and only a large miracle could wipe out all these changes. The worlds closest to ours are the ones that agree with our actual world until Nixon presses the button and then continue on in accordance with the laws of the actual world. (However, for a reformulation of the Nixon objection in the light of this reply, see Tooley 2003).

Many philosophers shy away from the apparent metaphysical commitments of the possible-worlds approach. For what is a possible world? Lewis's (1986c) answer that possible worlds are concrete entities, each as real as the actual world, seems to most hopelessly implausible, but there are many other views. Stalnaker's (1968) and Bennett's (2003) possible worlds, for example, are maximally consistent sets of propositions; Saul Kripke's are stipulations; and others hold that possible worlds are combinatorial constructions out of elements of the actual world.

Whatever one's view, and whether or not one wishes to appeal to possible worlds, counterfactual conditionals are the vehicles of two of the most fundamental forms of thought: "What if?" and "If only." They are central to imagination and invention, essential to curiosity and regret, essential, along with conditionals in general, to the fundamental capacities for debating, supposing, speculating, and hypothesizing that constitute the heart of one's intelligence.

See also Bennett, Jonathan; Chisholm, Roderick; Conditionals; Goodman, Nelson; Hume, David; Kripke, Saul; Lewis, David; Mackie, John Leslie; Modality, Philosophy and Metaphysics of; Response-Dependence Theories; Semantics.

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Michelle Montague (2005)

EUDAIMONIA

Strictly speaking, the term "eudaimonia" is a transliteration of the Greek word for prosperity, good fortune, wealth, or happiness. In philosophical contexts the Greek word "eudaimonia" has traditionally been translated simply as "happiness," but a number of contemporary scholars and translators have tried to avoid this rendering on the grounds that it can suggest unhelpful connotations in the mind of the uncritical reader. (For example, it does not refer to an affective state, nor is it coextensive with the classical utilitarian conception of happiness, though both of these notions may, in some thinkers, count as aspects of *eudaimonia*.) Since the word is a compound of the prefix "eu-" (well) and the noun "daimōn" (spirit), phrases such as "living well" or "flourishing" have been proposed as possible alternatives. But the consensus appears to be that "happiness" is adequate if the term is properly understood within the philosophical context of antiquity.

Aristotle wrote that all agree that *eudaimonia* is the chief good for humans, but that there is considerable difference of opinion as to what *eudaimonia* consists in (*Nicomachean Ethics* I.2, 1095a15–30). The portrait of Socrates presented in Plato's early, Socratic dialogues has Socrates endorsing the view that *eudaimonia* consists in living a just life, which requires knowledge in the form of a kind of foresight (see especially *Gorgias*). In his later works (for example, the *Republic*), Plato continued to argue that virtue is sufficient for happiness, and that nonmoral goods do not add to *eudaimonia* (the so-called sufficiency thesis).

As is well known, Aristotle agreed that virtue is a necessary condition for *eudaimonia* but held that it is not sufficient (the so-called necessity thesis). On his account, "eudaimonia" is most properly applied not to any particular moment of a person's life, but to an entire life that has been well lived. While virtue is necessary for such a

life, Aristotle argued that certain nonmoral goods can contribute to *eudaimonia* or detract from it by their absence. There is some controversy among scholars as to how Aristotle finally characterized the happy life, the life marked by *eudaimonia*. Throughout the first nine books of the *Nicomachean Ethics*, he appears to think that a happy life is a life that centrally involves civic activity. The virtues that mark the happy person are themselves defined as states of the soul that arise out of certain interactions taking place in social relations. But in book X, Aristotle's argument appears to be that a life of contemplating the theoretical (*theoria*) is the happiest sort of life, and that civic involvement can actually detract from this sort of activity (though the private life of contemplation appears to presuppose the public life, since without the public life to produce goods and services, the philosopher is incapable of living in isolation).

Where Socrates, Plato, and Aristotle agreed was in the objective nature of *eudaimonia*, which set them sharply apart from the popular morality of their day. In a famous passage from the *Gorgias* (468e–476a), Socrates shocks Polus by arguing that a wrongdoer is actually worse off than the person whom he wrongs, and that any wrongdoer is bound to be unhappy until he is punished. The person who has been wronged, by contrast, may be happy in spite of whatever physical suffering he may undergo at the hands of the wrongdoer. The *Gorgias* concludes with a myth about the fate of the human soul after death that makes it clear that only the state of the soul, not the physical state of the body, determines whether one is happy or unhappy.

Although Aristotle did not agree that happiness cannot be diminished at all by physical suffering, it is not because he thought that feelings are decisive for happiness. On the contrary, he argued for an objective standard of human happiness grounded in his metaphysical realism. In *Nicomachean Ethics* (I.7), he argued that human excellence ought to be construed in terms of what ordinarily characterizes human life (the so-called function or *ergon* argument). This argument is clearly grounded in his doctrine of causation, according to which any member of a natural kind is characterized by four causes: a formal cause, a material cause, an efficient cause, and a final cause. The final cause is inextricable from the formal cause: To be a certain kind of thing is just to function in a certain way, and to have a certain sort of function is just to be a certain kind of thing. The human function (*ergon*) is to be found in the activity of our rational faculties, particularly practical wisdom (*phronēsis*) and learning (*sophia*). Since the activity of both of these faculties is ordered not by subjective considerations but by the formal constraints of reason itself, human excellence is objectively determined: To live well is to live a life characterized by the excellent use of one's rational faculties, and this excellence is marked by successfully applying general rules for virtuous living to particular situations calling for moral deliberation.

Aristotle rejected alternative accounts of happiness as falling short of his ideal in some way (*Nicomachean Ethics* I.5, 1095b14–1096a10). The life of political honor, for example, reduces happiness to the degree to which one is esteemed by others, thus disconnecting happiness from the operation of one's own proper function. A more popularly held view equated happiness with pleasure, a view that Aristotle quickly dismissed as failing to distinguish humans as a natural kind from other animals that also feel pleasure and that rely on it as a motivating force in their daily quest for survival. For Aristotle, as for Plato before him, the hedonistic view overlooks the essential function of human rationality: to order and control human appetites and desires, channeling them into activities that, in the long run, best ensure human flourishing. Indeed, it is this very order and control that distinguishes human society from all other forms of life, so that there is an intimate connection between human excellence and the political life. This connection is subject to a certain tension, however, since both Plato, in the *Republic*, and Aristotle, in his life of theoretical contemplation, make social order a necessary condition for human excellence while simultaneously arguing that personal happiness in some sense involves disconnecting oneself from the community at large.

The Stoics agreed that happiness is our ultimate end, for which all else is done, and they defined this as consistently living in accordance with nature. By this they meant not only human nature but the nature of the entire universe, of which we are a part, and the rational order that both exhibit. Practical reason thus requires an understanding of the world and our place in it, along with our resolute acceptance of that role. Following nature in this way is a life of virtue and results in a "good flow of life," with peace and tranquility.

The Epicureans also took *eudaimonia* to be the end for humans, but they defined "eudaimonia" in terms of pleasure. Yet many of the things we take pleasure in have unpleasurable consequences, which on balance disrupt our lives, and so do not provide us with the freedom from concerns (*ataraxia*) and the absence of physical pain (*aponia*) that characterize true happiness. These traits, they believed, must be secured through the exercise of

moderation, prudence, and the other virtues, yet they are not valued for their own sakes but as instrumental means to a life of pleasure and happiness.

This form of hedonistic eudaemonism is to be contrasted with the hedonism of the Cyrenaics, the main exception to Aristotle's statement that all agree that the highest good is *eudaimonia*. Sketchy accounts of the elder Aristippus suggest that his hedonism involved giving free reign to sensual desires (Xenophon, *Memorabilia* 11.1.1–34), so as always to be capable of enjoying the moment, making use of what was available (Diogenes Laertius 11.66). Later Cyrenaics refined this position as seeking to enjoy sensual pleasure to the full without sacrificing autonomy or rationality. Their conception of pleasure emphasized bodily pleasures, understood as either a kind of movement (*kinēsis*) or the supervening state of the soul (*pathos*). Because they regarded such transient states as the highest good, the Cyrenaics rejected the view that *eudaimonia*, a comprehensive and long-term type of fulfillment, is the end that should govern all our choices.

See also Aristotle; Cyrenaics; Epicurus; Phronêsis; Plato; Socrates; Sophia; Stoicism.

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Scott Carson (2005)

EXPERIMENTATION AND INSTRUMENTATION

Experiment, William Herschel wrote, is a matter of "putting in action causes and agents over which we have control, and purposely varying their combinations, and noticing what effects take place" (Herschel 1966, p. 76). In this sense, the earliest recorded scientific experiments appeared in biological and medical contexts. In the second century CE, the physician Galen performed detailed animal experiments to find out about the functions of various organs. In the sixteenth century, Andreas Vesalius, pioneer in dissection, carried out elaborate experiments; and William Harvey, notwithstanding his Aristotelian orientation, supported his discovery of the circulation of the blood with painstaking experimental arguments. It is highly plausible that the practice of alchemy also served as an early source of experimentation. From the thirteenth century on, alchemists used laboratory equipment in order to create new agents and were arguing against the overly narrow interpretation of the art-nature divide in Aristotelian philosophy.

A third area where experimentation took place before the scientific revolution was supplied by Ptolemy's optics. Ptolemy, active in the second century CE, formulated an experimental, quantitative law of the refraction of light at the boundary of air and water and performed experiments to investigate binocular vision. In continuing this tradition in the early eleventh century CE, the Arab Ibn al-Haytham (Alhazen) wrote an impressive experimental treatise on optics in which he related in a mathematically demanding way the physics and geometry of light to the anatomy of the eye. Al-Haytham's work was translated into Latin in the thirteenth century and decisively influenced later optical research for a long time. Because of this and similar developments, Crombie saw experimental science of the modern world created by thirteenth-century philosophers of the West transforming Greek geometrical method and uniting it with the experimental habit of the practical arts.

All these different attempts of probing nature through experimental trials certainly contributed to the final emergence of experimentation in the seventeenth century as a self-conscious, methodically controlled and systematically used form of scientific experience. Galileo's

new conception of motion, which was based on experiment and measurement from about 1604 on, played an instrumental and decisive role in this (Schmitt 1969). In the second half of the century, scientific academies devoted themselves to the new science and became the primary centers of experimental activity.

From the seventeenth century on, experimentation increasingly meant the implementation of new or improved scientific instruments. Following a suggestion of Thomas S. Kuhn, we can group these instruments mainly into two categories according to their origin in the classical or the Baconian tradition of physical science (Kuhn 1976). The classical sciences comprise those mathematical disciplines like astronomy, geometrical optics, statics, harmonics, and geometry itself, which were first constituted in classical antiquity and experienced their major developments already then. With the exception of harmonics, the close connections of these fields with each other lasted way up into the nineteenth century. The instruments belonging to this tradition were often called "mathematical instruments" and are of a restricted variety: ruler and compass, balance, clock, and geometrical-astronomical devices. They served as aids to "mixed mathematics," which allowed for certain physical attributes in addition to the abstract mathematical ones. To experiment with them mostly meant to confirm a belief that was established beforehand by rational considerations, or to detail a fully established theory in a special respect. Many experiments performed in this tradition proved to be in reality only thought experiments—mental constructions of possible experimental situations whose results were thought to be predictable already from everyday experience. Even Galileo participated sometimes in this attitude.

The second tradition to which we can attribute many of the new instruments of the period is the Baconian one whose disciplines owe their status as sciences mainly to the experimental movement of the seventeenth century and to the practice of "natural histories," including those of the different practical arts that experienced a tremendous re-evaluation at the time. The barrier between the craft and scholarly traditions, which had so far separated the mechanical from the liberal arts, began to break down. To the Baconian sciences belong the studies of heat, electricity, magnetism, chemistry, metallurgy, glass making, and the like. The instruments of these fields were used to investigate nature under previously unobserved or non-existent conditions and were often called "philosophical instruments." During the next decades, the Baconian movement brought forth the telescope, the microscope, the thermometer and the barometer, the air pump, electric charge detectors, the Leyden jar, and many other contrivances. It is interesting to see that these instruments were primarily used in a qualitative way and that a strictly quantitative application came only very late, mainly at the end of the eighteenth or during the early nineteenth century when the two traditions, the classical and the Baconian, started to merge with each other. From about the middle of the seventeenth century on, the Baconian movement had adopted some form of the atomic or corpuscular philosophy and became the official "experimental philosophy" of the Royal Society.

PHILOSOPHICAL ASSESSMENTS OF EXPERIMENTATION AND INSTRUMENTATION

In the second book of his *Physics*, Aristotle had developed a contrast between "physis" and "techne," that is, between natural entities that have an innate principle of change—like plants, animals and humans, but also stones and clouds—and those that are artificially constructed, like bedsteads and clothes. Until the scientific revolution, Aristotelians used this nature-artifact divide as an argument against the epistemological relevance of experimentation. In order to understand nature, they claimed, one must not intervene with her order. Intervention would either invalidate nature's innate principles or play her a trick with mechanical contrivances, but would not lead to any genuine knowledge of natural reality. Instead, one must let nature pursue her own course and purposes and gain knowledge of her principles by closely observing them. The fact that techne or art is declared by Aristotle to be able to complete nature's unfinished processes or to imitate her does not change this state of affairs. To complete nature in regard to the behavior of a natural entity meant to remove all obstacles that might have come in its way; and to imitate nature denoted the general maxim to bring form and matter of an entity in an intricate union as nature does it with her beings.

It seems that the major author in providing a *philosophical* bridge over the art-nature divide was Francis Bacon (1561–1626). This justifies Kuhn's choice of using Bacon's name for a whole new tradition of experimentation. Bacon argued that art was only a special way of arranging a state of affairs in which nature herself will then produce an intended result. He redefined Aristotle's concept of form and took it as the key to the operational features of a natural being, leaving out the teleological dimension. The discovery of operational rules of an entity can now be identified with the true form or real

essence of relations among its simple natures. Consequently, Bacon rejected Aristotle's three other causes besides the formal one and took forms as "nothing more than those laws and determinations of absolute actuality which govern and constitute any simple nature, as heat, light, weight, in every kind of matter and subject that is susceptible of them" (*Nov. Org*. ii, XVII).

As a result, knowledge of our world cannot, according to Bacon, be read off from its surface, so to say. We can work our way through to the "viscera naturae," or nature's intestines, only by methodical and experimental procedures of induction. Perhaps Bacon's major insight was that simple enumerative induction, as taught by Aristotle, that is, induction without experiment and without the method of exclusion, is not enough to tell essential correlations from accidental ones.

Bacon's procedure of induction was taken as a valuable method of creating new empirical theories and laws way up into the twentieth century. The Baconian tradition culminated during the nineteenth century in John Stuart Mill's elaboration and refinement of Bacon's and Herschel's inductive rules. There is, however, a tendency visible in Mill to take experiment not quite with the same force as Bacon had taken it. For Bacon, experiment is inevitable if one wants to snatch secrets from nature—they never show up by themselves. Yet for Mill, situations are conceivable where observation can serve the same purpose as experiment: "For the purpose of varying the circumstances [in order to find out the real laws] we may have recourse … either to observation or to experiment; we may either *find* an instance in nature suited to our purposes, or, by an artificial arrangement of circumstances, *make* one. The value of the instance depends on what it is in itself, not on the mode in which it is obtained: its employment for the purposes of induction depends on the same principles in the one case and in the other, as the uses of money are the same whether it is inherited or acquired. There is, in short, no difference in kind, no real logical distinction, between the two processes of investigation" (*System of Logic*, III, vii, 2).

The belief that there is no "logical distinction" between observation and experiment became a matter of course for almost all the schools of philosophy of science of the entire twentieth century until the 1980s. It is interesting to see how an excellent nineteenth-century experimentalist, Hermann von Helmholtz, resisted this tendency, although he followed Mill in many other and important respects. His reasons, however, were different from Bacon's: If *I* can vary the conditions of an event in different respects, he argued, I can be sure that *my intervention* is the cause of observed change because I know of my will's impulse. If, however, I can only passively *observe* correlations without any help from me, I can never be sure whether these make up genuine causal relations or only accidental covariation (Helmholtz 1903). Whereas for Bacon it is the coyness of nature that compels humans to experiment, for Helmholtz it is the epistemological limitation of the passive mind that forces them to intervene in nature's course.

One of the strongest and most influential anti-inductive texts ever written is a chapter in Pierre Duhem's *Aim and Structure of Physical Theory* of 1906, titled "Physical Theory and Experiment." In order to show the general inadequacy of inductivism, Duhem picked the "Newtonian method" to pieces, as it appeared both in the hands of Newton himself as well as with Ampère's electrodynamics. He brilliantly showed that there is no question in Newton's celestial mechanics of any extraction of hypothesis by induction from experimenting, as Newton himself required in the *General Scholium*, nor in Ampère's mathematical theory of electrodynamic phenomena of any deduction "only from experiment," as stated already in the title of Ampère's treatise of 1827.

As a logical consequence, Duhem concluded that "in the course of its development, *a physical theory is free to choose any path it pleases provided that it avoids any logical contradiction; in particular, it is free not to take account of experimental facts*." It has to take account of them only "when the theory has reached its complete development" (Duhem 1974, p. 206; Duhem's emphasis). In order that experiment can unfold its true function—the testing of theories— it must be preceded by theory. Duhem intensified the priority of theory when he demanded that "this test by facts should bear exclusively on the conclusions of a theory, for only the latter are offered as an image of reality; the postulates serving as points of departure for the theory and the intermediary steps by which we go from the postulates to the conclusions do not have to be subject to this test."

Duhem's criticism was later taken up and continued by Karl Popper. In exactly the same spirit as Duhem, Popper decreed that "the theoretician puts certain definite questions to the experimenter, and the latter by his experiments tries to elicit a decisive answer to these questions and to no others" (Popper 1959, p. 107). For Popper therefore, it is only the theoretician who shows the experimenter the way, and never the other way around. The only function left for experiment is to liberate us from sterile and false theories. With Popper, experiment has altogether become the handmaiden of theory.

Duhem had even gone one step further than Popper in questioning the capability of experiment to fulfill this critical task of refuting theories as well. Even if a theory is mature enough to be tested, experiment cannot mechanically decide between it and its rival. "An experiment in physics can never condemn an isolated hypothesis but only a whole theoretical group" (p. 183). And it is hardly ever possible to decide trenchantly which of the many assumptions of a theoretical system is doubtful and responsible for the experimental contradiction. "The physicist concerned with remedying a limping theory resembles the doctor and not the watchmaker" (p. 188). A watchmaker, Duhem maintained, can take the broken watch apart and examine each component separately until he finds the defective one. The doctor, however, cannot dissect the patient to find out the problem, but has to guess its seat by inspecting disorders affecting the whole body. And even if all the assumptions of a theoretical group were known to be true except one, the rival group would not have been established as superior. This would be shown only if every possible alternative were conclusively eliminated. But we never know of course what alternatives remain to be discovered.

All these considerations led Duhem to explicitly condemn Bacon's idea of a "crucial experiment." Bacon had suggested that there do exist experiments that conclusively decide between competing theories. They do this in the way of *instantiae cruces* or "fingerposts" that are set up at crossroads to indicate the several directions. In 1951, W. V. O. Quine joined Duhem in rejecting crucial experiments. He generalized Duhem's argument to *all* of our empirical tenets. An unexpected unsuitable empirical observation does not only contradict a theoretical system, as Duhem had told us, Quine argued, but *all* our beliefs and theories: "Our statements about the external world face the tribunal of sense experience not individually but only as a corporate body. … The unit of empirical significance is the whole of science" (Quine 1961, p. 41f.). Quine used this claim for a searching critique of logical empiricism. One consequence of this is that any assumption apparently refuted by observation can be retained as true, so long as we are willing to make appropriate changes elsewhere in the system of our beliefs. This holistic argument for the underdetermination of theories by experience has become known as the "Duhem-Quine thesis."

The series of philosophical arguments to denigrate the role of experiments continued further into the 20th century. The logical empiricist Hans Reichenbach coined the influential distinction between "context of discovery" and "context of justification" which had been developed earlier by the philosophers Alois Riehl, Gottlob Frege and others under different names (Reichenbach 1951). According to this dichotomy, all the actual historical and social circumstances of the creation of a scientific theory, including its experimental generation, if there was one, cannot be used as reasons to justify it. Experiment can be good as a heuristic guide to hit upon a useful theory, but it is neither necessary nor sufficient for the validity of its results. As a result of Reichenbach's division all attention focused on the epistemology of theory and none on discovery and the possibilities of experiment.

Although Thomas S. Kuhn is routinely regarded as major critique of both logical empiricism with its forerunner Duhem and of Popper's critical rationalism, he was surprisingly enough in large agreement with his predecessors as far as the subordinate role of experiment is concerned—at least in his central work *The Structure of Scientific Revolutions* of 1962/1970. Unlike Reichenbach, however, Kuhn wanted to overcome the separation of discovery and justification, but the admissible discovery part of his logic considered the founding of theories again in overarching paradigms, but not in experiments. In this he followed his teacher Alexandre Koyré and others, who saw the success of modern science in the superiority of mathematically oriented Platonism over Aristotelianism with its "brute, common-sense experience" and over all other experimentally and technologically oriented historical endeavors. For Koyré as for Kuhn a scientific revolution is foremost an "intellectual mutation" (Koyré 1943, p. 400), i.e. a revolution of thought and not of momentous experimental innovation. Paradigms have priority over theories "in their conceptual, observational, and instrumental applications" (Kuhn 1970, p. 43). True experimental research is only possible, if questions to nature are posed in a suitable mathematical language. According to such a view, a history of experimentation could not only be a contingent epiphenomenon of the development of paradigms and would not have much explanatory value. (The contrary view is defended by deSolla Price 1984.) Only when in his later work he began to appreciate the Baconian sciences as an autonomous movement did Kuhn start to appreciate the possibility of a meaningful history of scientific experimentation (Kuhn 1976).

In retrospect, the discussion of experiment in philosophy of science from the late nineteenth century until the 1980s appears as a series of increasingly negative results: We know more and more what experiments don't accomplish and we understand better and better where earlier

epistemic pretensions of experimentation find their limits. As a result, we can diagnose an "invisibility of experiment." In the same way as scientific revolutions of a field are, according to Kuhn, normally invisible to the scientific profession of the present, so experiments and their development remain largely invisible to philosophy of science because their exclusive role of testing theories seems ingrained in the ideology of its practitioners.

THE NEW EXPERIMENTALISM

Since the early 1980s, however, a change has taken place in the attitude of the study of science toward experiment. One can detect a growing awareness of the rich history of experimentation and of the vast variety of its (non-demonstrative) functions. This swing of appreciation is primarily due to detailed work of historians and sociologists of science. It is true that historiography never ceased to deal with experiment, but it had rarely put it into the center of its interest. Socio-historical analysis has now come to concentrate much more on the microstructure of experiment than before and has started to consider all kinds of other sources besides official reports, like diaries and laboratory notebooks. Especially rich sources are Faraday's laboratory notebooks and letters, Ampère's "dossier" in the archive of the Académie des Sciences and Hans Krebs' laboratory diaries and interview protocols (Gooding 1990, Steinle 2005, Holmes 1993, Graßhoff 2000). Historians even went so far as to replicate historical experiments with rebuilt apparatus and to hereby bring to light neglected or otherwise hidden dimensions of experimentation (Heering 2000). Sociologists tried to show that the formulation of experimental results requires special structures of communication in the scientific community and that there is a good deal of negotiation involved until an experimental result is considered as achieved (Shapin and Shaffer 1985, Licoppe 1996; for a discussion see Holmes 1992). The variety of fields from where these case studies come from raise hopes that the traditional concentration on physics in relation to experiment will soon be done with once and for all.

It was Ian Hacking's *Representing and Intervening* that set the ball rolling in philosophy of science. There are two phrases from Hacking's book that became the slogans of "new experimentalism": "If you can spray them, then they are real" and "Experimentation has a life of its own" (Hacking 1983, pp. 23, 150). The first catchphrase stands for a novel argument in favor of scientific realism. The philosopher's favorite theoretical entity is the electron—never given directly to our senses, but central to modern particle physics. There is an endless debate between scientific realists and their opponents whether explanatory success of a theory is ground for belief in the reality of its theoretically postulated entities. Hacking does not think very highly of this "inference to the best explanation," on which the ordinary scientific realist bases her belief in the reality of the electron. He rather sets high hopes in the fact that if you spray, say, a niobium ball with electrons, it makes a difference in the world: it decreases the charge of the niobium ball. "From that day forth," Hacking confesses, "I've been a scientific realist." In a way, Hacking's argument is a version, adapted to scientific antirealism, of Dr. Johnson's refutation of Bishop Berkeley's metaphysical antirealism concerning matter by kicking a stone. "It is not thinking about the world but changing it that in the end must make us scientific realists."

With the second catchphrase Hacking opposes the alleged theory-domination of experimentation: There actually exists experimental practice, he argues, that is *not* subordinate to theory and this practice actually proves to be very important. This claim is backed up with many intriguing examples. But liberating experiment from permanent condemnation to the role of theory's handmaiden does not automatically show what other roles it can take on and what the principles of their variations are. About this, Hacking does not say very much. The only other role he addresses in detail is, as he says, the experiment's "chief role": the "creation of phenomena." Some aspects of this role have been brought to light in Steinle's concept of "exploratory" experiments or in Heidelberger's notion of "productive" instruments (Steinle 2005; Heidelberger 1998, 2003).

All in all, Hacking seems to be largely content with a "Baconian fluster of examples of many different relationships between experiment and theory" (Hacking 1983, p. 66). This has surely proven to have been enough to initiate a "Back-to-Bacon movement, in which we attend more seriously to experimental science" (p. 150) as it had been Hacking's intention. But, if neo-Baconianism is sound, it is not enough as an explanation of what happens or should happen with other theoretical commitments of general philosophy of science, like, for example, the theory-ladenness of observation. This doctrine—dear to many philosophers of science for other reasons—comes, at least *prima facie*, into conflict with Hacking's faith in the priority of experiment.

In the wake of renewed interest in experiment, several substantial studies and edited volumes have appeared. Many of them are divided over the philosophical issue whether experiment can decide between competing theories and thus have an objective meaning or

whether social and political factors are in the end responsible for scientific development. There is, for example, Pickering's sociological history of particle physics or Collins's study of gravity wave detection maintaining the social construction of scientific evidence whereas Franklin and Mayo argue for the existence of strategies that secure reliable experimental outcomes and thus of rational belief. It would be wrong, however, to perpetuate the polarization between history, sociology, and philosophy of science. One of the results of taking experiment more seriously is precisely the insight that these dichotomies have to be transcended. An attempt into this direction has been made by Rheinberger who takes "experimental systems" as functional research units, especially of the life sciences (see Hagner and Rheinberger 1998 for a programmatic overview.) They are made up of research objects, theories, experimental arrangements, instruments, as well as disciplinary, social, cultural and institutional constellations that for some time crystallize in a certain stable configuration.

EXPERIMENTATION AND THEORY-LADENNESS

The idea of theory-ladenness of experience enabled a powerful and effective criticism of logical empiricism. This is the view already encountered with Popper that there are no theory-neutral data and that the meaning of observational terms fundamentally depends upon the theoretical context in which they occur. This view can easily be strengthened to serve as the cornerstone of a constructivist and anti-empiricist account of science: The categories in terms of which we carve up our experience are not read off from the external world but follow from prior theoretical or other commitments of its observers, either individually or socially.

The implications of theory-ladenness for a view of scientific experimentation are straightforward: If observations are theory-laden and if experimentation involves observation of results, then experimentation has to be theory-laden too. Since experiments, according to this view, make sense only in relation to some theoretical background, they cannot play a role that is independent from theory.

Now, the question arises: If new experimentalism is right, do we have to give up the idea of theory-ladenness? It is difficult to imagine a straightforward "yes" as an answer, because the general spirit in which the idea of theory-ladenness has been formulated is largely the same as that of the idea that experimentation has a life of its own. It is the spirit addressed by Hacking at the beginning of his book in which philosophers finally realized that they "long made a mummy of science"—the same spirit which, in the face of history and the reality of the laboratory, denies the "Popper/Carnap common ground." To deny theory-ladenness would to some extent feel like a return to logical empiricism and thereby of mummification, even if the autonomy of experiment is the reward.

Before some kind of dénouement of this question is formulated, let us have a closer look at theory-ladenness as it appeared in the work of its most important originators. One of the first propagators of this outlook was Pierre Duhem who wrote: "An experiment in physics is the precise observation of phenomena accompanied by an *interpretation* of these phenomena; this interpretation substitutes for the concrete data really gathered by observation abstract and symbolic representations which correspond to them by virtue of the theories admitted by the observer. … The result of an experiment in physics is an abstract and symbolic judgment" (Duhem 1974, p. 147). It would not be enough for an experimental report to state, as a layman would express it, that a piece of iron carrying a mirror oscillates. Instead it should read that the electrical resistance of a coil is measured. This shows that the physicist draws conclusions from experiment only in abstract and symbolic terms "to which you can attach no meaning if you do not know the physical theories admitted by the author." In sciences less advanced than physics like physiology or certain branches of chemistry "where mathematical theory has not yet introduced its symbolic representations" and where causal explanation reigns instead of a causally neutral description, the experimenter can reason "directly on the facts by a method which is only common sense brought to greater attentiveness" (p. 180).

This kind of theory-ladenness by theoretical interpretation, as we can call it, is very often confounded with another sort which was provided by Norwood Russell Hanson in 1958 and which can be called "theory-ladenness by prior belief or knowledge." "Seeing an object *x*," Hanson wrote, "is to see that it may behave in the ways we know *x*'s do behave" (Hanson 1958, p. 22). As a result of this, Tycho and Kepler watching the sun at dawn would literally see different things: Tycho who believes in the geocentric theory sees the sun beginning its diurnal circuit, whereas Kepler as defender of heliocentrism sees the earth spinning back into the light of the sun. "Analogously," Hanson wrote, "the physicist sees an X-ray tube, not by first soaking up reflected light and then clamping on interpretations, but just as you see this page before you."

In addition, theory-ladenness in science means "causality-ladenness" for Hanson, being loaded with causal meaning. He does not exclude theory-neutral talk after all, but it only happens in the oculist's office or like circumstances but not in scientific observation or experimentation. This shows that Hanson rejects all of Duhem's points: (1) Seeing an experimental result is not interpreting it; (2) both the layman and the physicist have prior beliefs and therefore both their seeing is theory-laden; and (3) physical theory (as well as common beliefs about the world) is causal theory and not just causally neutral description. Whereas for Hanson any injection of causality into the mere registering of facts is bound to render them theoretical, for Duhem, theory begins with the representation of (causal) relations in an abstract, causally neutral structure.

In Thomas Kuhn's work we find several different conceptions of theory-ladenness that are not always separated clearly. The most frequently used is similar to Hanson's, except that it is not prior knowledge that shapes perception, but paradigm and that it stresses and utilizes the psychology of perception even more than in Hanson: "Something like a paradigm is prerequisite to perception itself. What a man sees depends both upon what he looks at and also upon what his previous visual-conceptual experience has taught him to see" (Kuhn 1970, p. 113).

In order to exhibit his other uses of theory-ladenness, let us have a look at Kuhn's treatment of scientific discovery. Kuhn admits the possibility of "fundamental novelties of fact," that go *against* a well-established paradigm. Without this possibility, as he himself realizes, science could only develop in a theoretical manner and never by adjustment to facts. "Discovery commences with the awareness of anomaly, i.e., with the recognition that nature has somehow violated the paradigm-induced expectations that govern normal science" (Kuhn 1970, pp. 52–53).

Where, according to Kuhn, does a violation of the paradigm-induced expectations come from? Does it come from a causal process that violates the received view or from a new theoretical interpretation that makes old facts appear in a new light? It seems that in Kuhn, it is almost always the *theoretical interpretation*, the assimilation to theory, that is decisive for discovery and hardly ever any causal experience. "Assimilating a new sort of fact demands a more than additive adjustment of theory, and until that adjustment is completed—until the scientist has learned to see nature in a different way—the new fact is not quite a new fact at all." That sounds more as if new facts and causal processes were created by new paradigms than the other way around. Lavoisier, we are told, for example, was enabled through his new paradigm "to see in experiments like Priestley's a gas that Priestley had been unable to see there himself" and was "to the end of his life" unable to see p. 56).

The only case where Kuhn explicitly admits that discovery has been effected by a genuinely novel causal experience appears to be the case of the X-rays. "Its story opens on the day that the physicist Roentgen interrupted a normal investigation of cathode rays because he had noticed that a barium platino-cyanide screen at some distance from his shielded apparatus glowed when the discharge was in process" (p. 57). Although Kuhn seems to consider this observation theory-laden, I maintain that, in Duhem's sense, it is not. If it were, Roentgen, by definition of theory-ladenness, would have been able to interpret it in light of the theories of physics he had at his disposal. But here it is exactly the point that his theories deserted him and he could *not* find a place for this new experience in his customary theoretical structure. For this reason he interrupted his investigation and asked himself why the screen had come to glow. Yet the novel observation is certainly theory-laden in the sense of Hanson, because Roentgen immediately looked for a causal relationship between his apparatus and the glowing of the screen, although this went completely against all his expectations!

Kuhn seems to say that Roentgen would never have paid attention to the glowing screen if he had not disposed of deeply entrenched theories of physics that *prohibited* such a phenomenon. If this is true then we have here a third sense of the notion of theory-ladenness before us. It frames a psychological hypothesis about the ease with which a phenomenon is detected or paid attention to in the light of a *contradicting* paradigm: An observation is theory-laden in this sense if it were improbable that an observer would have made it (that an observer would have noticed it or would have attributed any importance to it) without her holding a theory beforehand that created expectations *to the contrary*. It would be better to drop the term "theory-ladenness" for this case altogether and instead call it "theory-guidance" because the experimental result made sense to Roentgen as an observation in its simple causal structure already *without* the theoretical background of the theory that guided it or any other one. "Theory-guidance" refers to a psychological disposition how well one is prepared to notice a particular phenomenon in certain situations.

After Roentgen had noticed the anomaly, he conducted various experiments in order to explore the *cause*

of the incident: "Further investigations—they required seven hectic weeks during which Roentgen rarely left the laboratory—indicated that the cause of the glow came in straight lines from the cathode ray tube, that the radiation cast shadows, could not be deflected by a magnet, and much else besides. Before announcing his discovery, Roentgen had convinced himself that his effect was not due to cathode rays but to an agent with at least some similarity to light" (Kuhn 1970, p. 57). This is perhaps the only place in his book where Kuhn uses the term "cause" (or an equivalent) in relation to an experimental investigation. The quotation shows vividly that Roentgen did not conduct his experiments in order to test a theory but to expand our knowledge of causal connections in relation to the scientific instruments and devices involved.

What does our discussion suggest therefore as the most adequate description of Roentgen's early experiments? They were certainly theory-guided in the sense of Kuhn and they were, or immediately became, causality-laden in the sense of Hanson, but not (or not yet) theory-laden in the sense of Duhem (which Kuhn also shares). Kuhn is right when he suggests that only after the phenomena had received an abstract and symbolic representation can we speak of a "discovery" of X-rays. Yet before this interpretation has taken place, we can say that an anomaly has occurred and that it can be replicated in certain ways; not more, but also not less.

If the case of the X-rays is in this way correctly understood, then Kuhn can give in to Hacking without loosing anything essential and admit that experimentation can be, and very often is, autonomous and free from theory. The lesson to learn is to distinguish between two kinds of experiments: those that are causal, but not (yet) embedded in a theoretical structure and those that presuppose the knowledge of such a framework. This emphasis of an autonomous "lower level" in experimentation is not a relapse into positivist observation statements and protocol sentences allegedly giving meaning to theory. The claim rather is that two types of experimentation should conceptually be kept apart: experimentation at the causal level, where the manipulation of instruments and objects under scrutiny takes place, and experimentation taking place at the theoretical level, where the results at the causal level are represented in a theoretical superstructure.

See also Ampère, André Marie; Aristotelianism; Aristotle; Bacon, Francis; Berkeley, George; Carnap, Rudolf; Duhem, Pierre Maurice Marie; Faraday, Michael; Frege, Gottlob; Galen; Galileo Galilei; Harvey, William; Helmholtz, Hermann Ludwig von; Herschel, John; Johnson, Samuel; Kepler, Johannes; Kuhn, Thomas; Lavoisier, Antoine; Logical Positivism; Mill, John Stuart; Newton, Isaac; Philosophy of Science, History of; Platonism and the Platonic Tradition; Popper, Karl Raimund; Priestley, Joseph; Quine, Willard Van Orman; Realism; Reichenbach, Hans; Riehl, Alois; Scientific Method; Thought Experiments in Science; Underdetermination Thesis, Duhem-Quine Thesis.

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Michael Heidelberger (2005)

MODALITY AND LANGUAGE

Modality is a category of linguistic meaning having to do with the expression of possibility and necessity. A modalized sentence locates an underlying or prejacent proposition in the space of possibilities (the term *prejacent* was introduced by medieval logicians). *Sandy might be home* says that there is a possibility that Sandy is home. *Sandy must be home* says that in all possibilities Sandy is home. The counterpart of modality in the temporal domain should be called temporality, but it is more common to talk of tense and aspect, the prototypical verbal expressions of temporality. Together, modality and temporality are at the heart of the property of displacement (one of Charles F. Hockett's design features of human language) that enables natural language to talk about affairs beyond the actual here and now.

There are numerous kinds of expression that have modal meanings, the following is just a subset of the variety one finds in English:

(1) Modal auxiliaries
Sandy must/should/might/may/could be home.

(2) Semimodal verbs
Sandy has to/ought to/needs to be home.

(3) Adverbs
Perhaps, Sandy is home.

(4) Nouns
There is a slight possibility that Sandy is home.

(5) Adjectives
It is far from necessary that Sandy is home.

(6) Conditionals
If the light is on, Sandy is home.

It is traditional to use English modal auxiliaries or semimodal verbs as the primary source of illustrative examples. This is in spite of the fact that these elements have a rather curious set of grammatical properties. Indeed, it appears that modal meanings are part of a natural logical vocabulary and thus elements with modal meanings easily become part of the inventory of grammatical or functional morphemes, which are typically associated with idiosyncratic, nonproductive grammatical characteristics (for a cross-linguistic survey of this process, compare Bybee, Perkins, Pagliuca 1994).

KINDS OF MODAL MEANING

One can distinguish different kinds of modal meaning. Alethic modality (Greek: *aletheia*, meaning "truth"), sometimes logical or metaphysical modality, concerns what is possible or necessary in the widest sense. It is in fact hard to find convincing examples of alethic modality in natural language, and its inclusion in this list is primarily for reason of historical completeness. The following categories, however, are of primary importance in the study of natural language. Epistemic modality (Greek: *episteme*, meaning "knowledge") concerns what is possible or necessary given what is known and what the available evidence is. Deontic modality (Greek: *deon*, meaning "duty") concerns what is possible, necessary, permissible, or obligatory, given a body of law or a set of moral principles or the like. Bouletic modality, sometimes boulomaic modality, concerns what is possible or necessary, given a person's desires. Circumstantial modality, sometimes dynamic modality, concerns what is possible or necessary, given a particular set of circumstances. Teleological modality (Greek: *telos*, meaning "goal") concerns what means are possible or necessary for achieving a particular goal. In the descriptive literature on modality, there is taxonomic exuberance far beyond these basic distinctions.

FLEXIBILITY OF MEANING

Many modal expressions can be used to express many or all these kinds of modal meaning. Witness the English semimodal *have to* in the following set of examples:

(7) It has to be raining. [after observing people coming inside with wet umbrellas; epistemic modality]

(8) You have to go to bed in ten minutes. [stern father; bouletic]

(9) Visitors have to leave by six p.m. [hospital regulations; deontic]

(10) I have to sneeze. [given the current state of one's nose; circumstantial]

(11) To get home in time, you have to take a taxi. [teleological]

Some modal expressions are more specialized in what kind of meanings they can carry. The English auxiliary *might* is most comfortable expressing epistemic modality.

(12) It might be raining.

Some modals only occur in specialized environments. The modal *need* with a bare infinitive complement can only occur in negative environments:

(13) a. You need not worry.
b. *You need worry.

(14) Nobody need worry.

Such negative polarity modals occur in other languages as well (compare the Dutch *hoeven* and the German *brauchen*).

POSSIBLE WORLDS SEMANTICS

In technical work on natural language semantics, modality is analyzed with the machinery of possible worlds semantics, developed by logicians for the artificial language of modal logic. The most influential incarnation of this idea is found in the work of the semanticist Angelika Kratzer (1981, 1991).

The starting tenet is that modal expressions express quantification over possible worlds—regardless of what those might be (most practitioners have few ontological scruples). Possibility modals correspond to existential quantification, while necessity modals correspond to universal quantification. Different kinds of modal meaning correspond to different choices of sets of possible worlds as the domain of quantification. These sets of possible worlds are assigned to the world in which the complex sentence is evaluated (the evaluation world) by an accessibility relation.

The accessibility relation underlying epistemic modality delivers as the domain of quantification for the modal those worlds that are compatible with what is known, with the available evidence in the evaluation world. Similarly, deontic modality quantifies over worlds that satisfy the relevant body of law or principles. Bouletic modality quantifies over worlds that conform to what the relevant person desires.

Actually, Kratzer (1981, 1991) argues that modal meaning does not just rely on an accessibility relation but also on an ordering of the accessible worlds. The clearest argument for this complication of the semantics comes from deontic cases. Imagine a city whose traffic bylaws outlaw the practice of double parking at any time for any reason. The bylaws further specify that anyone who is found guilty of double parking must pay a considerable fine. Robin has been found guilty of double parking, so the following sentence seems to be true:

(15) Robin must pay a fine.

Notice, however, that in all the worlds that conform to the traffic bylaws there never occurs any double parking, since that is against the law. Therefore, in none of those worlds does Robin pay a fine for double parking. Thus, the simple possible worlds analysis incorrectly predicts the sentence to be false.

Kratzer's (1981, 1991) analysis makes modal expressions doubly relative: they need to be interpreted relative to (1) a set of accessible worlds (modal base), and (2) an ordering of those worlds. For the case in hand, the accessible worlds would be those where Robin's actions hitherto are what they are (double parking occurs) and that from then on develop in many conceivable ways. The ordering would be that induced by the traffic bylaws, which would favor among the accessible worlds those where Robin pays a fine. The truth-conditions of this example are then that in all the favored worlds among the accessible worlds Robin pays a fine. The sentence could be made false either if Robin did not in fact double park or if the traffic bylaws do not in fact require a fine.

The surface variety of modal meanings is thus a product of the interplay of three factors: (1) the quantificational strength (possibility, necessity, and shadings in between, e.g. slight possibility), (2) the modal base, and (3) the ordering source.

Epistemic modality has an epistemic modal base and either no ordering or an ordering based on plausibility or stereotypicality. Deontic modality has a circumstantial modal base (because one may have to abstract away from one's knowledge that the right thing will not be done) and an ordering source based on a body of law or principles. Bouletic modality again has a circumstantial modal base and an ordering source based on a relevant person's desires.

There is much detailed research remaining to be done on the fine distinctions between different modal expressions. Consider, for example, the fact that *ought to* and *have to* somehow differ in strength in their deontic use:

(16) You ought to call your mother, but of course you don't have to.

Or, consider the fact (explored by Ninan 2005) that deontic *should* and deontic *must* differ whether one can admit that the right thing will not happen:

(17) I should go to confession, but I'm not going to.

(18) #I must go to confession, but I'm not going to.

There is also an interesting literature on fine details of epistemic meaning. Work by Ian Hacking (1967), Paul Teller (1972), and Keith DeRose (1991) shows that there is much additional complexity and context-dependency behind the phrases *what is known* or *the available evidence*, which are typically used to characterize epistemic accessibility. In particular, the context may specify whose knowledge or evidence base is relevant to the claim made with an epistemically modalized sentence.

CONTEXT-DEPENDENCY AND LEXICAL SPECIALIZATION

Kratzer (1981, 1991) argues that rather than treating the multitude of modal meanings as a case of (accidental) polysemy, it should be seen as the outcome of context-dependency. In other words, modal expressions have in of themselves a rather skeletal meaning and it is only in combination with the background context that they take on a particular shade of meaning (such as epistemic or deontic). She points to ways of making explicit what the intended conversational background is:

(19) According to the hospital regulations, visitors have to leave by six p.m.

(20) Considering the evidence before us, it has to be raining.

In the absence of such explicit markers, natural language users need to rely on contextual clues and reasoning about each other's intentions to determine what kind of modal meaning a particular sentence is intended to express in its context of use.

As seen earlier, some modals are not entirely subject to the whims of context but impose their own preferences as to what kind of modal meaning they would like to express. English *might* likes to be epistemic (with some interesting exceptions, such as the use in *You might try to put the key into this slot*, which has the force of a suggestion). This kind of behavior is not uncommon for expressions that are context-dependent: pronouns refer to contextually furnished individuals but may include restrictions on what the context can furnish, for example, the gender marking on *she* requires that the context furnish a female individual.

It has been shown that there is a recurring historical development where a modal expression that initially has a nonepistemic meaning only (something that for opaque reasons is often called a root modal) develops over time into an expression that also has epistemic meanings (e.g., Nordlinger and Traugott [1997] document this development for the case of English *ought to*).

THE ARGUMENT STRUCTURE OF MODALS

So far, this entry has been presupposing that modality concerns the possibility or necessity of a prejacent proposition. There is, however, an ancient and persistent doctrine that another kind of modality concerns the possible or necessary existence of a relation between a subject or agent and a predicate. For example, one finds the claim that deontic modality can at least sometimes concern what an agent is permitted or obliged to do.

(21) Sandy ought to call his mother.

The propositional analysis has it that the sentence expresses the necessity of the prejacent proposition that Sandy calls (will call) his mother, relative to the current circumstances and a body of ethics, for example. The predicate-level analysis has it that the sentence expresses that the agent Sandy and the property of calling his mother stand in a certain modal relation. Some authors call this the *ought to be* versus *ought to do* distinction. Certain sentences are clearly cases of propositional-level *ought to be* modality:

(22) There ought to be a law against double parking.

For sentences with an agentive subject, it is an open question, debated in the technical literature, whether a predicate-level or propositional-level analysis is correct. Whatever one's position in this debate is, one has to admit that some sentences with human subjects still do not express an obligation imposed on that subject:

(22) Jimmy ought to go in his crib now. [said of a six-month-old baby]

FURTHER AND RELATED CATEGORIES

At the outset, this entry listed a set of expressions that have modal meanings. The list was far from complete. Here, some other types of expressions that may fall under the general category of modality or at least belong to adjacent categories will be added.

A closely related category, perhaps subsumable under modality, is evidentiality. Various languages regularly add markers, inflectional or otherwise, to sentences that indicate the nature of the evidence that the speaker has for the prejacent proposition. A typical evidential system might centrally distinguish between direct and indirect evidence. The latter concept might be further subdivided into indirect reasoning from direct evidence or conclusions based on hearsay or the like. The standard European languages do not have elaborate evidential systems but find other ways of expressing evidentiality when needed. The English adverb *apparently* seems to prefer indirect evidence:

(24) Kim has apparently been offered a new job.

The German modal *sollen* has a hearsay interpretation:

(25) Kim soll einen neuen Job angeboten bekommen haben.
Kim soll a new job offered get have
"Kim has supposedly been offered a new job."

Another important category is mood, an inflectional marking on the main verb of a sentence, which expresses some kind of modal meaning. English has only a rudimentary mood system, if that. However, Romance languages, for example, productively use mood. In Italian, the complement clause of a verb like *say* occurs in the indicative mood, while the complement of *believe* appears in the subjunctive mood. There are attempts at analyzing the mood selection in such cases as depending on technical properties of the possible worlds semantics of the embedding verb. The research topic remains active and thriving.

Propositional attitude constructions are also related to modality. Consider the near equivalence of the following two sentences:

(26) Robin suspects that the butler is guilty.

(27) Given Robin's evidence, the butler might be guilty.

Jaako Hintikka (1969) proposed to analyze propositional attitudes with the same possible worlds machinery that was originally applied to modals, thus making the

relation between the two categories explicit in their semantics.

Expressions of illocutionary force are also within or close to the field of modality. Consider in particular attenuating speech act markers, as explored in pioneering work by J. O. Urmson (1952):

(28) The butler is, I suspect, guilty.

The difference between attenuated assertion of a proposition and categorical assertion of a modalized proposition is small, one suspects.

One particular kind of expression deserves attention: the modal particles that are rampant in some languages, such as German:

(29) Kim hat ja einen neuen Job.
Kim has JA a new job
"Kim has a new job, as you may know already"

The gloss here is only approximate, the meaning of the modal particles is elusive and under active investigation.

Modality is a pervasive feature of natural language and sometimes it clearly appears in the semantics of an expression without a clear syntactic or morphological exponent. Such hidden modality can be detected, for example, in infinitival relatives in English (for extensive discussion, see Bhatt 2005):

(30) When you have computer trouble, Sandy is the person to talk to. [≈ Sandy is the person one ought to talk to]

Sometimes the source for the modality can be identified but its etymology and nature remains opaque:

(31) What Arlo is cooking has garlic in it.

(32) Whatever Arlo is cooking has garlic in it. [epistemic modality triggered by *-ever*: speaker does not know what precisely Arlo is cooking]

The range of modal expressions is a rich domain for language-internal and cross-linguistic investigations.

MODALITY WITHOUT CONTENT?

So far, this entry has assumed that modalized sentences express complex propositions with a possible worlds-based quantificational meaning built on top of a prejacent unmodalized proposition. While this is indeed the standard analysis in formal natural language semantics, it is not the standard assumption in descriptive and typological linguistics.

The most common analysis in descriptive work treats modality as an expression of the speaker's attitude toward the prejacent proposition, rather than giving rise to a complex proposition with its own distinct content. The prevalence of this conception can perhaps be traced back to the influence of Immanuel Kant, who wrote in his *Critique of Pure Reason* that "the modality of judgments is a very special function thereof, which has the distinguishing feature that it does not contribute to the content of the judgment" (1781, p. 74). This idea seems to have influenced both practicing linguists and a subset of logicians, including Gottlob Frege, who wrote in his *Begriffsschrift* that "[b]y saying that a proposition is necessary, I give a hint about the grounds for my judgment. But, since this does not affect the conceptual content of the judgment, the form of the apodictic judgment has no significance for us" (1879, p. 5).

It may be that scholars have typically adopted one of the two conceptions without much reflection. Within the descriptive literature, there is rarely any argumentation for the speaker's comment analysis. And the formal semantic literature rarely addresses the issue either, basically ignoring the preponderance of the speaker's comment analysis in the descriptive literature.

One rather straightforward prediction of the speaker's comment analysis is that modalized sentences should not be easily embeddable. This prediction seems to be false for at least some standard modal expressions:

(33) It might be that visitors have to leave by six p.m. [epistemic modality embedding a deontic modality]

Such iterated modality is unexpected from the point of view of the speaker's comment analysis. Better cases for a comment analysis come from speech act markers:

(34) #If yesterday, I suspect, was the worst day of the year, the market is in good shape.

The suspicion arises that some modal expressions have a comment-type meaning, while others contribute to the propositional content of the complex sentence. There is here, it seems, the opportunity for empirical and theoretical debate on this issue. It should be noted that the question here is related but not identical to the issue of whether a modal element expresses subjective or objective modality (these terms are discussed by Lyons 1977).

Independently of these ideas from descriptive linguistics, there are proposals that would give modals a meaning that goes beyond truth-conditions. In dynamic semantics, epistemic modals are treated as particular operations on an information state, see, for example, Veltman (1996). Finally, at least for deontic modals, it has

been suggested that they can be used with performative force, whether or not they also have propositional content. Kamp (1973, 1978) and Lewis (1979) explore the idea that deontic 'may' is used to grant permission, while Ninan (2005) explores the idea that deontic 'must' is used to issue commands.

COMPOSITIONAL INTERACTIONS

As the examples of iterated modality in the previous section showed, at least some, if not most, modal expressions can compositionally interact with other expressions. Interactions with negation, quantifiers, and tense are particularly interesting.

The combination of modals with negation is a fountain of idiosyncratic facts. Consider that English *may* scopes under negation when read deontically, but scopes above negation when read epistemically:

(35) He may not have any cake. [deontic, "not allowed"]

(36) He may not be home. [epistemic, "possible that not"]

Or, consider that English *must* scopes above negation (in either reading) while German *müssen* scopes under negation:

(37) a. He must not have any cake. ["obligatory that not"]
b. He must not be home. ["evident that not"]

(38) Er muss nicht zuhause bleiben.
He must not at-home remain
"He doesn't have to stay home."

Lastly, note that while *can* does not easily allow an epistemic reading, negated *cannot* does have an epistemic reading:

(39) a. Sandy can be home. [?]
b. Sandy cannot be home. [epistemic]

Most of these facts have resisted systematic explanation and remain mysterious.

Sentences containing both modals and quantificational noun phrases are often ambiguous:

(40) Most of our students must get outside funding …

a. for the department budget to work out.
b. the others have already been given university fellowships.

In some of the literature, this ambiguity is assimilated to the distinction between *de dicto* and *de re* interpretations, probably inappropriately. In any case, it has been observed that not all sentences show this ambiguity. For example, epistemic modals seem to resist having quantifiers scope over them (for an exploration, see von Fintel and Iatridou 2003):

(41) Most of our students must be home by now.

a. must ≻ most of our students
b. *most of our students ≻ must

Again, this kind of fact remains mysterious, it may be an idiosyncratic syntactic fact without any grounding in semantics.

The interaction of modality and temporality is intricate and ill understood. One should first note that the aspectual nature of the prejacent sentence has a strong influence on what kind of meaning a modal sentence can carry. A nonstative prejacent typically gives rise to deontic readings, while a stative prejacent is compatible with both epistemic and deontic readings:

(42) He has to be in his office. [epistemic/deontic]

(43) He has to see his doctor this afternoon. [nonepistemic]

While modal auxiliaries do not inflect for tense (the fact that *might* may be a past-tense inflected form of *may* has reasons in the mist of history), other expressions do allow such inflection.

(44) He had to be in his office.

It is not always obvious whether what is happening here is that the modal sentence is located in the past or whether the modal has scope over a past-tense prejacent. The preceding sentence, when read epistemically, is plausibly ambiguous, reporting a past deduction about a simultaneous state of affairs or a present deduction about a past state of affairs. Finally, some modals in embedded positions seem not to express any modal meaning of their own but occur in "agreement" or "harmony" with a higher modal or mood. One relevant case is "I am convinced that it must be raining." See Portner (1997) for discussion.

CONDITIONALS

An interaction of modals with other expressions that is of paramount importance is their appearance in conditional constructions. It has been noticed again and again that for sentences of the form *if p, modal q* it is hard to find a compositional interpretation that treats the *if*-construction as expressing some kind of conditional meaning, while the modal in the consequent expresses its usual modal meaning.

Consider, for example, the following conditional:

(45) If Robin double parked her car, she must pay a fine.

A tempting idea is that the conditional construction introduces universal quantification over epistemically accessible worlds and says that the consequent is true in all epistemically accessible worlds where Robin double parked her car. The consequent in turn is true in an evaluation world if in all worlds circumstantially accessible from that world and favored by the deontic ordering source Robin pays a fine. However, now assume that one knows that Robin is invariably law abiding. She would never do anything that contravenes any law. So, among the epistemically accessible worlds there are none where she double parks against the law, so if she double parked, that must be consistent with the law. Hence, the above sentence would come out false. However, this seems wrong. The sentence does not make a claim about what the law must be like if Robin double parked her car. What it claims is that the actual law is such that double parking necessitates a fine.

The conclusion drawn from this and many parallel examples with other modal operators is that it is a mistake to analyze such structures as involving two-layered operators: a conditional construction embedding or embedded in a modal construction. Rather, the idea has been to say that in such sentences, the *if*-clause does not supply its own operator meaning but serves as a restriction on the modal base of the modal operator. The proper analysis of the previous sentence is that it says that among those circumstantially accessible worlds where Robin double parked her car, the ones favored by the law as it is in the actual world are all worlds where Robin pays a fine.

After surveying a number of such cases, Kratzer summarizes the thesis as follows, "[T]he history of the conditional is the story of a syntactic mistake. There is no two-place *if … then* connective in the logical forms of natural languages. *If*-clauses are devices for restricting the domains of various operators" (1986).

What about bare conditionals such as *If Sandy's light is on* she is home? Here, there is no modal operator for the *if*-clause to restrict. Should one revert to treating *if* as an operator on its own? Kratzer (1986) proposes that one should not and that such cases involve covert modal operators—in this case, possibly a covert epistemic modal. This entry has nothing to say about that here.

This entry has shown that the topic of modality is characterized by rich empirical detail, considerable cross-linguistic variation, and intriguing theoretical issues. The following bibliography can serve as a start for further reading and exploration.

See also Artificial and Natural Languages; Conditionals; Hintikka, Jaakko; Kant, Immanuel; Modality, Philosophy and Metaphysics of; Philosophy of Language; Possibility; Propositional Attitudes: Issues in Semantics; Semantics.

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PHRONÊSIS

Often translated as "practical wisdom," the Greek word *phronêsis* derives from the verb *phronein*, meaning "to have understanding," or "to be wise or prudent." In its earliest uses the word is normative only in the sense that it signifies a correct cognitive grasp of some kind; only gradually does it come to be used in ethical contexts for a correct grasp of what ought to be done. For Plato and the other Socratics, *phronêsis* represents that aspect of our rational faculty that derives genuine knowledge about values and norms, that is, about the virtues (see especially *Protagoras, Gorgias*). The famous debate between the Socratics and their critics, such as the orator Isocrates, turned on the possibility of demonstrative knowledge in the sphere of virtue. Plato had attacked oratory on the grounds that its aim is not to discover what is morally right, but merely to persuade, and he offered in its place the Socratic method of dialectic, a cooperative search for the truth by means of hypothesis formation, critical examination and refutation, and hypothesis modification. Isocrates had characterized Socratic dialectic as mere eristic (*Against the Sophists* 1; *Antidosis* 261) or argument for argument's sake—probably for this reason, Plato is especially careful to distinguish the Socratic method from mere eristic in his *Euthydemus*—and referred to the Socratics as "disputers." But Plato devotes much argument to showing how the careful examination of various conceptions of the virtues can lead inexorably to a recovery of their essential nature, which resides in the soul of every person from birth.

Aristotle's treatment of *phronêsis* (*Nicomachean Ethics* VI.5 1140a24–b30; cf. 1141b8–1143a5) is similar in many respects to Plato's, but in his account the knowledge that we obtain of virtue is not the equivalent of scientific (demonstrative) knowledge (*episteme*): unlike *episteme*, which is concerned with necessary truths, *phronêsis* is always concerned with contingent truths. Aristotle defines *phronêsis* by reference to something more concrete and familiar, namely, the practically wise person, *ho phronimos*, someone who has *phronêsis*. It is the mark of the practically wise person, he says, to be able to deliberate well about what is good and advantageous for himself not merely in one area, such as health or strength, but as a means to human flourishing in general. The operation of *phronêsis* in Aristotle's account of the rational faculties appears to hinge on the application of general rules for right conduct (the *orthos logos*) to the particular circumstances of a given situation so as to result in action that will generally tend toward human flourishing. The *phronimos* is the person whose life is characterized by such applications of *phronêsis* and who, as a result, tends to flourish throughout his life. Such a person is said to be *eudaimôn* or "happy."

In contrast, the Stoics characterize *phronêsis* as a kind of scientific knowledge (*episteme*), namely, of what should be done or not. Although they differ amongst

themselves about the precise relationship, the Stoics regard the other virtues as this sort of knowledge in more specific domains: justice concerns what should be done or not with regard to deserts, courage with regard to what should be endured, and moderation with regard to what should be chosen or avoided. But given the Stoics' conception of a good life as one lived in agreement with nature, knowledge of what should be done will depend on knowledge of both human nature and nature as a whole, and above all our role within the latter. *Phronêsis*, therefore, has a considerably larger scope for the Stoics than for Aristotle, and is possessed only by the Stoic ideal of the wise person.

For Epicurus, *phronêsis* has more to do with prudential reasoning. It is what enables us to assess the consequences of every choice and so calculate its overall value. It is thus crucial for leading a happy life—in fact, Epicurus regards it as even more precious than philosophy itself. In particular, he believes, it reveals that virtue and pleasure are inseparable: It is impossible to live pleasantly without living virtuously or, for that matter, to live virtuously without living pleasantly.

See also Aristotle; Dialectic; Epicureanism and the Epicurean School; Eudaimonia; Gorgias of Leontini; Plato; Protagoras of Abdera; Socrates; Stoics; Virtue and Vice; Wisdom.

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Scott Carson (2005)

QUANTIFIERS IN NATURAL LANGUAGE

Quantifiers in natural language correspond to words such as *every, some, most, few*, and many others.

THE SEMANTICS OF DETERMINERS

What is the semantics of expressions like *every* and *most*? An answer to this question emerged in the early 1980s, in work of Jon Barwise and Robin Cooper (1981), James Higginbotham and Robert May (1981), Edward L. Keenan and Jonathan Stavi (1986), Johan van Benthem (1986), Dag Westerståhl (1985), and many others.

The basic idea of how to interpret quantified expressions comes from Gottlob Frege (1879). Frege observed that the familiar quantifiers ∀ (*everything*) and ∃ (*something*) can be thought of, in Frege's terms, as second-level concepts. Let us call whatever gives the interpretation of an expression its semantic value. Assuming an extensional and set-theoretic framework, we my assign predicates sets of individuals as their semantic values. Frege's idea can then be recast as saying that the semantic values of ∀ and ∃ are sets of sets. ∃ *xFx* (*something is F*) is true if the semantic value of *F* is in the interpretation of ∃, which happens just in case the semantic value of *F* is nonempty. More generally, quantifiers have as semantic values sets of the values of predicates which result in true sentences when the quantifiers are applied.

In logic, this idea was later investigated by Andrzej Mostowski (1957) and then Per Lindström (1966). But it does not apply to natural language without an important modification. Consider:

(1) Most students attended the party.

In this, *most* does not tell us something about a single predicate. Rather, it compares the students with the people attending the party. In particular, it compares the size of the set of students with the size of the set of people attending the party.

This binary or relational character of quantification in natural language is extremely widespread (as is demonstrated by the extensive list of examples in Keenan and Stavi 1986). It is also no accident. Rather, it reflects a fundamental feature of the syntax of natural languages. Simplifying somewhat, sentences break down into combinations of noun phrases (NPs) and verb phrases (VPs). Noun phrases also break down, into combinations of determiners (DETs) and common nouns (CNs) (or more complex construction with adjectival modifiers like *small brown dog*). Quantifier expressions occupy the determiner positions in noun phrases, as in:

(2) $[_S\ [_{NP}\ [_{DET}$ most] $[_{CN}$ students]] $[_{VP}$ attended the party]]

(See any current syntax text for a more thorough presentation of this material, or the handbook discussions of

Bernstein [2001] and Longobardi [2001]. For some interesting cross-linguistic work, see Matthewson [2001] and the papers in Bach et al. [1995].)

Quantifier expressions, such as *every* and *most*, are determiners. Their semantic values must be relations between sets of individuals, representing the semantic values of CNs and VPs in simple syntactic configurations like (2). Using some set theory, we may give examples of the semantic values of determiners explicitly. For instance, for a universe of discourse M and sets of individuals $X, Y \subseteq M$:

(3) a. $\mathbf{every}_M(X,Y) \longleftrightarrow \Xi \subseteq Y$

b. $\mathbf{most}_M(X,Y) \longleftrightarrow |X \cap Y| > |X \setminus Y|$

(Here the boldface $\mathbf{every}_M$ is the semantic value of the expression *every*.) This characterization of the semantic values of determiners as relations between sets is often called the relational theory of determiner denotations.

As the semantic values of determiners are relations between sets, the semantic values of noun phrases built out of determiners (or most determiners) are interpreted as sets of sets, along Fregean lines. For instance, the semantic value of *most boys* is $\boldsymbol{most}_M$ **boys** $= \{Y \subseteq M: |\mathbf{boys} \cap Y| > |\mathbf{boys} \setminus Y|\}$. We may use the term 'quantifier' for either sort of semantic value. The latter are often called unary or simple quantifiers. Quantifiers taking more than two arguments are well documented in natural language, and have been investigated by a number of authors, including Filippo Beghelli (1994) and Edward L. Keenan and Lawrence S. Moss (1984). Quantifiers taking as inputs relations rather than sets, called polyadic quantifiers, have also been investigated, by authors including Higginbotham and May (1981), May (1989) and van Benthem (1909), though their place in natural language remains controversial. The survey by Keenan and Westerståhl (1997) is a good place to look for an introduction to these issues.

PROPERTIES OF QUANTIFIERS

The relational theory of determiner denotations has been applied to a number of issues in logic, philosophy of language, and linguistics. Many of these are discussed in the surveys by Keenan (2002), Keenan and Westerståhl (1997), and Westerståhl (1989). These applications rely on some important properties of quantifiers, of which two examples are given here.

RESTRICTED QUANTIFIERS. Quantifiers in natural language appear to be restricted quantifiers. Whereas $\forall$ and $\exists$ range over the entire universe, a quantifier like $\mathbf{most}_M$ ranges over its first input, corresponding to the CN position in an NP. *Most boys are happy* expresses $\mathbf{Most}_M$(**boys**, **happy**). Whether this holds or not depends on the properties of the **boys**, and not anything about the rest of the universe.

The mere presence of the CN argument is not enough to show that it functions as the domain of quantification. But the CN does play an important role, which is brought out by the following pattern:

(4) a. i. Every student attended the party.

ii. Every student is a student who attended the party.

b. i. Most students attended the party.

ii. Most students are students who attended the party.

In each of these, (i) and (ii) are equivalent.

The pattern we see in (4) is called conservativity:

(5) (CONS) $\mathbf{Q}_M(X,Y)$ is conservative if and only if for all $X,Y \subseteq M$, $\mathbf{Q}_M(X,Y) \longleftrightarrow \mathbf{Q}_M(X,X \cap Y)$.

Conservativity expresses the idea that the interpretation of a sentence with a quantified noun phrase only looks as far as the CN, so the CN restricts the domain of quantification.

One of the striking facts about natural languages, observed in Barwise and Cooper (1981) and Keenan and Stavi (1986), is that the semantic values of all natural language determiners satisfy CONS. This is a proposed linguistic universals: a non-trivial empirical restrictions on natural languages.

Conservativity has proved an extremely important property. The space of conservative quantifiers is much more orderly than the full range of relations between sets. This is brought out most vividly by the conservativity theorem due initially to Keenan and Stavi (1986), further investigated by van Benthem (1983, 1986) and Keenan (1993). The key insight is that the class of conservative quantifiers can be build up inductively, from a base stock of quantifiers and some closure conditions. Let M be a fixed finite universe and let $CONS_M$ be the collection of conservative quantifiers on M. We will build up a class of quantifiers $D\text{-}GEN_M$ on M as follows. $D\text{-}GEN_M$ contains $\mathbf{every}_M$ and $\mathbf{some}_M$. We also assume that each set of members of M is definable by a predicate, and that $D\text{-}GEN_M$ is closed under Boolean combination and predicate restrictions. The latter assumes that if $\mathbf{Q}_M(X,Y)$ is in $D\text{-}GEN_M$, so is $\mathbf{Q}_M(X \cap C,Y)$ for $C \subseteq M$. This amounts to closure under (intersective) adjectival restriction in an NP.

The conservativity theorem says that for each M:

(6) $CONS_M = D\text{-}GEN_M$

This tells us that the domain of natural language determiners is far more orderly than it might have appeared. Some logical properties extending CONS have been studied, by van Benthem (1983, 1986) and Westerståhl (1985, 1989). These appear to strengthen the proposed universal as well.

LOGICALITY. Quantified NPs are often described as expressions of generality. One way to articulate the relevant notion of generality is that it requires the truth of a sentence to be independent of exactly which individuals are involved in interpreting a given quantifier. This can be captured formally by the constraint of permutation invariance. A permutation π of M is a 1-1 onto mapping of M to itself, which can be thought of as a rearranging of the elements of M. The constraint of permutation invariance then says:

(7) (PERM) Let π be a permutation of M. Then $\mathbf{Q}_M(X,Y) \longleftrightarrow \mathbf{Q}_M(\pi[X],\pi[Y])$.

(Here $\pi[X] = \{\pi(x): x \in X\}$.) PERM, or some strengthening of it, is commonly assumed in the mathematical literature, and is built into the definitions of quantifier in Lindström (1966) and Mostowski (1957). The semantic values of most natural language determiners satisfy PERM. (At least, the values of most syntactically simple determiners do.) There remain some hard cases, such as possessive constructions (as well as proper names, which can be interpreted as unary quantifiers not satisfying PERM). As these may not be examples of genuine determiners, the hypothesis that all natural language quantifiers satisfy both CONS and PERM is commonplace.

SEMANTIC COMPOSITION

The relational theory of determiner denotations does not explain how quantifiers interact with the rest of syntax and semantics. The way the values of determiners combine with other semantic values provides an example of such interaction.

According to the relational theory, the semantic values of quantified NPs are sets of sets, while the values of VPs are sets. How do these combine? When we have a quantified NP in subject position, the semantics of composition is given by set membership. For a quantified NP value α:

(8) $[_S\ [_{NP}\ \alpha\ ]\ [_{VP}\ \beta\ ]\ ]$ is true if and only if $\beta \in \alpha$.

This simple story does not always work. Transitive verbs with quantified NPs in object position provide one sort of problem. A transitive verb will be interpreted as a relation between individuals. Now, consider an example like:

(9) a. John offended every student.

b. $[_S\ [_{NP}$ John $]\ [_{VP}\ [_V$ offended $]\ [_{NP}$ every student$]\ ]\ ]$

The value of *offended* is a relation between individuals, while the value of *every student* is a set of sets. We have no way to combine these to give us a set of individuals, which the value of the VP must be.

The theory of determiner denotations does not help solve this problem. Instead, some more apparatus is needed, either in the semantics or in the syntax. One approach is to posit underlying logical forms for sentences which are in some ways closer to the ones used in the standard formalisms of logic.

The goal is to replace the quantified NP *every student* with a variable that can occupy the argument position of a VP, that is, a variable over individuals. This variable is then bound by the quantifier. We thus want a structure that looks something like:

(10) $[\ [_{NP}$ every student$_x\ ]\ [_S$ John offended $x\ ]\ ]$

In fact, many theories (following May 1977, 1985) argue that a structure like (10) is the underlying logical form of a quantified sentence. This is a substantial empirical claim about natural language, which holds that syntactic structures like (10) provide the input to semantic interpretation. Typically, such theories also hold that a syntactic process of movement produces a syntactic structure with initial quantifiers, and variables in the argument positions those quantifiers originally occupied. (For a survey of ideas about logical form in syntactic theory, see Huang 1995.)

Providing a structure like (10) does not by itself explain the semantics of binding: It does not explain semantically how the quantified NP binds the variable in the VP. The theory of the semantic values of determiners does not explain this either. Some separate account is needed.

The semantic operation that corresponds to binding is one of forming the right set to be the input of the semantic value of the determiner. Hence, even though we think of the syntactic structure *John offended x* as sentence-like (with the variable functioning like a pronoun), its interpretation needs to wind up being $\{x$: John offended $x\}$. Once we have this, we can say the sentence is true if this set is in the semantic value of the quantified

NP *every student*. Hence, binding is carried out by the appropriate form of set abstraction (as in Barwise and Cooper 1981). Many current presentations are embedded in the framework of the typed lambda-calculus, which treat sets as functions from individuals to truth values. In such a framework (Büring 2005, Heim and Kratzer 1989), set abstraction is replaced by lambda-abstraction. Other approaches use similar syntactic structures to (10), but offer a more Tarskian account of binding (Higginbotham 1985; Larson and Segal 1995). Finally, there are approaches that avoid positing syntactic structures like we see in (10), including early work of Cooper (1983), and type shifting approaches (Hendriks 1993, Jacobson 1999, Steedman 2000, van Benthem 1991). There is also an approach that seeks to explain semantic composition via a generalized account of the semantic values of determiners (Keenan 1992).

See also Artificial and Natural Languages; Frege, Gottlob; Semantics.

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Michael Glanzberg (2005)

QUESTIONS

All too often when philosophers talk and write about sentences, they have in mind only indicative sentences, that is, sentences that are true or false and that are normally used in the performance of assertions. When interrogative sentences are mentioned at all, it is usually either in the form of a gesture toward some extension of the account of indicatives or an acknowledgment of the limitations of such an account. For example, in the final two sentences of his influential paper "Truth and Meaning" (1967), Donald Davidson remarks, "And finally, there are all the sentences that seem not to have truth values at all: the imperatives, optatives, interrogatives, and a host more. A comprehensive theory of meaning for a natural language must cope successfully with each of these problems." Nonindicatives are an embarrassment to Davidson's program of identifying meaning with truth conditions. They are equally an embarrassment for the old identification of meanings with verification conditions, as well as the newer identification of meanings with inferential roles. Nonindicatives in general, and interrogatives in particular, have neither truth conditions nor verification conditions, nor do they function naturally or principally as the premises or conclusions of inferences. Yet they are no less meaningful than indicatives. And they are certainly no less important. As Nuel Belnap has observed, following David Harrah, "[We] will not assert anything ever, nor profit from the assertions of others, without at least the traces of such interests as can be expressed by interrogatives" (1990, p. 16).

Why have philosophers felt comfortable in virtually ignoring interrogatives and the other nonindicatives? Probably because of the persistent yet rather inchoate idea that indicatives and assertion are somehow fundamental to language and meaning, and that the other forms of sentences and speech acts are secondary or derivative, perhaps even unnecessary. J. L. Austin railed against this idea in *How to Do Things with Words* (1962). Austin's pioneering work gave birth to the field of speech-act theory, which found its fullest development in the work of his student John Searle. Speech-act theory is one of the few areas in philosophy that pays due attention to uses of language other than assertion. But even here one finds a residue of the tendency to subordinate the nonassertive to the assertive. We will return to this issue a bit later on.

Outside of speech-act theory, the idea that interrogatives and the other nonindicatives are secondary survives in a number of forms. The aforementioned identification of meaning with truth conditions is a primary example. One sometimes hears philosophers defend this idea by observing that everything that can be done with language can be done with just assertions. One can ask what time it is by asserting, "I wish to know what time it is"; one can command another to lower a weapon by asserting, "You will lower your weapon"; and so on. In the opposite direction, any assertion can be performed by way of a question or an order. For any *p*, one can assert that *p* by asking "Did you know that *p*?" or by commanding "Be aware that *p*." Just as questions and orders can be performed indirectly by way of assertions, assertions can be performed indirectly by way of questions and orders.

There is also the widespread view that the shared contents of all sentences and speech acts are propositions, which are nonlinguistic representations that are true or false and are the objects of belief and assertion. For example, it is thought that, in addition to its interrogative mood, the interrogative sentence "Did Martha shoot Henry?" expresses the proposition that Martha shot Henry, the same proposition expressed by the indicative sentence "Martha shot Henry." Similarly, in asking whether Martha shot Henry, a speaker expresses the very same proposition as when asserting that Martha shot Henry. The difference between these speech acts is located in what is called their illocutionary forces, not in their shared propositional content. The study of questions thus becomes a branch of the theory of force and not part of semantics proper, which is concerned with propositions and truth conditions. This provides some excuse for the philosophical focus on the truth-conditional areas of language at the expense of the vast non-truth-conditional areas.

FREGE AND WITTGENSTEIN ON QUESTIONS

The distinction between the propositional content of a sentence or speech act and its mood or force is associated

with Gottlob Frege, for whom this distinction was a recurring theme. It is not often noticed, however, that Frege changed his mind about this distinction with regard to interrogatives. In his important paper "On Sense and Reference" (1970), Frege's view was that interrogative sentences do *not* express propositions (Frege's word for propositions was "thoughts"). Rather, interrogatives express what Frege called questions, where a question is not a proposition but something that "stands on the same level" as a proposition. In his later paper "Thoughts" (1984), he reversed himself, arguing, "An interrogative sentence and an assertoric one contain the same thought; but the assertoric sentence contains something else as well, namely assertion. The interrogative sentence contains something more too, namely a request" (p. 355). In other words, the sentences "Martha shot Henry" and "Did Martha shoot Henry?" express the same truth-conditional proposition. The difference is that the indicative sentence includes the force of assertion in the form of the indicative mood and the interrogative sentence contains the force of request in the form of the interrogative mood. (On imperatives, in contrast, Frege, in "Thoughts," did not reverse his earlier position. He held throughout that these sentences express commands, that is, contents that are like thoughts yet lack truth-values. Also, it must be noted that in "On Sense and Reference" Frege was discussing embedded questions, e.g., the "whether" clause in "Nancy knows whether Martha shot Henry," whereas in "Thoughts" he was concerned with stand-alone questions, e.g., "Did Martha shoot Henry?" If Frege held that the indirect reference of an embedded question should differ from the sense of its stand-alone counterpart, which seems unlikely, then we need not read him as having changed his mind.)

Ludwig Wittgenstein clearly rejected Frege's later account in *Philosophical Investigations*:

> Frege's idea that every assertion contains an assumption, which is the thing that is asserted, really rests on the possibility found in our language of writing every statement in the form: "It is asserted that such-and-such is the case." … We might very well also write every statement in the form of a question followed by a "Yes"; for instance: "Is it raining? Yes!" Would this show that every statement contained a question? (Sec. 22)

One of the ideas in this passage is a criticism of Frege's arbitrary identification of the contents of interrogatives with propositions. One could hold instead that the shared content of "Martha shot Henry" and "Did Martha shoot Henry?" is an interrogative content, something akin to a proposition except that it has interrogative-satisfaction conditions, that is, conditions of being properly answered, instead of truth conditions. Then one could say that the indicative contains this interrogative content along with an element of affirmation ("Yes!"). Wittgenstein's point is not that this alternative is preferable to Frege's, but rather that both accounts are arbitrary and should be rejected. In other words, indicatives and interrogatives have distinct kinds of contents. Of course, this was the view that Frege held in his earlier work "On Sense and Reference."

QUESTIONS IN SPEECH-ACT THEORY

Despite Wittgenstein's objections, many philosophers now accept Frege's later view that propositions are the shared contents of indicatives and interrogatives. This idea is the foundation of Searle's theory of speech acts. With a few exceptions (e.g., greetings), Searle analyzes speech acts on the basis of his schema $F(p)$, where "F" stands for force and "p" for propositional content. A consequence of this is that, aside from greetings and a few other speech acts, most speech acts have propositions as their contents (a circumstance that is a residue of subordinating the nonassertive to the assertive). The distinctive feature of questions is their interrogative force, which Searle takes to be a species of request. For Searle, asking a question is a request for an answer. Questions thus fall into Searle's more general category of directives, the paradigms of which are orders and commands. The defining feature of directives is that they are attempts by speakers to get hearers to do something. So on Searle's account, a question is essentially an attempt by a speaker to get the hearer to provide an answer.

Another important feature of directives is that they have what Searle calls "world-to-words" direction of fit (1979, p. 14). This means that for a directive speech act to be satisfied, the world must come to match the proposition expressed in the performance of the speech act. When I order Martha to shoot Henry, I express the proposition that Martha will shoot Henry with the force of an order. My order is satisfied just in case Martha acts to make this proposition true. This is the sense in which the order is satisfied if the world comes to fit the words used in the order. This position, however, leads to a problem when applied to questions. When I ask whether Martha shot Henry, my question is satisfied, that is, answered, just in case the hearer provides an answer. Yet the propositional content of my question is just that Martha shot Henry; it is not that the hearer will provide

an answer to the question of whether Martha shot Henry. There is no sense in which my question is satisfied when Martha shoots Henry. Another way to bring out this problem is to note that speech acts with world-to-words direction of fit require that their propositional contents describe future events or states of affairs. There is obviously no such restriction on the propositional contents of questions. The upshot of this is that questions do not fit neatly into Searle's category of directives. The fact that natural languages have a separate syntactic category of interrogative sentences, distinct from that of imperatives, further suggests that questions are not simply a variety of directives but rather constitute their own distinct category of speech acts.

THE HAMBLIN POSTULATES

The growing interdisciplinary cooperation between philosophers of language and linguists provides reason for hope that the philosophical neglect of interrogatives is coming to an end. Interrogative expressions have always occupied a central place in linguistics. For example, the behavior of so-called "wh-" words, for example, "who" and "what," provided an important source of data for early work on Chomsky's theory of transformational grammar, and the phenomenon of "wh-" movement continues to be a rich topic for linguists working on the syntax of natural language.

Interrogatives have also received a great deal of attention from linguists working in semantics. Much of this work has been guided by a set of postulates about questions and answers first laid down by the philosopher and logician C. L. Hamblin in his paper "Questions" (1958):

> 1. To know the meaning of a question is to know what counts as an answer to that question.
>
> 2. An answer to a question is a complete sentence or proposition.
>
> 3. The possible answers to a question form an exhaustive set of mutually exclusive possibilities.

(Hamblin's ordering and wording of these postulates is slightly different.) The first postulate is the analog for interrogatives of the idea that to know the meaning of an indicative is to know what the world would be like if it were true, that is, that to know the meaning of an indicative is to know its truth conditions. This idea is the intuitive ground for the identification of the meaning of an indicative with its truth conditions. The first Hamblin postulate plays a similar role for interrogatives. It is the intuitive motivation for the identification of the meaning of an interrogative with its answers. This first postulate is thus fundamental to semantic approaches to interrogatives.

Like the corresponding principle for indicatives, the first Hamblin postulate for interrogatives has been challenged. It seems possible to understand an interrogative without having any idea of what would count as an answer to it. The linguist Jonathan Ginzburg provides the example "What is the word for 'relaxation' in Chukotian?" (1996, p. 400). Working in the semantic framework known as situation theory, Ginzburg has developed a semantic account in which the contents of interrogatives are fine-grained structures that determine answers but are not identical with answers. This approach bears affinities to semantic accounts in which the contents of indicatives are structured propositions. Another range of counterexamples to Hamblin's first postulate derives from the work of the philosopher of science Sylvain Bromberger, who has argued that the search for answers to "why" questions for which we cannot formulate any answers is essential to the enterprise of science.

The first Hamblin postulate is also implicitly rejected by paraphrase theories of interrogatives, which analyze interrogatives by paraphrasing them into noninterrogative forms. In the theories of David Lewis and Max Cresswell, interrogatives are paraphrased as performatives. For example, "Did Martha shoot Henry?" is paraphrased as "I hereby ask you whether Martha shot Henry." A basic problem for these theories is that the interrogative reappears in the analysis in embedded form, in the example, "whether Martha shot Henry," which renders the analysis circular. In the epistemic-imperative approach of Lennart Åqvist and Jaakko Hintikka, "Did Martha shoot Henry?" is analyzed as the imperative "Bring it about that I know whether Martha shot Henry." The remaining embedded "whether" clause is then eliminated in terms of "that" clauses. "I know whether *p*," for example, is analyzed as a conjunction of conditionals: "If *p*, then I know that *p*, and if not *p*, then I know that not *p*." This account has some plausibility in this case, but as Lauri Karttunen has pointed out, it falls apart when applied to other uses of "whether" clauses. "I wonder whether *p*" is clearly not synonymous with the possibly ungrammatical "If *p*, then I wonder that *p*, and if not *p*, then I wonder that not *p*." And it is not clear even how to apply this account to a sentence like "Martha's mental health depends on whether she takes her prescriptions."

The second and third Hamblin postulates concern the nature of answers. These two postulates combine to form a conception of answers that differs from what can

count as an answer in ordinary discourse. For example, the second postulate is in apparent conflict with the fact that one can often answer a question with something less than a complete sentence. For example, the proper name "Alexander Hamilton" seems like a perfectly good answer to the question "Who was the first U.S. Secretary of the Treasury?" The point of the second postulate is that, despite appearances, answers are always complete sentences or propositions, in this case, the sentence "Alexander Hamilton was the first U.S. Secretary of the Treasury" or the proposition expressed by this sentence. This postulate is motivated by the idea that a correct answer must be true, and being true is a property of sentences or propositions. Furthermore, answers always convey information, and information comes in sentences or propositions.

Despite these considerations, the second Hamblin postulate has not been universally accepted. So-called categorial theories, such as that of Roland Hausser, take seriously the surface grammatical forms of answers. On these approaches, answers can be of various categories, for example, names, common nouns, sentences, set designations, and predicates, which denote respectively individuals, objects, propositions, sets, and properties.

The third Hamblin postulate requires first that the set of answers to an interrogative be exhaustive. This is related to the fact that many interrogatives carry presuppositions. To use Hamblin's example, consider the question "In which continent is Honolulu?" (1958, p. 163). This question falsely presupposes that Honolulu is in a continent. According to one position, for the set of answers to this question to be exhaustive, it must include an answer that denies the presupposition, that is, "Honolulu is in no continent." Alternatively, one might hold that the presuppositions of a question restrict the range of possibilities to just those in which the presuppositions hold. A set of answers would then be exhaustive if it exhausts this restricted range of possibilities. On this alternative, the denial of the presupposition of a question is not an answer but rather a rejection of the question.

The third Hamblin postulate also requires that answers are mutually exclusive. This is intended to capture the idea that genuine answers are complete, in the following sense. Consider the question "Who ran the marathon?" where the candidate runners are Martha, Henry, George, and Nancy. A complete answer will indicate both who ran and who did not. For example, the proposition that only Martha and Henry ran and no one else ran is complete, whereas the proposition that Martha and Henry ran is not complete, since it leaves unspecified whether George or Nancy ran. A consequence of this is that the proposition that Martha and Henry ran is at best a *partial* answer. The fact that answers can be merely partial is what motivates the requirement that answers be mutually exclusive. Allowing partial answers requires a contrasting criterion of completeness, which is provided by the notion that answers be mutually exclusive. (Incidentally, the above example illustrates how "wh-" words are context-sensitive, as are quantifier expressions. Intuitively, a speaker who asks "Who ran the marathon?" is not asking about everyone who has ever lived but rather about some contextually determined set of candidate runners. Parallel remarks apply to someone who asserts "Everyone ran the marathon." In each case, a range of values for "who" and "everyone" is determined by features of the context of utterance. This is one of many similarities between "wh-" words and quantifiers.)

If answers are mutually exclusive, then there cannot be more than one complete and true answer to a question. This runs into problems with so-called mention-some questions. Suppose that Martha, who is new in town, asks Henry "Where can I buy an Italian newspaper?" (This example is due to Jeroen Groenendijk and Martin Stokhof.) On the most natural reading, Martha is only asking Henry to mention some place where she can buy an Italian newspaper. If so, Henry has available any number of complete and true answers, for example, "At the train station," or "At the bookstore downtown." Another sort of problem case, raised by Belnap, consists in choice questions, for example, "What are two cities that host marathons?" Intuitively, a complete answer mentions two cities that host marathons, and the choice of which two to mention is left up to the hearer. Thus, many complete and true answers are available, such as "Boston and New York host marathons," "Chicago and Los Angeles host marathons," and so on.

THREE SEMANTIC APPROACHES TO INTERROGATIVES

This section sketches three prominent approaches to the semantics of interrogatives, all of which are set in the framework of Montague semantics, also variously known as intensional semantics, model-theoretic semantics, or possible-worlds semantics. In this framework, expressions are assigned both intensions and extensions. Intensions are functions from possible worlds to entities of various kinds. The extension of an expression at a possible world is the value of its intension with respect to that world. For example, the intension of a complete indicative sentence is a function from possible worlds to truth-values. The intensions of indicatives essentially divide the

set of possible worlds into two subsets: those possible worlds in which the indicative is true and those in which it is false. The proposition expressed by an indicative is normally identified either with its intension or, more simply, with the set of worlds in which the intension has the value true. This identification of propositions with sentence intensions or with sets of possible worlds is a notoriously problematic feature of the possible-worlds framework. It has the consequence that all necessarily true sentences express the same proposition. As we will see later on, a related problem arises for interrogatives.

On C. L. Hamblin's approach in his "Questions in Montague English" (1973), the intension of an interrogative is a function from possible worlds to sets of answers, where answers are propositions. The extension of an interrogative at a possible world is thus a set of propositions. This set is determined compositionally from the parts of the interrogative. For Hamblin, the extension of "who" at a possible world is a set of individuals. For example, suppose that the extension of "who" in a possible world *w* is the set {Martha, Henry, George, Nancy}. The extension of "Who runs?" in *w* is then the set of propositions {⟨Martha runs⟩, ⟨Henry runs⟩, ⟨George runs⟩, ⟨Nancy runs⟩}. (Remember that each of these propositions is itself an indicative sentence intension or a set of possible worlds.) Hamblin is aware that this approach is a departure from his own third postulate, since there is no requirement here that sets of answers be exhaustive nor that answers themselves be mutually exclusive. The extension of the yes/no interrogative "Is it the case that *p*?" in a world *w* is the set consisting of the proposition that *p* and its negation. For example, the extension of "Does Martha run?" in *w* is {⟨Martha runs⟩, ⟨Martha does not run⟩}.

Perhaps the best-known approach to interrogatives is due to Lauri Karttunen. Karttunen's account is similar to Hamblin's except that Karttunen requires that each member of the extension of an interrogative be true. In other words, on Karttunen's approach, the intension of an interrogative is a function from possible worlds to sets of true answers. Suppose that in *w* only Martha and Henry run. For Karttunen, the extension of "Who runs?" in *w* is the set {⟨Martha runs⟩, ⟨Henry runs⟩}. Similarly, the extension of "Does Martha run?" is the singleton set {⟨Martha runs⟩}. Karttunen argues that the advantage of his approach over Hamblin's is that' his approach provides a simpler account of the semantics of question-embedding verbs like "knows," as in sentences such as "Nancy knows who runs." It is widely assumed that the content of the embedded interrogative "who runs" is identical with the content of its stand-alone counterpart "Who runs?" Very roughly, Karttunen's idea is that "Nancy knows who runs" is true in *w* just in case in *w* Nancy knows each of the propositions in the extension of "who runs." The advantage of Karttunen's approach is that this extension includes only true propositions, which accords with the fact that one cannot know something false.

A third prominent approach to interrogatives is due to Jeroen Groenendijk and Martin Stokhof (1997). Unlike Hamblin and Karttunen, Groenendijk and Stokhof accept the third Hamblin postulate. On their account, the sets of answers to interrogatives are exhaustive, and each answer is mutually exclusive. A consequence of this position is that, on their view, the intension of an interrogative is a function from possible worlds to single propositions, that is, the unique, complete answers in each world. Suppose that in *w* only Martha and Henry run. Then the extension of "Who runs?" in *w* is the single proposition that Martha runs and Henry runs and no one else runs. Groenendijk and Stokhof's approach is sometimes called a partition theory. This is because on their view the intension of an interrogative partitions the set of possible worlds into jointly exhaustive, nonoverlapping subsets, one for each possible complete answer. One advantage of this model is that it captures the apparent fact that if Nancy knows who runs, she knows both who runs and who does not run. For example, if George does not run, and Nancy does not know it, then it seems that Nancy does not know who runs, even if she knows that Martha and Henry run. For Groenendijk and Stokhof, this is captured by the fact that "Nancy knows who runs" is true just in case Nancy knows the complete answer to the question "Who runs?" For Karttunen, all that is required for the truth of "Nancy knows who runs" is that Nancy knows all the true propositions of the form ⟨X runs⟩. She need not know any of the true propositions of the form ⟨X does not run⟩.

A feature shared by all three approaches is that they assign contents to interrogatives that are distinct from those for indicatives. The content of an expression is its intension. This means that for Hamblin, Karttunen, and Groenendijk and Stokhof, the contents of interrogatives are *not* propositions. Rather, they are functions from possible worlds to sets of propositions (Hamblin, Karttunen) or single propositions (Groenendijk and Stokhof). These functions can be thought of as *properties* of propositions. Thus, for Hamblin, the content of an interrogative is the property of being an answer to that interrogative (where answers can be incomplete), for Karttunen it is the prop-

erty of being a true (possibly incomplete) answer, and for Groenendijk and Stokhof it is the property of being a complete and true answer.

As noted earlier, the framework of Montague semantics faces difficulties arising from its identification of propositions with sets of possible worlds. Because they are set within this framework, all three of these accounts of interrogatives face similar problems. For example, the contents of "Does 5 + 7 = 12?" and "Is first-order logic undecidable?" turn out to be identical on all three accounts. Philosophers have responded to the problems for possible-worlds accounts of propositions by searching for more fine-grained entities, such as structured propositions, to serve as the contents of indicatives. Whether or not similarly fine-grained interrogative contents can be found is a question that is currently being explored.

See also Aristotle; Carnap, Rudolf; Explanation; Mackie, John Leslie; Non-Truth-Conditional Meaning; Presupposition; Prior, Arthur Norman; Propositions; Schlick, Moritz; Strawson, Peter Frederick; Why.

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Peter W. Hanks (2005)

REDUCTIONISM IN THE PHILOSOPHY OF MIND

Reduction can be understood in a loose or in a strict sense. In the loose sense, entities (or expressions) of a given type are reduced if they refer to "nothing over and above" other entities (expressions) that we consider well established. This is consistent with the conclusion that the reduced entities are among the posits of a mistaken world view and thus have no place in our ontology, and it is also consistent with the conclusion that the reduced entities are conserved among other accepted, better established or understood entities. In the first case we have *elimination*, and proposing this for entities of a given kind makes us eliminativists about those entities. In the second case we have *reduction in the strict sense*, and proposing this for a given kind makes us reductionists (sometimes called "conservative" or "retentive" reductionists). Reductionist projects can also be semantic or theoretical. A semantic reduction attempts to show that items belonging to a certain class of expressions are semantically equivalent to—that is, definable in terms of—another class of expressions. A theoretical reduction aims at showing that a given scientific theory can be fully subsumed under (that is, derivable from) another more basic theory.

TYPES OF MIND-BODY REDUCTIONISM

In the philosophy of mind, reductionist projects come in all formats. A reductionist effort will typically be directed against the claim that the mental has some real, independent status. But this claim has a range of versions that go from the mind being a nonphysical/biological object, to mental properties constituting a level of *sui generis* properties of organisms that is in some sense autonomous vis-à-vis the physical/biological properties, to mental expressions possessing meanings that cannot be accounted for in purely behavioral/physical terminology.

The substance dualist assertion influential until the twentieth century—that the (human) mind is an immaterial object or substance—has faced widespread philosophical criticism of an eliminativist type: "Immaterial mind" or "soul," like "élan vital," "elf," or "chupacabras," are ghostly expressions that come from mistaken frameworks or conceptions and do not refer to anything. An influential formulation of this view is Gilbert Ryle's claim that the immaterial entity posited by substance dualism is the result of a category mistake in which we reify our mental activities by placing a ghost in charge of our body. Another major reason for the eliminativist consensus about nonmaterial substances is the inability of a nonphysical substance to causally interact with the physical world, because of conservation of energy considerations and because of the difficulty of making sense of bridging mechanisms between the two ontologically diverse realms. Absent causal interaction, the argument goes, postulating souls seems pointless if not absurd.

Eliminating mental substances, however, does not directly lead to a reductive view of the mental. In the twentieth century substance materialism or physicalism has been the orthodoxy in tune with modern science, but "the reducibility of mind" has remained as a philosophical issue of first importance. It is only that the focus of the debate has now shifted to the ontological or semantic autonomy of mental *properties* or *predicates*. The first systematic attempt to fully reduce the mental to the physical comes from logical behaviorism, a position championed by Rudolf Carnap, Carl Hempel, and Gilbert Ryle in the 1930s and 1940s. The view has doctrinal connections to methodological behaviorism, the dominant methodology of psychology in the first half of the twentieth century.

Based on the logical positivist's verification criterion according to which the content of an expression is just the expressions' verification conditions and on the assumption that these conditions have to be publicly observable, logical behaviorism argues that in order for sentences including mental expressions to be meaningful they have to be translatable without loss of content into sentences including just behavioral and other physical expressions. This implies that mental expressions should be defined in terms of behavioral and other physical expressions. Following the model of definitions of dispositional properties in the natural sciences, these definitions standardly include conditional sentences showing dispositions to behave under given environmental circumstances including stimuli. So logical behaviorism is a form of semantic reduction of the mental.

Logical behaviorism has been largely abandoned for several reasons, one of them being its inability to meet the positivist standards in its own reductionist strategy. Most mental terms cannot be associated with a single behavioral disposition; there is no single behavioral manifestation of, say, "believing in God" or "loving one's country." If mental terms denote behavioral dispositions, these dispositions must be "multitracked," and this would make behavioral definitions of mental terms enormously complex. This makes the behaviorist project of defining mental terms a highly dubious project.

Moreover, it has been convincingly argued that even in simple cases a purely behavioral definition just is not possible—unless one uses some mentalistic term in the definition, which of course undermines the behaviorist enterprise. The fall of behaviorism as the accepted reductive view led to a different reductionist approach. In the 1950s U. T. Place, J. C. C. Smart, and Herbert Feigl proposed the mind-body identity theory, a simple and appealing view in line with the surge of neural research. According to the view, while there is no meaning equivalence between mental and neural terminology (thus no semantic reduction) mental states are just states of the brain or the nervous system. The claim is one of numerical identity between types of states or properties and as such it involves ontological reduction in the strict sense.

A main line of argument for the identity theory is based on ontological simplicity, a standard strategy for ontological reduction. Once we have observed a pervasive set of systematic correlations between mental occurrences and neural events, the argument goes, we should conclude that the mental and the neural are identical. For while mind-brain correlations are compatible with a range of views about the mind, simplicity dictates that we should not multiply entities that are not going to enhance our explanatory power. The view is also supported by considerations of theoretical reduction. The history of science offers countless cases of predicates of everyday frameworks being reduced to predicates of explanatorily

richer scientific frameworks (a standard example is the reduction of temperature [of gases] to molecular kinetic energy). Given the advances in the neurosciences we have good reason to think a neural reduction of mentality is going to be one more item in a chain of successful theoretical reductions. This theoretical reduction would proceed by establishing "bridge laws" between mental and neural predicates and then reducing all generalizations involving the mental to the more encompassing laws of neuroscience.

Of the many attacks raised against the identity theory, two have aimed at the core of its reductive stance. Donald Davidson has argued against type-identification by claiming that there cannot be laws connecting the mental and the physical (this is called anomalism of the mental, an essential part of Davidson's nonreductive view discussed below). Mental states, in particular intentional states such as beliefs and desires, are governed by principles of rationality without which attribution of mentality would be impossible. Laws connecting the physical and the mental would constrain the mental by the principles of physical theory and thereby undermine its own peculiar rationality constraints.

Another highly influential argument against the identity theory is the "multiple realization" argument initially developed by Hilary Putnam. The identity theory requires a single physical property be the reduction base for each mental state. But surely the same mental state can occur in organisms with diverse neurophysiological structures. Nonhuman animals can be in pain and we can conceive of noncarbon based species and perhaps even artificial creatures being in pain. Mental states, Putnam argues, can be implemented or "realized" in widely diverse physical/chemical structures and so there is no unifying reduction base or structure for them. (This multiple realization objection is also at the core of the nonreductive functionalist approach discussed below.)

An alternative, eliminativist stance was defended in the 1960s by Richard Rorty and Paul Feyerabend and has as more recent versions the views of Patricia Churchland, Paul Churchland, and Stephen Stich. Learning from the failure of the identity theory to establish type-type identities between mental and neuro-chemical properties, eliminativism claims that the mental expressions used in our everyday psychological talk have no more reality or significance than "phlogiston" and "caloric fluids," terms of superseded and discarded scientific theories. It is highly unlikely that these concepts of vernacular psychology could be sharpened into concepts that will be useful to the sciences and do not correspond to the concepts of the sciences (neuroscience or cognitive science) that have the task of explaining human behavior. This radical view proposes to eliminate mental terminology for the purposes of scientific theorizing and can go as far as predicting that a full replacement is possible even for everyday purposes. The analogy with concepts in the history of science that were found to be fully misguided and therefore replaced plays an important role in the argumentation in favor of eliminativism. This view has been found by most philosophers to be unacceptably extreme since it means that an essential component of our conceptual framework has to be given up. Also, some have argued that the view is incoherent since the view cannot be expressed without the very (mental) concepts it rejects (since in the very act of affirming their view, the eliminativist is expressing a *belief*, something that, according to their view, does not exist).

TYPES OF MIND-BODY ANTI-REDUCTIONISMS AND THE REDUCTIVISTS' REACTIONS

Starting in the late 1960s, the problems plaguing reductive views let to the establishment of nonreductive physicalism as a reigning orthodoxy in the philosophy of mind. Its two most salient versions are anomalous monism and functionalism. Functionalism in fact has been the predominant view into the twenty-first century.

Davidson's anomalous monism is a physicalist view that eschews reduction. From the principles that every singular causal relation needs to be backed by strict laws (nomological character of causation) and that there are no "strict" laws about mental properties (mental anomalism), together with the assumption that at least some mental events causally interact with physical events, Davidson concludes that mental events must be identical with physical events. According to Davidson, this provides causal efficacy to mental events, even though there are no strict psychological laws governing them, and it also leads to a nonreductive view of the mental because there are no laws connecting mental properties with physical properties.

Many critics have argued that Davidson's view leaves the mental with no causal role to play. Davidson is entitled to affirm that a mental event causes a physical event (by being identical to a physical—probably neural—event). Now, an event instantiates a law—required for causation—in virtue of some of its properties, or, in other words, in virtue of falling under some event-type. Since anomalism entails that there are no laws involving mental properties or event-types, it is the physical (neural)

properties of the cause event that are efficacious in the production of the effect. The fact that the cause event falls under a mental type, or the fact that the event has mental properties, is completely irrelevant for the event's causing the effect. Thus, critics conclude, Davidson's anomalous monism renders the mental epiphenomenal, making it an easy target for elimination.

The functionalist view of the mental defended by Putnam and Jerry Fodor, among others, starts with the anti-reductivist stance included in the multiple realization argument. Its positive view includes the claim that mental properties are functional properties, rather than physical/neural properties as claimed by the identity theory. On the functionalist view, for something to have a mental property M is for it to instantiate some physical property P that has the right causal connections with inputs, behavioral outputs and other mental states. Thus, a mental property is a second-order property of having a (first-order) property that fulfills a certain specified causal specification. A first-order property meeting the causal specification is called a "realizer" or "realizing property" of the second-order functional property. For any given mental property there will likely be indefinitely many realizing properties satisfying its causal specification.

The reductionist can challenge the functionalist by suggesting that the mental property be identified with the disjunction of realizers. Settling this challenge would require a metaphysical discussion on the nature of disjunctive properties. A more powerful challenge raised by Kim is the claim that since having the functional mental property implies having one of its realizing properties and since the casual powers of the instance of a functional property must be considered to be inherited from the causal powers of the realizing property, mental properties have no autonomous causal powers and so are epiphenomenal. To the reply that it is the mental kind and not the instance that has its own causal powers Kim answers that the sheer heterogeneity and diversity of the realizers of a functionally conceived mental property deprives the property of the kind of causal-nomological unity required for nomological and causally efficacious properties.

All versions of nonreductive physicalism (including anomalous monism and traditional functionalism) are targets of the exclusion argument initially put forth by Norman Malcolm and developed by Jaegwon Kim. Physicalists, even those in the nonreductive camp, accept the primacy of the physical not only in terms of substance monism but also in terms of physical properties being primary vis-à-vis mental properties. This commitment includes, according to Kim, accepting the causal closure of the physical and accepting a strong sense of dependence of the mental upon the physical. Thus, every physical event, including human behavior, has to have a complete physical cause. The mental event that is supposed to be the cause of behavior is preempted of its causal role by the physical state upon which it depends and which is the required physical cause of behavior. The upshot is that we cannot attribute a causal role to the mental unless it is identified with the physical, transforming nonreducible mental properties into epiphenomena. And epiphenomena, Kim thinks, should be cut from our ontology because they serve no purpose.

A common theme across several discussions so far has revolved around whether the mental, on one view or another, has autonomous causal powers. It is not obvious whether causal reduction or elimination implies full ontological reduction or elimination, that is, whether putative entities that are causally inefficacious or epiphenomenal can still be *bona fide* entities. To achieve full reduction we need the extra assumption that independent causal powers are necessary for the very reality of an entity. This view has been explicitly defended by Kim and Sidney Shoemaker, among others, and is largely the orthodox view. A negative answer (supported for instance by Elliott Sober and Marcelo Sabatés) makes room for epiphenomenalism as a nonreductive option about the mind.

In the first decade of the twenty-first century reductionism has gained some momentum. Kim has developed an influential functionalist view of reduction with ties to the version of functionalism defended by David Lewis in the 1970s. Kim's position, in agreement with his criticism of traditional functionalism á la Putnam, claims that "functionalizing" a property provides a form of theoretical reduction that does not require bridge laws and fully explains its reductive relationship on the base property. The view implies that on account of its multiple diverse realizability, no mental property has sufficient causal/nomological homogeneity to count as a genuine, projectible property useful in science. Instead, it proposes that we eschew talk of mental *properties* in favor of mental *predicates or concepts* that at most we get a pragmatically useful mental *predicate*. In making this move, functional reductionism appears to turn itself into a form of eliminativism with regard to mental properties.

See also Alexander, Samuel; Anomalous Monism; Broad, Charlie Dunbar; Davidson, Donald; Eliminative Materialism, Eliminativism; Emergence; Frege, Gottlob; Knowledge Argument; Logic, History of; Metaphysics, History of; Mind-Body Problem; Moral Realism; Mor-

gan, C. Lloyd; Multiple Realizability; Phenomenalism; Philosophy of Mind; Philosophy of Science, History of; Philosophy of Science, Problems of; Physicalism; Properties; Qualia; Reduction; Russell, Bertrand Arthur William; Set Theory; Supervenience.

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Marcelo H. Sabatés (2005)

SOPHIA

The Greek word *sophia* properly refers to cleverness or skill in handicraft and the productive arts, such as carpentry, music, singing, poetry, chariot driving, medicine, and even divination. In short it tends to pick out the sort of excellence in a particular domain that derives from experience and expertise. In early applications of the term to "wise men," for example the Seven Sages, the term referred primarily to the sorts of skills that would make for expertise in matters of common life and so was virtually synonymous with practical wisdom or prudence (*phronêsis*). By the late fifth century BCE, however, the term was coming to have a more specialized meaning having to do with technical skill and the expertise derived from expert training and experience; that is, it encompassed both a knowledge base and an intimate familiarity with the applications of that knowledge base. The Sophists in particular claimed to have this sort of knowledgeable expertise in many different areas, from medicine to mathematics, oratory, and political science. Indeed, the name "sophistēs" simply means someone who makes a profession of the practice and teaching of such sorts of knowledge.

In Plato, "sophia" clearly has more philosophical connotations. Already in the early, Socratic dialogues we find an attempt to draw a distinction between the kinds of "expertise" that Sophists had and the sort of genuine reflective wisdom modeled by Socrates. For Plato, the former is clearly mere logical chicanery used to generate linguistic puzzles for the purpose of winning debates (see, for example, Socrates' line of reasoning in the *Gorgias* 464b–465e). By the time Plato wrote the *Theaetetus*, he had clearly settled on an antisophistic conception of knowledge and expertise that takes the life and methodology of Socrates as its model, though even in that arguably late dialogue there is no clear line of demarcation drawn between *sophia* and *epistēmē* (knowledge). Since, for Plato, all knowledge, whether of mathematical objects or normative concepts such as the virtues, involves cognitive grasp of purely formal entities, there is less demand in his epistemology for a clear and concise differentiation between the two types of mental states and their proper objects.

Aristotle, by contrast, drew rather sharp distinctions not only between *epistēmē* and *sophia*, but also among those rational faculties and *phronêsis* (practical wisdom), *technē* (art, skill), and *nous* (intelligence, understanding). Yet the relation of *sophia* to the other rational faculties is somewhat specialized. In the *Nicomachean Ethics* (VI.7,

1141a9–b3), Aristotle began by noting the traditional use of the word "sophia" to denote those who have mastered their craft (*technē*) in a most exacting way, but added that it was also used to denote those who are "wise in general and not in one department," and he gave this as his reason for thinking that *sophia* is the "most perfect of the modes of knowledge." Thus *sophia* is associated with both *technē* and *epistēmē*, but it marks off a superlative kind of knowledge in which the knower not only fully understands the consequences of the principles of his craft but also fully understands the natures of the principles themselves. There is thus a sense in which *sophia* encompasses both the necessary truths that follow from demonstrations (the domain of *epistēmē*) and the necessary truths that are the first principles of the demonstrative sciences (the domain of *nous*). In the *Metaphysics* (981b28), this controlling wisdom is said to have the causes and first principles of all the other intellectual faculties as its proper objects, and so it is the highest form of wisdom.

The Stoics likewise took *sophia* as the perfection of human understanding (Seneca, *Epistulae* 89.4), and as consisting in a fully comprehensive and systematic grasp of the rational order in the universe. They characterized *sophia* as "knowledge of the divine and the human," with some adding "and their causes" (von Arnim, 2.35; Seneca, *Epistulae* 89.5). They also regarded this understanding as the crucial underpinning for the goal of leading a moral life and hence considered it a virtue.

In later antiquity, *sophia* held an even more elevated place. In the early Christian theologies of Philo Judaeus and Origen, it is associated with *logos* (word) and thus with the daughter or son of God, respectively. A central feature of the various Gnostic movements was the personification of *sophia* as a salvation figure. In some systems there were two sorts of *sophia*, Wisdom from above and Wisdom from below, representing the female, or noumenal, world and the male, or material, world, respectively. This dualism of *sophia* came in varying degrees. In Marcionism, a heretical doctrine of the second through fifth centuries and the most dualistic system of all, salvation consisted of accepting the wisdom that comes from the Good God and rejecting whatever comes from the Demiurge.

See also Aristotle; Gnosticism; Origen; Philo Judaeus; Phronêsis; Plato; Sophists; Stoicism.

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Scott Carson (2005)

SÔPHROSUNÊ

Sôphrosunê is the Greek virtue of self-control, or temperance, a virtue that Aristotle says lies between self-indulgence (*akolasia*) on the one hand and insensibility (*anaisthêsia*) on the other. In its earliest uses (Homer) the word means "soundness of mind," "prudence," "discretion," and is related to the verb *sôphronein*, combining *sôs*, safe, and *phronein*, to think, a verb related to *phrên*, an archaism for mind (literally, "midriff," "heart," "the seat of thought," according to the Greeks).

Although Plato dedicated an entire dialogue (*Charmides*) to a discussion of the meaning of *sôphrosunê*, the notion of self-mastery is central to his ethical theory and he invokes it in many contexts, ranging from the *Gorgias* to the *Republic* to the *Laws*. Plato's central claim is that self-mastery is more than the mere abstention from certain forms of physical pleasure—that was the popular and sophistic characterization of the virtue—he "exalts" it (*semnunôn, Laws* 710a5) by equating it with *phronêsis*, practical wisdom. Already in the so-called "early" or "Socratic" dialogues (among which the *Charmides* may be counted) Plato had spoken not only of self-control but of

all the virtues as reducible, in some way, to knowledge of one kind or another. Like the other "early" dialogues, the *Charmides* ends in *aporia*, puzzlement, about what *sôphrosunê* "really" is, but the suggestion is quite clear that it has to do with knowledge of what is the objectively best way for one to live. When, at *Gorgias* 491e, Callicles scorns self-control as a mere convention valued only by stupid, foolish people (*êlithious*), Socrates mounts an argument to show that those who cannot master their own desires and inclinations cannot master anything, a theme he takes up again in the *Republic*.

Aristotle regards temperance as moderation regarding pleasures and pains, and he loosely associates this virtue with courage as the two virtues of the non-rational (*alogon*) part of the soul (*Nicomachean* Ethics II.7, 1107b5–8; cf. III.10–12 1117b23–1119b10). Aristotle notes that temperance applies more to physical pleasures and pains than mental, and rather more to pleasure than to pain. On Aristotle's account, the temperate person does not crave pleasures more than is right, nor does he crave the wrong sorts of pleasures. The self-indulgent, by contrast, will crave either greater quantities of physical satisfaction than is right, for example, more food than he needs for healthy sustenance, or else he will crave the wrong sorts of physical satisfaction. Aristotle maintains that the other vice opposed to temperance, insensibility, is not merely rare but quite unnatural in humans as well as other animals. The point of both temperance and self-indulgence is the satisfaction of desire, in the one case correctly achieved in the pursuit of human flourishing, in the other a disordered pursuit of pleasure for its own sake rather than for one's natural end. Insensibility, by contrast, is an outright denial of one's basic physical needs and, by extension, a contravention of one's natural end.

Post-Aristotelian philosophy is quite heterogeneous in its treatment of ethical issues. The central conception of the virtue of self-control still has to do with controlling one's desires, though in certain cases (see, for example, *SVF* 1.200–201) it is connected more directly to the foregoing of pleasures. For the Stoics, *sôphrosunê* was counted among the cardinal virtues along with courage, prudence, and justice. Since their highest good was a life lived in accordance with nature (*kata phusin*) the wise person is one whose understanding of nature and his place in it leads him to a kind of unity with nature, and they defined *sophrosynê* very generally as practical wisdom concerned with choice and avoidance (Plut. *Stoic. rep*. 1034ce). The Epicureans, according to Cicero (*De finibus* 1.14.47–8), associated self-control with peace of mind and harmony, by freeing us from the disruptions and consequences of an unbridled pursuit of pleasure. This has value, according to them, not in itself, but because it secures greater pleasure over the long run.

See also Aristotle; Hellenistic Thought; Homer; Pain; Plato; Pleasure; Virtue and Vice.

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TENSE

Tense is a grammatical category by means of which some natural languages express the temporal location of the event described by the sentence in which the grammatical tense occurs. (This definition assumes a distinction between grammatical and lexical categories. For the technically inclined, lexical categories are part of the lexicon of a language and are open classes [classes that allow new vocabulary through compounding, derivation, coining, and borrowing]. They become inflected, and do not contract, affix, or cliticize. Examples of lexical categories are nouns, adjectives, adverbs, verbs. Grammatical categories are part of the grammatical system of a language and are closed classes [classes that do not allow additions]. They may contract, affix, or cliticize. Examples include inflectional and derivational morphemes and function words, such as prepositions, determiners, conjunctions, and pronouns.) An instance of a tensed language is English. In the English unembedded sentence "Bill called," the grammatical tense "-ed" conveys the information that Bill's call happened before the time of speech. Similarly, in the English sentence "Bill will call," the grammatical tense "will" contributes the information that Bill's call occurs after the time of speech. When a language does not have grammatical tenses, as in the case of Chinese, the temporal

information may be conveyed by lexical categories, such as adverbs.

The mapping between the grammatical tenses of a natural language and the expression of temporal location is very complex, and one of the goals of linguistic semantics is to investigate the relation between grammatical tenses and the expression of time. To achieve this goal, scholars in both linguistics and philosophy have proposed different theories of tense.

One type of theory, beginning with the work of the logician Arthur Prior, analyzes tenses as temporal operators. Prior (1957, 1967) treated the past and future tenses as sentential operators meaning "it was the case that" and "it will be the case that," respectively. The sentence "Bill called" is translated into $P(\wedge p)$ and is true in a world w at a time t if and only if "Bill calls" is true in w at a time $t' \; t$ ($\wedge p$ is the intension of p, and "$\langle$" means "earlier than"). In his intensional system, Montague (1974) adopted Prior's tense logic by introducing tense operators for the past and future tenses, with the time parameter of the intensional expression embedded in the tense operator.

A different approach to the analysis of tense is that proposed by Reichenbach (1947). According to Reichenbach, tense is not a temporal operator but a complex structure built from a small set of primitives: the event time (E), the speech time (S), the reference time (R), and two relations that can hold between these times, simultaneity (symbolized with a comma) and anteriority (symbolized with an underscore). One of these relations holds between S and R, and one relation holds between R and E. The relation between S and E is not represented but is inferred from the first two. With this small set of primitives, Reichenbach was able to define the set of possible English tenses. For example, the simple past, future, and present tenses have the structures [E, R_S], [S_R, E], [S, R, E], respectively. The contribution of R becomes crucial in the analysis of complex tenses, such as the future and past perfect (which Reichenbach called "anterior future" and "anterior past"), where R overlaps neither E nor S. For example, the past perfect in "At 3:00 p.m., John had (already) called" has the structure [E_R_S], where the calling time E precedes the reference time R (3:00 p.m.), which in turn is before S.

The case of the future perfect is a little more complex. Take the sentence "By 3:00 p.m., John will have called." Our intuition is that, while 3:00 p.m. must follow the speech time, the time of John's calling must be before 3:00 p.m. but does not have to follow the speech time. The availability of the reference time R allows Reichenbach to account for this intuition easily: R must be future relative to S, and E must be past relative to R, but the relation between S and E is left unspecified, leaving open the following three possibilities: [S_E_R] or [S, E_R] or [E_S_R].

A third family of theories views tenses as temporal predicates expressing relations between times (or events). Zagona (1995), Stowell (1996), and Higginbotham (2002) are the main proponents of this view. According to these authors, tenses express temporal relations, such as anteriority, posteriority, and simultaneity, between two events (or times). However, unlike Reichenbach's theory, events (or times) are not introduced by the tenses but by verbs and adjectives instead. This view is also different from the operator analysis of tense since tenses are not operators shifting evaluation parameters

The operator theory of tense has been very influential and has inspired semantic analyses where tense is an existential quantifier binding the time argument in the predicate. Versions of the quantificational theory of tense have been proposed by David Dowty (1979), Arnim von Stechow (1995), Toshi Ogihara (1996), and Dorit Abusch (1997), among others (see Kuhn and Portner 2002 for an overview on tense logics for natural languages). Barbara Partee (1973, 1984) has observed that existential-quantifier theories are problematic when we consider some occurrences of tense in natural language. Her famous example is

(1) I didn't turn off the stove

uttered as the speaker is driving down the freeway. According to the existential analysis of tense, the sentence can be interpreted either as "There is no past time at which I turned off the stove" or as "There is a past time at which I did not turn off the stove," depending on the scope of negation with respect to the temporal quantifier. However, neither interpretation correctly captures the meaning of the sentence in the context we are considering. Clearly, the speaker did not mean to negate the existence of *any* time at which she turned off the stove, nor did she mean to assert the existence of *some* time at which she did not turn off the stove. She merely meant to assert that she did not turn off the stove at a *contextually salient past time*.

To solve this problem, Partee proposed a *referential* analysis of tense, in which tenses are linguistic devises by which we refer to times salient in the previous discourse. This analysis treats English tenses analogously to how Hans Kamp (1981) and Irene Heim (1988) treated pronouns and nominal anaphora. Variants of this idea have also been proposed by Enç (1986), Heim (1994), and

Kratzer (1998). However, there are occurrences of tenses that are not about particular times, as in the sentence

(2) Einstein visited Princeton

where a quantificational analysis of tense seems more apt. Both quantificational and referential theories of tense need to account for the occurrences of tense in (1) and (2). One possibility is to analyze the past tense as a restricted quantifier, just like ordinary nominal quantifiers. In this analysis, (1) would assert that there is no time within a contextually salient past interval at which the individual turned off the stove. The indeterminate reading of (2) would arise when the restriction of the quantifier is Einstein's entire life span.

The discussion so far has been about the meanings of the English tenses, and we have been silently assuming that there is a one-to-one correspondence between grammatical tenses and these meanings. While this is generally true in simple clauses, there are exceptions. For example, (3) illustrates a use of the grammatical present tense with the so-called *futurate* meaning.

(3) The 4:00 o'clock train leaves in five minutes.

Example (4) from Enç 1996 illustrates a mismatch between the future tense morpheme will and the semantics of the future, since Pat's sleeping is understood to be overlapping the speech time. Similarly, example (5) illustrates a mismatch between the past tense morpheme on was and the semantics of the past, since the past tense is allowed to occur with the future adverb tomorrow.

(4) Pat will be sleeping now.

(5) Pat was leaving tomorrow.

The idea of a one-to-one correspondence between tense morphology and tense meanings turns out to be even more problematic when we consider subordinate clauses and the phenomenon of sequence of tense. Consider the following sentence, where the matrix verb and the embedded verb both occur in the past tense.

(6) Bill thought that Sue was pregnant.

There are two possible readings of (6). According to the first reading, the content of Bill's thought was that Sue was pregnant at some time before the time at which Bill was having the thought. This is the so-called *shifted* reading. According to the second reading, the content of Bill's thought is that Sue was pregnant at the time when Bill was having the thought. This is the so-called *simultaneous* reading. The possible simultaneous reading, where the embedded past morpheme is not interpreted as a past tense, seems problematic for a theory in which the morpheme "-ed" is always interpreted as a semantic past. The simultaneity relation, generally expressed in English by the absence of either past or future morphemes, is expressed in sequence of tense with the past morpheme. Furthermore, notice that when we actually embed a grammatical present tense under a grammatical past tense, as in (7), we obtain not a simultaneous reading but yet a third reading, the so-called *double-access* reading. As pointed out by Enç (1987), in (7) Bill's thought is that Sue's pregnancy extends over a period of time including both the time at which Bill had the thought and the time at which (7) was uttered.

(7) Bill thought that Sue is pregnant.

Let us go back to (6). Operator theories of tense try to reconcile the occurrence of an embedded past-tense morpheme with the simultaneous reading by proposing accounts where, at the level of semantic interpretation, the embedded past tense is deleted (Ogihara 1989, 1995; von Stechow 1995) or is semantically bound by the matrix past tense (Abusch 1997) and its temporal features are deleted (von Stechow 2003).

Within the referential theories of tense, Enç (1987) proposed that the simultaneous reading of (6) is obtained when the embedded past tense is coindexed with the matrix past tense, and thus bound by it. Therefore, in her account, the embedded past tense refers to the past time referred to by the matrix past tense. Abusch (1988) points out that already in Kamp and Rohrer (1984) we can find some evidence against the claim that the morphological past tense in an embedded clause is interpreted as a semantic past tense. Abusch provides (8) as an example illustrating the fact that, the most embedded past tense, that associated with "were," cannot refer to any past time since, in the intended reading, the event of having their last meal together is understood as overlapping John's saying event.

(8) John decided a week ago that in ten days at breakfast he would say to his mother that they were having their last meal together.

Among referential theories of tense, a slightly different approach has been taken by Kratzer (1998). Kratzer's proposal, while inheriting several elements from Abusch's (1997) analysis of sequence of tense, is based on Irene Heim's observation that in some occurrences, pronouns have features that are not interpreted. For example, the second occurrence of "I" in Heim's example (9) is interpreted not as an indexical but as a bound variable in the so-called strict reading.

(9) Only I got a question that I understood.

According to Kratzer, the simultaneous reading of (6) arises when the embedded past tense is interpreted as a bound variable, just as the second occurrence of the first-person pronoun in (9) is interpreted as a bound variable, rather than as an indexical. The features on both the embedded "I" in (9) and the embedded past tense in (6) are not "interpretable" (in the sense of Chomsky 1995), that is, they do not contribute to the LF (logical form) representations of these sentences. They are zero pronouns, or zero tenses, whose morphological and phonological features probably derive from agreement with their antecedents and do not carry any semantic information. Kratzer's parallel between zero pronouns and sequence-of-tense tenses expands Partee's original insight about an analogy between pronouns and tenses. The parallel between pronouns and tenses is also at the center of recent work by Schlenker (2003) and von Stechow (2003).

The discussion of sequence-of-tense phenomena above has been concerned with sequences of tenses where th e matrix tense is a past. Hornstein (1990) claims that the availability of the simultaneous reading in sequence of tense is not restricted to the past tense but applies to all tenses. Enç (1996) challenges this claim on the basis of examples like (10), where, according to her judgment, only the shifted interpretation is possible:

(10) Mary will say that she will be tired.

Furthermore, Enç points out that the double-access reading is not forced by embedding the present tense under the future—a fact that thus sets the future tense apart from the past tense. In (11) the only reading is that Mary is upset at the time of John's assertion.

(11) John will say that Mary is upset.

On the basis of these asymmetries between the future and the past and on the basis of the observation that future-oriented modals behave like "will" with respect to sequence of tense, as in (12), Enç suggests that the future morpheme "will" is not a tense but a modal.

(12) John must claim that he is sick.

This last point raises the question of the relation between tense and two other grammatical categories: aspect and mood. Tense, aspect, and mood are intimately related, since they all contribute some information about the event that a given sentence is about: Tense, as mentioned, conveys information about the time of the event; aspect conveys information about the beginning, duration, completion, or repetition of the event; finally, mood conveys information about whether the sentence is about a possible or actual event. It is common to assume, however, that these categories are distinct, even though their boundaries are not always clear. (An example is the debate over the semantics of the present perfect in English and other languages. For a general overview of the topic, see Alexiadou, Rathert, and von Stechow 2003 and the references cited there.) Further comparative studies across Indo-European and non-Indo-European languages will, it is hoped, shed light on these intricate issues.

See also Artificial and Natural Languages; Chomsky, Noam; Intensional Transitive Verbs; Language; Montague, Richard; Prior, Arthur Norman; Quantifiers in Natural Language; Reichenbach, Hans; Semantics.

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Michela Ippolito (2005)

XENOPHON [ADDENDUM]

The central concern regarding Xenophon since the mid-1960s has been his place in the so-called Socratic problem, the question of to what extent our knowledge of the historical Socrates is accurate and on the basis of what sources we may have any confidence in the portrait of him that has come down to us. Although Xenophon's Socratic writings have been criticized on the grounds that their philosophical acumen does not compare with that of Plato, scholarship since antiquity has tended to regard them as important sources of information about the life and character of the historical Socrates. But Xenophon's portrait of Socrates has received mixed reviews. Scholars continue to debate whether the Socrates that we encounter in the early, Socratic dialogues of Plato is the historical man himself, a Platonic fiction, or something in between, and the portrait of Socrates that we find in Aristophanes is clearly something of a caricature, in which Socrates appears to serve virtually as a stock character for the ridicule of philosophers generally.

This has prompted some to claim that Xenophon is our best hope for piecing together the real life of the man. Others, however, argue that Xenophon shows no real sophistication in his writings and hence cannot be relied upon to produce an accurate portrait of such a central figure in the history of philosophy, and that if we compare Xenophon's portrait of Socrates with those of other writers of *Sōkratikoi logoi* (stories about Socrates), a genre that grew up among the followers of Socrates shortly after his death in 399 BCE, we find that we have no compelling reason to prefer his portrait to any other, including Plato's. Plato himself mentions the views of Xenophon only once (*Laws* 694c), and only to criticize an element of the political education of Cyrus as portrayed in the *Cyropaedeia*. Plato has nothing to say about Xenophon's portrait of Socrates. The other writers of *Sōkratikoi logoi* (Antisthenes, Phaedo, Eucleides, Aristippus, Aeschines, and Plato), were actively writing memoirs of Socrates as early as the 390s and 380s, but Xenophon did not begin to write his *Sōkratikoi logoi* until the 360s, and some scholars see in him a repository of recycled information, with at least one scholar suggesting that Xenophon's own youthful memories of Socrates were "filtered through the Socratic literature that had been published in the meantime" (Kahn 1996, p. 30).

Another area of scholarly attention since the mid-1960s has focused on Xenophon as comparative biographer. Even if we accept the view that his portrait of Socrates is as accurate than that of any other Socratic, some scholars maintain that we may nevertheless see in his accounts of Socrates and Cyrus an attempt at comparative biography that has value in its own right. This judgment must be weighed against the view of other scholars who argue that Xenophon's imagination is not on a par with those of the other Socratics, nor is his philosophical acumen up to the task of drawing and compar-

ing such lives with anything like the skill that one finds in, for example, the writings of Plutarch.

See also Antisthenes; Aristippus of Cyrene; Plato; Plutarch of Chaeronea; Socrates.

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Scott Carson (2005)

thematic outline of contents

The Thematic Outline of Contents has been constructed to assist readers who wish to explore a number of entries in a specific time period or in a distinct subfield of philosophy. Entries have, accordingly, been grouped under two general headings: "Historical Periods" and "Subfields of Philosophy."

The personal entries and a few of the subject entries in the *Encyclopedia* can be placed in one of the following five historical time periods.

(1) Ancient Philosophy—from Homer in the 8th century BCE to Augustine in the 4th–5th century CE

(2) Medieval Philosophy—from Augustine to Thomas Aquinas in the 13th century CE

(3) Modern Philosophy—from Thomas Aquinas to Georg W. F. Hegel in the 18th–19th century CE

(4) Nineteenth Century

(5) Twentieth Century

To group philosophers in this fashion may give the false impression that ancient philosophy began in the time of Homer and ended with Augustine and that medieval philosophy began in the time of Augustine and ended with Aquinas after whom we get modern philosophy. The developing story of philosophy does not lend itself to such rigidly defined temporal boundaries. Indeed, Augustine was importantly influenced by ancient Platonic thought even as Aquinas was significantly indebted to ancient Aristotelian thought. Moreover, the philosophical traditions springing from Augustine and Aquinas—Augustinianism and Thomism—are very much alive in our world today. If we respect the insight that philosophical thinking develops throughout the centuries by virtue of philosophers engaging in dialogues not only with their contemporaries but also with their predecessors, then we will avoid such false notions as ancient philosophy ending at such and such a time, and we will be safe in talking about certain temporal periods of philosophy—which we are doing in this Thematic Outline of Contents.

Personal entries in the Nineteenth Century section have been divided into two groups: "major" to signify large entries containing more than 2,500 words and "minor" to indicate smaller entries. It must be noted, however, that a personal entry in the category of "minor" may discuss an enormously influential philosopher. The size of a personal entry is not always an indication of the importance of that person in a philosophical tradition. Indeed, in preparing personal entries for very influential philosophers from the current scene, our standard word allocation was between 1,000 and 1,500 words.

Personal entries in the Twentieth Century section are also divided into two groups: "early" referring to scholars whose major work was done in the first half of the twentieth century, and "recent" referring to scholars whose major work takes place in the last half of the twen-

tieth century continuing frequently into the twenty-first century.

Some of the subject entries can be placed within Ancient Philosophy (such as Aretē and Demiurge), Medieval Philosophy (such as Liber de Causis and Scotism) and Modern Philosophy (such as Atheismusstreit and Jansenism). Most subject entries, however, defy allocation to one time frame because they relate to questions that have engaged philosophers for many centuries. Accordingly, most of the subject entries have been grouped within the following twenty-one philosophical subfields that appear in the following order: Epistemology; Philosophy of Mind and Cognitive Science; Metaphysics; Philosophy of Science; Logic, Philosophy of Logic, and Philosophy of Mathematics; Philosophy of Language; Continental Philosophy; Feminist Philosophy; Ethics; Applied Ethics; Social and Political Philosophy; Philosophy of Law; Aesthetics and Philosophy of Art; Philosophy of Religion; Buddhist Philosophy; Chinese Philosophy; Indian Philosophy; Islamic Philosophy; Japanese Philosophy; Jewish Philosophy; and Russian Philosophy. Two additional categories—Philosophical Perspectives and Movements; and Special Topics—complete the Thematic Outline of Contents.

The list of philosophical subfields into which entries have been placed is not exhaustive. Indeed, there are many additional subfields that frequently bear the title "Philosophy of . . . " such as Philosophy of Education, Philosophy of Medicine, Philosophy of Sex, Philosophy of Technology, etc. Many of these subfields have entries dedicated to them in the *Encyclopedia* and they are listed in the Thematic Outline of Contents under Special Topics.

Because most personal entries describe scholars who make contributions in more than one subfield of philosophy (such as Plato, Aristotle, Augustine, Aquinas, Descartes, Hume, Kant, Hegel, Bertrand Russell, and Hilary Putnam to mention only a few), it would be overly cumbersome to list each of them in all the subfields in which they worked. Some persons, however, can be reasonably associated with one particular subfield, such as Monroe Beardsley with "Aesthetics and Philosophy of Art," Georg Cantor with "Logic, Philosophy of Logic, and Philosophy of Mathematics," Confucius and Mencius with "Chinese Philosophy," and Mohammed Arkoun and Seyyed Hossein Nasr with "Islamic Philosophy." Such scholars are listed not only in one of the five historical periods but also within their distinctive subfields.

Clearly, the Historical Periods and the Philosophical Subfields of this Thematic Outline of Contents reflect the influence of the Western philosophical tradition originating with the ancient Greeks. Equally evident is the fact that the *Encyclopedia* contains articles devoted to non-Western philosophical traditions such as the African, Buddhist, Chinese, Indian, Japanese, and Korean. These traditions together represent a host of entries in the *Encyclopedia.* Inserting these entries into the Thematic Outline of Contents might suggest at first glance that the integrity of these traditions is being violated because they are being forced into a Procrustean Western mold. Yet it is important to remember that contemplative people from diverse cultural traditions have pondered some of the same perennial human questions for centuries. Philosophy begins with wonder, and the West has no monopoly on wonder. Human beings from diverse cultures have wondered about such things as truth, knowledge, logic, morality, and the nature of the human and also the transcendent. While the way questions are posed and answers are given may vary significantly from culture to culture, the topics of philosophy are truly multicultural. Admittedly, three of the Historical Periods used in this Thematic Outline of Contents—Ancient, Medieval, and Modern—have employed Western thinkers—Homer, Augustine, Aquinas, and Hegel—as temporal markers. Non-Western traditions would no doubt use other markers. Dividing human development into distinct periods has an element of unavoidable arbitrariness. The point to be emphasized by utilizing such divisions, however, is that philosophical thinking is a growing concern and that stages of growth are usually recognizable. The entries covering diverse philosophical traditions will, it is hoped, display that growth and also the commonality of human wonder.

HISTORICAL PERIODS IN PHILOSOPHY

Ancient Philosophy

Aenesidemus
Agent Intellect
Agrippa
Aitia
Alcinous
Alcmaeon of Croton
Alexander of Aphrodisias
Alexander of Hales
Anaxagoras of Clazomenae
Anaximander
Anaximenes
Ancient Aesthetics
Ancient Skepticism
Antiochus of Ascalon
Antiphon
Antisthenes
Apeiron/Peras
Apologists
Arcesilaus
Archē
Archytas of Tarentum
Aretē/Agathon/Kakon
Aristippus of Cyrene
Aristo of Chios
Aristotelianism
Aristotle
Arius and Arianism
Atomism
Carneades
Celsus
Chrysippus
Cicero, Marcus Tullius
Cleanthes
Clement of Alexandria
Confucius
Cosmos
Cratylus
Cynics
Cyrenaics
Demiurge
Dikē
Diodorus Cronus
Diogenes Laertius
Diogenes of Apollonia
Diogenes of Sinope
Dogma
Dong Zhongshu
Empedocles
Epictetus
Epicureanism and the Epicurean School
Epicurus
Eternity
Eudaimonia
Eusebius
Galen
Gongsun Long
Gorgias of Leontini
Greek Academy
Greek Drama
Gregory of Nazianzus
Gregory of Nyssa
Guo Xiang
Han Fei
Hen/Polla
Heraclitus of Ephesus
Hippias of Elis
Hippocrates and the Hippocratic Corpus
Homer
Hui Shi
Hypatia
Iamblichus
Impetus
Inner Senses
Kalon
Katharsis
Laozi
Leucippus and Democritus
Logos
Longinus (Pseudo)
Lucian of Samosata
Lucretius
Mani and Manichaeism
Marcion
Marcus Aurelius Antoninus
Megarians
Melissus of Samos
Mencius
Mimesis
Moira/Tychē/Anankē
Mozi
Musonius Rufus
Nāgārjuna
Nemesius of Emesa
Neoplatonism
Nomos and Phusis
Nous
Numenius of Apamea
Origen
Orphism
Ousia
Panaetius of Rhodes
Parmenides of Elea
Pelagius and Pelagianism
Peripatetics
Phantasia
Philodemus
Philo Judaeus
Philolaus of Croton
Philo of Larissa
Philo of Megara
Phronêsis
Plato
Plotinus
Plutarch of Chaeronea
Pneuma
Porphyry
Posidonius
Pre-Socratic Philosophy
Proclus
Prodicus of Ceos
Protagoras of Abdera
Psychē
Pyrrho
Pythagoras and Pythagoreanism
Seneca, Lucius Annaeus
Sextus Empiricus
Simon Magus
Socrates
Sophia
Sophists
Sôphrosunê
Stoicism
Strato and Stratonism
Tertullian, Quintus Septimius Florens
Thales of Miletus
Themistius
Theophrastus
Thucydides
Timon of Phlius
Valentinus and Valentinianism
Vasubandhu
Wang Bi
Wang Chong
Xenophanes of Colophon
Xenophon
Xunzi
Yang Xiong
Yang Zhu
Zeno of Citium
Zeno of Elea
Zhuangzi

Medieval Philosophy

Abelard, Peter
Ailly, Pierre d'
Albert of Saxony
Albert the Great
Albo, Joseph
al-Fārābī
al-Ghazālī, Ahmad
al-Ghazālī, Muhammad
al-Kindī, Abū-Yūsuf Yaʿqūb ibn Isḥāq
Anselm, St.
Augustine, St.
Augustinianism
Averroes

Avicenna
Baḥyā, ben Joseph ibn Paqūda
Bacon, Roger
Bernard of Chartres
Bernard of Clairvaux, St.
Bernard of Tours
Biel, Gabriel
Boethius, Anicius Manlius Severinus
Boetius of Dacia
Bonaventure, St.
Bradwardine, Thomas
Buridan, John
Burley, Walter
Capreolus, John
Chatton, Walter
Cheng Hao
Cheng Yi
Crescas, Hasdai
Damascius
Dante Alighieri
David of Dinant
Duns Scotus, John
Durandus of Saint-Pourçain
Eckhart, Meister
Erigena, John Scotus
Gaunilo
Gerbert of Aurillac
Gerson, Jean de
Gersonides
Gilbert of Poitiers
Giles of Rome
Godfrey of Fontaines
Gregory of Rimini
Grosseteste, Robert
Halevi, Yehuda
Han Yu
Henry of Ghent
Henry of Harclay
Hervaeus Natalis
Heytesbury, William
Hildegard of Bingen
Holkot, Robert
Hus, John
Ibn al-ʿArabī
Ibn Bājja
Ibn Gabirol, Solomon Ben Judah
Ibn Khaldūn
Ibn Ṭufayl
Ibn Zaddik, Joseph ben Jacob
Isaac of Stella
Israeli, Isaac ben Solomon
Jinul
Joachim of Fiore
John of Damascus
John of Jandun
John of La Rochelle
John of Mirecourt
John of Paris
John of Salisbury
Kilvington, Richard
Kilwardby, Robert
Li Ao
Liber de Causis
Lull, Ramón
Lu Xiangshan
Maimonides
Marsilius of Inghen
Marsilius of Padua
Marston, Roger
Matthew of Acquasparta
Medieval Philosophy
Muqammiṣ, David ben Merwan al-
Naṣīr al-Dīn al-Ṭūsī
Nicolas of Autrecourt
Olivi, Peter John
Paul of Venice
Peckham, John
Peter Aureol
Peter Damian
Peter Lombard
Peter of Spain
Petrarch
Philoponus, John
Pletho, Giorgius Gemistus
Pseudo-Dionysius
Pseudo-Grosseteste
Richard of Mediavilla
Roscelin
Rufus, Richard
Ruysbroeck, Jan van
Saadya
Saint Victor, School of
Scot, Michael
Scotism
Shao Yong
Shinran
Siger of Brabant
Simplicius
Suhrawardī, Shihāb al-Dīn Yaḥyā
Suso, Heinrich
Swineshead, Richard
Tauler, Johannes
Theodoric of Chartres
Thomas à Kempis
Thomas Aquinas, St.
Thomas of York
Ulrich (Engelbert) of Strasbourg
William of Auvergne
William of Champeaux
William of Conches
William of Moerbeke
William of Ockham
William of Sherwood
Wodeham, Adam
Wyclyf, John
Zhang Zai
Zhou Dunyi
Zhu Xi (Chu His)

Modern Philosophy

Addison, Joseph
Agrippa von Nettesheim, Henricus Cornelius
Alembert, Jean Le Rond d'
Alison, Archibald
Althusius, Johannes
Andō Shōeki
Annet, Peter
Arminius and Arminianism
Arnauld, Antoine
Astell, Mary
Atheismusstreit
Baader, Franz Xavier von
Bacon, Francis
Bahrdt, Carl Friedrich
Balguy, John
Báñez, Dominic
Basedow, Johann Bernhard
Batteux, Abbé Charles
Baumgarten, Alexander Gottlieb
Bayes, Bayes' Theorem, Bayesian Approach to Philosophy of Science
Bayle, Pierre
Beattie, James
Beccaria, Cesare Bonesana
Beck, Jakob Sigismund
Bellarmine, St. Robert
Bentham, Jeremy
Berkeley, George
Bilfinger, Georg Bernhard
Blake, William
Blount, Charles
Bodin, Jean
Boehme, Jakob
Boileau, Nicolas
Bolingbroke, Henry St. John
Bolzano, Bernard
Bonald, Louis Gabriel Ambroise, Vicomte de
Bonnet, Charles
Boscovich, Roger Joseph
Bossuet, Jacques Bénigne
Boulainvilliers, Henri, Comte de
Boyle, Robert
Brown, Thomas
Bruno, Giordano
Budde, Johann Franz
Buffon, Georges-Louis Leclerc, Comte de
Burke, Edmund
Burthogge, Richard
Butler, Joseph
Cabanis, Pierre-Jean Georges

Cajetan, Cardinal
Calvin, John
Campanella, Tommaso
Cavendish, Margaret
Charron, Pierre
Chateaubriand, François René de
Chubb, Thomas
Clarke, Samuel
Clauberg, Johannes
Cockburn, Catherine Trotter
Colet, John
Collier, Arthur
Collins, Anthony
Comenius, John Amos
Condillac, Étienne Bonnot de
Condorcet, Marquis de
Conway, Anne
Copernicus, Nicolas
Cordemoy, Géraud De
Cordovero, Moses ben Jacob
Costa, Uriel da
Crusius, Christian August
Cudworth, Ralph
Culverwel, Nathanael
Cumberland, Richard
Cyrano de Bergerac, Savinien de
Dai Zhen
Darwin, Erasmus
Descartes, René
Desgabets, Robert
Diderot, Denis
DuBos, Abbe Jean Baptiste
Eberhard, Johann August
Edwards, Jonathan
Elisabeth, Princess of Bohemia
Erasmus, Desiderius
Fénelon, François de Salignad de la Mothe
Ferguson, Adam
Fichte, Johann Gottlieb
Ficino, Marsilio
Filmer, Robert
Fludd, Robert
Fonseca, Peter
Fontenelle, Bernard Le Bovier de
Foucher, Simon
Fourier, François Marie Charles
Franck, Sebastian
Franklin, Benjamin
Galileo Galilei
Galluppi, Pasquale
Garve, Christian
Gassendi, Pierre
Gay, John
Genovesi, Antonio
Gerard, Alexander
Geulincx, Arnold
Gibbon, Edward
Glanvill, Joseph
Godwin, William
Goethe, Johann Wolfgang Von
Gottsched, Johann Christoph
Gournay, Marie le Jars de
Gracián y Morales, Baltasar
Grotius, Hugo
Hamann, Johann Georg
Harrington, James
Hartley, David
Harvey, William
Hayashi Razan
Hazlitt, William
Hegel, Georg Wilhelm Friedrich
Helvétius, Claude-Adrien
Hemsterhuis, Frans
Herbart, Johann Friedrich
Herbert of Cherbury
Herder, Johann Gottfried
Hobbes, Thomas
Holbach, Paul-Henri Thiry, Baron d'
Home, Henry
Hooker, Richard
Huang Zongxi
Huet, Pierre-Daniel
Humboldt, Wilhelm von
Hume, David
Hutcheson, Francis
Itō Jinsai
Jacobi, Friedrich Heinrich
Jansenism
Jefferson, Thomas
John of St. Thomas
John of the Cross, St.
Johnson, Samuel
Johnson, Samuel
Jungius, Joachim
Kaibara Ekken
Kant, Immanuel
Kepler, Johannes
Kleist, Heinrich von
Knutzen, Martin
Kumazawa Banzan
La Bruyère, Jean de
Lamarck, Chevalier de
Lambert, Johann Heinrich
La Mettrie, Julien Offray de
La Mothe Le Vayer, François de
La Peyrère, Isaac
Laplace, Pierre Simon de
La Rochefoucauld, Duc François de
Laromiguière, Pierre
Lavater, Johann Kaspar
Lavoisier, Antoine
Law, William
Le Clerc, Jean
Leibniz, Gottfried Wilhelm
Leonardo da Vinci
Lessing, Gotthold Ephraim
Lichtenberg, Georg Christoph
Lipsius, Justus
Locke, John
Luther, Martin
Machiavelli, Niccolò
Maillet, Benoît De
Maimon, Salomon
Maine de Biran
Maistre, Comte Joseph de
Major, John
Malebranche, Nicolas
Mandeville, Bernard
Mariana, Juan de
Marulić, Marko
Mather, Cotton
Maupertuis, Pierre-Louis Moreau de
Maxwell, James Clerk
Meier, Georg Friedrich
Melanchthon, Philipp
Menasseh (Manasseh) ben Israel
Mendelssohn, Moses
Mersenne, Marin
Meslier, Jean
Middleton, Conyers
Mill, James
Milton, John
Minagawa Kien
Miura Baien
Molina, Luis de
Montaigne, Michel Eyquem De
Montesquieu, Baron de
More, Henry
More, Thomas
Morgan, Thomas
Moritz, Karl Philipp
Mullā Ṣadrā
Muro Kyūsō
Naigeon, Jacques-André
Nakae Tōju
Newton, Isaac
Nicholas of Cusa
Nicolai, Christian Friedrich
Nicole, Pierre
Norris, John
Novalis
Ogyū Sorai
Oresme, Nicholas
Orobio de Castro, Isaac
Paine, Thomas
Paley, William
Palmer, Elihu
Paracelsus
Pascal, Blaise
Patrizi, Francesco
Pestalozzi, Johann Heinrich
Pico della Mirandola, Count Giovanni

Pico della Mirandola, Gianfrancesco
Ploucquet, Gottfried
Pomponazzi, Pietro
Pope, Alexander
Price, Richard
Priestley, Joseph
Pufendorf, Samuel von
Radishchev, Aleksandr Nikolaevich
Ramus, Peter
Régis, Pierre-Sylvain
Regius, Henricus (Henry de Roy)
Reid, Thomas
Reimarus, Hermann Samuel
Reinhold, Karl Leonhard
Robinet, Jean-Baptiste-René
Rohault, Jacques
Romagnosi, Gian Domenico
Rousseau, Jean-Jacques
Royer-Collard, Pierre Paul
Rüdiger, Andreas
Saint-Hyacinthe, Thémiseul de
Saint-Simon, Claude-Henri de Rouvroy, Comte de
Sanches, Francisco
Schiller, Friedrich
Schlegel, Friedrich von
Schulze, Gottlob Ernst
Scientia Media and Molinism
Servetus, Michael
Shaftesbury, Third Earl of (Anthony Ashley Cooper)
Shepherd, Mary
Simon, Richard
Skovoroda, Hryhorii Savych (Grigorii Savvich)
Smith, Adam
Smith, John
Socinianism
Solger, Karl Wilhelm Ferdinand
Soto, Dominic de
Spinoza, Benedict (Baruch) de
Staël-Holstein, Anne Louise Germanie Necker, Baronne de
Stahl, Georg Ernst
Stewart, Dugald
Stillingfleet, Edward
Suárez, Francisco
Sulzer, Johann Georg
Swedenborg, Emanuel
Swift, Jonathan
Sylvester of Ferrara, Francis
Telesio, Bernardino
Teresa of Avila, St.
Tetens, Johann Nicolaus
Thomasius, Christian
Thümmig, Ludwig Philipp
Tindal, Matthew
Toland, John
Toletus, Francis
Treschow, Niels
Tschirnhaus, Ehrenfried Walter von
Turgot, Anne Robert Jacques, Baron de L'Aulne
Valla, Lorenzo
Vanini, Giulio Cesare
Vasquez, Gabriel
Vauvenargues, Luc de Clapiers, Marquis de
Vico, Giambattista
Vitoria, Francisco de
Vives, Juan Luis
Volney, Constantin-François de Chasseboeuf, Comte de
Voltaire, François-Marie Arouet de
Wang Fuzhi
Wang Yang-ming
Whichcote, Benjamin
Winckelmann, Johann Joachim
Wolff, Christian
Wollaston, William
Wollstonecraft, Mary
Woolston, Thomas
Yamaga Sokō
Yamazaki Ansai
Zabarella, Jacopo

Nineteenth Century: Major Personal Entries

Avenarius, Richard
Boltzmann, Ludwig
Bosanquet, Bernard
Brentano, Franz
Buckle, Henry Thomas
Carlyle, Thomas
Clifford, William Kingdon
Cohen, Hermann
Coleridge, Samuel Taylor
Comte, Auguste
Dilthey, Wilhelm
Durkheim, Émile
Emerson, Ralph Waldo
Fechner, Gustav Theodor
Feuerbach, Ludwig Andreas
Fries, Jakob Friedrich
Green, Thomas Hill
Haeckel, Ernst Heinrich
Helmholtz, Hermann Ludwig von
Hertz, Heinrich Rudolf
Huxley, Thomas Henry
James, William
Johnson, Alexander Bryan
Kierkegaard, Søren Aabye
Lotze, Rudolf Hermann
Mach, Ernst
Mill, John Stuart
Newman, John Henry
Nietzsche, Friedrich
Peirce, Charles Sanders
Renouvier, Charles Bernard
Rosmini-Serbati, Antonio
Royce, Josiah
Schelling, Friedrich Wilhelm Joseph von
Schleiermacher, Friedrich Daniel Ernst
Schopenhauer, Arthur
Sidgwick, Henry
Simmel, Georg
Solov'ëv (Solovyov), Vladimir Sergeevich
Tolstoy, Lev (Leo) Nikolaevich

Nineteenth Century: Minor Personal Entries

Adler, Alfred
Ardigò, Roberto
Arnold, Matthew
Austin, John
Bachofen, Johann Jakob
Bain, Alexander
Bakunin, Mikhail Aleksandrovich
Bauer, Bruno
Belinskii, Vissarion Grigor'evich
Beneke, Friedrich Eduard
Bernard, Claude
Binet, Alfred
Bonatelli, Francesco
Boole, George
Boström, Christopher Jacob
Bowne, Borden Parker
Brownson, Orestes Augustus
Burckhardt, Jakob
Butler, Samuel
Caird, Edward
Calderoni, Mario
Carroll, Lewis
Carus, Carl Gustav
Carus, Paul
Caso, Antonio
Cattaneo, Carlo
Chaadaev, Pëtr Iakovlevich
Chamberlain, Houston Stewart
Channing, William Ellery
Chernyshevskii, Nikolai Gavrilovich
Chicherin, Boris Nikolaevich
Cournot, Antoine Augustin
Cousin, Victor
Darwin, Charles Robert
De Morgan, Augustus
De Sanctis, Francesco
Destutt de Tracy, Antoine Louis Claude, Comte

Deussen, Paul
Dühring, Eugen Karl
Eliot, George
Engels, Friedrich
Eucken, Rudolf Christoph
Faraday, Michael
Farias Brito, Raimundo de
Fëdorov, Nikolai Fëdorovich
Ferri, Luigi
Ferrier, James Frederick
Fischer, Kuno
Fiske, John
Fouillée, Alfred
Froebel, Friedrich
Gibbs, Josiah
Gioberti, Vincenzo
Gobineau, Comte Joseph Arthur de
Gray, Asa
Grote, John
Hamelin, Octave
Hamilton, William
Harris, William Torrey
Hartmann, Eduard von
Hebbel, Christian Friedrich
Herschel, John
Herzen, Aleksandr Ivanovich
Hess, Moses
Hickok, Laurens Perseus
Hobhouse, Leonard Trelawney
Hodgson, Shadworth Holloway
Høffding, Harald
Hölderlin, Johann Christian Friedrich
Howison, George Holmes
Hügel, Baron Friedrich von
James, Henry
Jevons, William Stanley
Jodl, Friedrich
Jouffroy, Théodore Simon
Kavelin, Konstantin Dmitrievich
Khomiakov, Aleksei Stepanovich
Kireevskii, Ivan Vasil'evich
Kozlov, Aleksei Aleksandrovich
Krause, Karl Christian Friedrich
Külpe, Oswald
Laas, Ernst
Labriola, Antonio
Lachelier, Jules
Lamennais, Hugues Félicité Robert de
Lange, Friedrich Albert
Lassalle, Ferdinand
Lavrov, Pëtr Lavrovich
Leont'ev, Konstantin Nikolaevich
Leopardi, Count Giacomo
Lequier, (Joseph Louis) Jules
Liebmann, Otto
Lipps, Theodor
Littré, Émile
Lopatin, Lev Mikhailovich
Malthus, Thomas Robert
Mansel, Henry Longueville
Marković, Svetozar
Martineau, James
Marty, Anton
Marx, Karl
McCosh, James
Mikhailovskii, Nikolai Konstantinovich
Moleschott, Jacob
Montgomery, Edmund Duncan
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Nishi Amane
Oken, Lorenz
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Pater, Walter Horatio
Paulsen, Friedrich
Petrović-Njegoš, Petar
Pisarev, Dmitri Ivanovich
Porter, Noah
Proudhon, Pierre-Joseph
Ravaisson-Mollien, Jean Gaspard Félix
Renan, Joseph Ernest
Ritschl, Albrecht Benjamin
Rosenkranz, Johann Karl Friedrich
Rozanov, Vasilii Vasil'evich
Ruskin, John
Sabatier, Auguste
Savigny, Friedrich Karl von
Schuppe, Ernst Julius Wilhelm
Shelley, Percy Bysshe
Sigwart, Christoph
Spaventa, Bertrando
Spir, Afrikan Alexandrovich
Steffens, Henrich
Stephen, Leslie
Stirner, Max
Strauss, David Friedrich
Sumner, William Graham
Taine, Hippolyte-Adolphe
Thoreau, Henry David
Trubetskoi, Sergei Nikolaevich
Vailati, Giovanni
Wallace, Alfred Russel
Wayland, Francis
Whately, Richard
Whewell, William
Wilde, Oscar Fingal O'Flahertie Wills
Wright, Chauncey

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Alexander, Samuel
Balfour, Arthur James
Banfi, Antonio
Benjamin, Walter
Benn, Gottfried
Berdyaev, Nikolai Aleksandrovich
Bergson, Henri
Blondel, Maurice
Bonhoeffer, Dietrich
Bradley, Francis Herbert
Brightman, Edgar Sheffield
Brunschvicg, Léon
Bulgakov, Sergei Nikolaevich
Bullough, Edward
Campbell, Norman Robert
Cantor, Georg
Cassirer, Ernst
Chwistek, Leon
Cohen, Morris Raphael
Collingwood, Robin George
Couturat, Louis
Creighton, James Edwin
Croce, Benedetto
Deustua, Alejandro O.
Dewey, John
Dingler, Hugo
Driesch, Hans Adolf Eduard
Duhem, Pierre Maurice Marie
Eddington, Arthur Stanley
Ehrenfels, Christian Freiherr Von
Einstein, Albert
Florenskii, Pavel Aleksandrovich
Frank, Erich
Frank, Semën Liudvigovich
Frege, Gottlob
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Gentile, Giovanni
Geyser, Joseph
Gramsci, Antonio
Hägerström, Axel
Harnack, Carl Gustav Adolf von
Hartmann, Nicolai
Hatano Seiichi
Heim, Karl
Hilbert, David
Holt, Edwin Bissell
Hönigswald, Richard
Husserl, Edmund
Il'in, Ivan Aleksandrovich
Inge, William Ralph
Ingenieros, José
Ionescu, Nae
Iqbal, Muhammad
Ivanov, Viacheslav Ivanovich
Jeans, James Hopwood
Kafka, Franz
Kareev, Nikolai Ivanovich
Karsavin, Lev Platonovich
Kautsky, Karl
Keynes, John Maynard

Keyserling, Hermann Alexander, Graf von
Klages, Ludwig
Koffka, Kurt
Korn, Alejandro
Kropotkin, Pëtr Alekseevich
Krueger, Felix
Laberthonnière, Lucien
Lapshin, Ivan Ivanovich
Lavelle, Louis
Lenin, Vladimir Il'ich
Le Roy, Édouard
Le Senne, René
Leśniewski, Stanisław
Lévy-Bruhl, Lucien
Liebert, Arthur
Loisy, Alfred
Lunacharskii, Anatolii Vasil'evich
Maréchal, Joseph
Masaryk, Tomáš Garrigue
McDougall, William
McTaggart, John McTaggart Ellis
Mead, George Herbert
Meinecke, Friedrich
Meinong, Alexius
Mercier, Désiré Joseph
Meyerson, Émile
Miki Kiyoshi
Milhaud, Gaston
Montague, William Pepperell
Morgan, C. Lloyd
Mosca, Gaetano
Mounier, Emmanuel
Natorp, Paul
Nelson, Leonard
Neurath, Otto
Nishida, Kitarō
Oman, John Wood
Ortega y Gasset, José
Ostwald, Wilhelm
Otto, Rudolf
Palágyi, Menyhert
Papini, Giovanni
Pareto, Vilfredo
Pastore, Valentino Annibale
Pauler, Akos
Pavlov, Ivan Petrovich
Peano, Giuseppe
Pearson, Karl
Perry, Ralph Barton
Petronievic, Branislav
Petzoldt, Joseph
Pfänder, Alexander
Planck, Max
Plekhanov, Georgii Valentinovich
Poincaré, Jules Henri
Popper-Lynkeus, Josef
Pringle-Pattison, Andrew Seth
Proust, Marcel
Radbruch, Gustav
Rădulescu-Motru, Constantin
Ramsey, Frank Plumpton
Rashdall, Hastings
Rehmke, Johannes
Reich, Wilhelm
Reichenbach, Hans
Rensi, Giuseppe
Ribot, Théodule Armand
Rickert, Heinrich
Riehl, Alois
Rignano, Eugenio
Rilke, Rainer Maria (René)
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Santayana, George
Scheler, Max
Schiller, Ferdinand Canning Scott
Schlick, Moritz
Scholz, Heinrich
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Shestov, Lev Isaakovich
Shpet, Gustav Gustavovich
Smuts, Jan Christiaan
Sombart, Werner
Sorel, Georges
Spengler, Oswald
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Stebbing, Lizzie Susan
Stefanini, Luigi
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Steiner, Rudolf
Stern, Louis William
Stöhr, Adolf
Stout, George Frederick
Stumpf, Karl
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Tagore, Rabindranath
Taylor, Alfred Edward
Teilhard de Chardin, Pierre
Tennant, Frederick Robert
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Trubetskoi, Evgenii Nikolaevich
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Turing, Alan M.
Twardowski, Kazimierz
Unamuno y Jugo, Miguel de
Vaihinger, Hans
Valéry, Paul
Varisco, Bernardino
Varona y Pera, Enrique José
Vasconcelos, José
Vaz Ferreira, Carlos
Veblen, Thorstein Bunde
Venn, John
Volski, Stanislav
Vysheslavtsev, Boris Petrovich
Wahle, Richard
Weber, Alfred
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Weil, Simone
Westermarck, Edward Alexander
Weyl, (Claus Hugo) Hermann
Whitehead, Alfred North
Windelband, Wilhelm
Wittgenstein, Ludwig Josef Johann
Woodbridge, Frederick James Eugene
Wundt, Wilhelm
Ziehen, Theodor

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Adorno, Theodore Wiesengrund
Aliotta, Antonio
Al-Jabiri, ʿAbd
Alston, William P.
Anderson, John
Anscombe, Gertrude Elizabeth Margaret
Apel, Karl-Otto
Arendt, Hannah
Arkoun, Mohammed
Armstrong, David M.
Austin, John Langshaw
Ayer, Alfred Jules
Bachelard, Gaston
Baier, Annette
Baier, Kurt
Baker, Lynne Rudder
Bakhtin, Mikhail Mikhailovich
Barth, Karl
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Bataille, Georges
Baudrillard, Jean
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Bennett, Jonathan
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Bertalanffy, Ludwig von
Binswanger, Ludwig
Black, Max
Blanchot, Maurice
Blanshard, Brand
Bloch, Ernst
Bohm, David
Bohr, Niels
Braithwaite, Richard Bevan
Brandt, R. B.
Bridgman, Percy William
Broad, Charlie Dunbar
Brouwer, Luitzen Egbertus Jan

Brunner, Emil
Buber, Martin
Bultmann, Rudolf
Cairns, Dorion
Camus, Albert
Card, Claudia
Carnap, Rudolf
Cartwright, Nancy
Cavell, Stanley
Chisholm, Roderick
Chomsky, Noam
Church, Alonzo
Cixous, Hélène
Code, Lorraine
Corbin, Henry
Danto, Arthur
Davidson, Donald
de Finetti, Bruno
Deleuze, Gilles
Del Vecchio, Giorgio
Dennett, Daniel Clement
Derrida, Jacques
Dretske, Fred
Ducasse, Curt John
Dummett, Michael Anthony Eardley
Dworkin, Ronald
Earman, John
Eliot, Thomas Stearns
Evans, Gareth
Feinberg, Joel
Ferguson, Ann
Field, Hartry
Fink, Eugen
Fisher, R. A.
Florovskii, Georgii Vasil'evich
Fodor, Jerry A.
Foot, Philippa
Foucault, Michel
Frankfurt, Harry
Frye, Marilyn
Gadamer, Hans-Georg
Garrigou-Lagrange, Réginald Marie
Gehlen, Arnold
Gewirth, Alan
Gilson, Étienne Henry
Gödel, Kurt
Gogarten, Friedrich
Goldman, Alvin
Goodman, Nelson
Grice, Herbert Paul
Gurwitsch, Aron
Habermas, Jürgen
Hampshire, Stuart Newton
Ḥanafī, Ḥassan
Harding, Sandra
Hare, Richard M.
Harman, Gilbert
Hart, Herbert Lionel Adolphus
Heidegger, Martin
Heisenberg, Werner
Held, Virginia
Hempel, Carl Gustav
Hintikka, Jaakko
Hocking, William Ernest
Horkheimer, Max
Hu Shi
Hyppolite, Jean
Ingarden, Roman
Irigaray, Luce
Jankélévitch, Vladimir
Jaspers, Karl
Jung, Carl Gustav
Jünger, Ernst
Kaplan, David
Kaufmann, Walter Arnold
Kelsen, Hans
Kim, Jaegwon
King, Martin Luther
Kitcher, Patricia
Köhler, Wolfgang
Kotarbiński, Tadeusz
Kripke, Saul
Kristeva, Julia
Kuhn, Thomas
Lacan, Jacques
Lakatos, Imre
Landgrebe, Ludwig
Langer, Susanne K.
Laroui, Abdullah
Lehrer, Keith
Levinas, Emmanuel
Lewis, C. S. (Clive Staples)
Lewis, Clarence Irving
Lewis, David
Lloyd, Genevieve
Losev, Aleksei Fëdorovich
Losskii, Nikolai Onufrievich
Lotman, Iurii Mikhailovich
Lovejoy, Arthur Oncken
Lukács, Georg
Łukasiewicz, Jan
Lyotard, Jean-François
MacIntyre, Alasdair
Mackie, John Leslie
Malcolm, Norman
Malraux, Georges-André
Mamardashvili, Merab Konstantinovich
Mannheim, Karl
Marcel, Gabriel
Marcus, Ruth Barcan
Marías, Julián
Maritain, Jacques
Martinetti, Piero
McDowell, John
McGilvary, Evander Bradley
Merleau-Ponty, Maurice
Miller, Dickinson S.
Millikan, Ruth
Molina Garmendia, Enrique
Montague, Richard
Moore, George Edward
Murdoch, Iris
Murphy, Arthur Edward
Nagel, Ernest
Nagel, Thomas
Nasr, Seyyed Hossein
Neumann, John von
Niebuhr, Reinhold
Nozick, Robert
Nussbaum, Martha
Oakeshott, Michael
Owen, G. E. L.
Pannenberg, Wolfhart
Parfit, Derek
Pauling, Linus
Piaget, Jean
Plantinga, Alvin
Plessner, Helmut
Popper, Karl Raimund
Posner, Richard
Prior, Arthur Norman
Putnam, Hilary
Quine, Willard Van Orman
Rahner, Karl
Rawls, John
Reale, Miguel
Rescher, Nicholas
Ricoeur, Paul
Rintelen, Fritz-Joachim von
Romero, Francisco
Rorty, Richard
Ross, William David
Rougier, Louis
Russell, Bertrand Arthur William
Ryle, Gilbert
Salmon, Wesley
Sartre, Jean-Paul
Savage, Leonard
Schrödinger, Erwin
Schutz, Alfred
Sciacca, Michele Federico
Searle, John
Sellars, Roy Wood
Sellars, Wilfrid
Sen, Amartya K.
Shariati, Ali
Shoemaker, Sydney
Sibley, Frank
Singer, Peter
Skinner, B. F.
Smart, John Jamieson Carswell
Sosa, Ernest
Spirito, Ugo

Spranger, (Franz Ernst) Eduard
Stace, Walter Terence
Stevenson, Charles L.
Strawson, Peter Frederick
Suppes, Patrick
Tarski, Alfred
Thomson, Judith Jarvis
Tillich, Paul
Toynbee, Arnold Joseph
Van Fraassen, Bas
Vlastos, Gregory
Watsuji Tetsurō
Wiggins, David
Williams, Bernard
Wilson, Edward O.
Wisdom, (Arthur) John Terence Dibben
Wollheim, Richard
Woodger, Joseph Henry
Wright, Georg Henrik von
Zen'kovskii, Vasilii Vasil'evich
Zubiri, Xavier

SUBFIELDS OF PHILOSOPHY

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Apperception
A Priori and A Posteriori
Bachelard, Gaston
Basic Statements
Belief
Belief Attributions
Causal or Conditional or Explanatory-Relation Accounts
Chinese Philosophy: Metaphysics and Epistemology
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Coherentism
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Propositional Knowledge, Definition of
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Folk Psychology
Frame Problem
Functionalism
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Innate Ideas, Nativism
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Knowledge Argument
Language of Thought
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Mental-Physical Distinction
Mental Representation
Mind and Mental States in Buddhist Philosophy
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Multiple Realizability
Neuroscience
Nonreductive Physicalism
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Parapsychology
Philosophy of Mind
Physicalism
Propositional Attitudes: Issues in the Philosophy of Mind and Psychology
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Reductionism in the Philosophy of Mind
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Categories
Causal Approaches to the Direction of Time
Causation: Metaphysical Issues
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Chinese Philosophy: Metaphysics and Epistemology
Colors
Constructivism and Conventionalism
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Counterfactuals
Determinables and Determinates
Determinism, A Historical Survey
Determinism and Freedom
Determinism in History
Dialectic
Dialectical Materialism
Emanationism
Energy
Essence and Existence
Eternal Return
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Existence
Extrinsic and Intrinsic Properties
Feminist Metaphysics
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Force
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Induction
Laws, Scientific
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Macrocosm and Microcosm
Materialism
Mereology
Metaphysics
Metaphysics, History of
Metaphysics, Nature of
Modality, Philosophy and Metaphysics of
Monad and Monadology
Monism and Pluralism
Naturalism
Nature, Philosophical Ideas of
Nonexistent Object, Nonbeing
Nothing
Number
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Panpsychism
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Alembert, Jean Le Rond d'
Ampère, André Marie
Anthropic Principle, The
Bachelard, Gaston
Bacon, Francis
Bacon, Roger
Bayes, Bayes' Theorem, Bayesian Approach to Philosophy of Science
Bell, John, and Bell's Theorem
Bertalanffy, Ludwig von
Black Holes
Bohm, David
Bohmian Mechanics
Bohr, Niels
Boltzmann, Ludwig
Boscovich, Roger Joseph
Boyle, Robert
Bridgman, Percy William
Campbell, Norman Robert
Causation: Philosophy of Science
Chaos Theory
Chemistry, Philosophy of
Classical Mechanics, Philosophy of
Common Cause Principle
Confirmation Theory
Conservation Principle
Conventionalism
Copenhagen Interpretation
Copernicus, Nicolas
Counterfactuals in Science
Darwin, Charles Robert
Darwin, Erasmus
Decision Theory
de Finetti, Bruno
Determinism and Indeterminism
Dingler, Hugo
Duhem, Pierre Maurice Marie
Eddington, Arthur Stanley
Einstein, Albert
Emergence
Energy
Evolutionary Theory
Experimentation and Instrumentation
Explanation
Faraday, Michael
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Feminist Philosophy of Science: Contemporary Perspectives
Fields and Particles
Fisher, R. A.
Functionalism in Sociology
Galileo Galilei
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Geometry
Gibbs, Josiah
Gray, Asa
Harvey, William
Heisenberg, Werner
Helmholtz, Hermann Ludwig von
Herschel, John
Hertz, Heinrich Rudolf
Hole Argument
Holism and Individualism in History and Social Science
Human Genome Project
Information Theory
Jeans, James Hopwood
Kepler, Johannes
Kuhn, Thomas
Lakatos, Imre
Lamarck, Chevalier de
Laplace, Pierre Simon de
Lavoisier, Antoine
Laws, Scientific
Life, Origin of
Logical Positivism
Mach, Ernst
Many Worlds/Many Minds Interpretation of Quantum Mechanics
Mass
Matter
Maxwell, James Clerk
Measurement and Measurement Theory
Modal Interpretation of Quantum Mechanics

Morgan, C. Lloyd
Motion
Motion, A Historical Survey
Naturalized Philosophy of Science
Natural Kinds
Neumann, John von
Newton, Isaac
Non-locality
Operationalism
Organismic Biology
Pauling, Linus
Pearson, Karl
Philosophy of Biology
Philosophy of Economics
Philosophy of Physics
Philosophy of Science, History of
Philosophy of Social Sciences
Philosophy of Statistical Mechanics
Physics and the Direction of Time
Planck, Max
Poincaré, Jules Henri
Popper, Karl Raimund
Priestley, Joseph
Probability and Chance
Psychoanalytic Theories, Logical Status of
Quantum Computing and Teleportation
Quantum Logic and Probability
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Reduction
Reichenbach, Hans
Relativity Theory
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Religion and the Biological Sciences
Religion and the Physical Sciences
Schrödinger, Erwin
Science, Research Ethics of
Science and Pseudoscience
Science Policy
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Space
Space in Physical Theories
Special Sciences
Statistics, Foundations of
String Theory
Theories and Theoretical Terms
Thought Experiments in Science
Time in Physics
Truthlikeness
Underdetermination Thesis, Duhem-Quine Thesis
Unity and Disunity of Science
Wallace, Alfred Russel
Weyl, (Claus Hugo) Hermann
Whewell, William
Wilson, Edward O.
Woodger, Joseph Henry

Logic, Philosophy of Logic, Philosophy of Mathematics

Analysis, Philosophical
Bolzano, Bernard
Boole, George
Brouwer, Luitzen Egbertus Jan
Cantor, Georg
Carroll, Lewis
Chinese Philosophy: Language and Logic
Church, Alonzo
Combinatory Logic
Computability Theory
Computing Machines
Conditionals
Continuity
Couturat, Louis
Craig's Theorem
De Morgan, Augustus
Entailment, Presupposition, and Implicature
Fallacies
First-Order Logic
Frege, Gottlob
Fuzzy Logic
Geometry
Gödel, Kurt
Gödel's Incompleteness Theorems
Hilbert, David
Induction
Infinitesimals
Infinity in Mathematics and Logic
Intuitionism and Intuitionistic Logic
Jevons, William Stanley
Kotarbiński, Tadeusz
Leśniewski, Stanisław
Liar Paradox, The
Logic, History of [overview]
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Logic, History of: Chinese Logic
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Łukasiewicz, Jan
Many-Valued Logics
Mathematics, Foundations of
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Probability and Chance
Proof Theory
Provability Logic
Quantifiers in Formal Logic
Ramsey, Frank Plumpton
Realism and Naturalism, Mathematical
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Second-Order Logic
Set Theory
Structuralism, Mathematical
Tarski, Alfred
Type Theory
Venn, John
Whately, Richard

Philosophy of Language

Analysis, Philosophical
Analytic and Synthetic Statements
Analyticity
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Beauvoir, Simone de
Binswanger, Ludwig
Blanchot, Maurice
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Camus, Albert
Cassirer, Ernst
Cixous, Hélène
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Deleuze, Gilles
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Fink, Eugen
Gadamer, Hans-Georg
Gurwitsch, Aron
Habermas, Jürgen
Heidegger, Martin
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Husserl, Edmund
Hyppolite, Jean
Ingarden, Roman
Jaspers, Karl
Kierkegaard, Søren Aabye
Lacan, Jacques
Landgrebe, Ludwig
Lavelle, Louis
Levinas, Emmanuel
Lyotard, Jean François
Marcel, Gabriel
Merleau-Ponty, Maurice
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Pfänder, Alexander
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Philosophy of Language in Continental Philosophy
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Scheler, Max
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Stein, Edith
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Analytic Feminism
Astell, Mary
Beauvoir, Simone de
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Irigaray, Luce
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Lloyd, Genevieve
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Altruism
Asceticism
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Constructivism, Moral
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Emotive Theory of Ethics
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Analytic Jurisprudence
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Adorno, Theodore Wiesengrund
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Gottsched, Johann Christoph
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Barth, Karl
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Bonhoeffer, Dietrich
Brunner, Emil
Buber, Martin
Bultmann, Rudolf
Calvin, John
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Costa, Uriel da
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Degrees of Perfection, Argument for the Existence of God
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Heim, Karl
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Hocking, William Ernest
Hügel, Baron Friedrich von
Hus, John
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Immortality
Infinity in Theology and Metaphysics
Kierkegaard, Søren Aabye
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Luther, Martin
Melanchthon, Philipp
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Niebuhr, Reinhold
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Oman, John Wood
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Otto, Rudolf
Pannenberg, Wolfhart
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Revelation
Sabatier, Auguste
Schleiermacher, Friedrich Daniel Ernst
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Buddhism—Schools: Hua yan
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Guo Xiang
Han Fei
Han Yu
Hayashi Razan
Huang Zongxi
Hui Shi
Hu Shi
Itō Jinsai
Kaibara Ekken
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Shao Yong
Wang Bi
Wang Chong
Wang Fuzhi
Wang Yang-ming
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Knowledge in Indian Philosophy
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Self in Indian Philosophy
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Islamic Philosophy

al-Farābī
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al-Kindī, Abū-Yūsuf Yaʿqūb ibn Isḥāq
Arkoun, Mohammed
Averroes
Avicenna
Causation in Islamic Philosophy
Corbin, Henry
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Ibn al-ʿArabī
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Ikhwān al-Ṣafāʾ
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Iqbal, Muhammad
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Nasr, Seyyed Hossein
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Shariati, Ali
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Japanese Philosophy

Hayashi Razan
Itō Jinsai
Japanese Philosophy
Kaibara Ekken
Kumazawa Banzan
Miki Kiyoshi
Minagawa Kien
Miura Baien
Muro Kyūsō
Nakae Tōju
Nishi Amane
Nishida, Kitarō
Ogyū Sorai
Yamaga Sokō
Yamazaki Ansai

Jewish Philosophy

Albo, Joseph
Baḥyā, ben Joseph ibn Paqūda
Cordovero, Moses ben Jacob
Costa, Uriel da
Crescas, Hasdai
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Enlightenment, Jewish
Gersonides
Halevi, Yehuda
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Ibn Gabirol, Solomon ben Judah
Ibn Zaddik, Joseph ben Jacob
Israeli, Isaac ben Solomon
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Kabbalah
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Menasseh (Manasseh) ben Israel
Mendelssohn, Moses
Muqammiṣ, David ben Merwan al-
Philo Judaeus
Rosenzweig, Franz
Saadya

Russian Philosophy

Bakhtin, Mikhail Mikhailovich
Bakhtin Circle, The
Bakunin, Mikhail Aleksandrovich
Belinskii, Vissarion Grigor'evich
Berdyaev, Nikolai Aleksandrovich
Bulgakov, Sergei Nikolaevich
Chaadaev, Pëtr Iakovlevich
Chernyshevskii, Nikolai Gavrilovich
Chicherin, Boris Nikolaevich
Dostoevsky, Fyodor Mikhailovich
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Fëdorov, Nikolai Fëdorovich
Florenskii, Pavel Aleksandrovich
Florovskii, Georgii Vasil'evich
Frank, Semën Liudvigovich
Herzen, Aleksandr Ivanovich
Il'in, Ivan Aleksandrovich
Ivanov, Viacheslav Ivanovich
Kareev, Nikolai Ivanovich
Karsavin, Lev Platonovich
Kavelin, Konstantin Dmitrievich
Khomiakov, Aleksei Stepanovich
Kireevskii, Ivan Vasil'evich
Kozlov, Aleksei Aleksandrovich
Kropotkin, Pëtr Alekseevich
Lapshin, Ivan Ivanovich
Lavrov, Pëtr Lavrovich
Lenin, Vladimir Il'ich
Leont'ev, Konstantin Nikolaevich
Lopatin, Lev Mikhailovich
Losev, Aleksei Fëdorovich
Losskii, Nikolai Onufrievich
Lotman, Iurii Mikhailovich
Lunacharskii, Anatolii Vasil'evich
Mamardashvili, Merab Konstantinovich
Mikhailovskii, Nikolai Konstantinovich
Pavlov, Ivan Petrovich
Pisarev, Dmitri Ivanovich
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Radishchev, Aleksandr Nikolaevich
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Shestov, Lev Isaakovich
Shpet, Gustav Gustavovich
Skovoroda, Hryhorii Savych (Grigorii Savvich)
Solov'ëv (Solovyov), Vladimir Sergeevich
Spir, Afrikan Alexandrovich
Tolstoy, Lev (Leo) Nikolaevich
Trubetskoi, Evgenii Nikolaevich
Trubetskoi, Nikolai Sergeevich
Trubetskoi, Sergei Nikolaevich
Volski, Stanislav
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Averroism
Averroism in Modern Islamic Philosophy
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Hermeticism
Historical School of Jurisprudence
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Mani and Manichaeism
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Patristic Philosophy
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Peripatetics
Personalism
Pessimism and Optimism
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Physicotheology
Pietism
Platonism and the Platonic Tradition
Positivism
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Pragmatism
Psychologism
Pythagoras and Pythagoreanism
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Special Topics

African Philosophy
Evolutionary Psychology
History and Historiography of Philosophy
Korean Philosophy
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Philosophy of Education, History of
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Speciesism

bibliographies

The First Edition of the Encyclopedia of Philosophy *included bibliographical essays dealing with philosophy dictionaries and encyclopedias, philosophy journals, and philosophy bibliographies. To preserve and enhance these essays, they have been reproduced in this Second Edition along with detailed updates. The updates to the bibliographies cover material published between 1965 and mid-2005. All of the references appear in OCLC's WorldCat bibliographic database and are thus available either in mid- to large-size academic libraries, or through interlibrary loan. While the bibliographies are extensive, they are not exhaustive. This is especially true in the case of the journal bibliography, where less readily available non-English-language journals have been excluded, as have journals published for short periods of time. Accessibility was deemed to be more important than exhaustive coverage. The subject coverage includes both general philosophical works and works from the major sub-domains of philosophy. The bibliographic lists show that philosophy is a vital, worldwide discipline. A perusal of the journal bibliography will show that new journals are appearing every year, and the dictionary and encyclopedia bibliography identifies publications in fifty different languages. The constant stream of new journals and the accumulation of philosophical resources in so many languages are indicators of a truly vibrant discipline.*

PHILOSOPHY BIBLIOGRAPHIES

Lists of philosophers and the titles of their works were for the most part provided only *en passant* by ancient and medieval writers and scholars, as in the brief citations scattered through the first book of Aristotle's *Metaphysics* and throughout Aquinas' *Summa Theologica.* It is true that Diogenes Laërtius' listing was somewhat more systematic, but philosophical bibliographies fully worthy of the name date from more recent times.

Modern philosophy has been well supplied with bibliographies in the general sense of the term, as will be noted in the present survey, but it has been weak in a special variety of bibliographical literature, namely, journals of abstracts. The two main journals containing abstracts of current work in philosophy—the *Bibliographie de la philosophie* and the *Bulletin signalétique: Philosophie, sciences humaines*—have done and are doing a good job as far as they go, but the scope of each is limited: the first covers books only, and the two-line précis in the second are enough only to whet a desire for more.

Modern bibliographies of philosophy are of four kinds: general bibliographies; those covering a specific region or country; those covering a particular period, movement, or philosopher; and those covering a specific philosophical discipline.

GENERAL BIBLIOGRAPHIES

BIBLIOGRAPHICAL BOOKS AND PAMPHLETS. One of the earliest of the general bibliographies of philosophy is the *Bibliotheca Philosophorum Classicorum Authorum Chronologica; in qua Veterum Philosophorum Origo, Successio, Aetas, & Doctrina Compendiosa, ab Origine Mundi, Usq. ad Nostram Aetatem, Proponitur; Quibus Accessit Patrum, Ecclesiae Christi Doctorum a Temporibus Apos-*

tolorum, Usque ad Tempora Scholasticorum ad An. Usq. Do. 1140, Secundum Eandem Temporis Seriem, Enumeratio, by Johann Jacob Fries (Zürich, 1592, 110 pages), with about 2,500 entries. Three of its significant successors in the next three hundred years are the *Bibliotheca Realis Philosophica*, by Martin Lipen (2 vols., Frankfurt, 1679), with about 40,000 entries, some on subjects no longer regarded as philosophical in a strict sense; the *Bibliotheca Philosophica*, by B. G. Struve (Jena, 1704; 5th ed., 2 vols., 1740), containing about 4,000 entries; and the *Systematisch-alphabetischer Hauptkatalog der Königlichen Universitätsbibliothek zu Tübingen; Erstes Heft; A. Philosophie* (Tübingen, 1854, 63 pages), with about 3,000 entries and with annual supplements to 1880.

Of the four pre-twentieth-century bibliographies mentioned, all are available at the Library of Congress in Washington and at the British Museum in London. The last-named item is also available at the New York Public Library and at the Library of the University of Illinois.

In the twentieth century four main general philosophical bibliographies have been compiled. The first is the *Bibliography of Philosophy, Psychology, and Cognate Subjects*, by Benjamin Rand (2 vols., New York, 1905), which has about 70,000 entries and is a major work of scholarship. It was published as the two-part Volume III of the *Dictionary of Philosophy and Psychology*, edited by James M. Baldwin (3 vols., New York, 1901–1905). Part I of the two-part *Bibliography* covers histories of philosophy and works by and about philosophers from Abel to Zwingli, and Part II is systematic.

Second among the main general bibliographies of the present century is the *Bibliographische Einführung in das Studium der Philosophie*, edited by I. M. Bocheński, which consists of 20 fascicles (24 to 85 pages each) published at Bern from 1948 to 1950 and which covers philosophy in certain periods (ancient and medieval philosophy), countries (modern Italian, French existentialist, and American philosophy), religious and ethnic groups (Buddhist, patristic, Jewish, and Arabic philosophy), systems and disciplines (philosophy as a whole, symbolic logic, and logical positivism), and individuals (Plato, Aristotle, Augustine, Aquinas, and Kierkegaard).

The third principal source of this kind is Gilbert Varet's *Manuel de bibliographie philosophique* (2 vols., Paris, 1956), which contains about 25,000 entries, Volume I being historical and Volume II systematic.

Finally, there is Wilhelm Totok's *Handbuch der Geschichte der Philosophie* (Frankfurt, 1964–), of which the first volume, *Altertum* (400 pages), covers works on Indian, Chinese, Greek, and Roman philosophy, with an introduction listing works on the methodology of research in philosophy and on the general history of philosophy, dictionaries of philosophy, introductions to philosophy, and works on the philosophical disciplines. Articles from over 400 periodicals are cited.

BIBLIOGRAPHICAL SERIALS. Apparently the earliest general serial covering works in philosophy was the *Allgemeines Repertorium der Literatur; . . . philosophische Literatur*, by J. S. Ersch (Jena and Weimar, one volume each for 1785–1790, 1791–1795, and 1796–1800). Partly overlapping it in time was the *Lehrbuch der Geschichte der Philosophie und einer kritischen Literatur derselben,* by J. G. Buhle (Göttingen, one volume for each year from 1796 to 1804). After a gap of 87 years, the *Critical Review of Theological and Philosophical Literature*, edited by S. D. F. Salmond, was published at Edinburgh, covering the years 1891 to 1904. It was succeeded by the *Review of Theology and Philosophy*, edited by Allan Menzies, also at Edinburgh, which covered 1905/1906 to 1914/1915.

Meanwhile, in 1895 at Louvain a periodical was begun which was entitled the *Sommaire idéologique des ouvrages et des revues de philosophic*. After a number of changes (and with no volumes published from 1915 to 1933 and from 1941 to 1945), this periodical is now entitled the *Répertoire bibliographique de la philosophic*. It is issued four times a year and is one of the three general bibliographical serials now being published in the field of philosophy; it covers both books and periodical articles. (It is reproduced *in toto*, with Dutch headings replacing the French headings, in the *Tijdschrift voor Filosofie*, published quarterly at Louvain.) A second of the three leaders in this category is the *Bibliographie de la philosophie,* begun in 1937 as a semiannual by the International Institute of Philosophy, continued (with the omission of the years 1939 to 1945) until 1953, and issued since 1954 four times a year by the International Federation of Philosophical Societies; it covers books only, with a summary of each.

The third is the *Bulletin signalétique: Philosophie, sciences humaines* (entitled the *Bulletin analytique: Philosophie* from 1947 to 1955), published quarterly at Paris by the Centre de Documentation du Centre Nationale de la Recherche Scientifique; it is the only world-wide source of its kind which not only covers both books and periodicals but also contains a succinct abstract of each entry.

Remaining to be mentioned, as regards serial bibliographies of philosophy, are a number of sources which

are either limited in scope in one way or another or are no longer issued.

A general world-wide serial no longer issued but useful for works published in the period in which it appeared is *Philosophic Abstracts*, published for the most part quarterly at New York from 1939 to 1954, with an index covering 1939 to 1950. It contains abstracts of books and lists of periodical articles.

There are two important serials, of a quasi-bibliographical character, devoted exclusively to critical reviews of philosophical books: The *Philosophischer Literaturanzeiger*, published eight times a year at Meisenheim am Glan (begun in 1949 at Schlesdorf am Kochelsee), which contains about 15 reviews in each issue; and *Philosophical Books*, issued quarterly since 1960 at Leicester, England, which contains about a dozen reviews in each issue, written largely from the viewpoint of analytical philosophy. Also deserving of mention, as regards coverage of books only, is *Scripta Recenter Edita*, issued ten times a year since 1959 at Nijmegen, the Netherlands, which is a list of books on philosophy and theology (each issue containing about 400 entries with emphasis on theology), designed especially for use by acquisitions officers of libraries.

Periodicals. It may be added, as regards serial bibliographies, that selective lists or reviews (and, in a few cases, abstracts) of current philosophical books, plus lists of periodical articles in some cases, are published either in each issue or annually or from time to time in many philosophical periodicals, and the coverage is in some cases fairly comprehensive. (For the names of periodicals in this field, see *Philosophical Periodicals, An Annotated World List*, by David Baumgardt, Washington, 1952, 89 pages, 489 entries; the list, with 157 entries, which appears under the heading "Philosophy" in *Ulrich's Periodicals Directory*, 10th ed., New York, 1963, 667 pages; and the article "Philosophy Journals" in this volume.) Especially strong in book reviews and abstracts are the German philosophical periodicals.

Of the currently published annual bibliographies in philosophical periodicals, mention may be made of the one which appears in the *Deutsche Zeitschrift für Philosophic*, published in East Berlin. Although generally global in coverage, it emphasizes works on dialectical materialism written in Eastern Europe.

Finally, topical, regional, or other summaries and evaluations of current philosophical literature (as distinguished from lists, reviews, or abstracts) appear regularly or occasionally in *The Hibbert Journal* (world-wide), *Cross Currents* (world-wide), *Philosophy* (selected countries), the *Revue philosophique de la France et de l'étranger* (selected countries), and the *Revue des sciences philosophiques et théologiques* (world-wide).

BIBLIOGRAPHICAL SECTIONS OF BOOKS. Many of the standard histories of philosophy contain bibliographical sections. The most important source of this kind is the voluminous bibliographical material in the *Grundriss der Geschichte der Philosophie*, by Friedrich Ueberweg and others (12th ed., 5 vols., Berlin, 1923–1938). The handiest is the series of lists of philosophers preceding each main part of the *History of Philosophy*, by Wilhelm Windelband, translated by James H. Tufts (2 vols., New York, 1958, paperback reprint of the rev. ed. of 1901). Also useful for the history of philosophy are the bibliographical lists (usually divided into "Fonti" and "Studi") at the ends of the chapters of the *Guida storico-bibliografica allo studio della filosofia*, by Carmelo Ferro (Milan, 1949?).

In addition, many introductory works on philosophy contain bibliographical guides. An outstanding example is the discussion of philosophical books, periodicals and dictionaries in Louis de Raeymacker's *Introduction to Philosophy*, translated by Harry McNeill (New York, 1948, 297 pages), on pp. 196–258.

NATIONAL OR REGIONAL BIBLIOGRAPHIES

BIBLIOGRAPHICAL BOOKS AND PAMPHLETS. A convenient list of the bibliographies of philosophy which are national in scope, covering some twenty countries or groups of countries, will be found in *A World Bibliography of Bibliographies*, by Theodore Besterman (4th ed., 4 vols., Lausanne, 1965–1966), Volume III, Columns 4809–4827. Outstanding among these country guides are the *Manuel de la recherche documentaire en France; . . . Philosophie*, by Raymond Bayer (Paris, 1950, 410 pages), with about 6,000 entries; the *Repertorium der Nederlandse Wijsbegeerte*, by J. J. Poortman (Amsterdam, 1948, 404 pages), with about 20,000 entries and a 168-page supplement published in 1958; the *Bibliografia filosofica italiana del 1900 al 1950* (4 vols., Rome, 1950–1957), with about 50,000 entries; the *Bibliografia filosófica española e hispanoamericana* (1940–1958), by Luis Martínez Gómez (Barcelona, 1961, 524 pages), 10,166 entries; and the anonymous *Philosophie und Grenzgebiete, 1945–1964* (Stuttgart, 1964, 434 pages), covering philosophical works in the German language, with a list of periodicals. Also deserving of mention, as regards French philosophy, are the fascicles entitled "Logique et philosophie des sciences," by Robert Blanché (1959, 54 pages), and "Morale

et philosophie politique," by Georges Bastide (1961, 92 pages), in the *Bibliographie française établie à l'intention des lecteurs étrangers* (Paris).

Two volumes of a *Bibliografia Filozofii Polskiej*, covering 1750–1830 and 1831–1864, were published at Warsaw by the Polska Akademia Nauk in 1955 and 1960 (1,241 and 3,771 entries, respectively). The first volume of a *Bibliographie der sowjetischen Philosophie* (listing the articles which appeared in the Soviet periodical *Voprosy Filosofii* from 1947 to 1956; 906 entries) was compiled under the direction of I. M. Bocheński and published in 1959 by the Ost-Europa Institut at the University of Fribourg, Switzerland; four subsequent volumes, published from 1959 to 1964, covered books of 1947 to 1960 and articles of 1957 to 1960.

BIBLIOGRAPHICAL SERIALS. Serials (mostly annuals) devoted to philosophical works issued in particular countries include the following:

Abstracts of Bulgarian Scientific Literature; Philosophy and Pedagogics (Sofia; one volume for each year since 1958).

Bibliografia filosofica italiana (Milan; one volume for each year since 1949).

Bibliography of Current Philosophical Works Published in North America, issued as a supplement to certain issues of *The Modern Schoolman* (St. Louis, Mo.) and covering mainly the United States.

Die deutschen Universitätsschriften zur Philosophie und ihre Grenzgebieten, edited by Kurt Gassen (published annually at Erfurt from 1924 to 1930).

Literarische Berichte aus dem Gebiete der Philosophie, edited by Arthur Hoffman (published semi-annually at Erfurt from 1923 to 1932), which covered current German periodical publications, with special retrospective bibliographies on Hegel, Nietzsche, and others.

"Thèses de doctorat concernant les sciences philosophiques et théologiques soutenues en France," published each year since 1954 in a spring or summer issue of the *Revue des sciences philosophiques et théologiques* and covering the preceding year.

The annual *Handbook of Latin American Studies* (published since 1935, originally and now again at Gainesville, Fla.) regularly contains a chapter on philosophical studies. A "Scandinavian Bibliography," covering philosophical works published in Denmark, Finland, Norway, and Sweden, appears once a year in *Theoria* (Lund, Sweden). The *Heythrop Journal* (Oxford, quarterly) regularly contains a "select list of British books on philosophy and theology."

BIBLIOGRAPHICAL SECTIONS OF BOOKS. Many of the standard historical, critical, or documentary treatments of philosophy in particular countries or regions (American, British, French, German, Indian, etc.; and Latin American, Anglo-American, European, Scandinavian, Western, Oriental, etc.) include extensive bibliographical sections, either at the end of the book or at the end of each chapter. Examples are the bibliographies in the introductions to the several parts of the anthology *The Development of American Philosophy*, edited by W. G. Muelder and others (2d ed., Cambridge, Mass., 1960), with about 500 entries, and the bibliography at the end of Chandradhar Sharma's *Indian Philosophy* (New York, 1962, paperback reprint of the Benares edition of 1952), with about 300 entries.

PERIOD OR MOVEMENT BIBLIOGRAPHIES

BIBLIOGRAPHICAL BOOKS AND PAMPHLETS. Noteworthy among the philosophical bibliographies which cover a particular period are one on antiquity, one on the Renaissance, one on an 11-year period of the twentieth century, and one on the twentieth century as a whole:

Guía Bibliografia de la Filosofía Antigua, by Rodolfo Mondolfo (Buenos Aires, 1959, 102 pages), which is a worthy extension of the author's many substantive contributions to philosophical scholarship.

A Catalogue of Renaissance Philosophers (1350–1650), by John O. Riedl and others (Milwaukee, 1940, 179 pages), dealing with about 2,000 philosophers, with lists of writings in some cases.

Bibliographia Philosophica, 1934–1945, by G. A. de Brie (2 vols., Brussels and Antwerp, 1950–1954), Volume I historical and Volume II systematic; 48,178 entries.

Bibliografia filosofica del siglo XX.; Catalogo de la Exposición Bibliografica Internacional de la Filosofia del Siglo XX. (Buenos Aires, 1952, 465 pages), with 4,011 entries.

A period bibliography which is specialized in two senses (limited with respect to the period when the items were published and to the period with which the items deal) is the *Thomistic Bibliography, 1920–1940*, by Vernon J. Bourke (St. Louis, Mo., 1945; supplement to Vol. 21 of

The Modern Schoolman), with about 5,700 entries. It lists a number of earlier bibliographies of scholastic philosophy.

Illustrative of bibliographies covering philosophical movements is the "Bibliographic der Geschichte der idealistischen Philosophic," in *Idealismus; Jahrbuch für die idealistische Philosophie* (Zurich), Vol. I (1934), pp. 217–256 (about 350 entries). Bibliographies covering philosophical movements in particular countries include V. E. Harlow's *Bibliographical and Genetic Study of American Realism* (Oklahoma City, Okla., 1931, 132 pages), with some 700 entries, and Vito A. Belleza's "Bibliografia italiana sull'esistentialismo," in *Archivio di filosofia*, Vol. 15 (1946), 171–217, with over 700 entries. Works dealing with problems of philosophy and the history of philosophy from the standpoint of Marxism are listed in *O Marxistickej Filozofii a Vedeckom Komunizme*, compiled at the University of Bratislava (Bratislava, 1962, 146 pages), with over 400 entries.

Bibliographies covering individual philosophers are very numerous. They are listed in the appropriate sections of the general bibliographies mentioned earlier. For contemporary philosophers, the comprehensive bibliographies in the volumes of the Library of Living Philosophers, edited by Paul A. Schilpp (now published in La Salle, Ill.), are especially worthy of mention; the series covers C. D. Broad, Rudolf Carnap, Ernst Cassirer, John Dewey, Albert Einstein, Karl Jaspers, G. E. Moore, Sarvepalli Radhakrishnan, Bertrand Russell, George Santayana, and A. N. Whitehead, and volumes on others are in preparation.

BIBLIOGRAPHICAL SERIALS. The main bibliographical serial covering a specific period or movement in philosophy is the annual *Bibliographia Patristica; Internationale patristische Bibliographie*, by Wilhelm Schneemelcher (Berlin, begun with a volume for 1956 published in 1959), with about 1,000 entries in each volume.

BIBLIOGRAPHICAL SECTIONS OF BOOKS. Many of the standard works on the philosophy of a particular period or movement include extensive bibliographical sections either at the end of the volume or at the end of each chapter. As regards books on particular periods, mention may be made, for example, of Maurice de Wulf's *History of Mediaeval Philosophy*, 3d English ed., based on the 6th French ed., translated by E. C. Messenger (2 vols., London, 1935–1938; reprinted 1952); it contains (1) in Volume I an introductory chapter entitled "General Bibliography," with sections on research methods, auxiliary sciences, dictionaries and encyclopedias, collections, monographs on problems, etc. (totaling over 500 entries), and (2) at the end of each major section in each chapter a bibliographical discussion (for example, about 25 entries on John Scotus Erigena).

As regards books on particular movements, mention may similarly be made, for purposes of illustration, of *Logical Positivism* (Glencoe, Ill., 1959), edited by A. J. Ayer, which contains on pp. 381–446 a section entitled "Bibliography of Logical Positivism" (over 2,000 entries), covering not only logical positivism strictly interpreted but also "all types of analytical philosophy." Ayer's book is part of the series entitled Library of Philosophical Movements; the other books in the series (on existentialism, Scholasticism, "realism and the background of phenomenology," etc.) also contain extensive bibliographies.

BIBLIOGRAPHIES OF SPECIFIC DISCIPLINES

Among the bibliographies covering specific philosophic disciplines are the following:

I. M. Bocheński's bibliography of the history of formal logic in his *Formale Logik* (Fribourg, 1956), pp. 531–605 (over 2,000 entries), which was reproduced photographically in the English translation by Ivo Thomas, *A History of Formal Logic* (Notre Dame, Ind., 1961), on pp. 460–534, with English section headings substituted for the German headings and 34 additions to the bibliography given on p. 567.

Alonzo Church's "A Bibliography of Symbolic Logic," in *Journal of Symbolic Logic*, Vol. 1 (1936), 121–218 (about 1,800 entries), which is supplemented by abstracts of books and periodical articles on symbolic logic in each issue of the *Journal of Symbolic Logic*. Vol. 3 (1938), 178–212, contained the section "Additions and Corrections," applicable to the basic bibliography.

William A. Hammond's *A Bibliography of Aesthetics and of the Philosophy of the Fine Arts from 1900 to 1932* (rev. ed., New York, 1934, 205 pages, 2,191 entries), which also has a continuing supplement in the "Selective Current Bibliography for Aesthetics and Related Fields," now published annually in June in the *Journal of Aesthetics and Art Criticism* and originally published quarterly, under the title "Quarterly Bibliography of Aesthetic Theory, Criticism, and Psychology of Art," from the beginning of the issuance of the periodical in 1941.

Ethel M. Albert and Clyde Kluckhohn's *A Selected Bibliography on Values, Ethics, and Esthetics in the Behavioral Sciences and Philosophy, 1920–1958* (Glencoe, Ill., 1959, 342 pages), which contains 600 items in Chapter 6, "Philosophy."

John C. Rule's *Bibliography of Works in the Philosophy of History, 1945–1957* (The Hague, 1961, 87 pages, 1,307 entries), which excludes Marxist interpretations of history in the expectation of covering them separately later.

Amedeo G. Conte's "Bibliografia di logica giuridica (1936–1960)," in *Rivista internazionale di filosofia del diritto*, Vol. 38 (1961), 120–144 (about 250 entries). Addenda appeared in Vol. 39 (1962), 45–46.

For a discussion of some of the bibliographies mentioned in this article, from a librarian's standpoint, see Wilhelm Totok, "Die bibliographische Situation auf dem Gebiet der Philosophie," in *Zeitschrift für Bibliothekswesen und Bibliographie,* Vol. 5 (Frankfurt, 1958), 29–43; and his *Bibliographischer Wegweiser der philosophischen Literatur* (Frankfurt, 1959, 36 pages). See also the section on bibliographies of philosophy in Jean Hoffmans, *La Philosophie et les philosophes; ouvrages généraux* (Brussels, 1920, 395 pages).

William Gerber (1967)

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The English- and non-English-language citations in this update are combined and are organized chronologically by year of publication. The citations appear within the individual year listings alphabetically by author's last name.

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Michael J. Farmer (2005)

PHILOSOPHY DICTIONARIES AND ENCYCLOPEDIAS

Aristotle compiled the first dictionary of philosophy. Other outstanding philosophers who either wrote such works or made slight beginnings in that direction include Avicenna, Leibniz, Voltaire, and Dewey. Kant lectured on *philosophische Enzyklopädie,* but his topic was really the encyclopedic scope of philosophy; Hegel wrote an "encyclopedia" of philosophy which was not an encyclopedia in the ordinary sense. Indeed, what constitutes a dictionary or encyclopedia of philosophy deserves discussion. First, it will be helpful to inspect early examples of such works as well as what might be called embedded dictionaries—the philosophical articles, alphabetically arranged but separated by nonphilosophical material, in general encyclopedias.

In Book V of Aristotle's *Metaphysics* each section consists of a definition and discussion of a philosophical

concept. The various sections begin, for example, "Beginning means . . .," "Cause means . . .," "Element means . . .." He thus covered 29 topics in this first dictionary or quasi dictionary of philosophy: beginning, cause, element, nature, necessity, one, being, substance, sameness and difference, limit, that in virtue of which (or reason why), disposition, priority and posterity, potency, quantum, quality, relation, completeness (or perfection), state, being affected, privation, possession, derivation, part, whole, mutilation, genus, falsity, and accident. The rationale for the order of topics can only be conjectured.

After Aristotle dictionary-type or encyclopedic compendiums were produced by Alexandrian, Roman, and Byzantine lexicographers and doxographers, covering, for the most part, philosophy among other domains of knowledge, not philosophy exclusively. Many of these compendiums were arranged in an order other than alphabetical. Thus, in his *Bibliotheca*, or *Myriobiblion,* Photius (c. 850) summarized, in no special order, some 280 philosophical and nonphilosophical books, including works by Philo Judaeus, Justin Martyr, Origen, and Gregory of Nyssa but none by Plato or Aristotle, although he mentions having read books by Timaeus, Boëthus, and Dorotheus on Plato's use of words.

By contrast Suidas' *Lexicon* (c. 950) is arranged alphabetically. It contains articles on Aristotle (about 150 words), Zeno of Elea (about 75 words), and numerous other philosophers, as well as many topical entries, such as those on *physis, physikos*, and related terms (about nine hundred words in this group). After Suidas, however, through the rest of the medieval period and the Renaissance, most of the summaries of knowledge reverted to the nonalphabetical arrangement.

In modern times the alphabetical arrangement has been dominant in general compendiums of knowledge, and useful philosophical articles have frequently been included in them. It will be instructive, before examining the separately published dictionaries of philosophy, to survey the embedded dictionaries of philosophy.

PHILOSOPHICAL ARTICLES IN GENERAL ENCYCLOPEDIAS

From the standpoint of embedded philosophical material four French, six English, and seven other encyclopedias are especially worthy of comment. In addition, readers may note (*a*) the interest of various prominent philosophers in general encyclopedias, as illustrated by Leibniz' proposal to Louis XIV around 1675 that a group of learned persons "extract the quintessence of the best books, add the unwritten observations of experts, and thus build systems of knowledge based upon experience and demonstrations"; (*b*) the role of the *philosophes* in the work on the *Encyclopédie*; and (c) Giovanni Gentile's role in the Italian encyclopedia of 1929–1939.

FRENCH GENERAL ENCYCLOPEDIAS. Moreri, Bayle, Diderot, and Larousse are the key figures in the history of French encyclopedias. Of these four Louis Moreri and Pierre Bayle each produced an entire encyclopedia singlehandedly.

Moreri. Moreri's *Le Grand Dictionnaire historique* (1st ed., Lyon, 1674, 1,346 pages; 20th ed., 10 vols., 1759) was translated twice into English and at least once into German, Italian, and Spanish. Reprintings and supplements continued to be published until 1845. By contrast with many dictionaries of philosophy which cover only topics, not individual philosophers, Moreri, in his articles on philosophy, covered many of its practitioners but offered no separate treatments of philosophical domains, problems, schools, or technical terms. Moreover, his articles on the philosophers are so thoroughly oriented toward biography that little attention is paid to doctrines.

Bayle. Bayle's *Dictionnaire historique et critique* (1st ed., 2 vols., Rotterdam, 1697; 5th ed., 5 vols., 1734; annotated ed., 16 vols., Paris, 1820–1824), two editions of which were translated or paraphrased into English, contains some basic facts plus philosophical or critical (usually impish and skeptical) comments for each entry. The comments on both the philosophical and the nonphilosophical topics support atheism, hedonism, and skepticism. As professor of philosophy at Sedan, France, and at Rotterdam, Bayle possessed the necessary technical equipment with which to support his trenchant skepticism. Acknowledging the roar of disapproval which greeted the first edition, Bayle made some revisions in the articles, but the second edition was no less outspoken than the first.

New English translations of selected articles from the *Dictionnaire* were published at Princeton in 1952, edited by E. A. Beller and M. du P. Lee, Jr., and at Indianapolis in 1965, edited by Richard H. Popkin.

"Encyclopédie." The third French general encyclopedia with significant philosophical articles was the one called simply, by common consent, the *Encyclopédie.* Its full title was *Encyclopédie, ou Dictionnaire raisonné des sciences, des arts et des métiers, par une société de gens de lettres*, edited by Denis Diderot and Jean d'Alembert.

The *Encyclopédie* had a stormy history. It was originally conceived by André F. Le Breton as merely a translation of Ephraim Chambers' *Cyclopaedia* of 1728

(described below), but the character of the project changed, especially after Diderot was put in charge. A corps of contributors was rapidly enlisted which included men of the caliber of Rousseau and Voltaire.

Among the vicissitudes which followed were the periodic banning of the work as irreligious or politically dangerous after the publication of the early volumes and the discouraged resignation of d'Alembert from the project. In 1764, while the manuscript for the final volumes was being edited, Diderot learned to his consternation that Le Breton was toning down the language in order to obviate further prosecution; some of Le Breton's most extensive changes were made in Diderot's own article "Pyrrhonienne ou sceptique philosophie," containing Diderot's most cherished ideas. The original proofs, showing Le Breton's changes and deletions, were discovered in 1933.

The *Encyclopédie* contains no articles on philosophers as such. Among its main articles dealing with philosophical schools or otherwise of philosophical interest are those on Socratic philosophy, Aristotelianism, Epicureanism, and skepticism. The spirit of the philosophical and ethical articles in the *Encyclopédie,* many of which were written by Diderot himself, was antidogmatic, but it was not atheistic or consistently skeptical. Voltaire's 40-odd articles, written in this vein, included 3 in the *E*'s ("Élégance," "Éloquence," and "Esprit"), 21 in the *F*'s ("Félicité," "Finesse," "Fornication," and so on), 11 in the *G*'s ("Goût," "Grandeur," and so on), 5 in the *H*'s ("Heureusement," "Histoire," and so on), "Idolatrie" in the *I*'s, and "Messie" (Messiah) in the *M*'s.

Rousseau wrote the articles on economics (in which he laid the groundwork for his *Contrat social*) and music. Baron de Montesquieu declined the invitation to write on democracy and despotism but promised an article on taste; the portion of it which he had finished before his death in 1755 at the age of 66 was published in Volume VII immediately after Voltaire's article on the same subject.

Eight articles from the *Encyclopédie* on ethical subjects (calumny, unhappiness, and the like) were translated by Ivan Vanslov into Russian and published in 1771 at St. Petersburg by the Imperial Academy of Science as a 21-page dictionary of ethics.

(For a full discussion of the purpose, influence, and philosophic content of the *Encyclopédie,* see the entry **Encyclopédie**.)

Larousse. The excitement aroused by Diderot's original *Encyclopédie* and by the revised editions which followed it eventually subsided, and a calm period in this field ensued. The fourth main French encyclopedia, Larousse's, had its birth in the second half of the nineteenth century. Several encyclopedias bear the name Larousse, beginning with the 15-volume *Grand Dictionnaire universel du XIXe siècle* sponsored by Pierre Larousse (Paris, 1865–1876; 2-vol. supp., 1878–1890) and extending through *Larousse de XXe siècle*, compiled by Paul Augé and published in Paris by the Librairie Larousse (6 vols., 1928–1933; supp., 1953), and the *Grand Larousse encyclopédique*, also published by the Librairie Larousse (10 vols., 1960–1964).

In the *Grand Dictionnaire* the article on philosophy, which covers only the history of philosophy, is curiously followed (perhaps to compensate for the lack of topical discussion) by 51 extensive articles on books with *philosophie* as the first or principal word of the title, such as "Philosophie (Principes de)," by Descartes; "Philosophie morale (Principes de)," by Shaftesbury; "Philosophie premiere, ou Ontologie," by Wolff; "Philosophie de la vie," by Schlegel; and "Philosophie de l'art," by Taine. This is hardly the best way to cover philosophy in an encyclopedia.

The current *Grand Larousse encyclopédique* contains numerous philosophical articles, both topical and biographical, which, although pithy, are excessively brief; for example, Bergson is covered in eight hundred words and logic in nine hundred. The space devoted to the separate articles "Logique (Grande), ouvrage de Friedrich Hegel," "Logique déductive et inductive (Système de), par John Stuart Mill," and "Logique de Port-Royal ou Art de penser" (after the fashion of the nineteenth-century edition) could have been far better used in the article on logic.

ENGLISH GENERAL ENCYCLOPEDIAS. Of the numerous English-language encyclopedias mention may be made of Harris' and the two Chambers', which are mainly of historical interest, and the *Britannica, the Americana*, and *Collier's*, which are influential today.

Harris. The *Lexicon Technicum, or an Universal English Dictionary of Arts and Sciences*, by the clergyman John Harris (1st ed., London, 1704; 5th ed., 2 vols., 1736; supp. vol., 1744), is called by the *Encyclopedia Britannica* the first alphabetical encyclopedia in English, although there seem to be other claimants to this honor. Harris wrote in the Preface, "In Logick, Metaphysicks, Ethicks, Grammar, Rhetorick, &c. I have been designedly short; giving usually the bare meaning only of the Words and Terms of

Art, with one or two instances to explain them, and illustrate them."

The book contains no articles on individual philosophers, and the articles on philosophical topics show a popular rather than a technical understanding (or misunderstanding) of the subject. For example, the article "Logick" (32 lines, mainly laudatory and, curiously, ascribing to logic our ability to explain why we dislike a painting) refers the reader, for details, to the articles "Apprehension" (7 lines), "Discourse" (5 lines defining the term as if it were a synonym of "inference"), "Judgment" (12 lines), and "Method, or Disposition" (40 lines, outlining Descartes's four methodological precepts, with condescending comment) but does not refer the reader to the articles "Conditional Propositions" (8 lines) or "Definition" (19 lines). There is no article on fallacy or syllogism.

Chambers' "Cyclopaedia." A quarter of a century after the appearance of the Harris volume Ephraim Chambers published the *Cyclopaedia, or an Universal Dictionary of Arts and Sciences* (1st ed., 2 vols., London, 1728; 5 other eds., 2 vols., London, 1739–1751/1752, and another 2-vol. ed., Dublin, 1742); supplements were published at various times from 1738 to 1753. Later editions were reportedly used in an unpublished French translation by the writers of the French *Encyclopédie*. Chambers was a freethinker, but many of his articles repeat superstitions and preposterous medical marvels as fact. The *Cyclopaedia* contains succinct articles on essence, ethics, God, knowledge, logic, metaphysics, philosophy, Sophists, truth, and will, as well as on Academic, Cartesian, Epicurean, Platonic, Pyrrhonian, Socratic, and Stoic philosophy, among others. It does not cover individual philosophers.

"Chambers's Encyclopaedia." The so-called *Chambers's Encyclopaedia, a Dictionary of Universal Knowledge for the People* (10 vols., London and Edinburgh, W. & R. Chambers, 1860–1868; rev. eds. issued periodically to 1935) was not a new edition of Ephraim Chambers' *Cyclopaedia* but a new work, written by over one hundred contributors and influenced greatly by the 15-volume tenth edition of the *Conversations-Lexikon* published from 1851 to 1855 by F. A. Brockhaus at Leipzig. The philosophical articles in *Chambers's Encyclopaedia* are uneven. Anaximander is allotted ten times as much space as Anaximenes. The article on the Gnostics is scholarly (although the author wrongly says that they "feigned a naive surprise" at not being accepted as Christians), whereas other articles are more popular in style. The article on Pascal is wholly biographical, but the one on Plotinus covers both his life and his teaching.

The current *Chambers's Encyclopaedia* (15 vols., London, George Newnes, 1950; rev. ed., 1959) is a successor of the 1860–1868 work, not of Ephraim Chambers'. Its advisers on philosophy were John Laird and A. C. Ewing. The articles on Greek philosophy incorporate recent scholarship; the one on Antisthenes, for example, avoids the error, embodied in many earlier treatments, of calling him the first Cynic. It seems odd, however, to find the intellectual work of Mohandas Gandhi and Sarvepalli Radhakrishnan discussed in A. B. Keith's article on Hinduism, which is concerned mainly with the Hindu religion, rather than in S. N. Dasgupta's article on Indian philosophy. The index volume contains a useful classified list of the philosophical articles: 29 on philosophy, metaphysics, and epistemology; 32 on logic; 8 on ethics; 41 on systems and schools; and over 200 on individual thinkers.

"Encyclopaedia Britannica." The last edition of Ephraim Chambers' *Cyclopaedia* was published in the 1750s, and the French *Encyclopédie* had appeared in the 1750s and 1760s. In the middle or late 1760s William Smellie, a printer, historian, and naturalist, wrote most of the articles for a new compendium, the *Encyclopaedia Britannica, or Dictionary of Arts and Sciences* (1st ed., 3 vols., Edinburgh, A. Bell and C. Macfarquhar, 1768–1771). It was issued in installments beginning in December 1768, and subsequent editions, some with supplements, were issued by various publishers. The numbering of the editions was discontinued after the fourteenth edition, which appeared in 1929. The *Britannica* is now published, with continuous revisions, in Chicago by William Benton.

The most famous (and on some topics the most scholarly and comprehensive) edition of the *Britannica* is the eleventh (29 vols., London and New York, 1910–1911). It was sharply attacked by Willard H. Wright (better known by his pseudonym S. S. Van Dine, under which he wrote best-selling murder mysteries) in *Misinforming a Nation* (New York, B. W. Huebsch, 1917), which made several points in Chapter XI, "Philosophy." The Britannica is provincial, he claimed, as in its description of Locke as "typically English in his reverence for facts"; dogmatic, as in the statements that Berkeley "once for all lifted the problem of metaphysics to a higher level" and that Hume "determined the form into which later metaphysical questions have been thrown"; and patronizing, as in the statement that Condillac's thought "was by no means suited to English ways of thinking." Wright also pointed out that the eleventh edition contained no arti-

cles on Bergson, Bradley, Dewey, Royce, or Santayana, and only 1 column on Nietzsche, as compared to 3 on Samuel Clarke, 5 on Spencer, 7 on Fichte, 11 on Cousin, 14 on Hume, 15 on Hegel, 15 on Locke, and 19 on Newton.

Edmund Husserl's article on phenomenology, first published in the 14th edition (1929), was included in the various printings through 1955. It was also reproduced in *Realism and the Background of Phenomenology* (Roderick M. Chisholm, ed., Glencoe, Ill., Free Press, 1961). In subsequent printings of the *Britannica* the article on phenomenology was written, at first, by J. N. Findlay and, currently, by Herbert Spiegelberg.

Many of the philosophical articles in the *Britannica* were rewritten around 1957. Some of the topical articles reflect the current Oxford philosophy. Of the current revision (1966), which for the most part reproduces the recently rewritten articles, the editors and advisers for articles on philosophy are Alonzo Church of Princeton, W. C. Kneale and W. H. Walsh of Oxford, and Sarvepalli Radhakrishnan, president of India. Contributors near the beginning of the alphabet include A. J. Ayer, Max Black, and Brand Blanshard and near the end I. A. Richards, Gilbert Ryle, A. E. Taylor, Wilbur M. Urban, and Abraham Wolf.

In a later revision Thomas E. Jessop is lively as well as scholarly on Hume. The article on Plato, by A. E. Taylor and Philip Merlan, is a comprehensive monograph of the highest value; the bibliography of over 125 items covers manuscripts, editions, commentaries, translations, and analyses. The article on aesthetics, by Thomas Munro, and "Aesthetics, History of," by Helmut Kuhn, which refer to each other, overlap somewhat; for historical data one should consult both. In his article on metaphysics Gilbert Ryle presents a penetrating survey of the status of metaphysics from the origin of the term through the twentieth-century attacks on the discipline; he predicts that the term may "come back into ordinary or pedagogic use" when the motives which generate synoptic world views swing once more into prominence.

"Encyclopedia Americana." Another major English-language encyclopedia, the *Encyclopedia Americana*, edited by Francis Lieber and Edward Wigglesworth (13 vols., Philadelphia, Carey, Lea and Carey, 1829–1833), was originally in large part a translation of the seventh edition (1827–1829) of the *Conversations-Lexikon* published by Brockhaus. Subsequent unnumbered editions, some with supplements, have been issued by various publishers.

The 1996 edition of the *Americana* has Morton G. White of Harvard University as the philosophy member of its editorial advisory board. Among the principal contributors are Brand Blanshard on idea and idealism, Richard B. Brandt on duty and ethics, Herbert Feigl on the Vienna circle, Carl G. Hempel on meaning, Walter Kaufmann on Nietzsche, C. I. Lewis on philosophy, Kingsley Price on fine arts, and Donald C. Williams on conceptualism, free will, innate ideas, mechanism, and pluralism. The article on logic, by Ernest Nagel; "Logic, Symbolic," by W. V. Quine; and the "Logic Glossary," by Arthur Danto, excel in covering a broad range of technical data briefly but comprehensibly. Some of the articles need updating; for example, the death of G. E. Moore, which is mentioned in Volume XIX, has not yet occurred in the article on common sense in Volume VII. The unsigned article on Santayana is philosophically weak.

"Collier's Encyclopedia." *Collier's Encyclopedia* (20 vols., New York, P. F. Collier & Son, 1950–1951; rev. ed., 24 vols., 1962), is published by Crowell Collier and Macmillan. It has T. V. Smith as its adviser on philosophy. Among its American contributors in the field of philosophy are Max Black, Brand Blanshard, George Boas, Roderick M. Chisholm, Raphael Demos, C. J. Ducasse, Marvin Farber, Carl Hempel, Sidney Hook, C. I. Lewis, Ernest Nagel, and Herbert W. Schneider. There are also philosophical articles by such eminent foreigners as T. M. P. Mahadevan and John Passmore. *Collier's* is stronger on the philosophical disciplines than on the schools. It contains first-class articles on aesthetics, by Van Meter Ames; epistemology, by Roderick M. Chisholm; history of ethics, by R. A. Tsanoff; logic, by I. M. Copi; metaphysics, by Blanshard; and philosophy, by a group including Blanshard, Demos, and C. W. Hendel. However, there is no article on realism, the one on naturalism has 1 paragraph, the one on monism 2 paragraphs, and the one on pragmatism 3 paragraphs. Existentialism, however, has 12 paragraphs. The bibliography of philosophy in the final volume lists over four hundred books.

OTHER GENERAL ENCYCLOPEDIAS. Of the numerous other modern encyclopedias, mention may be made of seven—three in German, one each in Italian and Spanish, and two in Russian—which are perhaps the most prominent.

German. The *Grosses vollständiges universal Lexicon,* edited by Johann Heinrich Zedler and Carl G. Ludovici (64 vols., Halle and Leipzig, 1732–1750; reprinted, 1959), was the first encyclopedia compiled on a cooperative basis. The number of its collaborators, nine, was meant to

correspond to the number of the Muses. The articles display an orthodox and partly medieval point of view, acknowledging the existence of the devil and of miracles, accepting astrology ("the influence of the planets must be conceded"), and stressing the scientific contributions of Roger Bacon and Albert the Great.

Der grosse Brockhaus (16th ed., 12 vols., Wiesbaden, F. A. Brockhaus, 1952–1957; supp. vol., 1958) is the current progeny of the Brockhaus-sponsored *Conversations-Lexikon.* It is especially strong on bibliography. The bibliographical sections of some of the philosophical articles, especially those on individual philosophers, constitute one-third or more of the entire text. The bibliographical section of the article on philosophy contains seven subsections, including one on dictionaries, which lists 12 items (9 German, 2 English, and 1 French).

Of the series of encyclopedias begun by Joseph Meyer as *Das grosse Conversations-Lexicon für die gebildeten Stände* ("The Great Encyclopedia for the Educated Classes," 38 vols. in 46, Philadelphia and Hildburghausen, Germany, Bibliographisches Institut, 1840–1853; 6-vol. supp., 1853–1855) the various editions, most of which were published at Leipzig and Vienna, included, for the most part, very creditable articles on philosophers and philosophical topics. The eighth edition, called *Meyers Lexikon* (Leipzig, Bibliographisches Institut, begun 1936; Vol. XII, an atlas, published 1936), was abandoned in 1942 with the ninth volume, covering *R* and *S*. This edition showed decided Nazi influence, using, for example, the exclamation point of sarcasm in noting, in a discussion of Jewish thought, Spinoza's doctrine that God and nature (and substance also, according to the author of the article) are "identisch(!)" and in referring, in the article on Salomon Maimon, "Philosoph, Ostjude," to the baleful influence of his "Ghetto-Intellekt" on Neo-Kantianism.

Italian. Giovanni Gentile was a director and later a vice-president of the organization which produced the *Enciclopedia italiana di scienze, lettere ed arti* (36 vols., Milan and Rome, Istituto Giovanni Trecanni, later the Istituto della Enciclopedia Italiana, 1929–1939; supp. vol., 1938; 2-vol. supp., 1938–1948). The philosophical articles often include special features. For example, the one on Socrates offers a detailed analysis and appraisal of the sources, the one on Aristotle contains a section on medieval legends about Aristotle and Alexander, the one on Bruno discusses *la libertà filosofica*, and the one on *filosofia* (almost 100,000 words) quotes from a large number of writers on the nature of philosophy. Mussolini was the author of the article on fascism.

Spanish. In the Spanish *Enciclopedia universal illustrada europeo-americana* (70 vols., in 72, Bilbao, Spain, Espasa–Calpe, 1905–1930; 10-vol. appendix, 1930–1933; supp., usually biennially) many of the articles on philosophical schools or positions—materialism, utilitarianism, and so on—are usefully divided into two sections, exposition and criticism. In the article on pragmatism, for example, the sections on Anglo-American pragmatism and French pragmatism are each so divided.

Russian. The outstanding encyclopedia of prerevolutionary Russia was the *Entsiklopedichesky Slovar'* ("Encyclopedic Dictionary"), edited by Ivan E. Andreyevsky and others (43 vols. in 86, St. Petersburg and Leipzig, F. A. Brockhaus–I. A. Ephron, 1890–1907). Its philosophy articles were edited by Vladimir S. Solovyov, one of Russia's greatest philosophers, until his death in 1900 and then by Ernest L. Radlov, author of a philosophical dictionary published in 1911 (mentioned below). Solovyov himself wrote the articles on actuality, Campanella, cause, Comte, Duns Scotus, eternity, freedom of the will, Gorgias, Hartmann, Hegel (22 columns), Indian philosophy, Kant, Lully, Maine de Biran, Malebranche, metaphysics, nature, optimism, pessimism, Plato (28 columns), Plotinus, space, time, Vedānta, world process, and others.

The first edition of the *Bol'shaya Sovetskaya Entsiklopediya* ("Great Soviet Encyclopedia") was published in Moscow from 1926 to 1947 in 66 volumes. The second edition, whose chief editor was S. I. Vavilov, was published in Moscow by the Soviet Encyclopedia Publishing House from 1950 to 1958 in 53 volumes. Stalin's death during the course of publication of the second edition led to a change in the tone in the later volumes, where, for example, the cult of personality is rejected. In 1964 *Pravda* announced plans for a third edition.

The philosophical articles in both editions of the "Great Soviet Encyclopedia" are characteristically Marxist in viewpoint. Thus, Rudolf Carnap's philosophy is branded as "a typical example . . . of subjective idealism under the new labels adopted by the ideologists of the imperialist bourgeoisie in the struggle against the scientific materialist world view." In the allocation of space Hegel gets 5 pages, Kant 4, Spinoza 2, Plato 1, and G. E. Moore none; dialectical materialism gets 19 pages, philosophy 17 pages, and pragmatism half a page.

Some of the philosophical articles of the "Great Soviet Encyclopedia" were translated into German and issued in separate brochures (one each on Aristotle, Hegel, Voltaire, and idealism; one covering Bacon, Berkeley, and Bruno; and one covering Helvétius, Heraclitus,

Hobbes, and Holbach) in a series entitled *Grosse Sowjet-Enzyklopädie: Reihe Geschichte und Philosophie* (Berlin, Aufbau-Verlag, 1953–1955).

ENCYCLOPEDIC DICTIONARY. Well deserving of mention is the fact that Charles S. Peirce wrote the definitions of terms in metaphysics, logic, mathematics, and other subjects and Lyman Abbott was responsible for those in theology in *The Century Dictionary; An Encyclopedic Lexicon of the English Language*, edited by William D. Whitney (8 vols., New York, Century, 1891; issued, together with *The Century Encyclopedia of Names* and an atlas, as a 10-vol. work entitled *The Century Dictionary and Encyclopedia* in various years, with revisions, to 1911; issued in condensed form as *The New Century Dictionary*, 2 vols., D. Appleton–Century, 1943 and later years). According to the Preface, "Though it has not been possible to state all the conflicting definitions of different philosophers and schools," nevertheless, ". . . the philosophical wealth of the English language has, it is believed, never been so fully presented in any dictionary." Peirce's fine hand is evident not only in the choice of illustrative quotations but also in the breakdown of terms into subcategories; for example, the article on being includes definitions of actual being, accidental being, being in itself, connotative being, and so on.

SEMIGENERAL ENCYCLOPEDIAS. The following constitute bridges between the dictionaries of philosophy embedded in general encyclopedias and the separate dictionaries of philosophy.

"Cyclopedia of Education." Articles on 114 philosophers or groups of philosophers "whose systems have educational significance" and on 29 "philosophic views bearing on the nature of education" (atomism, determinism, dualism, empiricism, and so forth) appear in *A Cyclopedia of Education*, edited by Paul Monroe (5 vols., New York, Macmillan, 1919). John Dewey was the departmental editor for philosophy of education, and he wrote the articles on determinism, positivism, and many others. Other contributors include John Burnet, Paul Carus, Morris R. Cohen, Arthur O. Lovejoy, I. Woodbridge Riley, Frank Thilly, and Frederick J. E. Woodbridge. Cohen's article on philosophy is one of the best sources for the history of the teaching of philosophy; its bibliography contains 45 painstakingly assembled entries on philosophy in American, British, and Continental colleges, on philosophy in the secondary school, and so on.

"Encyclopaedia of the Social Sciences." The *Encyclopaedia of the Social Sciences*, edited by Edwin R. A. Seligman and Alvin Johnson (15 vols., New York, Macmillan, 1930–1935; reissued in part or in whole in various years), of which John Dewey was the advisory editor for philosophy, had over a dozen philosophers among its editorial consultants, including Morris R. Cohen, Benedetto Croce, Arthur O. Lovejoy, Ralph Barton Perry, Herbert W. Schneider, and T. V. Smith. This encyclopedia contains some extraordinarily illuminating articles on philosophical subjects.

Among the contributors of philosophical articles were George Boas on Berkeley; Léon Brunschvicg on Pascal and on Plato and Platonism; Ernst Cassirer on Kant; Cohen on atheism, belief, Bradley, Descartes, fictions, Hegel, and scientific method; Dewey on human nature, logic, and philosophy; Sidney Hook on Engels, Feuerbach, materialism, and violence; Hu Shih on Confucianism; Horace M. Kallen on behaviorism, James, modernism, morals, pragmatism, and radicalism; Lovejoy on academic freedom; Richard McKeon on Albert the Great, Anselm, Averroës, and Peter Lombard; C. R. Morris on Locke; M. C. Otto on hedonism; J. H. Randall, Jr., on Copernicus and on deism; F. C. S. Schiller on humanism; Herbert Schneider on Christian socialism, ethical culture, and transcendentalism; T. V. Smith on common sense, duty, ethics, and honor.

Dewey's article on human nature (ten columns) sets forth with clarity and force the principal meanings of the term *human nature*, the basic questions which may be asked about human nature, and the history of the understanding of human nature; his 21-item bibliography begins appropriately with his own *Human Nature and Conduct* (1922). Cassirer's article on Kant (eight columns) highlights Kant's significance for social thought and succinctly traces his impact through Fichte, the Hegelians, and the socialists; the 39-item bibliography begins with Cassirer's ten-volume edition of Kant's *Werke.* McKeon's article on Anselm brings out Anselm's little-known contribution to the problem of church–state relations.

"International Encyclopedia of the Social Sciences." The *International Encyclopedia of the Social Sciences*, a completely new encyclopedia, edited by David L. Sills, is a lineal descendant of the *Encyclopaedia of the Social Sciences.* This encyclopedia is devoted primarily to the fields of anthropology, economics, political science, psychology, sociology, and statistics. However, many of its articles are of direct relevance to philosophy; others describe the relevance of philosophical concepts to the social sciences. There are also many biographical articles on philosophers

who have made significant contributions to the social sciences.

EARLY DICTIONARIES OF PHILOSOPHY

What is to count as a dictionary of philosophy and the difference between a dictionary of philosophy and an encyclopedia of philosophy are largely matters of definition. Two definitions seem most useful for the present purpose. First, a dictionary of philosophy is an expository work setting forth information about philosophical ideas in an arrangement which either is alphabetical (as in the embedded dictionaries of philosophy already mentioned and in most of those described below) or is based on key words or concepts (as in Aristotle's "dictionary" mentioned above and the first few of those mentioned below) rather than on a systematic division of philosophy into its disciplines or parts. Second, an encyclopedia of philosophy is a comprehensive dictionary of philosophy in which various articles are monographic in scope.

Dictionaries of philosophy range from those which are purely factual through those which are partly interpretive or evaluative to those, such as Voltaire's, which present rhapsodic or satirical reflections on key general topics. Divergences from this broad range of varieties also occur—for example, a "dictionary" which merely lists philosophical terms in one language with equivalents in other languages, a "dictionary" which presents for each important philosophical term a suggested usage rather than a statement of actual usage, and an anthology of philosophical quotations arranged alphabetically by topic. Over one hundred dictionaries of philosophy of one sort or another have been published. Most have been soon forgotten, but some have gone through multiple editions over many decades.

MIDDLE AGES. Of the medieval works which may be counted as dictionaries of philosophy perhaps those of Isaac Israeli and Avicenna are most worthy of note. Israeli (c. 855–c. 955), the first Jewish Neoplatonist, wrote, in Arabic, *Kitāb al-Hudūd wal Rusum* ("Book on Definitions and Descriptions"), later translated into Latin and Hebrew. This work contains definitions, with comments thereon, of topics grouped roughly as intellect, soul, vital spirit, and so on; reason, knowledge, opinion, memory, deliberation, and so on; division, syllogism, demonstration, truth, falsehood, necessary, impossible, and so on; imagination, estimation, and sense perception; love, passion, and desire; innovation, creation, coming to be, passing away, and so on; time, eternity, and perpetuity; and other topics. The influence of al-Kindī in some 20 of the 56 sections has been noted by the latest editors of Israeli's work, A. Altmann and S. M. Stern.

Avicenna's *Kitāb al-Hudūd* ("Epistle on Definitions") contains, after an introduction on the pitfalls of the process of defining, definitions—extracted in part from Avicenna's other works—of accident, body, cause, continuous, creation, definition, form, individuality, intelligence, limit, motion, nonbeing, place, prime matter, priority, rest, soul, substance, time, universe, and other subjects. Terms having obvious mutual relations are grouped. The definitions are close to Aristotelianism in tenor.

An anonymous *Compendium Philosophiae*, based mainly on Aristotle and Albert the Great, written (probably in France) about 1327 and as yet only partly edited and published (Paris, 1936), was one of the last medieval dictionaries of philosophy. In topical groups it contains, in Books I to V, brief discussions of God, the physical features of the world, plants, animals, and man and, in Books VI to VIII, scholastic-type discussions of accident, actuality, art, becoming, being and nonbeing, cause, fate, free will, identity, language, law, motion, names, necessity, perfection, philosophy, place, potentiality, quality, quantity, relation, science, substance, time, truth and falsity, virtue and vice, and wisdom, as well as other subjects.

SIXTEENTH CENTURY. After the revival of learning and the invention of printing there appeared a number of compendiums of philosophical information. Apparently, the first formal dictionary of modern times devoted exclusively to philosophy was Giovanni Baptista Bernardo's *Seminarium Totius Philosophiae* (3 vols., Venice, Damian Zenarius, 1582–1585; 2nd ed., 3 vols. in 2, Geneva, Jacob Stoer and Franc. Faber, 1599–1605), later referred to as the *Lexicon Triplex.* In separate alphabetical dictionaries the three volumes cover, respectively, Aristotelian, Platonic, and Stoic philosophy in the writings not only of Aristotle, Plato, and the early Stoics but also of other philosophers, Greek, Roman, Christian, and Arabic. Thus, the first volume contains articles on Aristotelian philosophy from "Abstractio," "Accidens," "Actus," and other topics in the A's to "Zeleucus," "Zephirus," "Zodiacus," and other topics in the Z's.

The article "Definitio" in Volume I contains 333 paragraphs summarizing or quoting specific passages on the subject in Aristotle, Ammonius, Alexander of Aphrodisias, Themistius, Simplicius, Boethius, Averroës, Alexander of Hales, Albert the Great, Thomas Aquinas, and others. A similar approach—abstracting specific pas-

sages—is used throughout the three volumes. Accordingly, the work is essentially useful as a thorough guide to the sources but not as a synthesis.

SEVENTEENTH CENTURY. The seventeenth century provided nine principal dictionaries of philosophy, all in Latin.

1610—Nicolaus Burchardi. Buchardi's *Repertorium Philosophicum, Quo Omnes in Universa Philosophia Subinde Occurrunt Termini Perspicue Traduntur* (Leipzig, 573 pages) appeared in 1610. It was also issued at Grimma in 1613 and at Gera in 1614, 1615, and 1616. Only two copies of this work are known to exist, having been located, after many fruitless searches elsewhere, in the Universitätsbibliothek in Marburg, West Germany (the 1614 printing), and in the Sächsische Landesbibliothek in Dresden, East Germany (the 1616 printing). A microfilm copy of the 1616 printing was procured and is filed in the Public Library of the District of Columbia.

The main part of the book is not arranged alphabetically. It treats exactly one hundred topics, from philosophy, logic, metaphysics, art, nature, and word, near the beginning, to infinite soul, theology, and God, at the end. The articles are superficial in their analysis but reflect wide reading in the classic sources. An alphabetical index of topics (*abstractum, ars,* and so on) appears at the beginning, and the book ends with an alphabetically arranged index of themes discussed in the articles—for example, *abstracta saepe ponuntur pro concretis* ("the abstract is often substituted for the concrete") and *amicitia honesta cur rara* ("why true friendship is rare").

1612—Henri Louis Chasteigner. Chasteigner's *Celebriorum Distinctionum turn Philosophicarum tum Theologicarum Synopsis* (Poitiers, A. Mesner, 1612, 71 pages; subsequent eds. or reprints, various places, 1616, 1617, 1619, 1623, 1635, 1645, 1651, 1653, 1657, 1658, 1659, and 1667) made a beginning in the provision of syntheses that Bernardo's work lacked. Thus, absolute is explained as in one sense opposite to relative; in another, to dependent; and in still another, to restricted. Abstraction is broken down into real (when the thing abstracted can exist separately) and rational; rational abstraction, into negative (or divisive) and precise (or simple); and precise abstraction, finally, into physical, mathematical, and so on. A prefatory alphabetical list names 48 authors—Alexander of Hales, Aristotle, Bonaventure, Buridan, Duns Scotus, Suárez, Thomas Aquinas, William of Ockham, and so on—whose writings were chiefly used in compiling the work.

1613—Rudolf Goclenius the elder. The *Lexicon Philosophicum* (Frankfurt, Matthias Becker, 1613, 1,143 pages; additional printings or eds., Marburg, 1613, 1615 and Frankfurt, 1633, 1634; Frankfurt 1613 ed. reissued in facsimile, Hildesheim, 1964) opens with four tributes to Goclenius (Rudolf Goeckel) in Latin verse. There follow articles on terms beginning with the vowels—*absolutum, existentia, idea, obligatio, unitas,* and the like—and then articles on terms beginning with the consonants—*beatitudo, causa,* and so on. The articles are informative, presenting standard scholastic breakdowns and definitions. As has been noted by José Ferrater Mora, Goclenius, although he was the first to use the term *ontologia* (in Greek letters), did not make significant use of the term. Goclenius is cited for support on a particular point in a work as late as Eisler's *Wörterbuch der Philosophie* (1899).

1626—Johann H. Alsted. Alsted's *Compendium Lexici Philosophici* (Herborn, Germany, Georg Corvin and J. G. Muderspach, 1626, 720 pages) is a group of dictionaries on about thirty separate disciplines—anatomy, arithmetic, astronomy, and so on in nonalphabetical order—including ten on philosophy covering ethics, logic, metaphysics, philosophical "archelogy" (basic terms), philosophical didactics (teaching of philosophy), philosophical "hexilogy" (mental faculties involved in philosophy), philosophical method, pneumatics (study of spiritual beings), poetics, and politics. Some parts of the dictionaries are alphabetical; others are not. Of the ten philosophical dictionaries, the one on logic, which is 26 pages long, is perhaps the best, but most of the material in it is not arranged alphabetically and is therefore difficult to follow.

1629—George Reeb, S.J. Reeb's *Distinctiones Philosophicae* (Ingolstadt, Germany, Gregory Haenlin, 1629, 167 pages; 2nd ed., Cologne, 1630) was reprinted in 1653, 1657, and 1658 in the same volume as Chasteigner's *Synopsis*. With Reeb's *Axiomata Philosophica* it was reissued under the editorship of J. M. Cornoldi, S.J. (Bressanone, Italy, 1871 and Paris, 1873, 1875, 1891), under the title *Thesaurus Philosophorum, seu Distinctiones et Axiomata Philosophica*. Reeb's work, written from a scholastic viewpoint, discusses, as philosophical topics, such adverbial opposites as absolutely and dependently, in act and in potency, artificially and naturally, collectively and distributively, concretely and abstractly, and so on.

1653—Johann Micraelius. The *Lexicon Philosophicum Terminorum Philosophis Usitatorum* of Johann Micraelius (Jena, Jeremiah Mamphras, 1653, 667 pages; 2nd printing, 1662) contains explanations of the terms used in philosophy, broadly understood; a 51-page

appended outline, by discipline, of the topics covered; a 30-page index of Greek terms; and 17 pages of illustrations, mostly geometric figures. Many articles begin with what Aristotle said on the subject and continue with the scholastic elaborations of what Aristotle said. The article "Deus," however, begins by saying flatly that Aristotle was right in calling God the prime mover but was wrong in denying God's creation of the world, God's omniscience, and so on.

1658—Johann Adam Scherzer (Schertzer) and others. Scherzer and others' *Vade Mecum, Sive Manuale Philosophicum Quadripartitum* (Leipzig, Christian Kirchner, 1658) has four parts separately paged but bound as one volume. Part I, by Scherzer, entitled *Definitiones Philosophicae*, is a scholastic-type alphabetical dictionary, with definitions, for example, under *necessarium*, of absolute, hypothetical, physical, moral, and logical kinds of necessary thing. Part II consists of Chasteigner's *Synopsis* and Reeb's *Distinctiones Philosophicae.* Part III, by Scherzer, entitled *Axiomata Resoluta*, presents a system of rules of thought (a thing cannot be and not be, a proposition must be true or false, and so on). Part IV, by Scherzer, entitled *Aurifodina Distinctionum* ("Gold Mine of Distinctions"), discusses selected distinctions in an alphabetical arrangement (for example, intrinsic and extrinsic accidents among the A's and remote and proximate cause among the C's). Scherzer's project was ambitious, but the resulting complex was too cumbersome for convenience.

1675—Heinrich Volckmar. The *Dictionarium Philosophicum, Hoc Est Enodatio Terminorum ac Distinctionum* of Heinrich Volckmar (Frankfurt, Jacob Gottfried Seyler, 1675, 798 pages; 2nd printing, 1676) is in Latin, but the author sprinkles a little German here and there. Thus, in citing the tenet "Credo quod Deus creavit me" under "Creatio," he translated it (as if it were difficult Latin) "Ich gläube dass mich Gott geschaffen hat." In an epilogue he asked the reader to ascribe any omissions not to negligence but to the enormity of the field to be covered, and he named as predecessors Chasteigner, Goclenius, Reeb, Micraelius, and Scherzer but not Alsted.

1692—Étienne Chauvin. In Chauvin's *Lexicon Rationale, Sive Thesaurus Philosophicus Ordine Alphabetico Digestus* (Rotterdam, P. van der Slaast, 1692, 756 pages; 2nd ed., entitled *Lexicon Philosophicum*, Leeuwarden, Netherlands, Franciscus Halma, 1713, 719 pages) philosophy includes natural science. Thus, there are articles, in their Latin equivalents, on acceleration, fire, meteors, and the stomach, as well as on Aristotle, Descartes (a particularly laudatory article), other philosophers, and *cognitio, simplicitas, subsistentia*, and other philosophical concepts. Cartesian influence is apparent in many of the articles.

"Nondictionaries." Mention may also be made of an unalphabetical "lexicon" of this period by Pierre Godart. The second edition of his *Totius Philosophiae Summa* (Paris, L. Billaine, 1666, 245 pages) was entitled *Lexicon Philosophicum* (2 vols. in 1, Paris, J. and R. I. B. de La Caille, 1675) although it was not really a dictionary. After an introduction on philosophy and its divisions, the philosophical schools, and some principles of philosophy the book discusses being, causes, properties, and species; physics, including matter, motion, soul, sensation, and so on, with an attack on Cartesian philosophy; economics and politics; and logic. The alphabetical index in the second edition is 47 pages long.

Wolter Schopen's *Alphabetum Philosophicum* (Nissa, John Joseph Krembsl', 1696, 105 pages), although sometimes referred to as a dictionary of philosophy, is, like Godart's *Lexicon*, not a dictionary. It is a straight exposition of twenty-odd philosophical topics, such as what a definition is, what conversion and opposition of propositions are, and how many kinds of syllogism there are, each topic being designated by a letter of the alphabet (*A, B, C,* and so on).

LEIBNIZ AND AFTER. Among the fragments of Leibniz edited in 1903 by Louis Couturat and assigned to the period 1670–1704 are two which show an interest in the Alsted work mentioned above and several which consist of lists of definitions of terms, as if Leibniz were thinking of compiling a dictionary of philosophy apart from the general encyclopedia which he had discussed with Louis XIV. One of these lists of definitions, for example, is headed "Introductio ad Encyclopaediam Arcanam." It contains definitions of *conceptus clarus, conceptus distinctus, conceptus adaequatus, conceptus primitivus,* and the like. Another, untitled, contains definitions of *amor* (love), *sapientia* (wisdom), *laetitia* (joy), *perfectio* (perfection), and so on. Illustrative are his definitions of love, the emotion by which it happens that the good or evil of another is considered part of our own, and of wisdom, the science of happiness. If Leibniz had completed a dictionary of philosophy along these lines, it would probably have constituted a vade mecum to his own philosophy rather than an exposition of historical viewpoints in philosophy.

In 1716, the year of Leibniz' death, there appeared the last Latin dictionary of philosophy before the first modern-language dictionaries. It was the *Lexicon Philo-*

sophicum; Sive Index Latinorum Verborum Descriptionumque ad Philosophos & Dialecticos Maxime Pertinentium (The Hague, Henri du Sauzet, 322 pages), of which the author is listed on the title page as Plexiacus ("Auctore Plexiaco"). Plexiacus has been identified as Charles Du-Plessis d'Argentre or Michèle Toussaint Chrétien Duplessis (or du Plessis), but the best scholars attribute the work to one Michel Brochard. Following an extended systematic treatment of argumentation, definition, words and things, distinctions, and so on, the author presents, in an alphabetical arrangement, numerous philosophical terms and their definitions. The systematic treatment in the first part of the book, which leans heavily on the writings of Cicero, is more interesting than the somewhat routine definitions in the lexicon proper.

A Latin quasi dictionary of philosophy that may deserve mention here is the book *Philosophia Definitiva, Hoc Est Definitiones Philosophicae*, by Frederick Christian Baumeister (Wittenberg, Germany, J. J. Ahlfeld, 1738, 252 pages; 7th ed., 1746; enlarged ed., 1767), which contains definitions, grouped according to subject, of 329 logical terms, 233 terms in ontology, 95 terms in cosmology, 264 in psychology, 53 in natural theology, 182 in ethics, 69 in political philosophy, and 35 in physics, with a consolidated alphabetical index. The definitions, based in large part on the philosophy of Christian Wolff, are useful but not profound.

FIRST MODERN-LANGUAGE DICTIONARIES

In 1715 there appeared a work by J. H. (Johann Hübner) entitled *Compendieuses Lexicon Philosophicum* (Frankfurt and Leipzig, B. P. C. Monath, 208 pages; 2nd ed., 1717). The title of the second edition, varying slightly from that of the first, was *Compendieuses Lexicon Metaphysicum, zum besondern Nutzen aller Studierenden, vornemlich abet der politischen Wissenschaften befliessenen zusammen getragen* ("Compendious Metaphysical Lexicon, for Special Uses by All Students, but Chiefly Those Specializing in Political Sciences Taken as a Whole"). Although the work is in German, it discusses only Latin philosophical terms in nonalphabetical order. It begins with *ens* (a being) and among other things points out, with German examples, the distinctions among *ens, res* (a thing), and *reale* (a real thing). Other terms discussed include *verum* and *bonum* (true and real), *ubi* and *quando* (where and when), and the four causes. An alphabetical index at the end contains over four hundred entries, including about fifty under *causa—efficiens, in sensu juridico, necessaria, proxima*, and so on. The treatment is elementary, the analyses are not sharp, and the work has only historical interest today.

The first alphabetically arranged dictionary of philosophy in a modern European language appears to be Hubert Gautier's *La Bibliothèque des philosophes, et des sçavans, tant anciens que modernes* (2 vols., Paris, André Cailleau, 1723). Chauvin had treated philosophy as including the natural sciences; Gautier treated it as including the natural sciences and the humanities. Thus, his book contains articles on Alexander the Great, Copernicus, and La Fontaine, as well as on Avicenna, Descartes, Porphyry, and many others, plus a smaller number of topical articles, such as those on the Académie Royale des Sciences, *homme* (man), and *terre* (earth). Each volume has a topical index. Today, the work has interest mainly as a curiosity rather than for the information it provides.

Strictly speaking, the first dictionary of philosophy in a modern language appears to be the *Philosophisches Lexikon*, by Johann Georg Walch (Leipzig, 1726, 3,048 cols.; 2nd ed., 1733; 3rd ed., 1740; 4th ed., 2 vols., 1775), which set a new standard of comprehensiveness and scholarship for works of this kind. It reflects in part the ideas of Leibniz and Wolff, quoting or citing them in various articles as authorities. Among the more intriguing articles in this *Lexikon* are those on atheism (16 cols.), discussing arguments derived from the existence of evil, the eternity of the world, the sufficiency of nature as an explanation of events, the anthropomorphic character of our idea of God, and so on; self-knowledge, knowledge of others, knowledge of nature, and knowledge of God; fate, with summaries of the views of Parmenides, Democritus, Plato, Aristotle, the Stoics, the Epicureans, the Chaldeans and other Oriental peoples, Sextus Empiricus, Leibniz, and others; and freedom of thought (25 cols.), discussing the ipse dixit principle, freedom of interpretation, freedom of belief, the role of reason, the fate of Spinoza, the right to know the truth, and other aspects of the topic.

An appendix covers philosophers from Abelard, Albinus, and others at the beginning to the two Zenos and Zoroaster at the end. These biographical sketches are of decidedly less interest than the vivid expositions in the topical articles. Many of the biographical sketches begin, repetitiously, ". . . one of the most famous philosophers of" such-and-such a country.

In 1963 the Stuttgart firm of Friedrich Frommann Verlag was planning to issue a facsimile reprint of the fourth edition of Walch's *Philosophisches Lexikon.*

Walch's work was followed by one which originated the exact title used shortly thereafter by Voltaire. This was

the *Dictionnaire philosophique portatif, ou Introduction à la connoissance de l'homme*, by Didier Pierre Chicaneau de Neuville (London, J. M. Bruyset, 1751, 381 pages; 2nd ed., Lyon, J. M. Bruyset, 1756; Italian translation of 2nd ed., Venice, 1756; 3rd ed., Paris, 1764). In de Neuville's pioneering French philosophical lexicon many of the articles are, or begin with, dictionary-type definitions, but the further explanatory material (including quotations from Boileau, Pope, Rousseau, and the early writings of Voltaire) is sometimes piquant.

VOLTAIRE AND AFTER

On September 28, 1752, Voltaire and other intellectual companions of Frederick the Great were dining with the king at Potsdam. Someone, perhaps Frederick himself, mentioned the idea of producing a philosophical dictionary on which men of letters, including Frederick, would collaborate. Voltaire began work on the project the next day and soon showed the article "Abraham" to Frederick, who considered it good and asked Voltaire to set up a list of proposed articles for the work. Voltaire instead quickly produced articles on *âme* (soul), *athéisme, baptême*, and so on, and Frederick commented that the whole book would soon be finished. Voltaire, however, interrupted the project some months later, when he left Potsdam following his break with Frederick, and he presently became involved in preparing articles for Diderot's *Encyclopédie*.

Early in 1760 Voltaire resumed work on his own dictionary. He wrote to the marquise du Deffant on February 18, "I am absorbed in rendering an alphabetical account to myself of everything that I think about this world and the other, entirely for my own use, but (perhaps after my death) for that of honest people."

In the summer of 1764 the *Dictionnaire philosophique portatif*, which was 344 pages long and contained 73 articles, was printed anonymously at Geneva with London given as the place of publication. There was a second printing later in the year. The book was banned by the Parlement of Paris on March 19, 1765, and was placed on the Index of prohibited books by the pope on July 8, 1765. Voltaire denied authorship of the book in 68 letters between July 1764 and February 1768.

A second edition was published at London in 1765 in four printings (varying from 308 to 364 pages), with eight additional articles. Three of these four printings were subsequently counted as the second, third, and fourth editions. A printing which was counted as the fifth edition was issued at Amsterdam in 1765 in two volumes with 15 additional articles. An edition specifically labeled "Sixième Édition," with 34 additional articles, was published at London in 1767 in two fascicles bound as one volume. Another edition, also called the "Sixième Édition," was printed at Geneva in 1769 under the title *La Raison par alphabet*, with further additions, in two volumes.

Subsequent editions continued to appear both during and after Voltaire's lifetime under various titles, sometimes including the articles prepared by Voltaire for the *Encyclopédie*; Voltaire's *Questions sur l'Encyclopédie*, an alphabetically arranged set of comments; *L'Opinion par alphabet*, a manuscript found after Voltaire's death; or a combination of the foregoing. One of the most useful editions was edited by Julien Benda (2 vols., Paris, Garnier Frères, 1936). Of the English versions, complete or abridged, the first appeared in 1765; a noteworthy successor appeared in 1824 (6 vols., London, J. and H. L. Hunt), comprising about three-fourths of the original, the remainder being, according to the anonymous translator, repetitive. In 1901 an "unabridged and unexpurgated" edition was translated by William F. Fleming (10 vols., London, E. R. DuMont): the latest edition, translated by Peter Gay with a preface by André Maurois, was published in 1962 (2 vols., New York, Basic Books).

Voltaire's dictionary covers primarily topics, almost totally excluding individual philosophers; among the few philosophers accorded separate treatment are Arius and "Julien le Philosophe." The topical articles are largely in the nature of discursive essays, occasionally in dialogue form, rather than directly informative expositions, but they nevertheless reflect extensive research and critical analysis. In the article on miracles Voltaire made such points as the following: if a miracle is an event to be marveled at, then everything is a miracle; if a miracle is a violation of an eternal (inviolable) law, then it is a contradiction in terms; it is a strange God who is so incapable of achieving his purposes through his own laws of nature that he must resort to changing his own "eternal" ways.

The topics covered are, for the most part, in the field of popular philosophy or religious controversy, such as Adam, apocalypse, *tout est bien* (all is good), confession, *enfer* (hell), inquisition, and so on. A few touch on technical philosophy; examples are those on *âme* (soul), *beauté* (beauty), *chain des êtres créés* ("great chain of being"), *destin* (fate), and *nécessaire* (necessary). Of the articles in his own dictionary Voltaire submitted only the one on idolatry intact to Diderot for inclusion in the *Encyclopédie*. It was reprinted there without change.

Various literary scholars have studied the sources of Voltaire's dictionary. Although Voltaire acknowledged his

indebtedness to Bayle's *Dictionnaire historique et critique* and the title of his dictionary is identical with that of the one de Neuville published in 1751, it appears that he owed more to the English deists and the early French deists. As André Maurois has observed, the ideas in Voltaire's dictionary "were clichés in its epoch. Gassendi, Fontenelle, Bayle, had said all that." But the form in which the ideas are clothed in Voltaire's dictionary is inimitably adroit, vivid, chatty, anecdotal, and essentially consistent in its rough humaneness and urbanity though inconsistent in details.

REACTION TO VOLTAIRE. Reacting with indignation to the religious skepticism of the *Dictionnaire philosophique portatif* and without knowing that Voltaire was the author of the work, Louis M. Chaudon published—also anonymously—the *Dictionnaire anti-philosophique, pour servir de commentaire & de correctif au Dictionnaire philosophique & aux autres livres qui ont paru de nos jours contre le christianisme* (Avignon, 1767, 451 pages; 4th ed., 2 vols. in 1, Avignon, La Veuve Girard, 1775). Among the approximately 150 articles in the first edition are those on soul, atheism, Bayle, *Encyclopédie*, faith, hell, miracles, natural law, and reason; new articles in subsequent editions include those on deists, Spinoza, suicide, theater; and tyrannicide. Some of the articles are in two sections, presenting the orthodox view of the subject and replying to the skeptics' objections. After the alphabetical part of the work is a summary headed "Résultat des réflexions répandues dans ce *Dictionnaire*." Chaudon's defense of religion in general and of Christianity in particular was spirited and literate.

OTHER EIGHTEENTH-CENTURY DICTIONARIES. Between Voltaire and Chaudon and the end of the eighteenth century six dictionaries of philosophy appeared—three in French, two in German, and one in English—plus a number of works which have promising titles but are not dictionaries of philosophy.

French. In 1772, eight years after the first appearance of Voltaire's dictionary, a work comparable in outline, *La Petite Encyclopédie, ou Dictionnaire des philosophes*, by Abraham J. de Chaumeix, a Frenchman, was published anonymously and posthumously (Antwerp, Jean Gasbeck, 136 pages). It contains only topical articles, none on philosophers, and the articles are popular rather than strictly philosophical in tenor. The motto at the end of the book is a misquotation from Virgil, "Heu! Ubi prisca fides?" ("Alas! Where now is your former faith?").

The other two of the three French dictionaries were parts of a 166-volume rearrangement, by disciplines, of the material in the Diderot *Encyclopédie*. The rearrangement, entitled *Encyclopédie méthodique* (Paris, C. J. Panckoucke and others, 1782–1832), consisted of about fifty separate dictionaries. One of these was *Logique, métaphysique et morale*, edited by Pierre L. Lacratelle (4 vols., 1786–1791). The Lacratelle work started out to cover only logic and metaphysics, and a complete alphabetical arrangement of topics in those two disciplines was presented, from absolute (in logic, 2 cols.) and abstraction (19 cols.) at the beginning of Volume I to sensation (230 cols.) and systems (41 cols.) near the end of Volume II; however, the scope was then changed to include ethics, and the remainder of Volume II and Volumes III and IV contain an alphabetical series of articles on ethics. Volume III was the first volume to include ethics on the title page.

Immediately adjacent to the Lacratelle work in the *Encyclopédie méthodique* is *Philosophie, ancienne et moderne*, edited by Jacques A. Naigeon, an atheist who considered himself Diderot's successor (3 vols., 1791–1793). The topics range from Academics (352 cols.) and Academy (2 cols.) in Volume I to Zend-Avesta (10 cols., Diderot's article on the subject transplanted intact from the *Encyclopédie*) in Volume III. The third volume also contains, on pages 767–945, articles omitted from the first two volumes.

German. Various giants in the history of philosophy—Aristotle, Leibniz, and Voltaire—have thus far entered this record as contributors to the development of dictionaries of philosophy. Another giant—Kant—enters the record by a quirk of terminology. Kant lectured on the subject *philosophische Enzyklopädie* ten times from 1767/1768 to 1781/1782 and advertised lectures on this subject for 1785/1786 and 1787, although these did not materialize. A set of his lecture notes on *philosophische Enzyklopädie*, probably dating from the winter semester of 1781/1782, was edited by the Deutsche Akademie der Wissenschaften zu Berlin and published for the first time in 1961 in East Berlin. But the work actually deals with what might suitably be called philosophy as an encyclopedic discipline rather than philosophy expounded in encyclopedic form. It presents a structured (not alphabetical) outline of philosophy in its broadest ramifications, based on J. H. Feder's *Grundrisz der philosophischen Wissenschaften* ("Foundation of the Philosophical Sciences," Coburg, Germany, J. C. Findeisen, 1767; 2nd ed., 1769).

Thus, Kant did not write a dictionary of philosophy. However, his admirer Salomon Maimon did. Maimon was the author of *Philosophisches Wörterbuch, oder Beleuchtung der wichtigsten Gegenstände der Philosophie, in alphabetischer Ordnung* ("Philosophical Dictionary, or Illumination of the Most Important Themes of Philosophy, in Alphabetical Order," Berlin, Johann F. Unger, 1791, 222 pages). This work is an impressionistic presentation of various philosophical topics, in substance less iconoclastic than Voltaire's dictionary but just as unconventional stylistically. One of the articles, for example, includes separate vehement apostrophes, each beginning "Meine Herren!," to "die Dogmatiker oder Antikantianer" ("dogmatic philosophers or anti-Kantians") and "die kritischen Skeptiker oder Kantianer" ("critical skeptics or Kantians").

Another German dictionary of philosophy in this period, also impressionistic, was Carl Ludwig Friedrich Rabe's *Gedanken und Urtheile über philosophische, moralische und politische Gegenstände, aus guten Schriften gezogen, alphabetisch geordnet* ("Thoughts and Judgments on Philosophical, Ethical and Political Themes, Deduced From Reliable Publications, Alphabetically Arranged," Stendal, Germany, D. C. Franzen and J. C. Grosse, 1789–1790, 2 vols.). This work is even rarer than the Burchardi book of 1610. The Royal Library at Copenhagen possesses what may be the sole extant copy of it, located after the trail had run dry in many other directions. A microfilm of the Copenhagen copy is now available at the Public Library of the District of Columbia.

Volume I of Rabe's *Gedanken* contains reflections on topics with initial letters from A to Z, and Volume II likewise begins at the beginning of the alphabet and goes through to Z. Among the topics discussed are antiquity, art, business, culture, death, despotism, freedom of the press, God, guilt, happiness, language, man, religion, republic, *Schmerz,* science, soul, and time. Articles range from one or two lines to three or four pages in length. The one on freedom of the press reads, in translation, "Without freedom of the press, the soul is crippled. Freedom to think, without freedom to say, is no better than being in a straitjacket." The article on *Held* (hero) reads, "Ein Held wird nicht geformt, er wird geboren" ("A hero is born, not made").

Toward the end of the eighteenth century, there appeared two other documents like Kant's with titles that sound relevant to the story of dictionaries of philosophy but which turn out to have no relevance to the subject. The first of these was Johann Georg Büsch's *Encyclopädie der historischen, philosophischen und mathematischen Wissenschaften* (2 vols. in 1, Hamburg, Heroldsche Buchhandlung, 1775), which presents its material not in an alphabetical but in a systematic arrangement, Volume I covering history and philosophy and Volume II mathematics. The section on philosophy stresses the contributions of Descartes and Wolff and discusses philosophy in general, logic, theology, philosophical psychology, ethics, politics, economics, and related topics.

The second was the *Encyclopädische Einleitung in das Studium der Philosophie,* by Karl Heinrich Heydenricks (Leipzig, Weygandsche Buchhandlung, 1793, 249 pages), which is a systematic, nonalphabetical exposition of the nature of philosophy, systems of philosophy, the bearing of philosophy on other disciplines and on life, and the way to study philosophy.

English. In 1786, *The Philosophical Dictionary, or The Opinions of Modern Philosophers on Metaphysical, Moral, and Political Subjects*, by François Xavier Swediaur, was published (4 vols., London, G. G. J. and J. Robinson, 1786) with "F. S******r, M.D." at the end of the Preface as the only indication of the author or compiler. Many of the articles bear at the end the name of an author (Gibbon, Helvétius, Hume, Locke, Rousseau, Voltaire, and others) from whose writings the article was adapted. Swediaur did not show much understanding of or sympathy for technical philosophy. His article "Ancient Greek Philosophy" mentions Hesiod and Theognis but not Socrates, Plato, or Aristotle.

NINETEENTH CENTURY

Dictionaries of philosophy, or works purporting to be such, appeared in German, English, French, Italian, Latin, and Russian in the nineteenth century.

GERMAN. Initiating the contributions of the century to the library of dictionaries of philosophy, J. C. Lossius published *Neues philosophisches allgemeines Real-Lexikon* (4 vols., Erfurt, Germany, J. E. G. Rudolph, 1803–1805). It contains no articles on individual philosophers. Many of the articles are written from a Kantian point of view. The topics treated include not only such philosophical concepts as *angebohrne Begriffe* (innate ideas) and *cogito ergo sum* but also concepts in anthropology, mathematics, and other disciplines.

Lossius' four-volume work was followed soon after by two other works, both of which were left incomplete.

The first of these, Georg S. A. Mellin's *Allgemeines Wörterbuch der Philosophie, zur Gebrauch für gebildete Leser* ("General Dictionary of Philosophy, for Use by

Educated Readers," 2 vols., Magdeburg, Germany, Ferdinand Matthias, 1806–1807), covers the letters *A* and *B*; no more volumes were published. The work is thoroughly Kantian, as is evidenced particularly in such articles as those on apperception, on the various aspects of *Begriff* (concept), and on the various kinds of concepts.

The other, Gottfried Immanuel Wenzel's *Neues vollständiges philosophisches Real-Lexikon* ("New Complete Philosophical Encyclopedia," 2 vols., Linz, Austria, Akademische Buchhandlung, 1807–1808), was planned in four volumes, but the author died before the work was completed, and only two volumes (covering *A* to *H*) appeared. The quaint subtitle gives an adequate, if overstated, description of the work. Literally translated, the subtitle reads: "In Which the Materials and Technical Terms Appearing in All Parts of Recent and Most Recent Philosophy Are Explained, Being Developed From History Where Necessary; Disagreements of Philosophers Are Expounded and Analyzed, Many Propositions Thereof Being Corrected, Made Precise, or Expanded; Obscurities Are Lifted; New Contributions to the Stock of Philosophical Knowledge Are Presented; and Higher Pedagogy and the Science of Intellectual Excellence [*Klugheitslehre*] Are Similarly Treated."

Original works of encyclopedic scope. Each of three German works published in the subsequent years of the nineteenth century, although denominated an encyclopedia of philosophy, presented its material nonalphabetically. The works are Gottlob E. Schulze's *Enzyklopädie der philosophischen Wissenschaften, zum Gebrauche für seine Vorlesungen* ("Encyclopedia of the Philosophical Sciences, for Use With the Author's Lectures," Göttingen, Vandenhoeck und Ruprecht, 1814, 150 pages; 2rd ed., 1818; 3rd ed., 1823, 1824); Georg Friedrich Hegel's *Encyklopädie der philosophischen Wissenschaften zum Grundrisse* ("Encyclopedia of the Philosophical Sciences in Outline," Heidelberg, A. Oswald, 1817, 288 pages; 2nd and 3rd eds., 1827, 1830; 4th ed., 3 vols., Berlin, issued by Hegel's students with their lecture notes and other materials, 1840–1845); and Johann F. Herbart's *Kurze Encyklopädie der Philosophie aus praktischen Gesichtspuncten entworfen* ("Short Encyclopedia of Philosophy Designed From the Practical Standpoint," Halle, Germany, C. A. Schwetschke und Sohn, 1831, 405 pages; 2nd ed., 1841), which is reprinted in the various editions of Herbart's collected works.

Other dictionaries. German dictionaries of philosophy, more properly so designated, were written after the earliest years of the century by Krug, Furtmair, Hartsen, No-ack, and Kirchner (as well as by Eisler, who wrote a landmark work described in a section below). Of the works referred to the first four are of mainly historical interest.

The first is Wilhelm T. Krug's *Allgemeines Handwörterbuch der philosophischen Wissenschaften, nebst ihrer Literatur und Geschichte, nach dem heutigen Standpuncte der Wissenschaft* ("General Concise Dictionary of the Philosophical Sciences, Including Their Literature and History, From the Present Standpoint of Science," 4 vols., Leipzig, F. A. Brockhaus, 1827–1829, plus supp., 1829; 2nd ed., 4 vols., 1832–1833, plus supp., 1838). Krug succeeded Kant in the chair of philosophy at Königsberg. Among the more interesting and unusual articles of Krug's book, all competently written, are "Aegyptische Weisheit" (Egyptian wisdom), "Baccalaureus der Philosophie" (Ph.B. degree), "Freund und Freundschaft" (friend and friendship), "Immoralität" (immorality), "Ontologischer Beweis für's Dasein Gottes" (Ontological Proof of God's existence), Schöne Kunst" (fine art), and "Supernaturalismus" (supernaturalism). The collaborators who produced the Adolphe Franck dictionary of 1844–1852 mentioned below and Pierre Larousse of the French encyclopedia firm criticized Krug more sharply than seems warranted for working, as far as they could see, without plan or method, for giving more emphasis to the history of philosophy than to philosophy itself, and for showing, in their opinion, insufficient gravity in his style.

Another dictionary was Max Furtmair's *Philosophisches Real-Lexikon* (4 fascicles in 1 vol., Augsburg, Karl Koll-manschen Buchhandlung, 1853–1855). The third and fourth fascicles were prepared with the collaboration of Johann N. Uschold. The author, inviting attention to his title, said that his aim was to clarify not words but things. What he presented, however, is indistinguishable from the contents of lexicons with more modest pretensions. His heavy indebtedness to Krug, which he acknowledged, is evidenced by, among other things, his inclusion of the articles "Aegyptische Weisheit," "Baccalaureus der Philosophie," "Freundschaft," and others on topics suggested by Krug's work.

In 1877 appeared Frederik A. Hartsen's *Ein philosophisches Wörterbuch* (Heidelberg, Carl Winter, 45 pages). The terms defined in this work are generally philosophical expressions rather than single terms. An example is *Betrachten etwas* (*A*) *als etwas* (*B*) ("considering something [*A*] as something [*B*]"). In some cases the definitions are of the dictionary type, with little philosophical depth.

There is also Ludwig Noack's *Philosophiegeschichtliches Lexikon* (Leipzig, Erich Koschny, 1879, 936

pages). This work emphasizes individual philosophers and is especially useful for little-known Renaissance and early modern thinkers. Although some topics—the Academy, eclectics, French philosophy, Cabala—are covered, there are no articles on the philosophical disciplines—ethics, logic, metaphysics, and so on. In 1963 the Stuttgart firm of Friedrich Frommann Verlag was planning to issue a facsimile reprint of this work.

Friedrich Kirchner, author of philosophical monographs and textbooks, including a history of philosophy which went into several editions and was translated into English, wrote a *Wörterbuch der philosophischen Grundbegriffe* (Heidelberg, G. Weiss, 1886, 459 pages), which also appeared in second and third editions (1890 and 1897), by Kirchner, and in fourth, fifth, and sixth editions (1903, 1907, 1911), revised by Carl Michaëlis. The first fascicle, 96 pages, of a projected Russian translation was published at St. Petersburg by Brockhaus–Ephron in 1913. Kirchner's work contains no articles on individual philosophers. The articles are scholarly but not penetrating; the one on logic, for example, is mainly historical and biographical.

ENGLISH. The four English dictionaries of philosophy published in the nineteenth century are now outmoded.

The first one, Isaac Taylor's *Elements of Thought, or First Lessons in the Knowledge of the Mind* (London, B. J. Holdsworth, 208 pages), appeared in 1822. With some changes in the subtitle this work went through 11 British editions (11th ed., 1866) and two American editions (2nd American ed., New York, 1851). Part II contains an exposition, in alphabetical order, of about ninety topics—analysis, argument, art, axiom, being, belief, cause, and so on—bearing upon "the nature and operation of the intellectual powers."

In 1857 William Fleming's *The Vocabulary of Philosophy, Mental, Moral, and Metaphysical, With Quotations and References, for the Use of Students* (London and Glasgow, Richard Griffin, 560 pages) was published. Subsequent editions included the second (1858), an American edition, edited by Charles P. Krauth (Philadelphia, 1860; reissued 6 times, 1866–1873); a third, edited by Henry Calderwood (1876); another American edition edited and entitled *A Vocabulary of the Philosophical Sciences* by Krauth (1878; reissued, 1879); another American edition edited by Calderwood (New York, 1887, 1890); and a work by Calderwood entitled *Vocabulary of Philosophy and Student's Book of Reference, on the Basis of Fleming's Vocabulary* (1894). The illustrative quotations in the various articles are taken mainly from English writers such as Berkeley, Hume, Jeremy Taylor, Sir William Hamilton, and J. S. Mill, but there are quotations from Kant (in English) in the article "A Priori," from Cicero (in Latin) in "Faculty," and from other foreign thinkers in other articles.

In *A Dictionary of English Philosophical Terms* (London, Rivington, 1878, 161 pages) Francis Garden undertook to present a more general and less technical account of philosophical topics than had appeared in Fleming's work. Like Fleming, however, he leaned heavily on Hamilton for arguments, illustrations, and even topics, including, for example, the article "Worse Relations" (that is, more distant relations) in logic, which is written chiefly according to Hamilton's views.

Edwin S. Metcalf's *Olio of Isms, Ologies and Kindred Matter, Defined and Classified* (Chicago, L'Ora Queta P. and J. Co., 1899, 158 pages) is an elementary and popular manual. In the section "Doctrinal and Sectarian Isms" it has articles on agnosticism, antinomianism, Arminianism, and the like; the section "Civic Isms" has articles on topics like anarchism and collectivism; "Ologies" deals with such topics as aetiology and cosmology. A section headed "Miscellany" treats altruism, analogy, art, and so forth, and "Divination" has articles on aruspicy (art or practice of divination), bibliomancy, and similar topics.

The work entitled *A Dictionary of Philosophy in the Words of Philosophers,* compiled by John R. Thomson (London, R. D. Dickinson, 1887, 479 pages; 2nd ed., 1892), is not a dictionary. Its material is arranged according to a strange outline the logic of which leaves much to be desired. In some cases it is not clear whether the material presented is in Thomson's words or in those of the philosopher who is under discussion.

FRENCH, ITALIAN, AND LATIN DICTIONARIES. Adolphe Franck, a disciple of Victor Cousin, and more than fifty collaborators, including A. A. Cournot, Paul Janet, and Ernest Renan, produced the *Dictionnaire des sciences philosophiques* (6 vols., Paris, Librairie Hachette, 1844–1852; 2nd ed., 1 vol., 1875; 3rd ed., 1 vol., 1885); the second and third editions had an analytical guide to the alphabetical articles. In matters touching on religion the authors of the articles, as pointed out by Pierre Larousse in 1865, showed restraint and circumspection; indeed, in the Preface they acknowledged reverence as one of their key principles. The work is still useful today for its extensive articles on less well-known philosophers. It contains, for example, individual articles on 12 Sophists, 11 Cyrenaics, 6 Pyrrhonists, 13 Greek Stoics, 15 Roman Stoics, and 21 members of the school of Leibniz and Wolff.

Of the other French-language dictionaries of philosophy published in the nineteenth century, one was a Belgian product, and three were Parisian.

The Belgian work, (Louis J. A.) de Potter's *Dictionnaire rationnel des mots les plus usités en sciences, en philosophie, en politique, en morale et en religion* (Brussels and Leipzig, August Sehnée, 1859, 348 pages), began as a glossary at the end of the author's *La Réalité déterminée par le raisonnement* (Brussels, 1848). The glossary was reprinted under the title *A, B, C de la science sociale* (Brussels, 1848) and was then extensively elaborated into the *Dictionnaire rationnel*. The author defended middle-class conservatism in religion, politics, morals, and economics. He decried the intellectual elite and the democratic masses, the philosophical skeptics and the radical innovators.

In 1877 Bernard Pérez wrote the 16-page *Petit dictionnaire philosophique* (Paris, A. Morant). This work, intended for baccalaureate candidates, contains mostly two-line to four-line definitions or explanations of technical terms (plus identifications of a few philosophers), from *acatalepsie, actuel, and animisme* to *vitalisme*, Xenocrate, and *zététique* (persistent skepticism). Pérez also produced a similar work, *Dictionnaire abrégé de philosophie* (Paris, Félix Alcan, 1893, 90 pages).

Pages 483–521 of Henri Marion's *Leçons de psychologie appliquées à l'éducation* (Paris, Armand Colin, 1882, 538 pages; 13th ed., 1908) contained a "Vocabulaire des noms propres et des expressions philosophiques." This vocabulary covers topics in philosophy and other fields, including art, religion, and science.

Alexis Bertrand's *Lexique de philosophie* (Paris, P. Delaplane, 1892, 220 pages) has had at least four printings. This work covers topics only, on an elementary level, but the explanations are not always clear.

There were one Italian and two Latin works of this kind published in the nineteenth century.

The first Latin work was J. A. Albrand's *Lexicon Philosophicum, Quo Verba Scholastica Explicantur*, a work 68 pages long printed on pages 557–624 of Volume IV of Albrand's edition of the *Theologia Dogmatica*, by Thomas ex Charmes (4 vols., Paris, Louis Vivès, 1856–1857). The articles, explicating *absolutum, beatitudo, esse,* and so on, provide, in prosy Latin, the standard scholastic definitions of the regular scholastic philosophical terms. The *Lexicon* was intended for the use of theological students, especially those trying to understand the system of the eighteenth-century theologian Thomas ex Charmes (also called Thomas a Charmes). Of the several reprints of Albrand's edition of Thomas' *Theologia* (6, 7, or 8 vols.) some do and some do not include Albrand's *Lexicon Philosophicum.*

The Italian work was Luigi Stefanoni's *Dizionario filosofico* (2 vols, in 1, Milan, Natale Battezzati, 1873–1875). Some of the articles—for example, those on immaculate conception, matrimony, molecule, pope, and Shakers—are a bit unusual in dictionaries of philosophy, but the articles on technical philosophical subjects are useful and contain a significant amount of detail. A pro-Catholic bias is evident in the articles on theological subjects.

The second Latin work, Niceto A. Perujo's *Lexicon Philosophico-theologicum* (Valencia, Spain, Friedrich Domenech, 1883, 352 pages), had a scholastic orientation. It contains 1,364 articles, including explanations not only of terms but also of such common philosophical propositions as "Dato uno absurdo, sequitur aliud" ("If one absurdity is granted, another follows"). Some of the explanations are supported by extensive quotations from Aquinas, Bonaventure, and others.

RUSSIAN. A number of notable dictionaries of philosophy were written in Russia in the nineteenth century.

In 1819 appeared Alexander I. Galich's *Opyt Filosofskogo Slovaria* ("Toward a Philosophical Dictionary," St. Petersburg), the second fascicle of a larger work on the history of philosophical systems. This dictionary contains 217 articles, from "Absolute" to "Theurgy." The topic headings are given in the Latin alphabet—for instance, "Absolutum"—and the explanations in Russian. Special attention is paid to new philosophical terms.

Alexander I. Galich's *Leksikon Filosofskikh Predmetov* (Vol. I, No. 1, St. Petersburg, Tip. Imp. Akad. Nauk, 1845, 298 pages) is the first fascicle of a proposed set of nine (three volumes with three numbers in each). It covers about 170 terms beginning with *A* or *B* in aesthetics, ethics, logic, and metaphysics. The project was discontinued when the author's notes were destroyed in a fire.

S. S. Gogotsky's monumental work *Filosofsky Leksikon* (4 vols., Kiev, University of Kiev and other publishers, 1857–1873; 2nd ed., 1 vol., St. Petersburg, I. I. Glazunov, 1859) contains about twelve hundred articles. The articles on philosophical method, such as those on analogy, classification, dialectic, dogmatism, and method in general, are especially noteworthy. In 1876 Gogotsky produced *Filosofsky Slovar'* (Kiev, Tip. Red. "Kievsk Telegrafa," 146 pages), a one-volume condensation of his lexicon, containing approximately the same number of articles.

EISLER. Rudolf Eisler produced his *Wörterbuch der philosophischen Begriffe und Ausdrücke* ("Dictionary of Philosophical Concepts and Expressions," Berlin, E. S. Mittler und Sohn, 1899, 956 pages), which, following the setup of the *Wörterbuch* by Friedrich Kirchner, has no articles on individual philosophers. Of the three volumes of the fourth edition, whose title was shortened to *Wörterbuch der philosophischen Begriffe* (Berlin, E. S. Mittler und Sohn, published with the cooperation of the Kant-gesellschaft, 1927), the second and third were edited with the assistance of Karl Roretz, Eisler having died after the work on the first volume was completed.

This is perhaps the best technical dictionary of philosophy produced up to its time. Even now, it is probably one of the ten best available dictionaries of philosophy, ranking along with the better works of the twentieth century. Its articles contain terse definitions and are rich not only in relevant quotations in the original languages, including English, but also in bibliographical citations. On Oriental subjects the articles were weak in the first edition (Sāmkhya being dismissed with the statement that it is the system of the Indian thinker Kapila) but were strengthened somewhat in subsequent editions. The later editions, although expanded in coverage, contain fewer quotations in languages other than German.

In 1964 the Basel firm of Benno Schwabe had in preparation a new edition of the *Wörterbuch* under the editorship of Joachim Ritter.

For use by students Eisler summarized the main articles of his large dictionary in the *Handwörterbuch der Philosophie* (Berlin, E. S. Mittler und Sohn, 1913, 801 pages), of which a second edition, supervised by Richard Müller-Freienfels, was issued not only as a regular book in 1922 but also as a "microbook" (Düsseldorf, Microbuch- und Film Gesellschaft, 1922, 785 pages on 88 sides).

Eisler also produced the *Philosophen-Lexikon: Leben, Werke und Lehren der Denker* ("Dictionary of Philosophers: Lives, Works and Doctrines of the Thinkers," Berlin, E. S. Mittler und Sohn, 1912, 889 pages) to make up for the lack of treatment of individuals as such in his *Wörterbuch.* The *Philosophen-Lexikon* was the first modern biographical dictionary of philosophers. Although its articles are shorter, more numerous, and alphabetically arranged, it recalls the useful work of Diogenes Laërtius. From Anathon Aall of Norway to Ulrich Zwingli, the Reformation figure, some four thousand philosophers are identified and, when appropriate, discussed, with their main writings and writings about them listed. Eisler could perhaps be excused for according some emphasis to German philosophers, and it is not strictly fair to criticize comparative comprehensiveness on the basis of lines of print, especially since most of Eisler's allocations of space seem right; nevertheless, one may perhaps with some warrant complain that Kant gets 33 pages, Wundt 16, Spinoza 11, Plato (as well as Hegel and Leibniz) 10, and Aristotle 9 and that Hermann Cohen gets more space than Augustine, Fichte more than Descartes, Herbart more than Hume, Lotze more than Locke, Maimon more than Maimonides, and Meinong more than Bentham.

EARLY TWENTIETH CENTURY

In 1901 an important dictionary was published, and an important dictionary was begun. The early twentieth century also saw the publication of dictionary-type or supposedly encyclopedic treatments of philosophical topics by Lalande, Windelband, and less well-known writers.

GOBLOT. Edmond Goblot issued *Le Vocabulaire philosophique* (Paris, Librairie Armand Colin, 1901, 513 pages; 6th ed., 1924), in which he tried not only to record the actual meanings of terms but in part to correct confused usages by suggesting, for example, separate meanings for *général* and *universel*; for *particulier, individuel,* and *singulier;* and for *mémoire* and *souvenir.* But philosophers being the individualists that they are in the use of words, their degree of acceptance (if any) of his commendable suggestions is not perceptible. Spanish translations of this work were published at Barcelona in 1933 and at Buenos Aires in 1942 and 1945.

BALDWIN. The other important work of 1901 was Baldwin's. James M. Baldwin, a psychologist, edited, with the collaboration of an international board of advisers and contributors that included Bosanquet, Dewey, William James, Janet, Lloyd Morgan, Moore, Münsterberg, Peirce, Pringle-Pattison, Royce, Sidgwick, Stout, and Urban, the *Dictionary of Philosophy and Psychology* (3 vols. in 4, New York, Macmillan, 1901–1905; reprinted with corrections several times, in part or in entirety, by the same firm, in some cases with the designation "New Edition"; also reprinted by Peter Smith twice, partly at New York and partly at Gloucester, Mass., 1940s, 1950s). Volume III, in two parts, is a bibliography of philosophy and psychology, by Benjamin Rand, to which there were annual supplements in the *Psychological Index* from 1901 to 1908.

In the Preface the editor stated that a dictionary of terms used in Greek and scholastic philosophy "is much needed: but we have not attempted it." The dictionary does, however, include articles on Greek terminology (8

pages, by Royce) and Latin and scholastic terminology (11 pages, by Royce), as well as on analogy, nous (mind), and other special terms. Moreover, the editor aimed "to present science—physical, natural, moral—with a fullness and authority not before undertaken in a work of this character." Thus, there are articles on anthropology, brain, case law, hybrid, money, peace, pupa, and others. Like Goblot, Baldwin futilely suggested that his readers follow the recommendations made in some of the articles for preferred philosophical usage. For many entries German, French, and Italian equivalents are recommended. In addition, at the end of Volume II there is an index of Greek, Latin, German, French, and Italian terms, including those covered by separate articles on the terms as such and those merely mentioned as recommended equivalents.

Philosophically, the articles in the Baldwin dictionary are of uneven value. Some, especially the biographical articles, are too short, and there are no articles at all on Maine de Biran, Renan, and Saint-Simon. Others are broken down too minutely into terms rarely encountered, including Peirce's articles on particulate, *parva logicalia,* philosopheme, predesignate, and prosyllogism. In others there is cavalier treatment of the philosophical aspects of a subject, as in the psychologically oriented article on the self. Some articles, however, are excellent, especially the longer ones by Dewey—for example, those on nature, pluralism, and skepticism; those by Moore on cause and effect, change, nativism, quality, real, reason, relation, relativity of knowledge, spirit, substance, teleology, and truth; and the longer ones of the approximately 180 written by Peirce, including his 23 columns on syllogism, 10 columns on uniformity, and 10 on matter and form. Peirce's articles (the preparation of which, from 1901 to 1905, constituted his last steady employment) were mainly fragments of a book on logic which he never finished; only about half of these articles were reprinted in the Harvard *Collected Papers* of Peirce. Moore's 12 articles, which he later, with undue modesty, called crude, have not been reprinted.

LALANDE. With the collaboration of others André Lalande, a professor at the Sorbonne, issued the *Vocabulaire technique et critique de la philosophie* (21 fascicles, Paris, Félix Alcan, 1909–1922; revision of fascicle covering *A* in *Bulletin* of Société Française de Philosophie, 1923; 2nd ed., 2 vols., 1926; 3rd ed., 2 vols., 1928; 4th ed., 3 vols., 1931, reissued in 1932, Vols. I and II reissued, 1938; 5th–9th eds., 1 vol., 1947, 1950, 1956, 1960, 1962; 5th ed. translated into Spanish, Buenos Aires, 1953, with 2nd ed., Buenos Aires, 1964, 1,502 pages). Lalande was 95 years old when the ninth edition of the *Vocabulaire* was published. At the bottom of most of the pages appear the comments of members of the Société Française de Philosophic, including Peano and Russell among the foreign members, on the articles. The emphasis of the articles is on clarifying the meanings of terms and the usage of expressions rather than on the imparting of historical or technical information.

ORIGINAL WORKS OF ENCYCLOPEDIC SCOPE. Just as, early in the nineteenth century, the works of Schulze, Hegel, and Herbart were published as encyclopedias of the philosophical sciences, so early in the twentieth century three works of this kind were published or begun. The first "nonencyclopedia" was a series of works, edited by H. Renner and published at Charlottenburg, Germany, by O. Günther beginning in 1907, under the general title *Encyklopädie der Philosophie*. It included, for example, an introduction to philosophy and volumes on the philosophy of Rudolf Stammler and Rudolf Eucken.

Second of the three nonencyclopedias was August J. Dorner's *Encyklopädie der Philosophie* (Leipzig, Verlag der Durr'schen Buchhandlung, 1910, 334 pages); in Kantian fashion it dealt with phenomenological investigations, the construction of empirical science, and similar topics.

The third was a proposed *Encyklopädie der philosophischen Wissenschaften,* of which the first volume, *Logik*, was published in 1912, edited by Wilhelm Windelband and Arnold Ruge (Tübingen, Germany, J. C. B. Mohr, 275 pages), containing expositions of the principles of logic by Windelband, Josiah Royce (translated from English), and Louis Couturat (translated from French); of the task of logic by Benedetto Croce (translated from Italian); of the problems of logic by Federigo Enriques (translated from Italian); and of the bearing of the concepts of consciousness on logic by Nicholas Lossky (translated by Lossky himself from the original Russian).

An English edition of the Windelband–Ruge encyclopedia was projected under the editorship of Sir Henry Jones, and the first volume, *Logic,* was published in 1913 (London, Macmillan, 269 pages). For the English edition Royce's English version was available, Couturat's article was done into English from the original French rather than from the published German version, and the German of Lossky's article was his own; therefore, as the translator, B. Ethel Meyer, pointed out, only Croce's and Enriques' articles "suffered a double process of translation."

The onset of war in 1914 and the death of Windelband in 1915 resulted in the abandonment of the project. Windelband's contribution to the first volume, issued separately in German in 1913, was republished in English years later as *Theories in Logic* (New York, Philosophical Library, 1961, 81 pages). Royce's contribution was also published separately, as *The Principles of Logic* (New York, Philosophical Library, 1961, 77 pages).

OTHER WORKS. The works of the early twentieth century by less well-known writers in Italian, French, German, English, Russian, and Japanese were numerous.

In Italian there was Cesare Ranzoli's *Dizionario di scienze filosofiche* (Milan, Ulrico Hoepli, 1905, 683 pages; 2nd ed., 1916, 1,252 pages; 3rd ed., 1926, 1,207 pages; 4th ed., Maria P. Ranzoli, ed., 1943, 1,360 pages; 5th ed., Maria Ranzoli, ed., 1952, 1,313 pages). Covering only topics, not individual philosophers, the book contains articles on Pyrrhonism and Pythagoreanism (and later editions cover existentialism), but there is none on Platonism. The articles are of high quality.

In 1906 appeared Élie Blanc's *Dictionnaire de philosophie ancienne, moderne et contemporaine* (Paris, P. Lethielleux, 1,248 cols.; supp., for 1906–1907 and 1906–1908; consolidated ed., 1909). Blanc also published a vocabulary of scholastic and contemporary philosophy, presented at the beginning of his *Traité de philosophie scolastique* (3 vols., Lyon, Emmanuel Vitte, 1889; 3rd ed., Paris, 1909), and the *Dictionnaire universel de la pensée, alphabetique, logique et encyclopédique* (2 vols., Lyon, Emmanuel Vitte, 1899), which was a thesaurus-type classification of words, ideas, and things. In the *Dictionnaire de philosophie* his Catholic viewpoint is evident in many places; indeed, his starting point, he said, is moderate dogmatism.

In Germany Rudolf Odebrecht produced the *Kleines philosophisches Wörterbuch; Erklärung der Grundbegriffe der Philosophie* (Berlin, Buchverlag der "Hilfe," 1908, 83 pages; 6th ed., Leipzig, Felix Meiner, 1929). The choice of topics in this highly condensed wordbook was in some cases injudicious. There are entries on *heliozentrisch* (heliocentric) and *Hypnose* (hypnosis) but none on the Academy, Epicureanism, or Taoism.

A pocket volume, about 2½ inches by 4 inches, one of a series of about fifty covering literary terms, commercial terms, art terms, and so on was edited by Arthur Butler, *A Dictionary of Philosophical Terms* (London, G. Routledge and Sons, and New York, E. P. Dutton, 1909, 114 pages). The *Dictionary of Philosophical Terms* depends heavily on Kant, who is cited in ten of the first fifty articles. Among the topics treated are a number of German terms, such as *Anschauung* (outlook), *Begriff* (concept), and *Ding an sich* (thing-in-itself).

In 1909 also appeared Arturo Mateucci's *Vocabolarietto di termini filosofici* (Milan, Casa Editrice Sonzogno, 63 pages; 2nd ed., 1925). Intentionally elementary in its treatment, in many cases this work contains little more than dictionary definitions of the concepts covered. Some 75 percent of the articles consist of only one, two, or three lines.

Fritz Mauthner edited the *Wörterbuch der Philosophie* (2 vols., Munich, G. Muller, 1910–1911; 2nd ed., 3 vols., Leipzig, Felix Meiner, 1923). Mauthner was a literary critic and nonacademic philosopher who contributed pioneering insights on the question of what, if anything, ordinary language reveals about the world, whether the distinction between analytic and synthetic propositions is tenable, and so on. His *Wörterbuch*, after a rambling introduction of 96 pages, presents a mixture of very odd items and very useful, though informal, ones. The odd items include the articles "Babel," "Bacon's Ges'pensterlehre" (Bacon's study of ghosts), "Form" (40 cols., with only a passing reference to Aristotle), and "Graphologie." The more useful ones include "Geschichte" (history, 68 cols.), "Natur" (nature, 29 cols.), "Nichts" (nothing, 14 cols.), and "Spinoza's 'Deus'" (Spinoza's "God," 19 cols.); even these, however, should be used with caution, for they contain some questionable material.

Ernest L'vovich Radlov's *Filosofsky Slovar'* (St. Petersburg, Brockhaus–Ephron, 1911, 284 pages; 2nd ed., Moscow, G. A. Leman, 1913) covers aesthetics, ethics, logic, psychology, and the history of philosophy. It is of only limited usefulness.

Tetsujiro Inouye, Yujiro Motora, and Rikizo Nakashima edited the *Dictionary of English, German, and French Philosophical Terms, With Japanese Equivalents* (Tokyo, Maruzen Kabushiki–Kaisha, 1912, 205 pages), written in English. This is the definitive edition of the *Dictionary of Philosophical Terms* first brought out by Inouye and others in 1881 and issued in a second edition in 1884. For topical entries, including some in Arabic, Greek, and Latin besides the languages listed in the title, only the Japanese equivalents are given; the personal entries also provide identifying information.

Julius Reiner's *Philosophisches Wörterbuch* (Leipzig, Otto Tobies, 1912, 295 pages) is an elementary work in which, for example, the article on *Ambiguität* (ambiguity) consists of one word, *Zweideutigkeit* (having two meanings), and the article on *Intellekt* (intellect) consists of two

words, *Geist, Verstand* (spirit or mind, understanding). Other articles, however, such as those on *Darwinismus* and *Ethik* (Darwinism and ethics), go more deeply into the subject.

Another German work was Heinrich Schmidt's *Philosophisches Wörterbuch* (Leipzig, Alfred Kröner, 1912, 106 pages; 8th ed., 1930). This was republished in the United States in 1945 by authority of the alien property custodian and went through several editions; the tenth edition (1943) was reprinted in the United States without the authority of the alien property custodian; the sixteenth edition appeared in 1961. The editions which appeared after the death of the author in 1935 were supervised by various editors. The numerous editions of this work had a vast circulation in all German-language areas. Indeed, it is perhaps the most widely used philosophical dictionary in any language at any time, the Eisler work being its main rival for this distinction. In the ninth edition (1934), while Schmidt was still alive, some pro-Nazi and anti-Jewish comments were included, and in the tenth edition (1943) the desecration of scholarship was compounded with obsequious compliments to insignificant Nazis and truly monstrous articles on Bergson, Freud, Husserl, and others. Recent editions bend over backward to rectify these aberrations.

Paul Thormeyer's *Philosophisches Wörterbuch* (Leipzig, B. G. Teubner, 1916, 96 pages; 4th ed., 1930) is an uncommonly useful short reference work. It is well organized and was up-to-date at the time it was issued.

THE NINETEEN-TWENTIES

ANGLO-SAXON SILENCE. In the 1920s 12 dictionaries of philosophy appeared or were begun—4 in German and 1 each in Hungarian, Swedish, Dutch, French, Spanish, Hebrew, Japanese, and Chinese. Not one was published in the United States or Great Britain. Indeed, the only English-language work deserving of mention here published between Butler's *Dictionary* of 1909 and Runes's *Dictionary* of 1942 was a quasi encyclopedia, the *International Encyclopedia of Unified Science*, begun in 1939. The Anglo-Saxon silence can only be recorded here. The explanation of it requires more data than are readily at hand.

GERMAN. Of the German works published in the 1920s three were published in 1923. The *Systematisches Wörterbuch der Philosophie*, by Karl W. Clauberg and Walter Dubislav (Leipzig, Felix Meiner, 1923, 565 pages), is systematic to a fault, many of the articles being broken down into standard subdivisions—for example, definition, statement, addition, and example—in a somewhat rigid fashion. Dubislav, who was a professor of philosophy at the University of Berlin, had a continuing interest in the clarification of concepts. He was close to logical empiricism and wrote the comprehensive *Die Definition* (Leipzig, Felix Meiner, 1931, 160 pages); he also made notable contributions to the philosophy of method, mathematics, and science.

In Rudolf Wagner's *Philosophisches Wörterbuch* (Munich, Rösl, 1923, 148 pages) articles range in length from one-word or two-word definitions or identifications to the six-page article on the history of philosophy, which consists mainly of a five-page outline taken from Wilhelm Wundt's *Einleitung in die Philosophie* (1914); individual philosophers are not accorded separate treatment.

In most dictionaries of philosophy that cover both topics and persons, the articles on topics are far more numerous than those on people; in Alfred Sternbeck's *Führer durch die Philosophie; Philosophenlexikon und philosophisches Sachwörterbuch* (Berlin, Globus Verlag, 1923, 306 pages), however, those on people almost equal the topical articles in number. Moreover, whereas some of the topical articles are elementary, containing little more than dictionary definitions, the biographical articles are more substantial.

Two years later, there was published the last of the German works of the 1920s, *Klare Begriffe! Lexikon der gebräuchlicheren Fachausdrücke aus Philosophie und Theologie*, by Theodor Mönnichs, S.J. ("Clear Concepts! Dictionary of the Most Common Technical Terms of Philosophy and Theology," Berlin, Ferdinand Dümmlers Verlag, 1925, 170 pages; 2nd ed., 1929). This work was written, according to the author, from the standpoint of *philosophia perennis* and Catholic theology. The longest article is the sixty-line one on religion. The pervasive scholastic emphasis in the book is indicated by the fact that many articles begin with the Latin equivalent of the term being covered, and the second edition contains, as an appendix, a 20-page alphabetical list of Latin philosophical terms with their German equivalents.

HUNGARIAN. The Hungarian work of the 1920s was *Philosophiai Szótár*, by Enyvvári Jenö (family name Enyvvári), published at Budapest by Franklin-Társulat (1923, 187 pages). The articles in this work show a creditable familiarity with West European scholarship. The titles of many of the articles are in languages other than Hungarian—for example, "Élan vital," and "Moral Insanity." Appended are a list of philosophers and a competent discussion of philosophical bibliographies.

SWEDISH. Sweden contributed the *Filosofiskt Lexikon*, edited by Alf Ahlberg (Stockholm, Bokförlaget Natur och Kultur, 1925, 207 pages; 3rd ed., 1951). In this work Swedish philosophers were given fuller treatment than others—C. J. Boström, 15 cols.; E. G. Geijer, 10 cols.; Aristotle and Plato, 6 cols. each.

DUTCH. The Dutch work of the period was C. J. Wijnaendts Francken's *Koort Woordenboek van Wijsgeerige Kunsttermen* ("Short Dictionary of Philosophical Terms," Haarlem, D. H. Tjeenk Willink & Zonen, 1925, 157 pages). It covers topics only, in a fairly popular style, and the choice of topics is liberal, making room for such terms as *kosmopolitisme, opportunisme*, and *sarcasme*, along with more technical philosophical terms.

FRENCH. In France appeared Armand Cuvillier's *Petit Vocabulaire de la langue philosophique* (Paris, Librairie Armand Colin, 1925, 109 pages; 13th ed., 1953). It was subsequently translated into Turkish (Ankara, 1944) and Portuguese (São Paulo, Brazil, 1961). This work was intended by its author to be at once *élémentaire* and *précis*. In large measure it succeeded in achieving both objectives.

SPANISH. Begun in Spain was the *Diccionario manual de filosofía* by Marcelino Arnáiz and B. Alcalde (Madrid, Talleres Voluntad, 1927–). Volume I, "Vocabulario Idearío" (659 pages), is rich in bibliography, and many of the articles contain sound historical data in addition to the conceptual explanations which the volume was essentially intended to provide. A projected second volume, covering the history of doctrines, biographies, and bibliography, was not published.

EASTERN LANGUAGES. In the 1920s dictionaries of philosophy appeared in three Eastern languages, apparently for the first time (aside from translations).

Hebrew. The Hebrew dictionary of philosophy begun in the 1920s was the *Otsar ha-Munahim ha-Filosofiyim ve-Antologiyah Filosofit* ("Thesaurus of Philosophical Terms and Philosophical Anthology"), by Jacob Klatzkin (4 vols., Leipzig, August Pries, 1928–1933); an introductory volume, published in Berlin by "Eschkol" Verlag in 1926, contains an anthology of Hebrew philosophy. Each of the four regular volumes has, as an added Latin title, *Thesaurus Philosophicus Linguae Hebraicae et Veteris et Recentioris*; Volumes III and IV had M. Zobel as coeditor. The dictionary articles are on topics only, not philosophers or schools of philosophy. Many of the articles contain the German or Latin equivalent of the title of the article; indeed, the purpose usually seems to be to explain the use of terms rather than to convey historical information on the topic as a topic, although the usage of historical writers on the subject is often indicated.

Japanese. A 1,026-page work entitled *Tetsugaku dai-Jisho* ("Dictionary of Philosophy") was published at Tokyo in 1924 by Dai Nippon Hyakka Jisho (Japanese Encyclopedia). The eighth edition (1928) consists of three volumes of text, an index volume, and a supplement. In the text volumes and in the supplement each article begins with the title in Japanese, followed usually by English, German, and French equivalents of the title. Thus, the first article in the first volume is headed, after the Japanese title, "Love. Liebe. Amour." The next several articles deal with patriotism, agape (listed alone after the Japanese title), affection, love and hate (with the Greek equivalents, φιλότηζ and νεικοζ), Aitareya Upanishad, idealism, vaguedualism, pity, and Augustine. Some of the articles, including the one on religion, are extensive, and many include references to European works.

The index volume of this Japanese dictionary has a title page in German ("Encyclopaedia Japonica, *Enzyklopädische Wörterbuch der Philosophie . . . Register . . .* Tokyo: Dobunkwan"). In addition to a Japanese index, it contains English, French, German, Latin, Pali, Sanskrit, and Chinese indexes and a *Namenregister* (index of names). In the English index approximately 35 of the first 100 entries are strictly philosophical—absolute, abstract, Academy, accident, actual, and so on; most of the others pertain to psychology. In the *Namenregister*, too, about 35 of the first 100 entries are standard names in philosophy—Abelard, Aenesidemus, Albert the Great, al-Fārābī, and so on.

Chinese. In *Chê Hsüeh Tz'ŭ Tien* ("Dictionary of Philosophy"), by Fan Ping-ch'ing (Shanghai, Commercial Press, 1926, 1,110 pages; 2nd ed., 1935; 3rd ed., 1961), the title of each article is given in Chinese, English, French, and German. The dictionary begins with an article on monism and continues with articles on monotheism, Monophysites, the seven liberal arts, the seven wise men, dualism, dilemma, antinomy, ethnology, subconscious, Albert the Great, major term, minor term, asymmetry, *credo quia absurdum*, medieval philosophy, Pascal, Parmenides, and so forth. The content is scholarly, but there are numerous errors in the Western languages. The work closes with an alphabetical index of names (in which Abelard has 8 references, Aristotle 45, Kant 28, and Marx 5) and an alphabetical index of topics from abiogenesis (1 reference) to *Zwecksystem* (1 reference).

THE NINETEEN-THIRTIES

In the 1930s there appeared four Italian and two Russian works. During this period a number of works in other languages were also published.

GERMAN. Germany began the decade with Max Apel's *Philosophisches Wörterbuch* (Berlin and Leipzig, W. de Gruyter, 1930, 155 pages). The fifth edition, which was revised by Peter Ludz, appeared in 1958, and a Spanish translation was published at Mexico City in 1961. Editions of Apel's work published since World War II are pro-Soviet.

DUTCH. In the Netherlands appeared the *Encyclopaedisch Handboek van het Moderne Denken*, edited by Willem Banning and 41 collaborators (2 vols., Arnhem, Van Loghum Slaterus, 1930–1931; 2nd ed., 1 vol., 1942; 3rd ed., 1 vol., 1950). Although the third edition emphasizes such modern ideas as anarchism, Gestalt theory, phenomenology of worship, quantification of the predicate, and the United Nations, the work does not neglect such standard philosophical ideas as category, natural law, and thing.

ENGLISH. A United States contribution, a quasi encyclopedia, in the 1930s was the inauguration of the *International Encyclopedia of Unified Science*, by Otto Neurath, Rudolf Carnap, and Charles Morris in 1936/1937 at the University of Chicago. This work, carried on after Neurath's death in 1945 by the Institute for the Unity of Science in Boston under the joint editorship of Carnap and Morris, consists thus far of 15 fascicles, of which Volume I, Number 1 (1938), contained articles by Niels Bohr on analysis and synthesis in science, by Carnap on logical foundations of the unity of science, by John Dewey on unity of science as a social problem, by Morris on scientific empiricism, by Neurath on unified science as encyclopedic integration, and by Bertrand Russell on the importance of logical form. The other 14 are monographs by individual authors. To each of these a volume and a number are assigned. The latest numerically is Volume II, Number 9 (1951), a study by Jørgen Jørgensen on the development of logical empiricism. The latest chronologically, Volume II, Number 2 (1962), is a monograph by Thomas S. Kuhn on the structure of scientific revolutions.

Thus, this "encyclopedia," like Hegel's, Herbart's, Contri's (see below), Windelband–Ruge's and the *Nouvelle Encyclopédie philosophique*, is a compendium but it is not alphabetical. The announced topics of the volumes are foundations of the unity of science, Volumes I and II; theories, induction, probability, and so on, Volume III; logic and mathematics, Volume IV; physics, Volume V; biology and psychology, Volume VI; social and humanistic science, Volume VII; and history of the scientific attitude, Volume VIII. This project, inspired by logical positivism and designed by Neurath to show that all the sciences speak the same language—essentially, physicalism—was overambitious.

FRENCH. France's contribution in the 1930s was Jean B. Domecq's *Vocabulaire de philosophie* (Tours, Alfred Cattier, 1931, 208 pages), which has separate alphabetical arrangements of topics for logic, ethics, and metaphysics and a consolidated index at the end. The author was an abbot, and the work has a Catholic orientation.

Mention may also be made of a series of monographs inaugurated in Paris in 1934 by the Presses Universitaires de France, *Nouvelle Encyclopédie philosophique,* which do not constitute an encyclopedia in the strict sense. Among the monographs published thus far are, for example, Louis Lavelle's *Introduction à l'ontologie* (No. 41, 1947) and Robert Blanché's *Les Attitudes idéalistes* (No. 45, 1949).

ITALIAN. Four Italian dictionaries of philosophy appeared or were begun in this period. The first was Giovanni Semprini's *Piccolo dizionario di coltura filosofica e scientifica* (Milan, Edizioni Athena, 1931, 502 pages). This was revised as *Nuovo dizionario di coltura filosofica e scientifica* (Turin, Società Editrice Internazionale, 1952, 470 pages). The work covers topics and individuals in philosophy, science, and education.

In 1933, Antonio Bettioli's *Il pensiero filosofico attraverso i secoli* (Urbino, Editoriale Urbinate, 234 pages) was published. The articles are grouped into schools and systems of philosophy—for example, the Academy, eclectics, idealism—and individual philosophers—113 names, including Dante, Feuerbach, Goethe, Leonardo, Swedenborg, and Tolstoy but not Bergson, Dewey, Husserl, Origen, Philo, or Proclus. The book is of limited value.

An elementary work with little penetration, Francesco Varvello's *Dizionario etimologico filosofico e teologico* (Turin, Società Editrice Internazionale, 406 pages), appeared in 1937, with a second edition in 1938. Fascism is lauded as the opposite of various false forms of government. According to the author, Marx (described as a Jew) rejected the idea that man does not live by bread alone. The articles on religion are pro-Catholic.

There was also Emilio Morselli's *Piccolo dizionario filosofico* (Milan, Carlo Signorelli, 1938, 104 pages). In

this book the author aimed to help young readers who encounter in the classics of thought special philosophical expressions, expressions whose meanings differ not only from what they are in ordinary discourse but also from period to period.

An Italian work of the 1930s which called itself an encyclopedia of philosophy but which was not arranged alphabetically was Siro Contri's *Piccola enciclopedia filosofica* (Bologna, Costantino Galleri, 1931), of which only the first volume, on logic and the philosophy of science, was published.

PORTUGUESE. In Brazil appeared Renato Kehl's *Bioperspectivas; dicionário filosófico* (Rio de Janeiro, Livraria Francisco Alves, 1938, 187 pages), which is a series of Voltairian musings on art, the categorical imperative, civilization, death, education, free will, God, history, intelligence, original sin, personality, philosophy, politics, progress, work, and other subjects.

RUSSIAN. The first of the two Soviet contributions of the 1930s was Timofei S. Ishchenko's *Kratky Filosofsky Slovar'* (Moscow, Moskofsky Rabochy, 1931, 200 pages), which gave more space to Stalin (four cols.) than to Plato, Aristotle, Kant, Hegel, or Marx. Other Marxist topics, such as dictatorship of the proletariat, were accorded correspondingly disproportionate treatment with the usual positive bias. The three items in the bibliography on Aristotle are by Marx, Engels, and Stalin, respectively.

The second was a work by Mark M. Rozental' and Pavel F. Yudin, likewise entitled *Kratky Filosofsky Slovar'* (Moscow, 1939; 2nd–4th eds., 1940, 1951, 1954, each of which was reprinted the following year). A new edition appeared in 1963 with the title modified by the omission of the first word, which means "short," although the 1963 edition of 544 pages is actually shorter than the previous edition, which had 567 pages. The encyclopedia was translated into Spanish in 1945, Bulgarian in 1947, English in 1949, Ukrainian in 1952, Hebrew in 1954, and Chinese, French, Polish, and Rumanian in 1955. Reportedly, 2 million copies of the Russian original were sold in the first ten years after publication, and the press run of one of the printings in the 1950s was 500,000. The English version, adapted and translated by Howard Selsam (New York, International Publishers, 1949, 128 pages), stated in the Preface that the volume reflects Marxist partisanship (for materialism and for socialism) as contrasted with the lack of a "common approach" and the "alphabetic disorder" of other dictionaries of philosophy.

Illustrative of the topical entries in the English version are those in the *E*'s: "Eclecticism," "Economic Bases of Society," "Economic Determinism," "Economics and Politics," "Empiricism," "Empirio-criticism," "Energism (metaphysical)," "Epistemology," "Equality," and "Equilibrium, Theory of." The men treated in the *S*'s are Saint-Simon, Schelling, Spencer, Spinoza, and Stalin, and the article on Stalin is the longest of these.

The article on Kant in the English version dutifully quotes from Lenin, and those on Campanella and dualism, among others, drag in quotations from Stalin. Many of the articles on individual philosophers vapidly make a point of recounting what Marx, Engels, Lenin, or Stalin thought of the philosopher or even reverently disinter a colorless quotation from Stalin summarizing what Marx or Lenin thought of the philosopher. The article "Partisanship of Philosophy" states that the class struggle is always behind the scenes in the open struggle of philosophical opinions.

According to Alexander Philipov, a former professor of philosophy at the University of Kharkov who later emigrated in the United States, for the English version Selsam watered down two features of the original—its invective and its extravagant praise of Lenin and Stalin—in order to make the edition less offensive to Western readers.

A significant feature of the original is the fact that the article on Stalin in the fourth edition (1954) ended with a sentence which may be translated "The immortal name of Joseph Stalin will live forever in the minds and hearts of the Russian people"; that sentence vanished without a trace in the 1955 printing of the same edition. In the 1963 edition, of which 400,000 copies were printed and which had about 160 collaborators (including most of the important figures in current Soviet philosophy), there is no article on Stalin, and the Preface acknowledges the "enormous harm" resulting from the cult of Stalin. The 1963 edition is stronger than its predecessors in coverage of linguistic philosophy, logical positivism, and logic.

LITHUANIAN. Lithuania's contribution to the history of philosophical dictionaries is a 97-page article entitled "Bendroji Filosofijos Terminija" ("General Terminology of Philosophy"), by Stasys Šalkauskis; it constituted an entire issue of the periodical *Logos; Filosofijos Žurnalas* (Kaunas), 1937. The article listed some fifteen hundred Lithuanian terms useful in philosophical discussions, with their equivalents in French, German, and Russian. The list was supplemented by a discussion of synonyms of various philosophical terms in Lithuanian. In a 1938 issue of the same periodical Šalkauskis presented a list of

over fifteen hundred German philosophical terms with their Lithuanian equivalents.

HEBREW. In Palestine, Zvi Hirsch Rudy produced the *Leksikon le-Filosofiyah* (Tel Aviv, Dvir, 1939, 816 cols.), with an added title page in Latin, *Philosophiae et Scientiarum Propinquarum Lexicon Hebraicum*. This work is generous with Latin terms, as the titles of articles—for example, "Actus purus," in Hebrew transliteration; as the Latin equivalents of the Hebrew titles of topical articles—for example, "Natura Naturans" as the equivalent of "Teva Tovei"; and as the titles of works cited—for example, works by Abelard and Augustine cited in the articles on those thinkers. Contemporary writers, such as Dewey and Meyerson, and topics of current interest, such as absurd and *élan vital*, are also included. The articles lack penetration. The Bibliography at the end is erratic in including, along with students' handbooks, a poorly balanced small selection of specialized monographs.

CHINESE. In 1934 appeared a new Chinese dictionary, not so strictly confined to philosophy as was the 1926 Chinese work. This was the *Ssu Hsiang Chia Ta Tz'ŭ Tien* ("Dictionary of Great Thinkers"), by P'an Nien-chih (Shanghai, Shih Chieh, 1,062 pages), which contains over five hundred articles on philosophers, writers, artists, musicians, and others. Mo Tzu quite properly is accorded 12 columns, but in the modern period Kant and Mill get only 5 columns each while Mussolini rates 6. Many names are misspelled.

THE NINETEEN-FORTIES

The 1940s saw six philosophical dictionaries in Spanish, five in English, five in German, two in Italian, two in French, and one each in Hungarian and Turkish.

FERRATER MORA. José Ferrater Mora began the decade by producing the *Diccionario de filosofía* (Mexico City, Editorial Atlante, 1941, 598 pages; 2nd ed., 1944; 3rd–4th eds., Buenos Aires, Editorial Sudamericana, 1951, 1958; 5th ed. in preparation). It is one of the most useful dictionaries published in the twentieth century. From the technical standpoint it may be mentioned that the author used a sensible system of cross references which eliminates the need for an index; he chose as topics for articles units which are neither too large nor too small. The bibliographical citations provided at the ends of some articles are judiciously selected.

The writing shows a philosophical understanding decidedly above the average for writers of philosophical dictionaries. Ferrater Mora was equally strong in his knowledge of modern logic and positivism and in the more traditional philosophical trends and developments associated with Continental metaphysics. The comprehensiveness of his scholarship and the soundness of his judgment have combined to create a monumental one-man contribution to the library of dictionaries of philosophy.

OTHER LATIN AMERICAN WORKS. In the same year, 1941, two other dictionaries were published in Latin America. One was Martín T. Ruiz Moreno's *Vocabulario filosófico* (Buenos Aires, Editorial Guillermo Kraft, 1941, 156 pages; 2nd ed., 1946, 302 pages). Among the articles of special interest in it are "Angustia" (anguish), which sets forth the viewpoints of Kierkegaard and Heidegger, and "Cosa" (thing), which distinguishes the philosophical, the (Argentine) juridical, and the economic uses of the term.

The other dictionary was César A. Guardia Mayorga's *Léxico filosófico* (Arequipa, Peru, 1941, 138 pages). A second edition was published in Arequipa in 1949 under the title *Terminología filosófica*. This work allots more space to Oriental subjects than does Ruiz Moreno's.

A work of the 1940s described as a dictionary of Argentine thought—Florencio J. Amaya's *Diccionario político, sociológico y filosófico argentino* (Mendoza, Argentina, Editorial Cuyo, 1946, 520 pages)—is more general than its title indicates. The philosophical articles are mainly subjective reflections (in the manner of Voltaire but more conservative) with occasional references to historic positions. The author's declared intention to produce sequels 6 and 12 years later (described on the title page of this book as Volumes II and III) was not carried out.

In 1947 appeared the anonymous *Pequeño diccionario de filosofía* (Buenos Aires, 156 pages), issued by Ediciones Centurión for use in conjunction with Emilio Gouiran's *Historia de la filosofía* (Buenos Aires, 1947), published by the same house. The *Pequeño diccionario* consists of two parts, one on philosophers from Peter Abelard to Xavier Zubiri, with indications of their dates and their principal works, and the other on philosophical terms, from Academia (the Academy) to *univoco* (univocal), with explanations ranging from 1 to 29 lines.

SPANISH—SPAIN. In José M. Rubert Candau's *Diccionario manual de filosofía* (Madrid, Editorial Bibliográfica Española, 1946, 658 pages) the main topics of philosophy are dealt with in extensive articles or groups

of articles, and the less important topics are given merely as entries with references to the main articles where they are treated. Thus, there are articles on being (5 cols.), supreme modes of being (21 cols.), and transcendental properties of being (27 cols.); the entry "Categorías supremas" refers the reader to the articles on supreme modes of being and on predicables and predicaments. This work deserves to be better known for its clear and systematic exposition of complex subject matter, especially on topics where its Catholic orientation is not a factor.

ITALIAN. Alfredo Galluccio's *Dizionarietto dei principali vocaboli filosofici* (Cava de' Tirreni, Italy, Editore Coda, 1942, 23 pages; 3rd ed., Naples, 1952) covers only topics. Most of the eight hundred articles in the third edition are only a few lines long and are intended to identify unfamiliar terms which students may encounter in their philosophical reading.

Another miniature dictionary is Paolo Rotta's *Dizionarietto filosofico* (Milan, Carlo Marzorati, 1944, 125 pages; 5th ed., 1953), which likewise covers only topics, including concepts, problems, and movements. Many of the almost five hundred articles in the fifth edition present Kant's ideas on the subject at hand.

FRENCH. Régis Jolivet, dean of the faculty of philosophy of the Catholic University of Lyon, produced the French contribution of the 1940s, *Vocabulaire de la philosophie* (Lyon, Emmanuel Vitte, 1942, 207 pages; 2nd–4th eds., 1946, 1951, 1957; Spanish translation, Buenos Aires, 1953). The articles are brief (4 lines for "Thomisme" but 53 for "Liberté" and 52 for "Nature"). A 17-page appendix presents a "tableau historique des écoles de philosophie," showing, in conventional groupings, the dates and (in 1–11 lines) the "écoles et doctrines" of about 250 philosophers from Zoroaster to Wittgenstein.

A book described in its foreword as a "dictionnaire abrégé" is Georges Barbarin's *L'Ami des heures difficiles; un consolateur et un guide* (Paris, Éditions Niclaus, 1946, 173 pages). The author presents conventional advice, constituting a popular philosophy or a popular psychology, on more than 130 problems of life—adversity, anxiety, despair, humiliation, injustice, pain, remorse, scandal, and seduction, among others. A seduced and betrayed woman is advised to look inward and find the Divine Friend in her own soul. The friend (*Ami*) mentioned in the title is not the book but God.

ENGLISH. The *Dictionary of Philosophy* (343 pages), edited by Dagobert Runes, was published at New York by the Philosophical Library in 1942. The list of 72 contributors included some outstanding American philosophers plus a few noted Europeans. When the work was published, 13 of the contributors—C. A. Baylis, A. C. Benjamin, E. S. Brightman, Rudolf Carnap, Alonzo Church, G. W. Cunningham, C. J. Ducasse, Irwin Edman, Hunter Guthrie, Julius Kraft, Glenn R. Morrow, Joseph Ratner, and J. R. Weinberg—declared their disapproval of it. Their statement, published in various periodicals including the *Philosophical Review* and *Mind*, read in part: "We objected to the publication of the work in its present form, and some of us made vigorous efforts to persuade Mr. Runes to delay publication until it had been very materially revised. These efforts were to no avail." They added that their own articles had been altered without their consent and that although they were listed as associate or contributing editors, they "feel obliged to make a public disavowal of any editorial responsibility for it."

Despite the important defects of this work, chiefly imbalance, there are many pithy, useful identifications, descriptions, and discussions in it, especially those by Church on topics in logic. Indeed, the collection of Church's contributions to the dictionary and their issuance in a separate volume on issues and methods in logic would be a worth-while project.

A new edition of the Runes dictionary has been issued every few years (16th ed., 1960); these are, however, essentially reprints, containing only minor variations from the first edition. At least one edition, or reprint, was issued overseas (Bombay, Jaico Publishing House, 1957).

Runes also edited *Who's Who in Philosophy*, Vol. I, *Anglo-American Philosophers* (New York, Philosophical Library, 1942, 193 pages), a biographical dictionary of over five hundred living thinkers, covering not only Americans and Britons but also Indians, Europeans who came to the United States or England during Hitler's regime, and others. A contemplated second volume, for other parts of the world, was not issued. An unusual feature of the work is the listing of numerous periodical articles, as well as the major books, written by the philosophers included. Thus, the entry on Dewey runs to over 650 lines, listing over 50 books and over 250 articles.

In 1946, Father William D. Bruckmann published the third of the four American dictionaries of philosophy of this period, a volume entitled *Keystones & Theories of Philosophy* (New York, Benziger Brothers, 230 pages). This work includes comprehensive explanations—from the standpoint of Catholic philosophy—of concepts from *abstractio* (abstraction), to *voluntas* (will), of theories

from absolutism to voluntarism, and of technical terms from *ab intrinseco–ab extrinseco* (from the intrinsic–from the extrinsic) to *ut sic* (as such). It also lists chronologically 121 philosophers with very brief indications of their view-points. The bulk of the work is devoted to concepts, only 19 pages being given to the individual philosophers.

Finally, John Dewey and Arthur F. Bentley, in an article in the *Journal of Philosophy* (Vol. 44, 1947, 421–434), "Concerning a Vocabulary for Inquiry Into Knowledge," presented what may, by a broad interpretation, be counted as a dictionary of philosophy. It is an array of ninety terms in alphabetical order, from *accurate, action, activity, actor, application,* and *aspect* near the beginning to *thing, trans* (as a prefix), *transaction, true, truth,* and *word* near the end. Although the entry for *mental* begins "This word is not used by us" and continues that the word usually "indicates a hypostatization arising from a primitively imperfect view of behavior," the remainder of the entry sanctions the use of the word for "emphasizing an aspect of existence." The entry for *real* reads: "Its use is to be completely avoided when not a recognized synonym for genuine as opposed to sham or counterfeit." The other entries show a similar striving for clarity and rigor.

A British dictionary of philosophy published in the 1940s is *A Rationalist Encyclopaedia: A Book of Reference on Religion, Philosophy, Ethics, and Science* (London, Watts, 1948, 633 pages; 2nd ed., 1950), by Joseph McCabe, a former priest. McCabe debunks Aquinas as bracketing "serfs and animals," Aristotle as having had almost no influence for several centuries and then a deleterious influence on science, Augustine as writing poor Latin, Avicenna as sensual and dissipated, Bacon as hypocritical, Bergson as using largely inaccurate scientific material, Buddha as unoriginal, and so on. He generally lauds philosophers who were agnostics or deists. Some of the topical articles, while equally tendentious, contain useful criticism.

GERMAN. The Kirchner work of 1886 as revised by Michaëlis in 1903 was the basis of the *Wörterbuch der philosophischen Begriffe*, by Johannes Hoffmeister (Leipzig, Felix Meiner, 1944, 776 pages; 2nd ed., 1955, 687 pages). The 1944 edition shows the influence of Adolf Hitler's regime. For example, the article "Volk" (folk) in the 1944 edition includes a lyrical exposition of the meaning of membership in a tight ethnic group and cites Hitler's *Mein Kampf* and Alfred Rosenberg's *Der Mythus des 20. Jahrhunderts*, but in the 1955 edition that exposition and those citations have vanished. The 1944 article "Rassenbiologie" (racial biology) does not appear in the later edition. The 1944 article "Demokratie" (democracy) says that pure democracy is impossible to achieve because it falsely assumes the equality of individuals; that statement is omitted in the 1955 edition. The article "Relativitätstheorie" in the 1944 edition refers to "der jüd. Gelehrte Einstein," but in the 1955 edition it says simply "Einstein"; the articles "Marxismus," "Spinozismus," and others show the same difference in the two editions.

In 1945 the Zurich firm of Rudolf Schaltegger published the first of the new German-language dictionaries of the decade, the *Ruscha Fachwörterbuch der Philosophie* ("Ruscha Dictionary of Technical Terms in Philosophy," 147 pages), in which the entries are, for the most part, a few lines long. The book would be of use to only the most elementary students.

Three years later Erwin Metzke published *Handlexikon der Philosophie* (Heidelberg, F. H. Kerle Verlag, 1948, 457 pages; 2nd ed., 1949). The wealth of topics it covers may be noted, for example, in the *L*'s, where one finds the articles "Leben" (life), with four meanings distinguished, three of them broken down into submeanings; "Lebensanschauung" (outlook on life), two meanings; "Lebensform" (form of life), two meanings; "Lebensgefühl" (feeling toward life), three meanings; "Lebenskraft" (vigor), two meanings, with cross references to "Vitalismus" (vitalism) and "Vitalität" (vitality); and "Lebensphilosophie" (philosophy of life), six meanings. A 138-page appendix consists of 1-line to 34-line identifications or brief accounts of almost two thousand philosophers, many of them living, with Americans well represented.

Walter Brugger, S.J., is the principal author of the *Philosophisches Wörterbuch,* prepared with the collaboration mainly of his colleagues at the Berchmans-Kolleg near Munich (Vienna, Herder Verlag, 1948, 532 pages). This work went into 11 editions published in various years to 1964; it was also translated into Italian (Turin, 1959) and Spanish (4th ed., Barcelona, 1964). Many of the more than two thousand articles contain bibliographical references, mostly to German works. The Catholic viewpoint from which the book was prepared is not conspicuous, and the topics are treated factually, with a minimum of controversial interpretation. An appendix of over one hundred pages (including an index of about two thousand names) presents an outline history of philosophy.

Six fascicles, covering *A* to *J*, of the *Philosophen-Lexikon* were issued in 1936–1937 by various publishers in Berlin, having been prepared under the editorship of Eugen Hauer, Werner Ziegenfuss, and Gertrud Jung. The

completed work was issued in 1949–1950 by Ziegenfuss, with the collaboration of Gertrud Jung, under the title *Philosophen-Lexikon: Handwörterbuch der Philosophie nach Personen* (2 vols., Berlin, Walter de Gruyter). Most of the articles contain biographical data about the individual covered, an indication of his contribution to philosophical thought, the titles (and years of publication) of his principal works or the principal collections of his works, and the titles of selected writings about him. Some articles, such as those on von Hartmann, Friedrich Schiller, and Unamuno, present significant quotations from their writings. For Karl Barth there are, atypically, only 3 lines of text, followed by a 24-line bibliography of his writings and a 12-line list of writings about him.

The two volumes of the Ziegenfuss work are remarkably comprehensive. They are also accurate and relatively cosmopolitan. Germans, it is true, get more space than others—for example, 5 pages for Benno Erdmann, who was Gertrud Jung's teacher, and 6 pages for Fechner, compared with 1 for Democritus and 3 for Socrates. A few Marxists also get disproportionate coverage—4 pages for Lenin and 5 for Marx—and contemporaries likewise are given some preference—for example, 6 pages for Berdyaev, compared with 1 for Bentham. One is surprised to see 5 pages devoted to the racist Houston Stewart Chamberlain. But Americans are given fairly good coverage—1 page for Peirce, 3 for Emerson, 3 for James, 2 for Dewey, and 1 for Royce.

A few of the articles in the Ziegenfuss work (for example, those on Nicolai Hartmann, 17 pages; P. A. Sorokin, 3 pages; and Erich Rothacker, 7 pages) were written by the subjects themselves.

HUNGARIAN. Volume I ("Aall" to "Avicebrón") of Pal Sandor's *Filozofiai Lexikon* (Budapest, Faust Kiadás, 64 pages) appeared in 1941. No further volumes seem to have been published. This is a biographical dictionary of philosophers with some emphasis on nineteenth-century and twentieth-century thinkers—Erich Adickes, four men named Adler, Samuel Alexander, and so on—and with considerable space devoted to selected great figures of the past—Anselm, Antisthenes, Aquinas, Aristotle (32 cols.), and others.

TURKISH. The *Felsefe ve Gramer Terimleri* ("Dictionary of Philosophy and Grammar," Istanbul, Cumhuriyet Basimevi, 1942, 318 pages), prepared by the Türk Dil Kurumu (Turkish Language Society), contains a series of alphabetical three-language lists of equivalent terms (Turkish, Osmanli, French; Osmanli, French, Turkish; and French, Osmanli, Turkish) and three corresponding lists of grammatical terms. (Osmanli is a Turkish dialect.) The philosophical lists usefully include over one thousand terms in cosmology and metaphysics—*causality, demiurge,* and so on; ethics—*altruism, deontology,* and so on; logic—*amphibology, contraposition,* and so on; and other domains of philosophy, plus terms in psychology—*abulia, claustrophobia,* and so on.

THE NINETEEN-FIFTIES

The flowering begun in the 1940s continued in the 1950s. Where the previous decade saw 22 new dictionaries of philosophy that have come to the writer's attention, 24 were published in the 1950s. Nine languages were represented: English, Gaelic, German, Dutch, French, Italian, Spanish, Portuguese, and Turkish. The great landmark of the 1950s is the monumental four-volume Italian encyclopedia of philosophy written by scholars at Gallarate.

ENGLISH. A philosophical dictionary vastly different from most is *The Great Ideas: A Syntopicon of Great Books of the Western World,* compiled under the direction of Mortimer J. Adler (Chicago, Encyclopaedia Britannica, 1952), comprising Volumes II and III of the publisher's 54-volume "Great Books of the Western World." It covers 102 "great ideas," including art, being, cause, chance, change, democracy, eternity, form, God, good and evil, idea, knowledge, logic, love, matter, metaphysics, mind, nature, necessity and contingency, one and many, reasoning, sense, sign and symbol, soul, space, time, truth, will, wisdom, and world.

For each idea the work presents an analytical and expository introduction, followed by a list of elements of the idea with a series of references to pertinent passages in the great books for each element. There is also a list of related great ideas and finally a list of additional readings on the subject in classics which are not included in the "Great Books" collection. At the end of the second volume of the *Syntopicon* there are a bibliography consolidating the lists of additional readings, a discussion of "syntopical construction" (which lists, among the ideas originally considered for inclusion but rejected, becoming, belief, deduction, doubt, essence, probability, purpose, reality, self, spirit, substance, value, and many others), and an "inventory" (index) of eighteen hundred terms.

A more self-conscious book could scarcely be imagined. Virtually every portion of the book is preceded by an explanation of why that portion was formed in the way in which it was formed and not otherwise. Critics are

answered before they have a chance to formulate criticisms. The reader is everywhere shown the scaffolding, and his attention is invited to a close inspection of its features.

Nevertheless, the book is highly useful. For the elements of the idea of form, for example, the reader is referred to specific passages in Plato, Aristotle, Lucretius, Augustine, Aquinas, Bacon, Descartes, Locke, Berkeley, Kant, Hegel, William James, and others. The analytical and expository introductions are for the most part general rather than technical, but they go as deeply into a subject as a thoughtful, educated reader may desire. All in all, this unique work was decidedly worth undertaking and was competently executed.

The only other English dictionary of philosophy published in the 1950s was Michael H. Briggs's *Handbook of Philosophy* (New York, Philosophical Library, 1959, 214 pages). It is difficult to see the usefulness of the article "Future," which reads, in its entirety, "Those events that will happen in time to come," or of the opening definition of the article "Change"—namely, "A constant alteration of states of the universe so that specific combinations of events do not persist." Several other articles in this handbook are equally unenlightening.

GAELIC. The *Focloir Fealsaimh* ("Vocabulary of Philosophy"), by Colmán O Huallacháin, O.F.M. (Dublin, An Clóchomhar, 1958, 169 pages), begins with a preface in French by Monsignor Louis de Raeymaeker of the University of Louvain. The book presents brief Gaelic descriptions or explanations of about two thousand Gaelic terms in philosophy and related humanistic disciplines, with the equivalent terms in German, English, French, and Latin. At the end of the book are four reciprocal word lists—German, English, French, and Latin—with the Gaelic equivalent of each word. The English word list includes not only such specifically philosophical terms as *Absolute, actual, aesthetics, agnostic,* and *aseity* but also such terms as *abnormal, acoustics, agoraphobia, anthropology*, and *atavism*.

GERMAN. In Germany and Switzerland five works were produced or begun, not counting a nonalphabetical so-called encyclopedia published in 1959. First, Carl Decurtins produced the *Kleines Philosophen-Lexikon* (Affoltern am Albis, Switzerland, Aehren Verlag, 1952, 312 pages), containing biographical sketches of three hundred individuals, among whom are not only the main figures in the history of philosophy strictly conceived but also Helena P. Blavatsky, Karl von Clausewitz, Lenin, Mussolini, the racists Chamberlain, Gobineau, and Alfred Rosenberg, as well as Jesus Christ, Dostoyevsky, Emerson, and Omar Khayyám. Chamberlain gets more space than Jesus Christ.

In 1954, Franz Austeda wrote the *Kleines Wörterbuch der Philosophie* (Frankfurt, Humboldt-Verlag, 188 pages; 2nd ed., entitled *Wörterbuch der Philosophie*, Berlin and Munich, Verlag Lebendiges Wissen, 1962, 270 pages). This work contains over eighteen hundred articles, including eight hundred which are biographical. It is a highly sensible and sound short reference work, with a reasonable proportion of space allotted to each of the standard topics in philosophy and the principal philosophers of the past and the present, as well as topics in less standard fields, such as Oriental philosophy, disciplines close to philosophy, and even old saws like Terence's "Homo sum; humani nihil a me alienum puto" ("A man am I; nothing human do I consider alien to me").

On behalf of the Kommission für Philosophie der Akademie der Wissenschaften und der Literatur zu Mainz, Erich Rothacker undertook a series of volumes under the general title *Archiv für Begriffsgeschichte; Bausteine zu einem historischen Wörterbuch der Philosophie* ("Archive for History of Concepts; Building Stones for a Historical Dictionary of Philosophy," Bonn, H. Bouvier, 1955–). Among the volumes which have appeared are Volume II (Part 2), *Kosmos* (1958, 168 pages), by Walther Kranz; Volume III, *Gewohnheit* ("Custom," 1958, 606 pages), by Gerhard Funke; Volume IV (1959, 239 pages), containing discussions by eight writers regarding various concepts or suggested texts of articles for the *Wörterbuch*; Volume V (1960, 718 pages), containing, under the headings "Absolut," "Abstrakt, Abstraktion," and "Aktivität, aktiv-passiv," the *Bibliographie deutscher Hochschulschriften von 1900–1955*, by Hans Flasche and Utta Wawrzinek; Volume VII (1962, 325 pages), containing discussions by a number of writers on such concepts as the Kantian *Analytik* and *Dialektik*; and Volume VIII (1963, 398 pages), by Karl Otto Apel, on the idea of language in the humanistic tradition from Dante to Vico. This is an ambitious and useful undertaking. Although it may not eventuate in an actual dictionary of philosophy, future writers of such dictionaries should feel obliged to utilize its findings.

In 1958, Max Müller and Alois Halder produced the paperback *Herders kleines philosophisches Wörterbuch* (Freiburg, Verlag Herder, 204 pages; 7th ed., 1965), with a bibliographical appendix citing various histories of philosophy and journals of philosophy and nine earlier dictionaries of philosophy. Portraits of Aristotle, Plato,

Augustine, Aquinas, Descartes, Leibniz, Kant, Hegel, Husserl, Bergson, Heidegger, and Jaspers appear on the back cover. The articles on medieval, modern, and contemporary thinkers are especially useful; Nicholas of Cusa is given 76 lines, Unamuno 34 lines, and Buber 28 lines.

The last of the German-language contributions of the decade is Volume II of *Das Fischer Lexikon, Enzyklopädie des Wissens*, a compilation entitled *Philosophie*, edited by Alwin Diemar and Ivo Frenzel (Frankfurt, Fischer Bucherei, 1958, 376 pages). This paperback book was reprinted in 1959 and 1960, and an English version translated by Salvatore Attanasio and prepared under the direction of James Gutmann was published as *Philosophy—A to Z* (New York, Grosset and Dunlap, 1963) in hardback and paperback editions. The collaborators consisted of 15 German authorities plus Paul K. Feyerabend of the United States. The work presents a small number of comprehensive articles—26—on such broad topics as anthropology, aesthetics, and Chinese and Japanese philosophy rather than a multitude of short ones. Historical information is given where necessary, but the emphasis is on concepts and problems. The articles show originality and penetration.

A nonalphabetical so-called encyclopedia was *Die Philosophie im XX. Jahrhundert: Eine Enzyklopädische Darstellung ihrer Geschichte, Disziplinen und Aufgaben*, edited by Frederick H. Heinemann ("Philosophy in the Twentieth Century; An Encyclopedic Presentation of Its History, Disciplines and Formulations," Stuttgart, Ernst Klett Verlag, 1959, 600 pages; 2nd edition, 1963). Heinemann begins with a discussion of the term *encyclopedia* which de-emphasizes the alphabetical order of topics, and he continues with chapters, written by himself or others, on Oriental, ancient, medieval, and modern philosophy; on movements in twentieth-century philosophy; and on epistemology, logic, philosophy of mathematics, metaphysics, philosophy of nature, and other philosophical disciplines. The treatment of the topics is mainly interpretive and constructive, rather than purely expository, especially in the chapters on the philosophical disciplines.

DUTCH. The Dutch work of this decade was edited by Johan Grooten and G. Jo Steenbergen. It is *Filosofisch Lexicon* (Antwerp, Standaard-Boekhandel, 1958, 331 pages), written by 32 collaborators, of whom the best known are perhaps E. W. Beth and Louis de Raeymaeker. The book begins with an explanation of how the topics are broken down, what type of spelling is used, how to find medieval names, and how the cross references are shown. The articles themselves are scholarly and well balanced.

FRENCH. Armand Cuvillier's *Nouveau Vocabulaire philosophique* (Paris, Librairie Armand Colin, 1956, 203 pages; 3rd ed., 1958) is a worthy successor to his *Petit Vocabulaire*, which went through 13 editions from 1925 to 1953. The new work includes a number of terms borrowed from other languages, such as *Erlehnis* (experience), *Dasein* (existence), and *pattern*. A number of articles, à la Goblot and Baldwin, set forth more than one meaning and then discourage the use of the term in one of the senses. For example, under "Empirique" (Empirical), the third meaning is "fondé sur l'expérience en général . . ." ("founded on experience in general"), but the author comments, "impropre au sens 3; dire expérienciel" ("improper in sense 3; say experiential"). A Spanish translation, entitled *Diccionario de filosofia*, was published at Buenos Aires in 1961.

J. Claude Piguet's *Le Vocabulaire intellectuel* (Paris, Centre de Documentation Universitaire et S.E.D.E.S. Réunis, 1957, 112 pages; reprinted, 1960, backstrip title, *Vocabulaire de philosophie*) disclaims being a dictionary in the sense of a list of pat definitions. It aims, instead, to stimulate students' thinking, partly by provocative opposition. For many terms an antonym is given, or two or more "opposites" are cited; for example, the article on absolute contrasts absolute with relative, and the article on duty contrasts duty not only with moral indifference but also with right. The book is probably of use mainly to students specializing in subjects other than philosophy.

ITALIAN. Of the seven Italian works of the period, three were published in 1951. Eustachio P. Lamanna and Francesco Adorno produced the *Dizionario di termini filosofici* (Florence, Felice le Monnier, 1951, 104 pages; 9th ed., 1960), in which the articles are brief, ranging from 1 line for "Verbo, (il)," ending with a cross reference to "Logos," to 47 lines for "Intelleto."

Giovanni Semprini compiled the *Nuovo dizionario di coltura filosofica e scientifica* (Turin, Società Editrice Internazionalc, 1951, 470 pages), which chiefly has articles on philosophical subjects, with errors in various articles on British and American philosophy, but also covers topics in the empirical sciences; for example, there are articles on anesthesia, clan, geology, and Mesmer.

Mario A. Boccalaro's *Dizionario filosofico* (Bologna, Licinio Cappelli, 1951, 91 pages) covers topics only. Its articles, generally a few lines long, are carefully and accurately phrased.

In 1952, Vincenzo Miano and 12 Italian collaborators produced the *Dizionario filosofico* (Turin, Società Editrice Internazionale, 1952, 693 pages), written with a Thomistic approach. Only topics are treated, but the appended "Schema della storia della filosofia" shows the name of the article in which each important philosopher is discussed; over 150 thinkers are included in the list.

Umberto Cantoro's *Vocabulario filosofico* (Bologna, Casa Editrice N. U. Gallo, 1955, 283 pages) began with an introduction on the philosophical disciplines and continued with an alphabetically arranged vocabulary which purportedly emphasized terms in common usage that have a special meaning in philosophy—for example, *absolute, concrete, and criticism*—but actually devoted most of its pages to the usual philosophical terms—*agnosticism, ambiguity, anguish, free will*, and the like. Psychology was taken by the author to be a philosophical discipline.

The *Dizionario di filosofia*, edited by Andrea Biraghi with contributions by 29 Italian collaborators (Milan, Edizioni di Comunità, 1957, 787 pages), is not strictly a dictionary since the materials in its two parts (on the history and problems of philosophy, respectively) are arranged in a nonalphabetical order, but it contains, as appendixes, three features which put it in the broad stream of dictionaries of philosophy: a dictionary of Greek terms, a dictionary of German terms, and a comprehensive alphabetical index.

The Gallarate landmark. In 1957 a group of Italian scholars in the Centro di Studi Filosofici di Gallarate, together with a few foreign collaborators, produced the *Enciclopedia filosofica* (4 vols., Venice and Rome, Istituto per la Collaborazione Culturale for the Ministry of Public Education and the Giorgio Cini and the Enrico Lossa foundations), which for the first time in half a century outshone the Baldwin work in comprehensiveness and up-to-date scholarship. The directing committee aimed to produce not "un mero *dizionario* filosofico" but a true encyclopedia of philosophy which would go beyond the dry explanation of the usages of terms and would present deeper analyses of the elements and implications both of individual problems and ideas and of more general points of view.

Each volume contains a number of full-page illustrations (mostly portraits of philosophers), and many of the articles contain bibliographical references at the end. This colossal work, totaling some 6 million words, is a basic landmark in the field of philosophical reference works, far outstripping its nearest competitors in magnitude. Physically, also, it is outstanding; the print and the 233 illustrations are not only tasteful but in some ways sumptuous. The work contains about twelve thousand articles, of which seven thousand are historical (on individual philosophers, movements, and the like) and five thousand are analytical (on concepts, problems, and the like). There are, for example, over 130 articles on past and present Russian philosophy, 82 on individual philosophical journals, over 80 on twentieth-century American philosophy, 74 on Indian philosophy, and 55 on subtopics of deduction and induction.

The contributors are mainly professors in Italian universities. Their contributions are factual, reliable, and broad in scope. The article on Aristotle (27 cols., with a full-page glossy reproduction of Raphael's head of Aristotle in the "School of Athens") is followed by articles on Pseudo-Aristotle (1 col.), Aristotle in Latin (2 cols.), and Aristotelianism (6 cols.), all of them rich in content and based on vast learning. There are worthwhile articles on neoclassicism, neocriticism, neo-empiricism, Neo-Guelphism, Neo-Hegelianism, Neo-Lutheranism, Neo-Malthusianism, Neo-Pythagoreanism, Neoplatonism, neopositivism (16 cols.), neorealism, Neo-Scholasticism, and neo-humanism.

There is some bias toward religious and idealistic positions in philosophy. Moreover, more Italian twentieth-century philosophers are treated in separate articles than either French or British. G. E. Moore gets only a column, which is less than the space assigned to Bernardo Varisco or Michele F. Sciacca, and a number of eminent American philosophers—Brand Blanshard, C. I. Lewis, Arthur O. Lovejoy, and R. W. Sellars—get less than a column.

The encyclopedia also goes far afield in including material on economics, pedagogy (with articles on *scoutismo*—the boy scouts—and on coeducation), and literary art (with articles on Joseph Addison, Sir Philip Sidney, and Jonathan Swift). Moreover, there are many minute articles which could profitably have been combined into more meaningful longer articles. However, weighing the encyclopedia's many merits against its few shortcomings, one must conclude that the work represents a highly laudable achievement, destined to be useful over a prolonged period.

SPANISH. Of the two Spanish-language dictionaries of philosophy produced in the 1950s, the first was published in Argentina and the second in Spain. Julio Rey Pastor and Ismael Quiles directed five editors and ten collaborators in the production of the *Diccionario filosófico* (Buenos Aires, Espasa–Calpe Argentina, 1952, 1,114

pages), in which the material is arranged according to a systematic outline of topics in 18 chapters instead of in alphabetical order. The 18 chapters are headed "Introducción á la historia de la filosofía"; "Lógica"; "Teoría del conocimiento"; "Epistemología y teoría de la ciencia"; "Logística, Lógica Simbólica o Lógica Matemática"; "Ontología," with 19 subheads, including "Ser," "Ente," "Existencia," and "Esencia"; "Metafisica general" (nature and structure of being and individuality); "Metafísica especial" (matter, life, mind, and spirit); "Filosofía de los valores"; "Filosofía de la religión"; "Ética"; "Estética"; "Filosofía del arte y poética"; "Psicología"; "Antropología filosófica"; "Concepción del mundo"; "Sociología"; and "Filosofía del derecho." At the end are the 45-page "Vocabulario filosófico," alphabetically arranged, and the 17-page "Equivalencias idiomáticas" (German–Spanish, English–Spanish, French–Spanish, and Italian–Spanish).

Juan Zaragüeta Bengoechea, director of the Luis Vives Institute of Philosophy in Madrid, is the author of the *Vocabulario filosófico* (Madrid, Espasa–Calpe, 1955, 571 pages), in which almost every article begins with the German, French, English, and Italian equivalents of the term being discussed. The terms are defined and explained from a scholastic point of view, generally without historical references. The articles are weak on contemporary philosophy, the one on *logística*, for example, merely setting forth in 20 lines what symbolic logic is about.

PORTUGUESE. Three Portuguese-language dictionaries of philosophy were published or were begun and dropped in the decade of the 1950s. Volume I (*A–D*) of the *Dicionário de filosofia*, by Orris Soares, was published at Rio de Janeiro in 1952 by the Instituto Nacional do Livro of the Ministério da Educação e Saúde. No other volumes have appeared. At the beginning of many of the articles are the equivalents of the term being covered in one or more of the following languages—Greek, Latin, French, Italian, English, and German. The article on Aristotle runs to more than 25 columns, with subtopics arranged alphabetically (for instance, "Aristóteles e a alma" and "Aristóteles e a astronomia"). To take the *D*'s for an example, there are useful articles on Dalton, Dante, Darwin, Descartes (15 cols.), Diogenes (four persons so named), Driesch, Duhem, Dühring, Duns Scotus, Durkheim, and others but none on Dewey.

Published at São Paulo were the first fascicle, covering the letter A, of the *Dicionario de filosofia*, by Luís Washington Vita, reprinted from the *Revista do Arquivo Municipal* (1950, 48 pages), and the *Vocabulário filosófico*, by Carlos Lopes de Mattos (Ediçôes Leia, 1957, 387 pages). Both cover only topics but include among the topics the philosophy of some individuals, in the articles on Aristotelianism, Averroism, and so forth. Vita modestly ascribes any errors which may appear in his work (of which no more has been published) to the fact that his is the first dictionary of philosophy in the Portuguese language; thus, he does not count the Voltairian 1938 work of Renato Kehl as a true dictionary of philosophy. Vita includes and Mattos excludes fields akin to philosophy. For many of his terms Mattos gives the equivalents in Esperanto, French, German, Greek, Italian, Latin, and Spanish and enumerates in the Bibliography 17 earlier dictionaries of philosophy.

TURKISH. Of Cemil Sena's *Büyük Filozoflar Ansiklopedisi* (Istanbul, Negioğlu Yayinevi, 1957–), only one volume, covering *A* to *D*, appeared. This work is a dictionary of philosophers which ranges from technical philosophers like Anaxagoras (12 cols.) to popular philosophers like Angelus Silesius and Will Durant, natural scientists like Ampère, and sociologists like Durkheim. The articles—some of them illustrated—are well balanced between biography and doctrine. Appended to Volume I are a glossary of Turkish philosophical terms with their French equivalents and an index of persons mentioned, showing, for example, 130 pages of the 642 pages in Volume I as containing references to Plato.

URMSON, ABBAGNANO, AND AFTER

ENGLISH. *The Concise Encyclopedia of Western Philosophy and Philosophers* (New York, Hawthorn Books, 1960, 431 pages), edited by James O. Urmson, contains over 150 articles on individual philosophers and about 65 articles on philosophical topics and schools. It also includes over one hundred full-page illustrations, mostly portraits of philosophers, of which eight are in color. It closes with an 11-page bibliography. Many outstanding contemporary British and American philosophers are among the 48 contributors. In the Preface the editor set forth his principles. Where it was difficult to summarize the views of a philosopher briefly, he was to be given enough space to make his position intelligible (six thousand words for Kant). More generally, it was deemed better to have fewer and longer articles than many short ones of doubtful utility. Philosophy was interpreted narrowly, excluding such popular topics as the philosophy of life. Eastern thinkers were excluded because, according to Urmson, they are philosophers in the popular, and not in the technical, sense. In recapitulation, however, he gives as the reason

for their omission the fact that "their achievement is not closely related to that of western philosophers." Exception could be taken to the former of these justifications for the omission of Oriental philosophy, but the addition of the latter makes it hard to object.

Although the articles in the Urmson work are not signed, the authorship of some has become known—for instance, the article on epistemology is by Gilbert Ryle, on ethics by R. M. Hare, on Heidegger by Walter Kaufmann, and on logic by D. J. O'Connor. The articles on epistemology and ethics display a freshness seldom found in encyclopedias; they are readable, free of academicism, informative, and challenging. Many other articles are also both brilliant and original. However, the article on Heidegger not only, with some justification, makes much of his welcome of Hitlerism but also, with less warrant, dismisses the fabric of his thought as comparable to the nonexistent clothes of Hans Christian Andersen's fairy-tale emperor.

Urmson's choice of topics is questionable. Although topics outside technical philosophy were to be excluded, Karl Marx is covered in an article of fifty-three hundred words, of which the first sentence is "Marx was not primarily a philosopher." Many of the contributors are themselves the subjects of articles, but one does not find any article on Gödel, Tarski, or, among thinkers of the past, Bayle or Voltaire. Among the topical articles one does not find any on belief, causation, error, existence, identity, necessity, philosophy of history, negation, self, or vitalism.

Another English work of the 1960s was Henry Thomas' *Biographical Encyclopedia* (New York, Doubleday, 1965, 286 pages). This is a work for the general reader, not for the specialist in philosophy. For example, the more than four hundred thinkers covered include a generous selection of poets (Horace, Omar, Byron, Shakespeare), social commentators (Benjamin Franklin, Oliver Wendell Holmes, Jr.), and theosophists (Annie Besant, Helena P. Blavatsky) but not Ayer, Carnap, Jaspers, Lovejoy, Meinong, Moore, Reichenbach, Ryle, or Schlick. The expositions and evaluations are likewise on a popular level.

Another popular biographical work is Thomas Kiernan's *Who's Who in the History of Philosophy* (New York, Philosophical Library, 1965, 185 pages). The expositions of the doctrines of some of the philosophers covered are naive. For example, Aquinas is said to have redirected Aristotelianism "towards truth and away from doubt," and Mill's inductive methods are said to be based on his "advocacy of the law of the uniformity of nature."

RUSSIAN. The year 1960 saw the first volume (A to "Diderot") of a new Russian dictionary of philosophy, the *Filosofskaya Entsiklopediya*, edited by F. V. Konstantinov and others (Moscow, "Soviet Encyclopedia" Publishing House). The second volume (covering "Disjunction" to "The Comic") of the four projected volumes was published in 1962. Volume I includes four articles—"Democracy," by L. Denisova; "Dialectics," by P. Kopnin; "Humanism," by L. Denisova; and "Dialectical Materialism," by A. G. Spirkin—which are available in English, the first three having been translated by William Mandel in the quarterly *Soviet Studies in Philosophy* (Vol. I, Spring 1963) and the fourth having been translated for *Russian Philosophy: A Book of Readings*, edited by James M. Edie and others (3 vols., Chicago, Quadrangle Books, 1965).

The article on democracy attempts to show that bourgeois democracy is dictatorship of the capitalist class, with illusory freedoms, whereas socialist democracy is dictatorship of the proletarian class, with genuine freedom of speech, the press, assembly, and demonstration. The truth is also labeled elsewhere in the encyclopedia, as in the article on absolute idealism, which is described as based on "the false assumption of the existence of an absolute idea." On the positive side may be mentioned the numerous good articles on logic, the broad coverage of both topics and persons (except that Bukharin and some other heretic Marxists are omitted), and the many halftone cuts. Such sociological topics as marriage are included.

Karl G. Ballestrem's *Russian Philosophical Terminology* (Dordrecht, D. Reidel, 1964, 116 pages) contains a glossary of about one thousand philosophical terms in Russian, with English, French, and German equivalents. Emphasis is placed on terms having a special use in Soviet philosophy.

ITALIAN. Nicola Abbagnano published the *Dizionario di Filosofia* (Turin, Unione Tipografico, 1961, 905 pages; Spanish translation, Mexico City and Buenos Aires, 1963) with the collaboration of Giulio Preti on topics in the field of logic. Abbagnano is a distinguished figure in contemporary philosophy and philosophical scholarship. His dictionary, covering only topics, shows vast erudition and commendable acumen in appraising tendencies and movements in philosophy. It gives, for example, a fair and thoroughly knowledgeable treatment to contemporary Anglo-American and positivistic philosophy. In the admiring words of Urmson, who noted a few inaccuracies in the Abbagnano work in a review in *Mind* (Vol. 71,

1962, 425), Abbagnano "refers as readily to the latest numbers of American journals as to the works of Plato."

Topics for which the standard name is in a language other than Italian—for example, *Erlebnis* (living experience), *Gegenstandtheorie* (object theory), and *Weltanschauung* (world outlook)—are treated by Abbagnano or cross-referenced in their regular alphabetical order. For many of the Italian words he also gives equivalents in Greek, Latin, English, French, and German. This work is one of the outstanding dictionaries of philosophy of our time. An English translation is scheduled to be published by the University of Chicago Press.

DUTCH. K. Kuypers is the editor of a Dutch work, *Elseviers Kleine Filosofische en Psychologische Encyclopedie* (Amsterdam, Elsevier, 272 pages), that appeared in 1960. Short but useful articles are presented on obscure as well as prominent thinkers and topics. Some topics—for instance, the Gifford lectures—are not often found in dictionaries of philosophy. Appended are a 15-page historical outline showing the schools or other groupings of over five hundred philosophers; a bibliography; and a selected list of philosophical journals and organizations.

DANISH. A work of this period is Henrik Thomsen's *Hvem Taenkte Hvad; Filosofiens Hvem-Hvad-Hvor* (Copenhagen, Politikens Forlag, 1961, 390 pages), with an introductory note by Justus Hartnack. The book contains a thumbnail history of philosophy from the pre-Socratics to Husserl, Wittgenstein, and Russell; numerous illustrations and two maps; a who's who of philosophy with illustrations of Augustine reading and Heidegger hiking; a dictionary of technical terms; and a bibliography.

GERMAN. Joseph Münzhuber wrote the *Kleines Wörterbuch der Philosophie, zum Gebrauch an Schulen* (Düsseldorf, Pädagogischer Verlag Schwann, 1962, 45 pages). This work contains about 135 articles ranging from the 2-line "Transintelligibel" to the 48-line "Existenzphilosophie." Among the more unusual articles are "In-der-Welt-Sein" (being-in-the-world) and "Unschärferelation" (Heisenberg's uncertainty relation).

Anton Neuhäusler wrote *Grundbegriffe der philosophischen Sprache: Begriffe viersprachig* (Munich, Ehrenwirth Verlag, 1963, 276 pages). The length of the article on any topic covered by Neuhäusler is based not on the topic's importance but on its "Klärungs-bedurfigkeit und schwierigkeit" ("need and difficulty of explanation"). Each entry includes the English, French, and Italian equivalent of the term; an indication of the origin of the term (if this is relevant); a sophisticated but clear discussion of the use of the term; and a brief bibliography. An appendix presents a decimal classification of philosophical concepts—for example, 1 for philosophy itself; 11 for metaphysics; 11.1 for ontology; 111.11 for existence, *Dasein*, and reality; 19 for history of philosophy; 2 for theology.

In 1964 there appeared another *Philosophisches Wörterbuch* (Leipzig, VEB Bibliographisches Institut, 650 pages; reprinted 1965), edited by Georg Klaus and Manfred Buhr. It was a joint project of the Institute for Philosophy of the German Academy of Sciences in Berlin and the professorial chair for philosophy of the Institute for Economics of the Central Committee of the German Socialist Unity party. The Marxist–Leninist slant is sometimes blatant, as in the article "Demokratie," where bourgeois democracy is characterized as a form of government in which everything is subordinated to profit. Among the examples presented to illustrate the use of "is" in the article "Kopula" are (in translation): "Marx is the author of *Capital*" and "Marx is one of the greatest thinkers of mankind."

FRENCH. In 1962, Paul Foulquié, with the collaboration of Raymond Saint-Jean, produced the *Dictionnaire de la langue philosophique* (Paris, Presses Universitaires de France, 1962, 776 pages), which, as the Preface states, is heavily indebted to Lalande's work. Since Foulquié's is a dictionary of concepts, there are no articles on schools or viewpoints, such as Aristotelianism and Eleaticism. Although the basic arrangement is alphabetical, related concepts are in some cases grouped around a generic term—for example, *étant, entité, essence, exister*, and *existentialisme* around *être*. Many of the articles quote texts to support the definitions presented.

The anonymous *Dictionnaire des philosophes* (Paris, Collection Seghers, 1962, 383 pages; binder's title, *Dictionnaire illustré des philosophes*) contains biographical statements regarding approximately six hundred standard Western philosophers and philosophic thinkers, such as Ruth Benedict, Karen Horney, and Kurt Lewin, in allied fields. There follow references to about thirty Oriental thinkers and a vocabulary of some five hundred terms, most of them defined in a few lines. Scattered in the book are 64 portraits.

According to Didier Julia, the purpose of his *Dictionnaire de la philosophie* (Paris, Librairie Larousse, 1964, 320 pages) is the disclosure of eternal truths as being applicable to daily life. In keeping with that purpose, the illustrations are popular: an abstract painting, a scene in Paris after the explosion of a plastic bomb, a child peer-

ing through curtains (illustrating "Attention"), a Buddhist immolating himself at Saigon, and others. Marx gets more space than anyone else, and Trotsky gets more than Aristotle. Maimonides and Peirce are among the omissions. It is doubtful that the announced purpose of the work was achieved.

SPANISH. Paul Henri Boyer's *Diccionario breve de filosofía* (Buenos Aires, Club de Lectores, 1962, 187 pages) has some material of questionable validity. There is only one article on Oriental philosophy, on nirvana, which is wrongly defined as negation of the will to live. The spelling of non-Spanish names in the work is not reliable.

ORIENTAL LANGUAGES. Three Asian countries—nationalist China, Japan, and, most notably, Korea—have made significant contributions in the 1960s.

Chinese. The Chinese dictionary is *Chê Hsüeh Ta Tz'ŭ Tien* ("Comprehensive Dictionary of Philosophy," Taipei, Ch'i Ming Shu Chû, 1960, 464 pages), containing about one thousand five hundred articles, each printed with the equivalent of the term in at least one Western language. The first entry is on monism, and the last is on "ideal-realism." The rest cover the standard philosophical and psychological topics and personalities plus such unusual topics as dilemmatic proposition and "summists" (authors of works entitled *Summa*). Two indexes in Western languages (and roman type) list topics and personal names.

Japanese. Naomichi Takama's *Tetsugaku Yogo No Kiso Chishiki* ("Philosophical Terminology," Tokyo, Seisun Shuppan Sha, 242 pages), a Japanese work, was published in 1961. The title of each article is given with English and German equivalents. There are articles on patriotism, happiness, justice, human nature, freedom of the will, suicide, space, time, dialectical materialism, scholastic philosophy, and many other popular and technical topics. Some of the articles show an undue influence of Marxism.

Another Japanese work was edited by Yasumasa Oshima—*Shin Rinri Jiten* ("Dictionary of Ethics," Tokyo, Sobun Sha, 1961, 472 pages). The scope of this work is broader than its title indicates. Some of the articles are on ethical subjects, including agape, evil, ataraxia, will, Epicureanism, and human rights, but others transcend the domain of ethics, including those on atman, Aristotle, either–or, a priori, causality, Eleatics, entelechy, and *Dasein.* In general, this is the more scholarly of the Japanese works.

Korean. One hundred and four Korean scholars worked on the *Dictionary of Philosophy: Ch'ŏrhak Taesajŏn* (Seoul, Hagwŏnsa, 1963, 1,376 pages). A monumental job of scholarship and printing, this work contains, for many entries, the Korean expression followed by equivalents in other pertinent languages, the article in Korean with romanized transliterations where needed, and a bibliography. The field covered includes philosophy, psychology, and sociology, and the articles are of exceptionally high quality. Among the added features are about four hundred pictures of philosophers; other illustrations, including Wittgenstein's duck-rabbit and four full-page maps; a uniquely rich year-by-year chronology of philosophy, showing, for example, 1905 as the year of the inauguration or publication of specific works by 22 philosophers; and an index of about five thousand terms in Western languages.

A "NONENCYCLOPEDIA." From time to time we have paused to poke a curious finger into works which are called dictionaries or encyclopedias of philosophy but which are not arranged alphabetically. The latest of these is Ramón Conde Obregón's *Enciclopedia de la filosofía* (Barcelona, De Gassó Hernanos, 1961, 363 pages). The first four parts of the book are on philosophy in general, prephilosophy, Western philosophy, and Oriental philosophy; the fifth is headed "Conclusion." Conde's work will probably not be the last, in the march of philosophical exposition, to exploit the perennial intellectual magnetism of the term *dictionary or encyclopedia.*

DICTIONARIES OF SPECIAL PHILOSOPHICAL TOPICS

There are dictionaries which cover one or more philosophical disciplines, periods, and schools, as well as individual philosophers. The listings presented here are merely illustrative; complete coverage is not attempted.

DISCIPLINES. Some dictionaries cover a single discipline, such as aesthetics, ethics, logic, or theology; others cover a combination, such as ethics and theology or logic and philosophy of science.

Aesthetics. Among the dictionaries of aesthetics is Ignaz Jeitteles' *Aesthetisches Lexikon: Ein alphabetisches Handbuch zur Theorie der Philosophie des Schönen und der Schönen Künste* ("Dictionary of Aesthetics: An Alphabetical Handbook of the Theory of the Philosophy of Beauty and the Fine Arts," 2 vols., Vienna, Carl Gerold, 1835–1837). This is a capably written reference work, covering numerous topics in architecture, the dance,

drama, drawing, music, painting, poetry, rhetoric, sculpture, and other arts, as well as topics applicable to natural beauty or to more than one of the arts. An 84-page appendix reviews the classic literature on aesthetics.

In 1946 Roger Caillois produced the *Vocabulaire esthétique* (Paris, Éditions de la Revue Fontaine, 141 pages). In addition to whole chapters on nature and art, this work contains articles on art for art's sake, authority, image, order, originality, sincerity, and other topics in nonalphabetical order. Each article is a discursive essay rather than a systematic treatment.

A curiosity among dictionaries of aesthetics is Paolo Mantegazza's *Dizionario delle cose belle* (Milan, Fratelli Treves, 1891, 346 pages; German translation, 2 vols., Jena, 1891–1892). After an introduction on elements of beauty (color, symmetry, and so on) constituting about a third of the book, the author presents over one hundred articles in alphabetical order on "beautiful things"—alabaster, eagle, gazelle, jasmine, lark, lion, moon, snow, stars—with rhapsodic comments on each.

Ethics. Among the dictionaries of ethics, mention may be made of two in particular. The first is *Dictionnaire des passions, des vertus, et des vices* (2 vols., Paris, Chez Vincent, 1769), published anonymously by Antonio F. Sticotti and Antoine Sabbatier. Discussing such topics as abasement, abominable, admiration, and adultery near the beginning of the alphabet and urbanity, utility, vivacity, and volition near the end of the alphabet, the authors epitomized the comments of famous writers—Aristotle, Bacon, Confucius, Diderot, Locke, Pascal, Voltaire, and others—on these topics.

In 1956 Vergilius Ferm's *Encyclopedia of Morals* (New York, Philosophical Library, 682 pages) appeared. The contributors to this scholarly and well-balanced volume include Lewis White Beck on Nicolai Hartmann; William K. Frankena on Ross, Sidgwick, and moral philosophy in America; Lucius Garvin on major ethical viewpoints; Walter Kaufmann on Freud, Goethe, Hammurabi, and Nietzsche; George L. Kline on current Soviet morality; Clyde Kluckhohn on Navaho morals; Swami Nikhilananda on Hindu ethics, and Frederick Sontag on Socrates, Plato, and Aristotle. Most of the articles are of substantial length and rich in content; some are a bit pedestrian.

Logic. In logic there is a Spanish *Vocabulario de Lógica*, by Baldomero Diez y Lozano (Murcia, Spain, Imp. Lourdes, 1925, 198 pages; 2nd ed., 1928), which contains about five hundred articles covering not only topics in traditional logic, such as absurd, affirmation, a fortiori, but also topics in related philosophical fields, such as change, causality, phenomena, tree of Porphyry. Given the brevity of the articles, the treatment is necessarily superficial, but the identifications of the more obscure terms are useful.

Theology. Dictionaries of theology are fairly numerous. Among them, some warrant special mention.

From 1908 to 1914 was published a work edited by Samuel M. Jackson and others, *The New Schaff–Herzog Encyclopedia of Religious Knowledge* (13 vols., New York and London, Funk and Wagnalls; reprinted, Grand Rapids, Mich., Baker Book House, 1949–1950). This work was based on the nineteenth-century works in this field edited by Philip Schaff and Johann J. Herzog. The Preface lists numerous preceding Catholic, Protestant, Anglican, Jewish, Muslim, and other theological dictionaries. More of the articles are on individuals—prophets, religious leaders, and theologians—than on topics. Most articles of philosophical interest, such as those on dualism, duty, ethics, freedom of the will, gnosticism, philosophy of religion, positivism, probabilism, Stoicism, utilitarianism, and others, as well as on individual philosophers, were written by specialists in religion; a few, however, such as those by Troeltsch on British moralists, deism, the Enlightenment, idealism, and so on, are philosophically penetrating. The 13-volume work was condensed and brought up to date in the *Twentieth Century Encyclopedia of Religious Knowledge*, edited by Lefferts A. Loetcher (2 vols., Grand Rapids, Mich., Baker Book House, 1955).

Joseph Bricout edited the *Dictionnaire pratique des connaissances réligieuses* (7 vols., Paris, Letouzey et Ané, 1925–1933). In this Catholic-sponsored work the articles of philosophic interest—prepared mostly by professors at the Séminaire des Missions located at Vals in southern France—include those on aesthetic sense, agnosticism, atheism, belief, categories, criteria of truth, deism, doubt, efficient cause, empiricism, and others, plus about 230 articles on philosophers, theologians, and schools of thought. The articles on non-Catholic viewpoints are factual and fair.

Joseph Höfer and Karl Rahner edited the *Lexikon für Theologie und Kirche* (10 vols., Freiburg, Verlag Herder, 1957–1965), a revision of the work of the same title, edited by Michael Buchberger (10 vols., 1930–1938), which was itself referred to as the second edition of Buchberger's two-volume *Kirchliches Handlexikon* (Munich, Allgemeines Verlags-Gesellschaft, 1907–1912).

The work on the philosophical articles was coordinated by Bernhard Welte of Freiburg. The Catholic view-

point is supported throughout, but the presentation of other viewpoints is informative.

The dictionary edited by Everett F. Harrison, *Baker's Dictionary of Theology* (Grand Rapids, Mich., Baker Book House, 1960, 566 pages), includes articles on movements of theological thought—for example, Calvinism, Lutheranism, and Thomism—but none on individual thinkers as such. Only those philosophical topics which are theological in a strict sense are dealt with. The orientation is that of sophisticated fundamentalism.

In 1962 was begun *A Catholic Dictionary of Theology* (Edinburgh, Thomas Nelson and Sons), edited by Monsignor H. Francis Davis and others. One volume of the four projected volumes has been issued thus far. Very Reverend Ivo Thomas is among the editors, and Father F. C. Copleston is among the better-known contributors. Instead of the usual prosaic and often uninspired articles on individual thinkers, Volume I contains articles on special features, such as Augustine and his influence, Berkeley and Catholicism, and the system of Boscovich. The writing is lively, and the authors do not hesitate to propound new theories.

Dictionaries or encyclopedias of specific religions and denominations are also available and contain articles on theological and even general philosophical topics. Several of these sectarian dictionaries of philosophy are outstanding.

The Jewish Encyclopedia, edited by Cyrus Adler and others (12 vols., New York and London, Funk and Wagnalls, 1901–1906; reprinted in various years), contains rewarding articles on Aristotle in Jewish literature, the influence of Arabic philosophy on Judaism, Maimonides (21 cols.), Spinoza (17 cols.), ethics, theology, and numerous other topics of philosophical relevance.

The Universal Jewish Encyclopedia, edited by Isaac Landman (10 vols., New York, Universal Jewish Encyclopedia, 1939–1943), had significant contributions by Isaac Husik, perhaps the greatest historian of medieval Jewish philosophy. This encyclopedia is a worthy successor to *The Jewish Encyclopedia*.

The Catholic Encyclopedia, edited by Charles G. Herbermann and others (16 vols., New York, Robert Appleton, 1907–1912; reprinted, 1913; supp., 1917, 1922, 1954), contains over five hundred articles on cosmology, theology, metaphysics, epistemology, logic, ethics, and individual philosophers. The articles expound these topics with clarity and vigor. Noteworthy contributors include Émile Bréhier, Pierre Duhem, and Maurice de Wulf. Comparable works exist in French, German, and Italian.

Of projected works the *New Catholic Encyclopedia* being edited at the Catholic University of America, Washington, D.C., will devote about 1 million of the total of 14 million words to subjects pertinent to philosophy. *Je sais, je crois: Encyclopédie du catholique au XXeme siècle*, edited by Henri Daniel-Rops (Paris, Librairie A. Fayard, 1956–), is scheduled to comprise 150 volumes (more than 130 have been published as of 1965); it is being translated into English as *The Twentieth Century Encyclopedia of Catholicism* (New York, Hawthorn Books). It is arranged by topic rather than alphabetically. Among the volumes of philosophical interest are Claude Tresmontant's *Les Origines de la philosophic chrétienne*, Vol. XI (1962), Philippe Delhaye's *La Philosophie chrétienne au moyen âge*, Vol. XII (1959), and Régis Jolivet's *L'Homme métaphysique*, Vol. XXXV (1958).

Theology and ethics. Of the dictionaries that cover two philosophical disciplines, chief among those covering theology and ethics is the *Encyclopedia of Religion and Ethics*, edited by James Hastings and others (13 vols., Edinburgh and New York, T. and T. Clark and Charles Scribner's Sons, 1908–1926; reprinted in whole or in part in various years). This is one of the great encyclopedias of all time. In conception it is original and imaginative; in execution, apt. The choice of topics is sagacious; the research has weathered the test of time; the analyses are thorough and penetrating. Among the philosophical contributors are John Burnet on the Academy, skeptics, and Socrates; C. D. Broad on reality and time; A. F. R. Hoernlé on solipsism; the Reverend William R. Inge on logos and Neoplatonism; Rufus M. Jones on mysticism; John Laird on will; J. M. E. McTaggart on personality; John H. Muirhead on ethics and rights; Josiah Royce on axiom, error and truth, mind, monotheism, negation, and order; F. C. S. Schiller on humanism, pragmatism, spiritualism, and values; A. E. Taylor on identity and theism; Erust Troeltsch on idealism and Kant; Frederick J. E. Woodbridge on Hobbes, Hume, and pluralism; and Maurice de Wulf on aesthetics and beauty. The orientation in the articles on religion is generally that of liberal Protestantism, but opposing points of view are presented fairly. The bibliographies are compact and useful.

Also deserving of mention as covering both theology and ethics is *A Dictionary of Religion and Ethics*, edited by Shailer Mathews and Gerald B. Smith (New York, Macmillan, 1921, 513 pages), which had as contributors Franz Boas, Edgar J. Goodspeed, Rufus Jones, Eugene Lyman, George Herbert Mead, Roscoe Pound, James B. Pratt, James H. Tufts, and others. For less important topics the articles present dictionary-type definitions or

identifications and little more. Imbalance in some of the articles may be illustrated by the fact that the 800-word article on Aristotle presents only one sentence on his ethics. There is a bibliography at the end, containing almost two thousand items.

Logic and philosophy of science. Major topics of another pair of philosophical disciplines—logic and the philosophy of science—are covered, though inadequately, in the *Harper Encyclopedia of Science*, edited by James R. Newman (4 vols., New York, Harper and Row, 1963), which had Ernest Nagel as its consultant on the philosophy and history of science. Among the contributors to the Newman work besides Nagel were Max Black, Irving M. Copi, Arthur C. Danto, and Milton K. Munitz. However, the philosophical articles are for the most part excessively brief. Exceptions include those on logic (four thousand words) and logical empiricism (almost five hundred words).

PERIODS. There are dictionaries covering the philosophy of specific periods, including, for example, the *Lexicon Philosophicum Graecum*, by Rudolf Goclenius the elder (Marburg, Rudolf Hutwelcker, 1615, 390 pages; 2nd ed., Frankfurt and Paris, S. Celerius, 1634), in which the terms defined are in Greek and the definitions and explanations are in Latin. Sources used by the author include the Greek philosophical classics, the New Testament, and the writings of the Greek Fathers of the Church.

The *Index zu philosophischen Problemen in der klassischen griechischen Literatur*, by Georg T. Schwarz (Bern, Francke Verlag, 1956, 109 pages), is a list of about 280 topics, such as being, definition, democracy, good, idea, life, love, philosophy, and reason, with an indication of where and how each one is discussed in pre-Aristotelian Greek literature and philosophy. Its limited objective is well carried out.

The Dictionnaire de philosophie et de théologie scolastique, ou Études sur l'enseignement philosophique et théologique au moyen âge, by Frédéric Morin, is included in the *Encyclopédie théologique*, edited by J. P. Migne (168 vols. in 170 in 3 series, Paris, 1844–1866), as Volumes XXI and XXII (1856–1857) of the third series. This dictionary covers adequately the medieval Scholastics, the main Arabic thinkers (but no Jewish philosophers), and the more important topics, problems, and movements of medieval philosophy. (The Migne encyclopedia is an unsystematic collection of dictionaries of aspects of religion—the Bible, church history, liturgy, saints, and so on.)

SCHOOLS. Movements or schools in philosophy are covered by various works. Among these is *A Biographical Dictionary of Modern Rationalists*, by Joseph McCabe (London, Watts, 1920, 934 pages). Rationalists are defined here as those who "uphold the right of reason against the authority of Church or tradition." Included are biographies of philosophers—for example, Bergson, Bradley, Lovejoy, and Moore; statesmen—for example, John Adams and Clemenceau; writers—for example, Balzac and Keats; musicians, artists, scientists, inventors, historians, sociologists, and so on.

Another school is covered in the *Dictionary of Scholastic Philosophy*, by Bernard Wuellner (Milwaukee, Wis., Bruce Publishing Co., 1956, 138 pages). Many of the articles are merely definitions. For example, the article on belief consists simply of the synonym *faith* and the article on faith gives only dictionary-type definitions of *faith* and *divine faith*, with references to two works of Aquinas. However, the book contains 33 interesting diagrams and charts, which show the subdivisions of act and potency, the categories of being, the kinds of evil, and the like.

A Concise Dictionary of Existentialism, edited by Ralph B. Winn (New York, Philosophical Library, 1960, 122 pages), contains quotations from six thinkers—Kierkegaard, Heidegger, Jaspers, Marcel, Sartre, and de Beauvoir—on anguish, being, boredom, choice, encounter, and other topics. Some of the quotations are epigrammatic; others are more extensive.

PHILOSOPHERS. Dictionaries devoted to the thought of individual philosophers are numerous. Aquinas, Aristotle, Bonaventure, Kant, Hegel, Maimonides, Plato, Russell, Schopenhauer, Spinoza, Teilhard de Chardin, and Wolff are among the main figures having special dictionaries devoted to their work. Aristotle, for example, is covered by four works.

First was Hermann Bonitz' *Index Aristotelicus* (Berlin, G. Reimer, 1870, 878 pages), which was reprinted from Volume V of the Academia Regia Borussica edition of Aristotle (5 vols., Berlin, G. Reimer, 1831–1870), with Greek texts edited by Immanuel Bekker. The index was reprinted in 1955 by the Akademie-Verlag in East Berlin. It is a complete concordance, indispensable to Aristotle scholars working with the original Greek.

Matthias Kappes' *Aristoteles-Lexikon* (Paderborn, Germany, Ferdinand Schöningh, 1894, 70 pages) contains a discussion in German of about four hundred Greek words used by Aristotle, with references to the main passages where those words play a part in his philosophy. On the basis of the 11-volume Oxford translation of Aristo-

tle, Troy W. Organ's *An Index to Aristotle in English Translation* (Princeton, N.J., Princeton University Press, 1949, 181 pages) covers about four thousand English words, from Abdera, abdomen, and abortions to Zeno, Zeus, and zodiac, with references to the passages where they significantly occur.

In 1962 there appeared the *Aristotle Dictionary*, edited by Thomas P. Kiernan (New York, Philosophical Library, 524 pages), which has passages from Aristotle's writings, translated by H. E. Wedeck and others. It begins with a 161-page summary of the individual writings of Aristotle and continues with quotations under alphabetically arranged topic headings. The quotations chosen are not always apt; for example, the five sentences quoted under "Form" do not represent Aristotle's philosophy of form.

Plato, Aquinas, and Kant are similarly covered by three or more dictionaries each; one of the Kant dictionaries is in Russian.

CONCLUSION

In the past it was possible for a scholar to encompass in a lifetime of learning the whole of a broad domain of human interest, such as philosophy. It was possible for one person to read all the important sources, major interpretations, and critiques of the sources. One could then write a thorough, well-balanced, and accurate dictionary of philosophy for his less knowledgeable colleagues.

However, with the democratization of education and the spread of intellectual activity the philosophical sources and the critical works have become too voluminous for a single individual to master. The truly comprehensive study of what philosophers have thought and said has therefore necessarily become a cooperative venture. Although some commendable dictionaries of philosophy have been produced by great scholars singlehandedly in the twentieth century, the scholarship of a single individual is, after all, limited.

Periodically, therefore, the need arises for expert summaries and appraisals of the philosophical books and articles that rush from the presses. Thus, cooperative summings up have appeared with some regularity. This *Encyclopedia of Philosophy* is intended to provide a new, more inclusive treatment of a wide variety of philosophical topics and to be a repository of up-to-date, detailed scholarship for the use of researchers and creative philosophers alike.

Bibliography

ON GENERAL ENCYCLOPEDIAS

Especially useful are the articles on encyclopedias which appear in the *Encyclopaedia Britannica*, 11th ed., 29 vols. (Cambridge and New York, 1910–1911); in the *Encyclopedia Americana*, 30 vols. (New York, 1966); and in *Chambers's Encyclopaedia*, 15 vols. (London, 1959).

OLDER LISTS

Some 20 dictionaries of philosophy, of ethics, or of individual philosophers are listed in Johann A. Fabricius, *Abriss einer allgemeinen Historie der Gelehrsamkeit*, 3 vols. (Leipzig, 1752–1754), Vol. I, p. 422. Shorter, evaluative lists of dictionaries of philosophy appear in the Preface to the first edition of Franck's *Dictionnaire des sciences philosophiques*, 6 vols. (Paris, 1844–1852), and in the Preface to Larousse's *Grand Dictionnaire universel du XIXe siècle*, 15 vols. (Paris, 1865–1876), Vol. I, pp. xli–xlii.

TWENTIETH-CENTURY LISTS

The section "Dictionnaires de philosophic" in Jean Hoffmans, *La Philosophie et les philosophes: Ouvrages généraux* (Brussels, 1920), pp. 1–4, lists, along with 11 general dictionaries of philosophy, about 80 specialized dictionaries, on topics like ethics and aesthetics. See also the lists of philosophical dictionaries in the Alcalde *Diccionario* (Madrid, 1927), Vol. I, pp. 12–15; the section on dictionaries in the *Allgemeine philosophische Bibliographie*, by I. M. Bocheński and Florenzo Monteleone (Bern, 1948), pp. 32–33; the section on dictionaries in Carmelo Ferro's *Guida storico-bibliografica allo studio della filosofia* (Milan, 1949), pp. 187 ff.; and the section "Philosophie" in the *Index Lexicorum*, by Gert A. Zischka (Vienna, 1959), pp. 40–43.

DISCUSSIONS

André Lalande, in "Les Récents Dictionnaires de philosophie," *Revue philosophique de la France et de l'étranger*, Vol. 56 (1903), 628–648, and Frederick H. Heinemann, in "Die Aufgabe einer Enzyklopädie des XX. Jahrhunderts," pp. 1–22 of his compilation *Die Philosophie im XX. Jahrhundert*, 2nd ed. (Stuttgart, 1963), provide thoughtful comments. Also provocative is Benedetto Croce's "Un Vocabolario della lingua filosofica italiana," *La Voce*, Vol. 1 (1909), 42; in it he urged the need for historical and analytical work on philosophical terminology which would not be a mere "dizionario filosofico," with its dismembered alphabetical order; he suggested, rather, a work like "una enciclopedia filosofica," having some of the attributes of Hegel's *Encyklopädie*. The editors of the Gallarate encyclopedia, in offering more than "un mero *dizionario filosofico*" may have had Croce specifically in mind.

William Gerber (1967)

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The English-language citations in this update are organized alphabetically by book title. The non-English language citations are grouped initially as either Asian or European, and are listed within those two categories by specific language; the citations appear alphabetically by book title within each specific language's listing.

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Michael J. Farmer (2005)

PHILOSOPHY JOURNALS

The learned journal was one of the major cultural innovations of the seventeenth century. Of the pioneering scholarly journals inaugurated during that century, the earliest one that regularly presented philosophical material is, remarkably, still being published, but, unhappily for our story, it now deals mainly with philology and related fields. This patriarch of professional periodicals, 300 years old and still lively, is the *Journal des savants* (Paris, 1665–), issued quarterly, with variations. The title was *Journal des sçavans* from 1665 to 1792. Publication was suspended from 1797 to 1816. The journal was devoted originally to book reviews, bibliographies, and news notes on philosophy, science, and literature.

In the same century similar learned journals, commenting on new books in philosophy and other fields, were issued for various periods in a number of cultural centers besides Paris. Indeed, on October 22, 1668, Leibniz wrote to Emperor Leopold I, taking note of the fact that the rival French nation had inaugurated the *Journal des sçavans* and declaring that Germany needed a similar medium of intellectual communication; Leibniz asked for a license to issue such a periodical, and the issuance of *Acta Eruditorum* beginning some 14 years later (see below) may have been the result. Prominent among the early learned journals issued outside of France which covered philosophy among other subjects were:

1668–1690. *Giornale de'letterati* (Parma), monthly. Suspended 1679–1686. Periodicals with the same title were also published in other Italian cities, including Rome, for various periods.

1681–1683. *Weekly Memorials for the Ingenious* (London), weekly.

1684–1718. *Nouvelles de la république des lettres* (Amsterdam), originally issued monthly, later issued six times a year. Founded by Pierre Bayle during his exile from France and edited by him from 1684 to 1687. Suspended 1689–1698 and 1711–1715.

1688–1690. *Freymüthige lustige und ernsthaffte Monats-Gespräche* (Halle), monthly.

In Latin, philosophical and other material appeared in *Acta Eruditorum* (Leipzig, 1682–1776), issued monthly. The title was *Nova Acta Eruditorum* from 1732 to 1776. This periodical, founded by Otto Mencke, Leibniz' friend, contained many contributions by and about Leibniz, and some authorities even say it was founded by Leibniz; he probably at least had a hand in Mencke's establishment of it. In this vehicle Leibniz first gave the world his notions respecting the differential calculus, and in it raged the controversy, beginning in 1699, over whether Leibniz or Newton first discovered the principles of the calculus.

Beginning in the eighteenth century a number of learned journals were devoted exclusively or largely to philosophy. These were the earliest instances of philosophical journals in a strict sense.

DEFINITION OF A PHILOSOPHICAL JOURNAL. A philosophical journal, for the purposes of this article, is a publication that fulfills the following criteria:

(1) It is devoted to the whole field of philosophy (and nothing else) or, more narrowly, to a part of the field of philosophy (for example, symbolic logic or Thomism) or, more broadly, to the whole field of philosophy plus one or two other fields of interest (philosophy and psychology, philosophy and theology, and so forth). The specification "part of the field of philosophy" is taken strictly, thereby excluding philosophy of education and pure theosophy, but it includes political and social philosophy. Magazines of popular philosophy or popular morals—such as Addison and Steele's *Spectator* (founded 1710), *Der Leipziger Diogenes* (founded 1723), and *Der Dresdnische Philosoph* (founded 1737)—are excluded. Student journals, such as the *Graduate Review of Philosophy* (Minneapolis), are also excluded. One theosophical journal, however, *The Aryan Path*, which contains many strictly philosophical articles, is included here.

(2) It is issued at stipulated intervals of less than a year. Thus, the intent reader will notice that this account

does not mention bibliographical yearbooks, annual collections of studies, annual proceedings of philosophical societies, or irregular collections of articles (such as the quasi journal *Polemic*, of which eight issues were published at London at irregular intervals, from 1945 to 1947). In a few cases, however, a publication which, although it had no stipulated frequency, was actually issued (say) four times a year for a period of years, is counted as a regular journal.

(3) It has survived longer than a year. This requirement leads to the exclusion of, for example, *Symposion; Philosophische Zeitschrift für Forschung und Aussprache* (Erlangen), edited by Ernst Cassirer, Hans Driesch, and others, since only four issues were published, in 1926. In the case of periodicals inaugurated just prior to the completion of this article, however, the requirement of more than a year's duration is relaxed.

Strict adherence to the second criterion listed above has led to the exclusion of at least one vitally important medium of philosophical discussion—*Proceedings of the Aristotelian Society* (London), issued annually (referred to in this Encyclopedia as *PAS*). Since its founding in 1891 this periodical has presented numerous important articles, including papers by Bertrand Russell, Gilbert Ryle, J. L. Austin, Ludwig Wittgenstein, G. E. Moore, and many others.

In our account of significant journals devoted to the whole of philosophy, we have attempted to be comprehensive. It is probable, however, that a considerable number of obscure, though worthy, journals have slipped through the net and that on these strict criteria a few borderline semiprofessional journals are omitted which may have merited inclusion. Therefore, the statistics offered from time to time in this article (for example, that so many journals originated in a certain period) are based on its author's particular standards and should be taken as approximate. For fairly complete details about philosophical journals devoted to the whole of philosophy which are still being issued, the reader is referred to the *International Directory of Philosophy and Philosophers,* edited by Gilbert Varet and Paul Kurtz (New York, 1966).

For journals devoted to a part of philosophy or to philosophy and other disciplines, the present list is definitely incomplete. For example, there have been over a hundred theological journals, past and present, but only some fifty are mentioned as outstanding examples.

Regarding each journal mentioned in this article, four facts are ordinarily presented: the year it began publication (and, if it is no longer issued, its last year of publication), its title, its place of publication, and the frequency of its issuance. Other facts, such as historic figures who were editors, periods of suspension, and changes of title, are sometimes noted, but these additions are illustrative rather than complete.

In the case of journals that have changed their titles, the latest title is usually given as the main entry, and earlier titles are noted. Where one journal has succeeded another with some definite contact or relationship between them, they are considered as a single journal with a changed title. Thus, *Ratio* is considered as continuous with its earlier incarnation and appears below as one of the two oldest living philosophical journals.

In several instances some outstanding articles that the periodicals have published or striking facts about their influence in the philosophical world are set forth. Other periodicals, such as *Philosophy* (1926–), *Voprosy Filosofii* (1947–), and some German and Italian periodicals, could also have been appropriately singled out for such an exposition, had space permitted.

STATISTICAL CONSPECTUS. From the eighteenth century to the present, approximately 70 philosophical journals have been born with more or less fanfare, have survived for a period, and have given up the ghost. About 180 others, however, are still alive, some flourishing, some bravely keeping their heads above water, some pitifully gasping for breath.

Of the philosophical journals published today, two are more than a century old, and four others are over 90 years old; their average life span, however, is about 28 years. Of those which no longer exist, the longest-lived at the time of its death was 81 years old: the *Zeitschrift für Philosophie und philosophische Kritik*, founded by the younger Fichte in 1837 and discontinued in 1918.

More births of philosophical journals occurred in the 1950s (55) and the 1940s (49) than in any other decades, but likewise more deaths of philosophical journals occurred in the 1950s (19) and the 1940s (17) than in any other decades. During World War I about 12 per cent of the philosophical journals in existence in 1914 ended their lives; during World War II about 15 per cent of those in existence in 1939 were terminated.

EARLY JOURNALS

EARLY QUASI JOURNALS. Publications devoted to philosophy that were intended to be issued from time to time (more than once a year) but not at uniform intervals may be denominated "quasi journals of philosophy" since they

do not conform to the requirement of a set frequency of issuance. A number of these quasi journals came into being from about 1715 on, especially in Germany, and lasted for varying periods. The following may serve as examples:

1715–1726. *Acta Philosophorum* (Halle). In German. Covered books on the history of philosophy. Probably the earliest quasi journal of philosophy.

1741–1744. *Philosophische Büchersaal* (Leipzig). Eight issues were published.

1789–1790. *Neues philosophisches Magazin; Erläuterungen und Anwendungen des Kantischen Systems bestimmt* (Leipzig). Two volumes, each with four issues, appeared.

1790–1850. Of seven genuine philosophical journals that saw the light before 1850, two—the *Theologische Quartalschrift* and *Ratio*—still survive, but the continuity of *Ratio* with its origin is tenuous. Chronologically, the seven pre-1850 journals fall into two groups. Those in the first group are:

1794–1807. *Revue philosophique, littéraire et politique* (Paris), issued three times a month, with variations. Title was *Décade philosophique, littéraire et politique* from 1794 to 1804 and became *Revue, ou Décade philosophique* late in 1804. Merged in 1808 with the *Mercure de France* (Paris, 1672–1820) and at that point may be considered to have lost its standing as a philosophical journal.

1795–1800. *Philosophisches Journal einer Gesellschaft teutscher Gelehrten* (Neustrelitz, 1795–1796; Jena and Leipzig, 1797–1800), monthly. J. G. Fichte was coeditor from 1797 to 1800. An article that Fichte published in the *Journal* in 1798 regarding the grounds of our belief in a divine government of the universe (defining God as the moral order of the universe) caused a cry of atheism to be raised and led to the suppression of the *Journal* in all the German states except Prussia, as well as to Fichte's resignation in 1799 from his teaching position at the University of Jena (see Atheismusstreit).

1802–1803. *Kritisches Journal der Philosophie* (Tübingen), issued five times in 1802 and once in 1803. Editors, F. W. J. von Schelling and G. W. F. Hegel. Included a number of articles by Hegel.

1819–. *Theologische Quartalschrift* (Tübingen; later Ravensburg; now Stuttgart), quarterly. Suspended 1945.

The following journals belong to the second pre-1850 group:

1832–1852. *Zeitschrift für Philosophie und katholische Theologie* (Cologne, 1832–1836; Coblenz, 1836–1839; Cologne, 1840–1841; Bonn, 1842–1852), quarterly, with variations.

1837–1918. *Zeitschrift für Philosophie und philosophische Kritik; Vormals Fichte-Ulricische Zeitschrift* (Bonn, 1837–1842; Tübingen, 1843–1846; Halle, 1847–1890; Leipzig, 1891–1918), quarterly, with variations. Title was *Zeitschrift für Philosophie und spekulative Theologie*, from 1837 to 1846; subtitle varied. Founded by I. H. von Fichte (son of J. G. Fichte); later edited by him and Hermann Ulrici. Supported Christian and Hegelian views.

1847–. *Ratio* (Oxford and Frankfurt; formerly Göttingen), semiannual, with variations. Title was *Abhandlungen der Fries'schen Schule* from 1847 to 1936. Suspended 1850–1903, 1915–1917, 1919–1928, and 1937–1956. Now issued in English and German editions.

1850–1900. Of the decades from 1850 to 1899, the first produced 1 new journal of philosophy, the second and third a total of 11, and the fourth and fifth a total of 19. The lone philosophical journal born in the 1850s was *La Revue philosophique et religieuse* (Paris, 1850–1858), issued monthly.

The 1860s. In the 1860s seven philosophical journals were begun—three in Germany and one each in Belgium, France, Switzerland, and the United States. The first four journals to appear in this decade, including the first English-language journal of philosophy, are now defunct.

1861–1914. *Zeitschrift für Philosophie und Pädagogik* (Leipzig; later Langensalza), monthly, with variations. Title was *Zeitschrift für exakte Philosophie im Sinne des neuern philosophischen Realismus* (and the journal was, for the most part, a quarterly) from 1861 to 1896; suspended 1876–1882. Merged in 1896 with the *Zeitschrift für Philosophie und Pädagogik*, which had been issued since 1894; the combined publication took the title of the latter *Zeitschrift*.

1862–1864. *Athenäum; Philosophische Zeitschrift* (Munich), quarterly.

1867–1913. *L'Année philosophique* (Paris), issued annually and therefore not a "periodical" in the required sense, from 1867 to 1869 and again from 1890 to 1913, but it was a weekly (with variations)

from 1872 to 1885 and a monthly from 1885 to 1889. Title was *La Critique philosophique* when the publication was issued weekly or monthly, from 1872 to 1889. C. B. Renouvier was a coeditor from 1890 to 1900.

1867–1893. *Journal of Speculative Philosophy* (St. Louis, Mo., 1867–1880; New York, 1880–1893), quarterly, with variations. Apparently the first philosophical journal in the English language. Founded by William T. Harris. Organ of the St. Louis Philosophical Society. Served as the vehicle for the first published writings of James, Royce, and Dewey. Its motto was "Philosophy can bake no bread, but she can procure for us God, freedom, and immortality."

The three philosophical journals of this period which have survived are German, Swiss, and Belgian, respectively:

1868–. *Archiv für Geschichte der Philosophie* (Berlin; previously Leipzig and Heidelberg), quarterly, with variations. Title was *Philosophische Monatshefte* from 1868 to 1887, *Archiv für Geschichte der Philosophie* from 1888 to 1894, *Archiv für Philosophie* from 1895 to 1926 (in this period the periodical was issued in two parts, *Archiv für Geschichte der Philosophie* and *Archiv für systematische Philosophie*), title was *Archiv für Philosophie und Soziologie* from 1927 to 1930 (again issued in two parts, *Archiv für Geschichte der Philosophie und Soziologie* and *Archiv für systematische Philosophie und Soziologie*), title reverted to *Archiv für Geschichte der Philosophie* in 1931; suspended 1933–1959. Original editor was Ludwig Stein, with the collaboration of Hermann Diels, Wilhelm Dilthey, Benno Erdmann, and Eduard Zeller. Paul Natorp became coeditor of the combined publication in 1895 and editor of the systematic part. Has contained articles in English, French, German, and Italian since 1895.

1868–. *Revue de théologie et de philosophie* (Lausanne), issued six times a year from 1868 to 1920, quarterly since 1921. Title has varied.

1869–. *Nouvelle Revue théologique* (Louvain, Belgium), monthly. A Jesuit organ.

THE 1870S. The 1870s are remembered as the decade which produced the *Revue philosophique de la France et de l'étranger and Mind.* However, two other journals were inaugurated during the decade:

1870–. *Rivista di filosofia* (Turin; previously Bologna-Modena, Florence, Forli, Genoa, Pavia, Rome, and Milan), quarterly, with variations. Title was *La filosofia delle scuole italiane* (Florence; then Rome), 1870–1885; title was *Rivista italiana di filosofia* (Rome) from 1886 to 1898; became two separate periodicals, *Rivista di filosofia e scienze affini* (Bologna), 1899–1908, and *Rivista filosofica* (Pavia), 1899–1908; combined under the title *Rivista di filosofia* in 1909. Suspended 1922. In 1963 it absorbed *Il pensiero critico,* a quarterly published at Milan since 1950.

1877–1916. *Vierteljahrsschrift für wissenschaftliche Philosophie und Soziologie* (Leipzig), quarterly. Title was *Vierteljahrsschrift für wissenschaftliche Philosophie* from 1877 to 1901. Coeditors at various times included Richard Avenarius, Ernst Mach, and Wilhelm Wundt.

"Revue Philosophique." The *Revue philosophique de la France et de l'étranger* (Paris, 1876–) was originally issued monthly and later issued six times a year; it is now issued quarterly. The *Revue*'s first editor, Théodule Ribot, served for 40 years, until his death in 1916. Under his direction the *Revue* gave primary emphasis to articles on psychology. Philosophy began to gain predominance under Ribot's successor, Lucien Lévy-Bruhl, who was also a long-lived editor, conducting the periodical for 23 years until his death in 1939. The editors in succeeding years, when philosophy was fully established as the main arena of discussion in the *Revue*, were Émile Bréhier and Paul Masson-Oursel (1940–1952), Masson-Oursel and Pierre-Maxime Schuhl (1952–1956), and Schuhl alone (since 1956).

Even now the *Revue*'s strongest contribution is represented not so much by publication of original hypotheses as by careful analysis and criticism of old and new viewpoints. Useful articles, for example, have been published on Leibniz, Hume, and English linguistic philosophy. An entire issue was devoted to Lévy-Bruhl in 1957 on the one hundredth anniversary of his birth. The coverage of philosophy "de l'étranger" has consisted in large part of some translations from English and German, extensive critical reviews of books, and summaries of periodical articles.

Among the more original contributions in the *Revue* have been C. S. Peirce's "La Logique de la science" (1878–1879), Étienne Gilson's "Essai sur la vie intérieure" (1920), Raymond Ruyer's "Ce qui est vivant et ce qui est mort dans la matérialisme" (1933), and Georges Gurvich's "Le Problème de la sociologie de la connaissance" (1957–1958). Famous contributors have included Rudolf

Hermann Lotze, Herbert Spencer, J. S. Mill, Wilhelm Wundt, Henri Bergson, and Georges Sorel.

"Mind." *Mind; A Quarterly Review of Psychology and Philosophy* (originally London, later Edinburgh, now Oxford, 1876–), is issued quarterly.

In 1874 Alexander Bain broached the idea of establishing the first British philosophical journal to his pupil George C. Robertson, who suggested the title *Mind.* Bain appointed Robertson editor and supported the journal financially, sinking almost £3,000 into it in 15 years, until Robertson resigned in 1891.

Robertson, on laying down his mantle as editor, lamented that the journal had attracted more attention from "the lay student" than from those "whose regular business is with Philosophy." G. F. Stout, when he succeeded Robertson in 1892, wrote that "what is of prime importance is that our pages shall be filled with genuine work to the exclusion of merely dilettante productions." The implication here is curious when one considers that among the contributors to *Mind* during Robertson's stewardship were philosophers of the caliber of Samuel Alexander, A. W. Benn, Bernard Bosanquet, F. H. Bradley, T. H. Green, William James, C. Lloyd Morgan, Hastings Rashdall, Josiah Royce, Henry Sidgwick, and John Venn.

Sidgwick, who succeeded Bain as the financial "angel" of *Mind*, died in 1900. It was then that, pursuant to a suggestion made by Sidgwick in 1899, the Mind Association was formed (with Edward Caird as the first president) to support the journal. Meanwhile, G. E. Moore and Bertrand Russell had published their earliest contributions in *Mind* in the 1890s, and the periodical was well on its way to becoming what it is now, one of the dozen most influential journals of philosophy in the world. Stout relinquished the editorship in 1920; his successors were Moore, 1921–1947, and Gilbert Ryle since 1948.

Over the decades *Mind* has published many highly influential articles, such as Moore's "The Refutation of Idealism" (1903), Russell's "On Denoting" (1905), and H. A. Prichard's "Does Moral Philosophy Rest on a Mistake?" (1912). During Moore's editorship the journal set a particularly high standard, publishing such papers as W. T. Stace's "The Refutation of Realism" (1934), A. J. Ayer's "Demonstration of the Impossibility of Metaphysics" (1934), C. L. Stevenson's "Persuasive Definitions" (1938), Norman Malcolm's "Are Necessary Propositions Really Verbal?" (1940), John Wisdom's eight articles entitled "Other Minds" (1940–1943), and Frederick Will's "Will the Future Be Like the Past?" (1947). More recently (under Ryle's editorship), *Mind* has presented such important articles as J. N. Findlay's "Can God's Existence Be Disproved?" (1948), R. M. Hare's "Imperative Sentences" (1949), Paul Edwards' "Bertrand Russell's Doubts About Induction" (1949), P. F. Strawson's "On Referring" (1950), A. J. Ayer's "Individuals" (1952), G. E. M. Anscombe's "Aristotle and the Sea Battle" (1956), Nelson Goodman's "About" (1961), and many papers—written by Wittgenstein's disciples—that helped to establish Wittgenstein's reputation before the posthumous publication of his books.

A public controversy occurred when *Mind* declined to publish a review of Ernest Gellner's *Words and Things* (London, 1959), which was critical of the ordinary-language school. Bertrand Russell, in a letter to the London *Times*, on November 5, 1959, protested against *Mind*'s decision.

Ryle's policy as editor has been to give some preference to philosophers who have not previously appeared in print. This policy, while testifying to the kindness of the editor and his concern for providing needed encouragement to tomorrow's leading spirits, has made it difficult to maintain the Olympian level of quality to which readers became accustomed during Moore's period as editor.

THE 1880S. Of the nine journals of philosophy generated in the 1880s, five are still functioning, *The Monist* being perhaps the best known. One of the nine, among the oldest Italian philosophical journals, is *Divus Thomas*; another, a Swiss product, has had *Divus Thomas* as its subtitle or (for a time) as its main title. Japan and Russia gave birth to journals of philosophy in this decade, and the Japanese entry is still in the field.

American and British. Paul Carus was associated with two of the three English-language journals begun in this decade.

1886–1915. *Review of Theology and Philosophy* (Edinburgh), quarterly. Title was *Theological Review and Free Church College Quarterly* from 1886 to 1890 and *Critical Review of Theological and Philosophical Literature* from 1890 to 1904.

1887–1936. *The Open Court* (Chicago), issued every other week from 1887 to 1888; weekly from 1888 to 1896; monthly from 1897 to 1933; quarterly from 1934 to 1936. Successor to *The Index* (published weekly at Toledo, Ohio, and later at Boston, 1870–1886), organ of the Free Religious Association. *The Open Court* was founded by Paul Carus. Devoted to the establishment of ethics and religion on a sci-

entific basis, it was more clearly a philosophical journal than was *The Index.*

1888–. *The Monist; An International Journal of General Philosophical Inquiry* (La Salle, Ill.; previously Chicago), quarterly. Suspended 1937–1963. International editorial board. Each issue now devoted to a specific topic. Edited by Paul Carus from 1888 to his death in 1919. Contributors have included Peirce, Dewey, Bosanquet, and Russell.

European. Two of the journals first issued in the 1880s are products of Italy and two are German-language publications.

1880–. *Divus Thomas; Commentarium de Philosophia et Theologia* (Piacenza), issued six times a year. Articles in English, French, Italian, and Latin. Suspended 1906–1923.

1881–1900. *Rivista speciale di opere di filosofia scientifica* (Milan), monthly. Title was *Rivista di filosofia scientifica* from 1881 to 1891.

1886–. *Freiburger Zeitschrift für Philosophie und Theologie* (Fribourg, Switzerland), quarterly, with variations. Title was *Jahrbuch für Philosophie und spekulative Theologie* (Paderborn; later Vienna) from 1886 to 1922, with the subtitle *Divus Thomas* from 1914 to 1922; title was *Divus Thomas* from 1923 to 1953.

1888–. *Philosophisches Jahrbuch* (Munich; previously Fulda), semiannual, with variations. Title has varied. Catholic-oriented.

Japanese and Russian. The Japanese journal begun in the 1880s is still being issued. The Russian journal, *Voprosy Filosofii i Psikhologii,* died in 1917, but a new *Voprosy Filosofii*, as will be noted later, arose from its ashes 30 years later, in 1947.

1887–. *Tetsugaku Zasshi; Journal of Philosophy* (Tokyo), quarterly, with variations. Journal of the Philosophical Society of Tokyo University. Titles of articles in English.

1889–1917. *Voprosy Filosofii i Psikhologii* (Moscow), issued six times a year by the Moskovskoe Psikhologicheskoe Obshchestvo.

THE 1890S. The 1890s constituted the fertile decade of *Ethics* and *The Philosophical Review*, of the *Revue de métaphysique et de morale*, of the *Revue philosophique de Louvain*, and of *Kant-Studien*, all of which are on the scene today, plus the oldest Indian and Polish philosophical journals, which also continue to appear.

Louvain was the parent of a pair of French-language journals, both flourishing today:

1894–. *Revue philosophique de Louvain* (Louvain), quarterly. Founded by Cardinal Mercier. Published by the Société Philosophique de Louvain. Neo-Scholastic. Suspended 1915–1918 and 1941–1944. Title was *Revue néo-scolastique* from 1894 to 1910, *Revue néo-scolastique de philosophie* from 1910 to 1933, and *Revue néoscolastique de philosophie* from 1934 to 1945. A *Répertoire bibliographique* has been published as an adjunct of the *Revue* since 1895; since 1938 it has been published separately, and since 1949 it has been administratively separate. Some articles in English; others in French with English summaries.

1895–. *Répertoire bibliographique de la philosophie* (Louvain), quarterly. Title was *Sommaire idéologique des ouvrages et des revues de philosophie* (with variations) from 1895 to 1914. Suspended 1915–1933 and 1941–1945. Reproduced *in toto*, with Dutch headings, in the *Tijdschrift voor Filosofie* (Louvain, 1939–).

Two of the journals that started publication in the 1890s have ethics as their subject matter, ethics alone in one case and ethics plus metaphysics in the other:

1890–. *Ethics; An International Journal of Social, Political and Legal Philosophy* (Chicago), quarterly. Established, under the title *The International Journal of Ethics,* as an outgrowth of *The Ethical Record*, organ of the Ethical Societies; responsibility assumed by the University of Chicago in 1923; name changed to *Ethics* in 1938.

"Revue de métaphysique et de morale." The *Revue de métaphysique et de morale* (Paris, 1893–) has been issued quarterly since 1920 (previously issued six times a year). This *Revue*, now the principal French philosophical journal, was established by Xavier Léon, with the collaboration of Élie Halévy. The title of the publication reflected not only a reaction against positivism but also, affirmatively, a belief that the conclusions of speculative philosophy could have a practical value. Léon (who also founded the Société Française de Philosophie in 1901 and organized various international congresses of philosophy) served as editor of the *Revue* until his death in 1935, when he was succeeded by Dominique Parodi. Parodi died in 1955, and Jean Wahl (who had assisted Parodi on the *Revue*) took over.

Until World War II special numbers of the *Revue* were occasionally devoted to a single topic. For example,

issues were devoted to Kant (1904, the centennial of his death), Rousseau (1912, the bicentennial of his birth), American philosophy (1922, with articles by John Dewey, W. E. Hocking, C. I. Lewis, R. B. Perry, and others), Pascal (1923, the tercentenary of his birth), Hegel (1931, the centennial of his death), and Descartes (1937, the tercentenary of the *Discourse on Method*).

The journal's contributors have included all French philosophers of note as well as many eminent foreigners, such as Bertrand Russell, A. N. Whitehead, and Bernard Bosanquet; Benedetto Croce and Giovanni Gentile; Miguel de Unamuno; and Edmund Husserl. Among the articles of more than ordinary interest which have appeared in the journal are Henri Poincaré's "La Logique de l'infini" (1909), Henri Bergson's "L'Intuition philosophique" (1911), Étienne Gilson's "Art et métaphysique" (1916), Gabriel Marcel's "Existence et objectivité" (1925), Léon Brunschvicg's "Religion et philosophie" (1935), José Ferrater Mora's "Philosophie et architecture" (1955), and Wahl's "Physique atomique et connaissance humaine" (1962).

"The Philosophical Review." Two of the major philosophical journals now on the scene had their origin in the *fin de siècle* decade. One of these was American, *The Philosophical Review* (Ithaca, N.Y., 1892–), which is now issued quarterly. It was previously issued six times a year. It is published by the Sage School of Philosophy at Cornell University.

The Philosophical Review was relatively undistinguished until the late 1940s. Among the few important articles that preceded the late flowering of the journal were C. I. Lewis' "Experience and Meaning" (1934) and Moritz Schlick's reply, "Meaning and Verification" (1936), which is commonly regarded as Schlick's most telling contribution to contemporary philosophy.

The *Review*'s recent burgeoning took place under the guidance of Max Black and his colleagues on the philosophy staff at Cornell. Significant contributions in this period include W. V. Quine's "Two Dogmas of Empiricism" (1951), Black's "Definition, Presupposition, and Assertion" (1952), Gilbert Ryle's "Ordinary Language" (1953), H. P. Grice and P. F. Strawson's "In Defense of a Dogma" (1956), Stuart Hampshire's "On Referring and Intending" (1956), various articles by John Rawls on justice (1958–1963), J. J. C. Smart's "Sensations and Brain Processes" (1959), Norman Malcolm's "Anselm's Ontological Arguments" (1960), and Richard Taylor's "Fatalism" (1962).

Other prominent philosophers whose work has appeared in *The Philosophical Review* include George Boas, R. M. Chisholm, P. T. Geach, Nelson Goodman, Arthur E. Murphy, Ernest Nagel, and J. A. Passmore.

"Kant-Studien." The other famous journal founded in the last decade of the nineteenth century was German: *Kant-Studien; philosophische Zeitschrift* (Hamburg and Leipzig; later Berlin; now Cologne, 1896– —), issued quarterly, with variations. The title was originally spelled *Kantstudien*. This journal has been the organ of the Kant-Gesellschaft since 1904. It was suspended twice, from 1937 to 1942 and from 1945 through 1953.

Hans Vaihinger founded *Kant-Studien* and was its editor, alone or with one or two coeditors, until 1922; Max Scheler was coeditor in 1902/1903. The periodical has published articles in English, French, German, and Italian by outstanding scholars and philosophers, including Erich Adickes, Émile Boutroux, Edward Caird, Ernst Cassirer, Rudolf Eucken, and Norman Kemp Smith. Although the periodical is specifically oriented toward Kant, it includes in its purview current thought on questions raised by Kant, pre-Kantian philosophy as part of the background of Kantianism, and other liberal extensions of the frame of reference.

For many years *Kant-Studien* published abstracts of new books in philosophy on a unique basis: the abstracts were written by the authors themselves. As another special feature, 86 separate monographs have been issued under the auspices of the journal.

During the short-lived revival of *Kant-Studien* in 1942–1944, the journal was not uninfluenced by Nazism. In 1954, however, on the 150th anniversary of Kant's death, the periodical was reborn in a new setting (Cologne), and since then it has regained its international reputation.

Other journals. Additional journals which arose in the 1890s were the following:

1893–. *Revue thomiste; Revue doctrinale de théologie et de philosophie* (originally Brussels; now Toulouse), quarterly. Founded by the Dominican order.

1895–. *The Vedanta Kesari* (Madras), monthly, with variations. Title was *The Brahmavadin; A Fortnightly Religious and Philosophical Journal* from 1895 to 1914. Organ of the world-wide Ramakrishna order.

1896–1915. *Neue metaphysische Rundschau* (Berlin), monthly. Title was *Metaphysische Rundschau* from 1896 to 1897.

1897–1949. *Przegląd Filozoficzny* (Warsaw), quarterly. English summaries of articles in some issues; table of contents also printed in French. Suspended 1940–1946. Issuance stopped by the government at the beginning of the period of militant Marxist domination of Polish philosophy (first half of the 1950s). Replaced (not succeeded) by the periodical now called *Studia Filozoficzne; Kwartalnik* (1951– —).

PREWAR PERIOD

The vital statistics for the period from 1900 to 1914 show 19 journals born, 12 of which have survived. This is the period of *The Hibbert Journal, The Journal of Philosophy, The Harvard Theological Review*, and the first of various journals called *Logos*. Czechoslovakia, Ireland, the Netherlands, and Spain are represented for the first time in this period.

THEOLOGY. The prewar period was exceptionally rich in journals which emphasized theology or the philosophy of religion:

1900–1939. *Revue de philosophie* (Paris), issued six times a year. Thomist-oriented.

1902–. *The Hibbert Journal; A Quarterly Review of Religion, Theology and Philosophy* (London), quarterly; originally issued monthly. Treats religious and humanistic questions from a philosophical or cultural point of view. Contributors have included Henri Bergson, Sarvepalli Radhakrishnan, Bertrand Russell, Rabindranath Tagore, and Leo Tolstoy.

1905–1910. *Rivista storico critica delle scienze teologiche* (Rome), monthly.

1907–. *Revue des sciences philosophiques et théologiques* (Étiolles, Soisy-sur-Seine), quarterly, with variations. Founded by the French Dominicans of the Facultés de Philosophie et de Théologie du Saulchoir. Suspended 1915–1919 and 1943–1946.

1908–. *The Harvard Theological Review* (Cambridge, Mass.), quarterly.

1909–. *Rivista di filosofia neo-scolastica* (Milan), issued six times a year, with variations. Organ of the Istituto de Filosofia, Università Cattolica del Sacro Cuore.

1910–. *La ciencia tomista* (originally Madrid; now Salamanca), issued six times a year from 1910 to 1949, quarterly since 1950. Edited by the Spanish Dominicans.

SOCIAL PHILOSOPHY AND AESTHETICS. Journals of ethics, social philosophy, philosophy of culture, and aesthetics were fostered in the prewar period in Germany and Italy:

1906–1926. *Zeitschrift für Ästhetik und allgemeine Kunstwissenschaft* (Stuttgart), quarterly. Max Dessoir, editor.

1907–. *Archiv für Rechts- und Sozialphilosophie* (Neuwied; previously Munich), quarterly. Title has varied. Contains articles mainly in German and English.

1906–. *Rivista rosminiana di filosofia e di cultura* (Milan; formerly published at Pallanza and other Italian cities), quarterly, with variations. Edited by Giuseppe Morando from 1906 to his death in 1914; edited by his son Dante since 1937. Combats positivism and subjectivism.

1910–1941. *Zeitschrift für deutsche Kulturphilosophie; Neue Folge des Logos* (Tübingen), issued three times a year. Title was *Logos; Internationale Zeitschrift für Philosophie der Kultur* from 1910 to 1933. In 1934, when the journal was completely Nazified, Richard Kroner was replaced as editor in chief (a post which he had held since 1910) and Ernst Cassirer, Edmund Husserl, Friedrich Meinecke, and Rudolf Otto were summarily removed from the roll of collaborating editors.

GENERAL PHILOSOPHY. Several of the prewar journals were general in their philosophical coverage. Two were Italian:

1903–1951. *Quaderni della critica* (Naples), issued six times a year, with variations. Founded by Benedetto Croce. Title was *La critica; Rivista di letteratura, storia e filosofia* from 1903 to 1944. Contained many articles by Croce and by Gentile.

1908–1925. *Bollettino filosofico; Organo della Biblioteca Filosofica di Firenze* (Florence), monthly, with variations. Suspended 1910, 1913–1915, and 1917–1923.

France and the Netherlands gave rise to two others:

1900–. *Bulletin de la Société Française de Philosophie* (Paris), quarterly. Contributors have included Bergson, Louis de Broglie, Brunschvicg, Croce, Einstein, and Russell.

1907–. *Algemeen Nederlands Tijdschrift voor Wijsbegeerte en Psychologie* (Assen; formerly Amsterdam), issued five times a year. Organ of the

Algemene Nederlandse Vereniging voor Wijsbegeerte. Title was *Tijdschrift voor Wijsbegeerte* from 1907 to 1934. From 1934 to 1938 this periodical included, as a separate section, *Annalen der Critische Philosophie* (Assen, 1931–1938), which was also published separately and was succeeded by *Annalen van het Genootschap voor Wetenschappelijke Philosophie* (Assen, 1939–1959), which was likewise published separately in addition to being included in this periodical. Suspended 1944–1946.

One periodical begun in this period originated in what is now Czechoslovakia, and one in what is now Poland:

1902–1937. *Česká Mysl; Casopis Filosofický* (Prague), quarterly, with variations.

1911–. *Ruch Filozoficzny* (Torun; previously Lvov), originally monthly; now quarterly. Was a supplement to *Przeglqd Filozoficzny* (Warsaw, 1897–1949) from 1911 to 1914. Suspended 1915–1919, 1939–1947, and 1951–1957 (the third period being one of militant Marxist domination of Polish philosophy). Organ of the Polskie Towarzystwo Filozoficzne.

Two of the general prewar products were English-language journals. One was an Irish intellectual quarterly:

1912–. *Studies; An Irish Quarterly Review of Letters, Philosophy & Science* (Dublin), quarterly. Title on individual issues is now *Studies; An Irish Quarterly Review*, but the annual title page for bound volumes continues to use the full title.

The other English-language philosophical periodical of a general character has been associated from the start with Columbia University.

"The Journal of Philosophy." *The Journal of Philosophy* (New York, 1904–), issued fortnightly, was founded by Frederick J. E. Woodbridge and Wendell T. Bush. The title was *Journal of Philosophy, Psychology, and Scientific Methods* from 1904 to 1920. Provocative articles by William James, Arthur O. Lovejoy's "The Thirteen Pragmatisms" (1908), the "First Platform and Program of the New Realists" (1910), and numerous other notable articles have appeared in its pages. Dewey was a frequent contributor, and his philosophy has been analyzed and appraised in the *Journal* from many angles.

A few of the other important articles, on a variety of subjects, that have appeared in the *Journal* are C. I. Lewis' "A Pragmatic Conception of the A Priori" (1923), Herbert Feigl and Albert Blumberg's "Logical Positivism, A New Movement in European Philosophy" (1931), which introduced the term "logical positivism," Ernest Nagel's "Impressions and Appraisals of Analytic Philosophy in Europe" (1936), W. V. Quine's "Designation and Existence" (1939), C. G. Hempel's "The Function of General Laws in History" (1942), Nelson Goodman's "The Problem of Counterfactual Conditionals" (1947), and Norman Malcolm's "Knowledge of Other Minds" (1958). Also noteworthy are Nagel's penetrating reviews, which were frequently featured in the *Journal* in the 1930s and 1940s.

From 1933 to 1936 the *Journal* published annual world-wide bibliographies of philosophy. In more recent years it has carried texts of papers presented at the annual meetings of the Eastern Division of the American Philosophical Association. In 1963/1964 the *Journal* was involved in a minor *cause célèbre* when, after publishing an article by one of its editors on the discussion between non-Soviet and Soviet philosophers at the Thirteenth International Congress of Philosophy (Mexico City, 1963), it declined to provide equal space, although it offered some space, for an article giving a contrary view of the same discussion.

WORLD WAR I TO 1928

During World War I two new philosophical journals were begun in Europe and one each in Argentina and Japan. Only the Japanese journal is still being published. One of the European journals was a new *Logos*.

1914–1943. *Logos; Rivista trimestrale di filosofia e di storia della filosofia* (Perugia; later Naples and Florence; then Rome), quarterly. International board of editors. Suspended 1916–1919. Title was *Logos*, without the subtitle, from 1914 to 1938.

1915–1929. *Revista de filosofia, cultura, ciencias, educación* (Buenos Aires), issued six times a year, with variations.

1916–. *Tetsugaku Kenkyu; Journal of Philosophical Studies* (Kyoto), monthly. Organ of the Philosophical Society of Kyoto University. Contributors have included Heidegger and Jaspers.

1918–1943. *Blätter für deutschen Philosophie; Zeitschrift der Deutschen Philosophischen Gesellschaft* (Erfurt; later Berlin), quarterly. Title was *Beiträge zur Philosophie des deutschen Idealismus* from 1918 to 1927.

The years from 1919 to 1928 saw 32 new journals of philosophy roll off the presses, the largest quota in any ten-year period up to that time. Included were *The Per-*

sonalist, the first Chinese philosophical journals, another *Logos, The Australasian Journal of Philosophy, Philosophy*, and *The New Scholasticism*. Of the total of 32, 7 were Italian (5 survive), 5 German (2 survive), 5 French (all survive), and 4 American (all survive); the rest were scattered among China (3, none surviving), Czechoslovakia (2, none surviving), and Australia, Great Britain, India, Lithuania, the Netherlands, and Poland.

ITALIAN. Three of the Italian journals of the postwar decade have Latin names and concern theological matters chiefly:

1920–. *Gregorianum* (Rome), quarterly. Published by the Università Gregoriana di Roma. Articles in English, French, German, Italian, Latin, and Spanish.

1924–. *Angelicum* (Rome), quarterly. Journal of the Faculty of Theology, Canon Law, and Philosophy, Pontificium Athenaeum Angelicum. Articles in French, German, Italian, and Latin.

1926–. *Antonianum; Periodicum Philosophico-theologicum Trimestre* (Rome), quarterly. Published by the Athenaeum Antonianum de Urbe. Articles mainly in Latin; those in other languages are summarized in Latin

The other Italian philosophical journals of the period cover various fields:

1920–1923. *Rivista trimestrale di studi filosofici e religiosi* (Perugia), quarterly.

1920–. *Giornale critico della filosofia italiana* (Florence; previously Messina, Milan, Rome, and elsewhere), quarterly, with variations. Founded by Giovanni Gentile and edited by him until his assassination in 1944.

1921–. *Rivista internazionale di filosofia del diritto* (Milan), issued six times a year, with variations.

1924–1945. *L'idealismo realistico; Rivista di filosofia mazziniana* (Rome), monthly.

GERMAN. *Erkenntnis* (see below) was the most important journal of the postwar decade, but four other German journals also merit attention.

1919–1924. *Grundwissenschaft; Philosophische Zeitschrift der Johannes-Rehmke-Gesellschaft* (Leipzig), quarterly. Subtitle varied.

1923–1932. *Literarische Berichte aus dem Gebiete der Philosophie* (Erfurt), semiannual, with variations. Title was *Literarische Berichte der Deutschen Philosophischen Gesellschaft* from 1923 to 1924.

The two German journals begun in this period that are still on earth are concerned with heavenly matters:

1923–. *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* (Berlin; originally Gütersloh), issued three times a year; formerly quarterly (irregular 1956–1959). Title was *Zeitschrift für systematische Theologie* from 1923 to 1958, and *Neue Zeitschrift für systematische Theologie* from 1959 to 1962. Suspended 1944–1949.

1926–. *Scholastik; Vierteljahresschrift für Theologie und Philosophie* (Frankfurt; previously Freiburg im Breisgau), quarterly. Published by the Jesuits of the faculties of philosophy and theology, Hochschule St. Georg, Frankfurt, and Berchmanskolleg, Pullach-am-Main. Suspended 1941–1943; combined with the *Theologische Quartalschrift* (1819–) for one year, 1944; suspended 1945–1948.

"*Erkenntnis.*" *The Journal of Unified Science (Erkenntnis)* (Leipzig; later The Hague and Chicago, 1919–1940) was issued six times a year, with variations. Its title was *Annalen der Philosophie, mit besonderer Rücksicht auf die Probleme der als ob Betrachtung* from 1919 to 1923, *Annalen der Philosophie und philosophischen Kritik* from 1924 to 1930, and *Erkenntnis, zugleich Annalen der Philosophie* from 1930 to 1939. Hans Vaihinger was coeditor from 1919 to 1930. From 1930 to 1940 the editors were Rudolf Carnap and Hans Reichenbach (but Carnap alone in 1937/1938).

In the 1930s *Erkenntnis* was perhaps the most influential philosophical periodical ever published. The Vienna circle of logical positivists took over the journal, then entitled *Annalen*, in 1930 (Vaihinger, its coeditor, was then 78 years old), renamed it *Erkenntnis*, and transformed it into a medium—which struck sparks of fire in the philosophical world—for the discussion and propagation of the circle's theses. The first issue of *Erkenntnis* contained Moritz Schlick's "Die Wende der Philosophie" ("The Turning Point in Philosophy") as the opening article and also Carnap's "Die alte und die neue Logik" ("The Old and the New Logic"). In quick succession, in the early 1930s, the periodical published Carnap's "Überwindung der Metaphysik durch logische Analyse der Sprache" ("Elimination of Metaphysics Through Logical Analysis of Language"), probably his most famous paper; Schlick's "Positivismus und Realismus" ("Positivism and Realism") and "Über das Fundament der Erkenntnis" ("On the Foundation of Knowledge"); Otto Neurath's "Pro-

tokollsätze" ("Protocol Sentences"); and Ernest Nagel's "Measurement."

Other notable articles which appeared in *Erkenntnis* are Hans Reichenbach's "Wahrscheinlichkeitslogik" ("Logic of Probability," 1935) and others by him on probability theory, Max Black's "Relations Between Logical Positivism and the Cambridge School of Analysis" (1939), and articles by Niels Bohr and other famous scientists and mathematicians, not all of whom were logical positivists. Various issues of *Erkenntnis* contained the proceedings of the Tagung für Erkenntnislehre der Exakten Wissenschaften (1929–1930), and of the International Congress for the Unity of Science (1934–1938).

Many of the articles published in *Erkenntnis* were translated into English and other languages and published in collections of the foundation papers of the logical positivist movement. Indeed, the journal had its greatest impact on philosophers in England and the United States rather than on those in continental Europe, many of whom had fallen under the spell of Martin Heidegger's *Dasein*.

FRENCH. Two of the French periodicals of the first postwar decade are religiously oriented.

1921–. *Revue d'histoire et de philosophie religieuse* (Strasbourg), quarterly. Published by the Facultéde Théologie Protestante de l'Université de Strasbourg.

1924–. *Bulletin thomiste* (Étiolles, Soisy-sur-Seine), quarterly, with variations. Organ of the Société Thomiste.

The other three are secular and humanistic.

1923–. *Archives de philosophie* (Paris), quarterly, with variations. Suspended 1953–1954.

1926–. *Les Études philosophiques* (Paris), quarterly, with variations. Founded by Gaston Berger.

1927–. *Revue des sciences humaines* (Lille and elsewhere), quarterly, with variations. Title was *Revue d'histoire de la philosophie* from 1927 to 1931 and *Revue d'histoire de la philosophie et d'histoire générale de la civilisation* from 1933 to 1946. Suspended 1932, 1940–1941, and 1945.

EASTERN EUROPEAN. During the 1920s Prague was the birthplace of two philosophical journals and Kaunas and Cracow of one each (including another *Logos*):

1920–1939. *Ruch Filosoficzký* (Prague), issued six times a year, with variations.

1921–1938. *Logos; Filosofijos Laikraštis* (Kaunas), semiannual.

1922–1950. *Kwartalnik Filozoficzny* (Cracow), quarterly. Published by the Polskiej Nakladem Akademii Umiejętności. Suspended 1934 and 1940–1945. Editor in the last years of the periodical was Roman Ingarden. Emphasis on phenomenology and conceptual analysis.

1927–1929. *Filosofie* (Prague), issued ten times a year. Published under the auspices of the Ministerstvo Školstvi a Národni Osvěty of Czechoslovakia.

AMERICAN. In the United States a personalistic magazine and three religious journals were founded and are still being issued:

1920–. *The Personalist* (Los Angeles), quarterly. Issued by the University of Southern California.

1923–. *The Modern Schoolman* (St. Louis, Mo.), quarterly.

1926–. *Thought; A Review of Culture and Idea* (New York), quarterly. Founded by the Jesuit periodical *America*; directed since 1940 by Fordham University. Subtitle was *A Quarterly of the Sciences and Letters* from 1926 to 1939.

1927–. *The New Scholasticism* (Washington), quarterly. Organ of the American Catholic Philosophical Association. This periodical is one of the two best sources of philosophical news (teaching appointments, publication projects, congresses, etc.), the other being the *Revue philosophique de Louvain* (1894–).

ASIAN AND AUSTRALASIAN. The three Chinese journals of philosophy that were introduced in the 1920s are:

1921–1927. *Chê Hsüeh* ["Philosophy"] (Peking), issued six times a year, with variations. Generally referred to as *Chê Hsüeh Tsa Chih* ("Philosophical Journal").

1926–1930. *Chê Hsüeh Yüeh K'an* ["Philosophical Monthly"] (Peking), monthly, with variations.

1927–1944. *Chê Hsüeh P'ing Lun* ["Philosophical Review"] (Peking), issued six times a year, with variations.

A journal published in India continues to be active:

1925–. *Philosophical Quarterly* (Calcutta; later Amalner), quarterly. Organ of the Indian Institute of Philosophy and the Indian Philosophical Congress.

"The Australasian Journal." One journal published in Australia merits a pause for special comment: *The Australasian Journal of Philosophy* (Glebe, New South Wales, Australia, 1923–), issued quarterly from 1923 to 1937 and three times a year since 1938. It is the organ of the Australasian Association of Psychology and Philosophy. The title was *The Australasian Journal of Psychology and Philosophy* from 1923 to 1946.

The *Journal* announced in its first issue that some of its articles would be technical and addressed to a few experts, whereas others would treat of "topics of universal interest, ranging from the high metaphysical quest of the secret of the Absolute, to concrete problems of social and political ethics." It undertook not to "scorn the old fogey in Philosophy, or disdain the new faddist." Bertrand Russell helped the *Journal* get off to a flourishing start by publishing in its first volume (second issue) a little-known but important article of his, "Vagueness."

In 1935 John Anderson, a controversial philosopher of Scottish origin, became the editor of the *Journal*. He thereafter exerted a strong influence not only on the *Journal* but also on the thinking of philosophers in his part of the world. The legislators of New South Wales, shocked by Anderson's militant atheism, unsuccessfully demanded his removal from his teaching post at the University of Sydney.

The current editor of *The Australasian Journal of Philosophy* is A. K. Stout, son of G. F. Stout, former editor of *Mind*. This is the third notable case in which a son followed his father's trade as editor of a philosophical journal, the other such families being the Fichtes, who respectively edited the *Philosophisches Journal*, 1795 ff., and the *Zeitschrift für Philosophie*, 1837 ff.; and the Morandos, who were editors at different times of the *Rivista rosminiana*, 1906 ff.

Among the challenging and widely discussed papers that Anderson on his pluralistic, positivistic realism; the last pieces by the elder Stout; some of the most celebrated articles by J. N. Findlay and others in the early 1940s on the philosophy of Wittgenstein; J. A. Passmore's three articles entitled "Logical Positivism" (1943, 1944, and 1948) and his "Christianity and Positivism" (1957); J. J. C. Smart's "The Reality of Theoretical Entities" (1956); A. N. Prior's "The Autonomy of Ethics" (1960); and Keith Lehrer's "Doing the Impossible" (1964). The *Journal's* influence reached a particularly high level in the period beginning about 1955.

BRITISH AND DUTCH. The remaining examples of journals begun in the first postwar decade have had London and Hilversum as their headquarters:

1926–. *Philosophy* (London), quarterly. Orgán of the British Institute of Philosophy. Title was *Journal of Philosophical Studies* from 1926 to 1931. Contributors have included Samuel Alexander, George Dawes Hicks, and Bertrand Russell.

1926–1944. *Denken en Leven; Wijsgeerig Tijdschrift* (Hilversum), issued six times a year.

1929–1938

From 1929 to 1938, 25 new journals of philosophy sought subscribers. Of these, 8 have fallen by the wayside, 6 being casualties of World War II. Among the new journals of this period were a Yugoslav quarterly, the first journals covering the philosophy of science and symbolic logic, and *Analysis*. Italy produced the most new philosophical journals (10); Germany produced none.

IDEALISTIC, RELIGIOUS, AND MYSTIC. Two publications on nonworldly philosophy were established in India:

1930–1935. *Review of Philosophy and Religion* (Poona), semiannual. Organ of the Academy of Philosophy and Religion.

1930–. *The Aryan Path* (Bombay), monthly. Popular ethics and mysticism, with emphasis on Indian philosophy.

The remaining examples of this kind of journal had their homes in Belgium, Italy, the Netherlands, and the United States, respectively:

1929–. *Recherches de théologie ancienne et médiévale* (Louvain), quarterly.

1934–. *Doctor Communis; Acta et Commentationes Pontificiae Accademiae Sanctae Thomae Aquinatis* (Rome; previously Turin), issued three times a year. Title was *Acta Pontificiae Accademiae Sanctae Thomae Aquinatis* from 1934 to 1947. Articles mainly in Latin; those in other languages are summarized in Latin.

1938–. *Bijdragen van de Philosophische en Theologische Faculteiten der Nederlandsche Jezuieten* (Maastricht), issued three times a year, with variations. Title has varied.

1938–. *Vedanta and the West* (Hollywood, Calif.), issued six times a year. Emphasis on mysticism.

Sponsored by the Vedanta Society of Southern California.

LOGIC AND RELATED DISCIPLINES. Balancing the inaugurations of religious periodicals were those of periodicals on logic, philosophy of science, and language analysis. The two most influential were *Analysis* and the *Journal of Symbolic Logic*.

"Analysis." *Analysis* (Oxford, 1933–) is issued six times a year, with variations. The journal was suspended from 1940 to 1947. This periodical was founded by a number of younger philosophers under the influence of G. E. Moore, Bertrand Russell, and Ludwig Wittgenstein. It was intended mainly as a medium for short analyses and discussions. A group of supporters pledged to pay £5 each if the venture should so require, but the journal paid its way. In 1936 an Analysis Society was formed, also aimed at guaranteeing the financial stability of the journal, but it went out of existence a few years later; some of the papers read at its meetings were published in *Analysis*.

Max Black, in America, was closely associated with the journal from its foundation, and Rudolf Carnap, Carl Hempel, and Moritz Schlick, of the Vienna circle, contributed articles to early issues. Among the memorable articles that *Analysis* has published are A. J. Ayer's "The Genesis of Metaphysics" (1934), Schlick's "Facts and Propositions" (1935), Margaret Macdonald's "Necessary Propositions" (1940), Black's "The Semantic Definition of Truth" (1948), Friedrich Waismann's six articles entitled "Analytic–Synthetic" (1949–1953), P. T. Geach's "Russell's Theory of Descriptions" (1950), Alonzo Church's "On Carnap's Analysis of Statements of Assertion and Belief" (1950), Gilbert Ryle's "Heterologicality" (1951), Karl R. Popper's "A Note on the Body–Mind Problem" (1955), Yehoshuah Bar-Hillel's "New Light on the Liar" (1957), Peter Achinstein's "The Circularity of a Self-supporting Inductive Argument" (1962), and Keith Gunderson's "Interview With a Robot" (1963).

Many highlights from the journal were reprinted in *Philosophy and Analysis* (New York, 1954), edited by Margaret Macdonald, who was editor of *Analysis* from 1948 to her death in January 1956. For a time in the 1950s, Analysis conducted "competitions" and published the best short answers to such questions as "Does it make sense to say that death is survived?"

Especially in the early years of *Analysis*, its pages crackled with iconoclasm, terseness, and wit. Currently, some of the articles are longer than the average of the early years, and a supplement containing extended articles is now issued annually.

"Journal of Symbolic Logic." The *Journal of Symbolic Logic* (Providence, R.I.; previously Menasha, Wis., and Baltimore, Md., 1936–), issued quarterly, publishes articles in English, French, and German. It is the organ of the Association for Symbolic Logic.

This journal was the first one to be devoted exclusively to its field. In April 1934, Paul Weiss called attention to the fact that papers on logic were scattered in heterogeneous periodicals, and (without specifically proposing a new periodical) he suggested the formation of a logic association. Later in the year, C. J. Ducasse and C. A. Baylis explicitly urged the establishment of a journal of symbolic logic, to be supported by an association for symbolic logic. The response was encouraging, and the venture was undertaken.

Financing the *Journal* was a problem in the early years, and it was uncertain, after the publication of the third issue, whether the publication could continue. Happily, subventions were obtained from a number of universities, and dues payments accumulated sufficiently to enable the *Journal* to meet its bills.

Aside from the high quality of many of the articles, the *Journal* is noted for an exceptionally useful section devoted to reviews and abstracts of current literature. These reviews and abstracts purport to cover all pertinent books and articles which have come to the attention of the editors; the frame of reference of publications pertinent to symbolic logic is interpreted broadly. The reviews and abstracts constitute a continuation of Alonzo Church's nonpareil bibliography of symbolic logic from 1666 to 1935 which appeared in the issue of December 1936, with a supplement in the issue of December 1938.

The well-deserved international reputation of the *Journal* derives in large part from the vast knowledge and logical acumen of Church, who is the principal editor. Among the many articles of enduring worth which have appeared in the *Journal* are Church's "A Note on the *Entscheidungs-problem*" (1936), Barkley Rosser's "Extensions of Some Theorems of Gödel" (1936), W. V. Quine's "On the Theory of Types" (1938) and his "On Universals" (1947), Carl G. Hempel's "A Purely Syntactical Definition of Confirmation" (1943), Rudolf Carnap's "Modalities and Quantification" (1946), Wilhelm Ackermann's "Begründung einer strengen Implikation" (1956), Gordon Matheson's "The Semantics of Singular Terms" (1962), and Frederic B. Fitch's "A Logical Analysis of Some Value Concepts" (1964).

Other journals. Other journals on logic, analysis, and so forth, were published in Poland, the United States, and the Netherlands:

1934–. *Studia Logica* (Warsaw), semiannual, with variations; formerly an annual. Suspended 1937–1952. Sponsored since 1953 by the Komitet Filozoficzny, Polska Akademia Nauk. Articles in English, French, German, Polish, and Russian, each with summaries in two other languages. In 1953 it absorbed the irregularly published *Studia Philosophica* (Warsaw, 1935–1951, four volumes).

1934–. *Philosophy of Science* (East Lansing, Mich.), quarterly. Organ of the Philosophy of Science Association.

1936–. *Synthese; An International Quarterly for the Logical and the Psychological Study of the Foundations of Science* (Dordrecht; previously Utrecht), quarterly, with variations. Subtitle has varied. Suspended 1940–1945 and 1964–1965. Articłes in English, French, and German (originally, mainly in Dutch). Various issues have included a section (sometimes separately paged) entitled "Communications of the Institute for the Unity of Science" or "Unity of Science Forum."

SOCIAL AND MORAL PHILOSOPHY. Italy produced three, and the United States one, of the social and moral periodicals that started in this prewar period:

1932–1943. *Archivio della cultura italiana* (Rome), quarterly. Title was *Archivio di storia della filosofia italiana* from 1932 to 1938.

1935–1941. *Rassegna di morale e di diritto* (Rome), quarterly.

1935–1942. *Journal of Social Philosophy & Jurisprudence; A Quarterly Devoted to a Philosophic Synthesis of the Social Sciences* (New York), quarterly. Title was *Journal of Social Philosophy* (with the same subtitle as later) from 1935 to 1941.

1935–. *Rivista internazionale di filosofia politica e sociale* (Genoa; formerly Padua), quarterly. Suspended 1944–1963.

PHILOSOPHY, HISTORY, AND LETTERS. Italy fathered three journals linking history and literature with philosophy:

1929–1943. *Civiltà moderna; Rassegna bimestrale di critica storica, letteraria, filosofica* (Florence), issued six times a year.

1929–. *Convivium; Rivista di lettere, filosofia e storia* (Turin), issued six times a year. Suspended 1944–1946. Subtitle has varied.

1931–. *Ricerche filosofiche; Rivista di filosofia, storia e letteratura* (Messina), semiannual, with variations. Since 1948 it has been the organ of the Società Filosofica Calabrese, founded in that year.

GENERAL. Seven regular academic or professional periodicals devoted to philosophy in general were begun in this period:

1931–1959. *Annalen van het Genootschap voor Wetenschappelijke Philosophie* (Assen), issued five times a year. Title was *Annalen der critische Philosophie* from 1931 to 1938. In 1959 absorbed into *Algemeen Nederlands Tijdschrift voor Wijsbegeerte en Psychologie* (Amsterdam and later Assen, 1907–), after having been published both separately and as a section of that periodical from 1934 to 1959.

1931–. *Archivio di filosofia* (Rome), issued three times a year, with variations. Originally the organ of the Società Filosofica Italiana; more recently the organ of the Istituto di Studi Filosofici and the Associazione Filosofica Italiana. Suspended 1943–1945.

1933–. *Sophia; Rassegna critica di filosofia e storia della filosofia* (Rome; formerly Palermo, Naples, and Padua), quarterly. Became international in 1935. Subtitle has varied. Contains articles in English, French, German, Italian, and Spanish, with subtitles in these languages.

1935–1940. *Bollettino filosofico* (Rome), quarterly.

1935–. *Theoria* (Lund, Goteborg, and Copenhagen; previously Goteborg), issued three times a year. Contains articles in English, French, and German (before 1937, in Danish, Norwegian, and Swedish).

1936–1940. *Philosophia; Philosophorum Nostri Temporis Vox Universa* (Belgrade), quarterly, with variations. Contained articles in English, French, and German.

1938–. *Revue internationale de philosophie* (Brussels), quarterly, with variations. Suspended 1939–1948. Each issue is devoted to a movement, problem, or philosopher, with a comprehensive bibliography.

WORLD WAR II

In the seven years from 1939 to 1945, 21 journals of philosophy came into being. Fully 16 of these have survived,

and they include a number of today's outstanding philosophical journals.

NORTH AMERICAN. Canada, the United States, and Mexico produced a total of eight philosophical journals during World War II. Canada provided a new medium for discussions of theology and philosophy, *Laval théologique et philosophique* (Quebec, 1945–), issued semiannually. This journal is published by the Facultés de Théologie et Philosophie de l'Université Laval de Québec.

In Mexico, for 17 years, a university review of philosophy and letters was published: *Filosofía y letras* (Mexico City, 1941–1957), issued quarterly, with variations. It was the organ of the Facultad de Filosofía y Letras, Universidad Nacional Autónoma.

In the United States six periodicals, varying widely in their character and in their topical focus, began in the period from 1939 to 1945. Five of these were:

1939–1954. *Philosophic Abstracts* (New York), quarterly, with variations.

1939–. *The Thomist; A Speculative Quarterly Review* (Washington; formerly New York), quarterly. Edited by the Dominican Fathers of the Province of St. Joseph.

1940–. *Journal of the History of Ideas* (New York), quarterly.

1941–. *Journal of Aesthetics and Art Criticism* (Baltimore Md.), quarterly. Organ, since 1945, of the American Society for Aesthetics. Contributors have included Croce, Dewey, and Santayana.

1943–. *Etc.: A Review of General Semantics* (San Francisco; formerly Bloomington, Ill.), quarterly. Organ of the International Society for General Semantics. Anthology volumes, consisting of selections from *Etc.*, were published in 1954 and 1959.

"Philosophy and Phenomenological Research." The most influential journal begun during World War II was *Philosophy and Phenomenological Research* (Buffalo; then Philadelphia; now Buffalo again, 1940–), which is issued quarterly. This journal is an outgrowth of the *Jahrbuch für Philosophie und phänomenologische Forschung* (Halle, 1913–1930), which was founded by Edmund Husserl.

Husserl died in 1938. In the following year the International Phenomenological Society was formed in New York City to further the understanding, development, and application of phenomenological inquiry as inaugurated by Husserl. The Society's journal, *Philosophy and Phenomenological Research*, although taking Husserl's philosophy as "the point of departure," announced at the outset that it would represent "no special school or sect." Its editor for a quarter of a century, Marvin Farber, has kept the journal's pages open to diverse points of view.

Philosophy and Phenomenological Research published the proceedings of the First Inter-American Conference of Philosophy (held at Yale University in 1943) and several stimulating symposia. The symposia dealt with meaning and truth, with articles by C. A. Baylis, C. J. Ducasse, Felix Kaufmann, C. I. Lewis, Ernest Nagel, R. W. Sellars, Alfred Tarski, W. M. Urban, A. Ushenko, and John Wild (1943–1945); probability, with articles by Gustav Bergmann, Rudolf Carnap, Kaufmann, Richard von Mises, Nagel, Hans Reichenbach, and Donald Williams (1945–1946); Russian philosophy and psychology, educational philosophy, "philosophy of freedom," and the philosophy of Arthur O. Lovejoy (various years in the 1940s and 1963); and "logical subjects and physical objects," with articles by Wilfrid Sellars and P. F. Strawson (1957).

Among the memorable individual articles in the journal were three little-known papers by Husserl entitled "Notizien zur Raumkonstitution" (Nos. 1 and 2, 1940), "Phänomenologie und Anthropologie" (1941), and "Persönliche Aufzeichnungen" (1956). Others include Paul Weiss's "The Meaning of Existence" (1940), Ernst Cassirer's "The Concept of Group and the Theory of Perception" (1944), Arthur Pap's "Logical Nonsense" (1948), Richard Mc-Keon's "Dialogue and Controversy in Philosophy" (1956), Lewis S. Feuer's "The Bearing of Psychoanalysis Upon Philosophy" (1959), Nagel's "Determinism in History" (1960), and Nicholas Rescher's "On the Logic of Presupposition" (1961). The journal publishes Spanish abstracts of its articles.

SOUTH AMERICAN. In 1944 two philosophical periodicals were established in Argentina:

1944–. *Stromata: Ciencia y fé* (Buenos Aires), issued quarterly by the Facultades de Filosofía y Teología, Colegio Máximo de San José, San Miguel. Title was *Ciencia y fé* from 1944 to 1964. Considered to be the successor to *Fascículos de biblioteca* (1937–1943) and *Stromata* (1938–1943).

1944–. *Philosophia* (Mendoza, Argentina), semiannual. Issued by the Instituto de Filosofía y Disciplinas Auxiliares, Universidad Nacional de Cuyo.

WESTERN EUROPEAN. Despite the atmosphere of war or preparations for war, new journals for philosophical discussion were begun in Belgium and France and in Spain and Portugal:

1939–. *Tijdschrift voor Filosofie* (Louvain), quarterly. Articles in English, Dutch, French, and German, with English, French, or German summaries of the articles in Dutch. Editors are chosen from Netherlands universities and Dutch-language universities of Belgium.

1942–. *Revista de filosofía* (Madrid), issued three times in 1942, quarterly since 1943. Organ of the Instituto de Filosofía Luis Vives. Scholastic. Some foreign contributors.

1945–. *Pensamiento; Revista de investigación e información filosófica* (Madrid), quarterly. Organ of the Facultades de Filosofía, Compañía de Jesús en España. Strong on the bibliography of Spanish and Latin American philosophy.

1945–. *Revista portuguesa de filosofia* (Braga; formerly Lisbon), quarterly. Organ of the Faculdade Pontifícia de Filosofia of Braga, a branch of the Society of Jesus.

1945–1955. *Dieu vivant; Perspectives religieuses et philosophiques* (Paris), quarterly, with variations.

CENTRAL AND SOUTHERN EUROPEAN. Contributions of Italy and neutral Switzerland were:

1940–1943. *Bollettino dell'Istituto di Filosofia del Diritto dell'Università di Roma* (Rome), issued six times a year.

1940–1949. *Studi filosofici; Problemi di vita contemporanea* (Milan), quarterly. Pro-Marxist from 1946 to 1949. Subtitle varied.

1945–. *Methodos; Linguaggio e cibernetica* (Milan; previously Rome), quarterly, with variations. Title was *Analisi; Rassegna di critica della scienza* from 1945 to 1947 and *Sigma; Conoscenza unitaria* from 1947 to 1948. Subtitle has varied. Contains articles in various languages. International editorial board. Organ, since 1959, of the Centro di Cibernetica e di Attività Linguistiche, Università di Milano, and of the Consiglio Nazionale delle Ricerche.

1945–. *Theologische Zeitschrift* (Basel), issued six times a year.

BULGARIAN AND ISRAELI. In Bulgaria and Israel the following journals came into being:

1945–. *Filosofska Mis'l* (Sofia), issued six times a year. Table of contents also in English, French, German, and Russian; summaries in English and Russian. Issued since 1952 by the Institut po Filosofia, Bulgarska Akademiia na Naukite.

1945–. *Iyyun* (Jerusalem), quarterly. Irregular 1945–1948; suspended 1949–1950. Contains English summaries.

POSTWAR PERIOD

In the early postwar years philosophical journals were founded at an unprecedented pace. They numbered 11 in 1946 (of which 9 have survived); 8 in 1947 (6 still alive); 5 in 1948 (4 still alive); and 7 in 1949 (3 still alive). Among them was another *Logos*.

1946. Three products of the first postwar year had humanistic titles:

1946–. *Teoresi; Rivista di cultura filosofica* (Catania; formerly Messina), quarterly, with variations. Emphasizes the synthesis of idealism and realism.

1946–. *Sapientia* (Buenos Aires), quarterly. Organ of the Facultad de Filosofía, Universidad Católica Argentina. Thomist. International contributors.

1946–. *Humanitas* (Brescia, Italy), monthly. In four parts, of which the part on philosophy is edited by Michele Federico Sciacca.

Four journals, including two from Japan, had standard, traditional titles:

1946–1949. *Tetsugaku Hyôron; Philosophical Review* (Tokyo), monthly.

1946–1949. *Tetsugaku Kikan* ["Quarterly Review of Philosophy"] (Kyoto), quarterly.

1946–. *Giornale di metafisica* (Turin), issued six times a year. Founded and edited by M. F. Sciacca. From 1946 to 1948 published by the University of Pavia; since then, by the University of Genoa. Has been described as following the Plato–Augustine–Rosmini tradition. Contributors include Maurice Blondel, Gabriel Marcel, and Jacques Maritain.

1946–. *Zeitschrift für philosophische Forschung* (Meisenheim am Glan, Germany; formerly Wurzach), quarterly.

The others cover a variety of fields:

1946–. *Otázky Marxistickej Filozofie* (Bratislava, Czechoslovakia; formerly Prague), issued six times a year, with variations. Title was *Philosophica Slovaca* from 1946 to 1949 (issued annually); *Filozofický Sborník* from 1950 to 1952 (issued annually); *Filo-*

zofický Časopis from 1953 to 1955 (quarterly); and *Slovenský Filozofický Časopis* from 1956 to 1960 (quarterly). Issued by the Slovenská Akadémie Vied. Table of contents also in English, German, and Russian. Emphasis on historical materialism.

1946–. *Rassegna di scienze filosofiche* (Naples; previously Bari and Rome), quarterly. Title was *Noesis; Rassegna internazionale di scienze filosofiche e morali* in 1946. Suspended 1947. Neo-Scholastic.

1946–. *Rivista critica di storia della filosofia* (Milan), quarterly. Title was *Rivista di storia della filosofia* from 1946 to 1949.

1946–. *Nederlands Theologisch Tijdschrift* (Wageningen), issued six times a year.

1947. Two of the 1947 products expired within 3 to 11 years:

1947–1949. *Tetsugaku* ["Philosophy"] (Tokyo), quarterly.

1947–1958. *Wiener Zeitschrift für Philosophie, Psychologie, Pädagogik* (Vienna), semiannual.

The ones that are still alive include two that are general in their scope:

1947–. *Archiv für Philosophie* (Stuttgart), quarterly. Not to be confused with the *Archiv für Geschichte der Philosophie* (Berlin, 1868–), which was entitled *Archiv für Philosophie* from 1895 to 1926. Some issues of the Stuttgart periodical, beginning in the late 1940s, incorporated issues of the irregularly published *Archiv für mathematische Logik und Grundlagenforschung*.

1947–. *Voprosy Filosofii* (Moscow), monthly, with variations. Issued by the Institut Filosofii, Akademiia Nauk SSR. Contains summaries in English and titles in English, French, German, and Spanish.

"Review of Metaphysics." The *Review of Metaphysics* (New Haven, 1947–), published quarterly, is one of the major media of discussion of the perennial problems of metaphysics. In addition, it publishes annual lists of doctoral dissertations accepted by philosophy departments in the United States and Canada, of professors who have become emeritus in philosophy, and of visiting philosophy professors from abroad. Beginning with December 1964, each issue contains abstracts of articles in certain philosophical periodicals, written (as in the case of the book abstracts formerly published in *Kant-Studien*) by the authors of the articles themselves. In earlier years the *Review* conducted competitions, comparable to those in *Analysis* (1933–), for the best short answers to piquant questions, such as why there has never been a great woman philosopher.

Outstanding among the many important articles that have appeared in the *Review* are Paul Weiss's "Being, Essence and Existence" (1947), W. V. Quine's "On What There Is" (1948), Charles Hartshorne's "The Immortality of the Past" (1953), Nathan Rotenstreich's "The Genesis of Mind" (1962), and Wilfrid Sellars' "Abstract Entities" (1963). The discussion section of the *Review* has also provided a large number of valuable contributions to current thought.

Two of the 1947 periodicals concern the philosophy of science or the unity of the sciences, and one is bibliographical:

1947–. *Dialectica; International Review of Philosophy of Knowledge* (Neuchâtel, Switzerland; and Paris), quarterly. Emphasis on philosophy of science.

1947–. *Studium Generale; Zeìtschrift für die Einheit der Wissenschaften im Zusammenhang íhrer Begriffsbildungen und Forschungsmethoden* (Berlin), monthly. Articles in English, French, and German.

1947–. *Bulletin signalétique: Philosophie, sciences humaines* (Paris), quarterly. Title was *Bulletin analytique: Philosophie* from 1947 to 1955. Contains abstracts of books and articles on philosophical subjects. Published by the Centre de Documentation du Centre Nationale de la Recherche Scientifique.

1948. Three journals begun in 1948 were founded on the European continent:

1948–. *Revue d'esthétique* (Paris), quarterly.

1948–. *Sapienza; Rivista di filosofia e di teologia dei Domenicani d'Italia* (Naples), issued six times a year. Since 1956 the organ of the Centro Italiano di Studi Scientifici, Filosofici e Teologici. Subtitle has varied.

1948–. *Roczniki Filozoficzne* (Lublin), quarterly.

The others were issued in South America:

1948–1950. *Revista colombiana de filosofía* (Bogotá), issued six times a year. Emphasis on Thomism and phenomenology.

1948–. *Filosofía, letras y ciencias de la educación* (Quito), semiannual. Published by the Facultad de Filosofía, Letras y Ciencias de la Educación, Universidad Central, Quito. Title has varied.

1949. Another *Logos* appeared in 1949, along with two periodicals called "philosophical studies" (in German and in English), and four other journals:

1949–1951. *Logos* (Mexico City), quarterly. Published by the Mesa Redonda de Filosofía, Facultad de Filosofía y Letras, Universidad Nacional Autónoma de Mexico.

1949–1952. *Philosophische Studien* (Berlin), quarterly, with variations.

1949–. *Philosophical Studies* (Minneapolis), issued six times a year. Brief articles. Many distinguished contributors.

1949–1953. *Revista de filosofía* (Santiago, Chile), quarterly. Organ of the Sociedad Chilena de Filosofía and the Universidad de Chile.

1949–1954. *Notas y estudios de filosofía* (Tucumán, Argentina), quarterly.

1949–. *Philosophischer Literaturanzeiger* (Stuttgart; formerly Schlesdorf am Kochelsee, then Stuttgart, then Meisenheim am Glan), issued eight times a year.

1949–. *Analele româno-sovietice; Filozofie* (Bucharest), quarterly, with variations. Table of contents also in Russian. From 1949 to 1951 it was a part of *Analele româno-sovietice; Seria istorie-filozofie* (quarterly; issued six times in 1951; title also in Russian), which itself had been a part, from 1946 to 1949, of *Analele româno-sovietice* (issued irregularly; title also in Russian).

THE NINETEEN-FIFTIES

The decade of the 1950s saw 11 new English-language journals, 13 Spanish-language journals, 11 Italian, 4 Portuguese, 4 French, 3 German, 2 Dutch, and 1 each in Hungarian, Rumanian, Polish, Serbo-Croat, Russian, Chinese, and Japanese. As in two earlier periods, Italy was the leading or a leading producer of new philosophical journals.

ENGLISH. In continental United States and Hawaii the following journals were introduced:

1951–. *Philosophy East and West* (Honolulu), quarterly. Emphasizes Oriental and comparative thought. Suspended from 1964 to 1966.

1957–. *Philosophy Today* (Celina, Ohio), quarterly. Mainly contains reprints or translations of articles appearing elsewhere. Religious emphasis.

In Scotland are published a journal for the philosophy of science and a quarterly which has the same title as a living Indian journal begun in 1925:

1950–. *British Journal for the Philosophy of Science* (Edinburgh), quarterly.

1950–. *The Philosophical Quarterly* (St. Andrews, Scotland), quarterly. Published for the Scots Philosophical Club.

The Commonwealth countries of Canada, India, and Pakistan produced the following periodicals:

1953–. *Diogenes; An International Journal for Philosophy and Humanistic Studies* (Montreal; formerly New York), quarterly. Published under the auspices of the International Council for Philosophy and Humanistic Studies with the assistance of UNESCO.

1953–. *Journal of the Philosophical Association* (Amraoti, India; later Nagpur), quarterly. Organ of the Indian Philosophical Association. Contributors outside India have included P. T. Geach, Elizabeth Anscombe, and A. N. Prior.

1956–. *Indian Philosophy and Culture* (Vrindaban, India), quarterly. Issued by the Vaishnava Research Institute.

1957–. *Pakistan Philosophical Journal* (Lahore), quarterly.

1959–. *The Indian Journal of Philosophy* (Bombay), quarterly; formerly issued three times a year. Published for the Association for Philosophical Research.

From the Netherlands and Norway come the following:

1956–. *Phronesis; A Journal for Ancient Philosophy* (Assen), semiannual.

1958–. *Inquiry; An Interdisciplinary Journal of Philosophy and the Social Sciences* (Oslo), quarterly. Emphasis on analytic philosophy.

SPANISH. In South America five periodicals sprang to life, including one which repeated the title (*Humanitas*) of an Italian journal begun in 1946:

1950–1954. *Revista de filosofía* (La Plata, Argentina), quarterly. Issued by the Instituto de Filosofía, Universidad Nacional de La Plata.

1951–1954. *Ideas y valores* (Bogotá), quarterly. Issued by the Facultad de Filosofía y Letras de la Universidad Nacional. Title varied slightly.

1952–. *Arkhé Revista americana de filosofía sistemática y de historia de la filosofía* (Córdoba, Argentina), semiannual (formerly issued three times a year). Suspended 1955 to mid-1964. Title was originally *Arqué* subtitle varied.

1953–. *Filosofía; Revista semestral* (Quito), semiannual. Organ of the Sección de Ciencias Filosóficas y de la Educación de la Casa de la Cultura Ecuatoriana.

1953–. *Humanitas; Revista de la Facultad de Filosofía y Letras, Universidad Nacional de Tucumán* (San Miguel de Tucumán), issued three times a year, with variations.

In Central America and the Caribbean, two university *Revistas* appeared:

1956–1958. *Revista dominicana de filosofía* (Ciudad Trujillo, now called Santo Domingo), semiannual, with variations. Organ of the Facultad de Filosofía of the Universidad de Santo Domingo.

1957–. *Revista de filosofía de la Universidad de Costa Rica* (San José), semiannual.

In Spain itself six periodicals arose, including one which repeated the title (*Convivium*) of a journal begun at Turin in 1929:

1951–. *Estudios filosóficos; Revista de investigación y crítica* (Las Caldas de Besaya, Spain), issued three times a year. Organ of the Spanish Dominicans.

1951–. *Archivum; Revista de la Facultad de Filosofía y Letras, Universidad de Oviedo* (Oviedo), semiannual, with variations.

1952–. *Espíritu; Cuadernos del Instituto Filosófico de "Balmesiana"* (Barcelona), semiannual, with variations.

1954–. *Crisis; Revista española de filosofía* (Madrid), quarterly. Emphasizes Christian existentialism.

1956–1957. *Convivium; Estudios filosóficos* (Barcelona), semiannual. Issued by the Facultad de Filosofía y Letras, Universidad de Barcelona.

1956–. *Augustinus* (Madrid), quarterly. Many foreign contributors.

ITALIAN. Three of the births of Italian philosophical journals took place at Milan: one each in 1950, 1951, and 1952.

1950–1962. *Il pensiero critico* (Milan), quarterly. In 1963 absorbed into the *Rivista di filosofia* (Milan, 1870–).

1951–. *Aut Aut; Rivista di filosofia e di cultura* (Milan), issued six times a year. Title is based on the Kierkegaardian *Either/Or*

1952–. *Bollettino della Società Filosofica Italiana* (Milan), quarterly.

Three births also occurred at Rome, including that of a journal with a Latin title which contains articles in Italian and other languages:

1952–. *Rassegna di filosofia* (Rome), quarterly. Organ of the Istituto di Filosofia, Universitá di Roma.

1955–. *La nuova critica; Studi e rivista di filosofia delle scienze* (Rome; formerly Florence), semiannual. Articles mostly in Italian, but with some in English and French. International board of editors. The title may reflect a desire for association with Croce's Naples journal *La critica* (1903 ff.), which, under a slightly different title, had died in 1951.

1958–. *Aquinas; Ephemerides Thomisticae* (Rome), issued three times a year, with variations. Subtitle has varied. Now issued by the Faculty of Philosophy, and the Patristic–Medieval Institute "Joannes XXIII," of the Pontificia Universitas Lateranensis. Articles in English, French, Italian, Latin, and Spanish.

The locale of two births was Turin; of two others, Padua; and of one, Bologna:

1950–. *Filosofia* (Turin), quarterly.

1951–. *Il saggiatore; Rivista di cultura filosofica e pedagogica* (Turin), quarterly.

1954–. *Studia patavina; Rivista di filosofia e teologia* (Padua), issued three times a year; formerly a quarterly.

1956–. *Rivista di estetica* (Turin; formerly Padua), issued three times a year.

1957–. *Il dialogo* (Bologna), quarterly, with variations.

PORTUGUESE. The Portuguese-language journals which were brought into being in the 1950s were:

1951–1959. *Revista filosófica* (Coimbra, Portugal), issued three times a year, with variations.

1951–. *Revista brasileira de filosofia* (São Paulo), quarterly. Organ of the Instituto Brasileiro de Filosofia. Chiefly in Portuguese, with some articles in English, French, Italian, Spanish, and other languages.

1954–. *Filosofia; Revista do Gabinete de Estudos Filosóficos* (Lisbon), quarterly. Subtitle has varied.

1959–. *Organon; Revista da Faculdade de Filosofia da Universidade do Rio Grande do Sul* (Pôrto Alegre), quarterly, with variations.

FRENCH. Four new journals of philosophy in the French language appeared in the 1950s, including two published in Belgium (one with articles in English, French, and German) and one published in the Saar (with articles in French and German), which are included here among the French journals, since the titles of two are in French, and the title of the third is in Latin and French:

1951–. *Morale et enseignement* (Brussels), quarterly, with variations. Published by the Institut de Philosophic, Université de Bruxelles.

1951–. *Revue de l'enseignement philosophique* (Paris), issued six times a year, with variations. Organ of the Association des Professeurs de Philosophie de l'Enseignement Public.

1952–. *Annales Universitatis Saraviensis; Philosophie–lettres* (Saarbrücken), quarterly, with variations. Published since 1957 by the Philosophische Fakultät, Universität des Saarlandes. Articles in English, French, and German.

1954–. *Logique et analyse* (Louvain), quarterly, with variations. Articles in English, French, and German. Organ of the Centre National (Beige) de Recherches de Logique; issued only to members from 1954 to 1957 under the title *Bulletin intérieure.*

GERMAN AND DUTCH. Three new journals of philosophy in the German language appeared during the 1950s:

1950–. *Philosophia Naturalis; Archiv für Naturphilosophie und die philosophischen Grenzgebiete der exakten Wissenschaften und Wissenschaftsgeschichte* (Meisenheim am Glan), quarterly, with variations.

1953–. *Philosophische Rundschau* (Heidelberg), quarterly, with variations. Reviews of current books. Concerned largely, in its early years, with surveys of new philosophical literature, this became a general philosophical journal. Contains occasional articles in English.

1953–. *Deutsche Zeitschrift für Philosophie* (East Berlin), monthly, with variations (quarterly, 1953–1954; issued six times a year, 1955–1959). Table of contents also in English, French, Russian, and Spanish.

The Dutch-language journals of the 1950s include one with a Dutch title and one with a Latin title:

1959–. *Dialoog; Tijdschrift voor Wijsbegeerte* (Antwerp), quarterly.

1959–. *Scripta Recenter Edita* (Nijmegen), issued ten times a year. Contains a list of books on philosophy and theology, with emphasis on theology.

RUMANIAN, HUNGARIAN, AND SLAVIC. The period produced one Rumanian and one Hungarian organ, each issued for the most part four times a year:

1954–. *Cercetári filozofice* (Bucharest), quarterly, with variations. Table of contents also in French and Russian; summaries in French or German and in Russian.

1957–. *Magyar Filozófiai Szemle* (Budapest), quarterly, with variations. Table of contents, and summaries, in English, German, and Russian. Organ of the Magyar Tudományos Akadémia Filozófiai Intézetének Folyóirata.

Of the Slavic languages, Polish, Serbo-Croatian, and Russian are represented once each in the new philosophical journals of the 1950s.

1951–. *Studia Filozoficzne; Kwartalnik* (Warsaw), quarterly, with variations. Title was *Myśl Filozoficzna* from 1951 to 1955 (issued six times a year). Sponsored from 1952 to 1955 by the Komitet Filozoficzny, Polska Akademia Nauk. Suspended 1956. Published by the Instytut Filozofii i Socjologii, Polska Akademia Nauk. Table of contents and summaries of articles in English and Russian. This periodical replaced *Przegląd Filozoficzny* (1897–1949) at the beginning of the period of militant Marxist domination. According to an article in a 1963 issue of *Studia Filozoficzne*, it was Lenin who first solved Zeno's antinomy of the arrow in flight.

1953–1958. *Filozofski Pregled* (Belgrade), issued three times a year, with variations.

1958–. *Nauchnye Doklady Vysshei Shkoly; Filosofskie Nauki* (Moscow), issued six times a year; originally issued quarterly. Often cited as *Filosofskie Nauki*, without the series title ("Scientific Reports of the Higher School") represented by the first four words.

JAPANESE AND CHINESE. Also begun in the 1950s were *Bigaku; Aesthetics* (Tokyo, 1950–), issued quarterly, and *Chê Hsüeh Yen Chiu* ["Philosophical Research"] (Peking, 1955–), issued six times a year; formerly quarterly.

THE NINETEEN-SIXTIES

The early years of the 1960s were fruitful in the production of new journals of philosophy, but not as fruitful as the record year of 1946 (11 journals). The year 1960 brought forward 9; 1961, 4; 1962, 6; 1963, 5; 1964, 3; 1965, 6; and 1966, 1 (as of the time of the completion of this article).

1960. Three philosophical journals which were started in 1960 had their origin in England:

1960–. *The Heythrop Journal; A Quarterly Review of Philosophy and Theology* (Oxford), quarterly. Issued by the Jesuit Faculties of Philosophy and Theology, Heythrop College, Oxford.

1960–. *The British Journal of Aesthetics* (London), quarterly. Published for the British Society of Aesthetics.

1960–. *Philosophical Books* (Leicester, England), originally a quarterly; now issued three times a year.

Three had their origin in the United States:

1960–. *Notre Dame Journal of Formal Logic* (Notre Dame, Ind.), quarterly.

1960–. *Studies in Philosophy and Education* (Toledo, Ohio; previously New Brunswick, N.J.), quarterly, with variations.

1960–. *Journal of Existentialism* (New York), quarterly. Title was *Journal of Existential Psychiatry* from 1960 to 1964.

Amsterdam, Madrid, and Rome fathered one philosophical journal each in 1960:

1960–. *Wijsgerig Perspectief op Maatschappij en Wetenschap* (Amsterdam), issued six times a year. Each issue devoted to a specific topic.

1960–. *Noesis; Revista de filosofía y arte* (Madrid), quarterly. Suspended 1962–1963. *Noesis* had previously been the title of a philosophical journal in Italy in 1946.

1960–. *Filosofia e vita; Quaderni trimestrali de orientamento formativo* (Turin; previously Rome), quarterly.

1961. Two journals of philosophy were inaugurated in the United States, and one each in India and the Netherlands, in 1961:

1961–. *Journal for the Scientific Study of Religion* (New Haven), semiannual.

1961–. *International Philosophical Quarterly* (New York and Heverlee–Louvain), quarterly. Edited by the department of philosophy of Fordham University and the professors of philosophy, Berchmans Philosophicum, Heverlee, Belgium.

1961–. *Darshana* (Moradabad, India), quarterly. International board of consultants.

1961–. *Studies in Soviet Thought* (Dordrecht), quarterly. Published by the Institute of East-European Studies, University of Fribourg, Switzerland. Articles in English, French, and German.

1962. Two more journals were inaugurated in the United States, and one each in Argentina, Canada, Italy, and Australia, in 1962:

1962–. *Pacific Philosophical Forum* (Stockton, Calif.), quarterly. Each issue devoted to a specific subject, with a set format (thesis and countertheses).

1962–. *Soviet Studies in Philosophy* (New York), quarterly. Contains translations from Soviet publications, mainly Soviet periodicals.

1962–. *Cuestiones de filosofía* (Buenos Aires), quarterly.

1962–. *Dialogue; Canadian Philosophical Review; Revue canadienne de philosophie* (Montreal), quarterly. Articles in English and French. Sponsored by the Canadian Philosophical Association.

1962–. *De Homine* (Rome), quarterly. Issued by the Centro di Ricerca per le Scienze Morali e Sociali, Istituto di Filosofia, Università di Roma.

1962–. *Sophia; A Journal for Discussion in Philosophical Theology* (Melbourne), issued three times a year. An Italian *Sophia* began publication in 1933.

1963. As in 1961 and 1962, two journals of philosophy were inaugurated in the United States in 1963; in addition, two were inaugurated in India and one in the Netherlands:

1963–. *Southern Journal of Philosophy* (Memphis, Tenn.), quarterly.

1963–. *Journal of the History of Philosophy* (Berkeley), semiannual.

1963–. *Indian Journal of Philosophic Studies* (Hyderabad), semiannual. Published for the Andhra Pradesh Philosophical Society by the department of philosophy of Osmanian University, Hyderabad.

1963–. *Research Journal of Philosophy and Social Sciences* (Meerut, Uttar Pradesh, India), semiannual, with variations. International editorial board. Each issue contains about 200 pages on a particular subject.

1963–. *Vivarium; A Journal for Mediaeval Philosophy and the Intellectual Life of the Middle Ages* (Assen), semiannual.

1964. Three new contributions appeared in the year 1964:

1964–. *American Philosophical Quarterly* (Pittsburgh, Pa.), quarterly. International board of consultants. Articles only; no book reviews.

1964–. *The Philosophical Journal* (Edinburgh), semiannual. Issued by the Royal Philosophical Society of Glasgow. Although mainly concerned with scientific matters, the *Journal* also contains some valuable philosophical articles.

1964–. *Documentación crítica iberoamericana de filosofía y ciencias afines* (Seville), quarterly.

1965. The following journals began publication in 1965:

1965–. *Concilium; An International Review of Theology* (London), issued ten times a year.

1965–. *Foundations of Language; International Journal of Language and Philosophy* (Dordrecht, Netherlands), issued quarterly.

1965–. *Information aus dem philosophischen Leben der Deutschen Demokratischen Republik* (East Berlin), issued quarterly.

1965–. *Religious Studies* (London), semiannual. Articles on philosophy of religion and history of religion.

1965–. *Transactions of the Charles S. Peirce Society* (Amherst, Mass.), semiannual.

1965–. *Revue universitaire de science morale* (Geneva), issued three times a year.

1966. One philosophical journal began publication in 1966 before the present article was completed:

1966–. *The Bulletin of Philosophy* (Washington), issued eight times a year. Contains news of interest to philosophers.

The expansion in the twentieth century of the number of currently published journals of philosophy has roughly paralleled the growing interest in philosophy as an academic discipline.

Bibliography

Four authors have studied philosophical journals in general. In chronological order, their reports on this field are Friedrich Medebach, "Die philosophische Fachzeitschrift," in *Zeitungswissenschaft*, Vol. II (Berlin, 1936), 210–214; David Baumgart, *Philosophical Periodicals; An Annotated World List* (Washington, 1952); Augusto da Silva, *Revistas de filosofia* (Braga, Portugal, 1955); and Tóth Ilona Kovácsné, "A Magyar Közkönyvtarakban Megtaláható Kurrens Filozófia Periodikák" ("Current Philosophical Periodicals Available in Public Libraries in Hungary"), in *Magyar Filózofiai Szemle,* Vol. 8 (Budapest, 1964), 574–601.

Three sources cover philosophical journals in particular countries: Paul Feldskeller, "Das philosophische Journal in Deutschland," in *Reichls philosophischer Almanach* (Darmstadt, 1924), pp. 302–458; Enrico Zampetti, *Bibliografia ragionata delle riviste filosofiche italiana del 1900* (Rome, 1956), and the highly knowledgeable passages on periodicals in Max Rieser, "Polish Philosophy Today," in *Journal of the History of Ideas*, Vol. 24 (1963), 423–432.

Short articles on 83 periodicals appear in the *Enciclopedia filosofica*, 4 vols. (Venice and Rome, 1957). Other pertinent sources are the list, published annually in the *Répertoire bibliographique de la philosophie*, of periodicals covered by the *Répertoire*, and the list headed "Philosophy" in *Ulrich's Periodicals Directory* (New York, 1932; 10th ed., 1963).

The titles appearing in the philosophy category in the monthly *New Serial Titles; Classed Subject Arrangement* (Washington, 1955–) are useful, as is also the record of births and deaths of periodicals (as well as of libraries which possess complete or partial sets of the periodicals) in the *Union List of Serials in Libraries of the United States and Canada*, edited by Edna Brown Titus, 3rd ed., 5 vols. (New York, 1965), continued as *New Serial Titles*, which was begun by the Library of Congress in 1953 and is published monthly.

William Gerber (1967)

PHILOSOPHY JOURNALS [ADDENDUM]

The English-language journal citations in this update are organized chronologically by year of first publication, and appear within the individual year listings alphabetically by journal title. The non-English-language journal citations directly follow the English-language list; they too are organized chronologically by year of first publication, and appear within individual year listings alphabetically by journal title.

ENGLISH LANGUAGE

1965

Foundations of Language. Dordrecht, The Netherlands; Boston: D. Reidel. 1965–1976 bimonthly (formerly quarterly).

International Directory of Philosophy and Philosophers. Bowling Green, OH: Bowling Green State University, Philosophy Documentation Center. 1965–.

Transactions of the Charles S. Peirce Society. Amherst, MA: University of Massachusetts Press. 1965– quarterly.

1966

Apeiron. University of Alberta, Dept. of Classics and Monash University, Dept. of Classical Studies. Edmonton: Academic Print. & Pub. 1966–.

The Teilhard Review. Pierre Teilhard de Chardin Association of Great Britain and Ireland (London). Teilhard Centre for the Future of Man. 1966–1981.

1967

Conceptus. Innsbruck: J. Zelger. 1967–.

Noûs. Wayne State University, Dept. of Philosophy. Detroit: Wayne State University Press. 1967– quarterly.

The Philosopher's Index. Bowling Green, OH: Bowling Green State University, Philosophy Documentation Center. 1967– quarterly.

Royal Institute of Philosophy Lectures. Royal Institute of Philosophy. London: Macmillan. New York: St. Martin's. 1967–1990; semiannual, 1987–1990.

1968

American Philosophical Quarterly. Monograph Series. University of Pittsburgh, Dept. of Philosophy. Oxford: Basil Blackwell. 1968–1978 irregular.

Kinesis. Carbondale, IL: Southern Illinois University, Dept. of Philosophy. 1968– semiannual.

Man and World. State College, PA: I.P.R. Associates.1968–1997 quarterly.

The Philosopher's Index. Richard H. Lineback. Bowling Green, OH: Philosopher's Information Center. 1968– cumulative ed.

Philosophy and History. Tubingen, Germany: Institut fur wissenschaftliche Zusammenarbeit. 1968–1991 semiannual.

Philosophy and Rhetoric. University Park, PA: Pennsylvania State University Press. 1968– quarterly.

The Philosophy Forum. DeKalb, IL: Northern Illinois University. 1968–1980 quarterly.

1969

Chinese Studies in Philosophy. White Plains, NY: International Arts and Sciences Press, M. E. Sharpe, Inc. 1969–1997.

The Journal of Critical Analysis. Bemidiji, MN: National Council of Teachers for Critical Analysis. 1969– quarterly.

The Owl of Minerva: Quarterly Journal of the Hegel Society of America. Villanova, PA: Hegel Society of America. Villanova University, Philosophy Dept., and Florida State University. 1969– semiannual.

Studies in Philosophical Linguistics. William L. Todd. Evanston, IL: Great Expectations. 1969.

The Undergraduate Journal of Philosophy. Oberlin, OH: Oberlin College, Philosophy Dept. 1969–1977.

1970

Auslegung. Lawrence, KS: Dept. of Philosophy, University of Kansas. 1970s– semiannual.

International Journal for Philosophy of Religion. Dordrecht, The Netherlands; Boston: Martinus Nijhoff. 1970– four issues per year; 1983– six issues per year.

The Journal of Philosophical Linguistics. William Todd. Evanston, IL: Great Expectations. 1970–1971.

Metaphilosophy. Oxford: Basil Blackwell for the Metaphilosophy Foundation. 1970–1999; 2000– five issues per year.

Philosophic Exchange. Brockport, NY: State University of New York College at Brockport, Center for Philosophic Exchange, College of Arts and Science. 1970–.

PSA; Proceedings of the Biennial Meeting of the Philosophy of Science Association. East Lansing, MI: Philosophy of Science Association. 1970–1994 biennial.

The Southwestern Journal of Philosophy. Norman, OK: Southwestern Philosophical Society. 1970–1980.

Studies in History and Philosophy of Science. Oxford; New York: Pergamon Press. 1970– quarterly since 1995.

Theory and Decision. Dordrecht, The Netherlands: D. Reidel. 1970– eight issues per year.

1971

Canadian Journal of Philosophy. Edmonton: Canadian Association for Publishing in Philosophy. 1971–.

Graduate Faculty Philosophy Journal. New York: New School for Social Research, Philosophy Dept. 1971– semiannual.

Idealistic Studies. Worcester, MA: Clark University Press. 1971– three issues per year.

1972

Aitia. Farmingdale, NY: State University of New York at Farmingdale. 1972– 1992 three issues per year.

Journal of Philosophical Logic. Association for Symbolic Logic. Dordrecht, The Netherlands; Boston: Kluwer Academic. 1972– bimonthly.

Paideia. Buffalo, NY: State University College at Buffalo; University of New York College at Brockport. 1972.

Philosophical Linguistics. William Todd. Evanston, IL: Great Expectations. 1972–1973.

Philosophical Papers. Dept. of Philosophy, Rhodes University, and University of the Witwatersrand. 1972– three issues per year.

Philosophy in Context. Cleveland, OH: Cleveland State University, Dept. of Philosophy. 1972–1990 annual.

Radical Philosophy. Radical Philosophy Group (Great Britain). Canterbury: Radical Philosophy Group. 1972– bimonthly.

Second Order. Ile-Ife, Nigeria: University of Ife Press. 1972— semiannual.

Thêta-pi. Leiden, The Netherlands: E. J. Brill. 1972–1974 semiannual.

1973

CIRPHO. Montreal: International Society for Computer Research in Philosophy. 1973–1976.

Gnosis. Montreal: Sir George Williams University, Dept. of Philosophy. 1973–.

Indian Philosophical Quarterly. Pratap Centre of Philosophy. Amalner, India: University of Poona, Dept. of Philosophy. 1973– quarterly.

Radical Philosophers' Newsjournal. Somerville, MA: Radical Philosophers' Newsjournal. 1973–1990s.

Revolutionary World. Amsterdam: B. R. Grüner Pub. Co. 1973–1982 five issues per year.

1974

Indian Journal of Philosophic Studies. Osmania University, Dept. of Philosophy. Hyderabad: Osmania University 1974–.

International Studies in Philosophy. State University of New York at Binghamton. Torino, Italy: Filosofia. 1974–1979 annual, 1980–1981 semiannual, 1982– three issues per year.

Journal of the Philosophy of Sport. Philosophic Society for the Study of Sport, and the International Association for the Philosophy of Sport. Champaign, IL: Human Kinetics Publishers. 1974–2000 annual, 2001– semiannual.

Lias. Amsterdam: Holland University Press. 1974– two issues per year.

1975

Canadian Journal of Philosophy. Supp. vol. Guelph, ON: Canadian Association for Pub. in Philosophy. 1975–.

Journal of the Department of Philosophy. University of Calcutta, Dept. of Philosophy. Calcutta: University of Calcutta. 1975–.

Philosophy and Medicine. Spicker, Stuart F., and H. Tristram Engelhardt. Dordrecht, The Netherlands; Boston: Reidel. 1975–.

Philosophy Research Archives. American Philosophical Association, and Canadian Philosophical Association. Bowling Green, OH: Bowling Green State University, Philosophy Documentation Center. 1975–1981 annual.

Poznan Studies in the Philosophy of the Sciences and the Humanities. Amsterdam: Rodopi. 1975– quarterly.

Teaching Philosophy. Cincinnati, OH: [s.n.]. 1975– quarterly, formerly semiannual.

1976

Midwest Studies in Philosophy. Morris, MN: University of Minnesota, Morris. 1976– annual.

Philosophical Studies in Education. Ohio Valley Philosophy of Education Society. Terre Haute, IN: School of Education, Indiana State University. 1976– annual.

Philosophy and Literature. University of Michigan, Dearborn; Whitman College. Baltimore, MD: Johns Hopkins University Press. 1976–.

Southwest Philosophical Studies. Lubbock, TX: Texas Tech Press. 1976 annual, 1982 Spring, 1988 three issues per year, 1988– annual.

1977

Aletheia. Irving, TX: International Academy of Philosophy Press. 1977– irregular.

A Directory of Women in Philosophy. Bowling Green, OH: Bowling Green State University, Philosophy Documentation Center. 1977–1982.

The Independent Journal of Philosophy. Vienna: G. E. Tucker. 1977–.

Linguistics and Philosophy. Dordrecht, The Netherlands: Kluwer Academic. 1977– bimonthly.

Reports on Philosophy. Uniwersytet Jagiellonski. Warsaw: Polish Scientific Publishers. 1977–.

Review Journal of Philosophy & Social Science. Meerut, India: Anu Prakashan. 1977–.

Towards. Northridge, CA: C. Monks. 1977– semiannual.

1978

Bulletin of the Evangelical Philosophical Society. San Bernadino, CA: Evangelical Philosophical Society. 1978–.

Eidos. Waterloo, Ontario: University of Waterloo, Philosophy Graduate Student Association. 1978–.

Human Studies. Society for Phenomenology and the Human Sciences. Dordrecht, The Netherlands: Martinus Nijhoff. 1978– quarterly.

Lonergan Workshop: Collected Essays. Fred Lawrence. Missoula, MT: Scholars Press for Longergan Workshop. 1978–.

Milltown Studies. Dublin: Milltown Institute of Theology and Philosophy. 1978– semiannual.

The Philosopher's Annual. Center for the Study of Language and Information (U.S.). Totowa, NJ: Rowman and Littlefield. 1978– annual.

Philosophical Inquiry. Aristoteleio Panepistemio Thessalonikes. Athens: [s.n.]. 1978– quarterly.

Philosophical Investigations. Oxford: Basil Blackwell. 1978– quarterly.

Philosophy & Social Criticism. Chestnut Hill, MA: [s.n.]. 1978–1994 quarterly, 1995–2003 bimonthly, 2004– seven issues per year.

Research in Philosophy & Technology. Society for Philosophy & Technology (U.S.). Greenwich, CT: JAI Press. 1978–.

1979

The Etienne Gilson Series. Pontifical Institute of Mediaeval Studies. Toronto: Pontifical Institute of Mediaeval Studies. 1979–.

Nature and System. Tucson, AZ: Nature and System. 1979–.

1980

American Journal of Theology and Philosophy. American Society for Social Philosophy and Philosophical Theology. West Lafayette, IN: American Journal of Theology and Philosophy. 1980–.

Analytic Teaching. Texas Wesleyan College and Viterbo College. Fort Worth: Texas Wesleyan College. 1980s–.

Concordia. Valencia: Concordia. 1980s– two issues per year.

The Journal of Mind and Behavior. Institute of Mind and Behavior. New York: The Journal. 1980– quarterly.

Logos: Philosophic Issues in Christian Perspective. Santa Clara, CA: University of Santa Clara, Dept. of Philosophy. 1980– annual.

The Objective Forum. New York: TOF Publications. 1980–1987 bimonthly.

Pacific Philosophical Quarterly. Los Angeles: School of Philosophy, University of Southern California. 1980– quarterly.

Southwest Philosophy Review: Papers Presented at the Annual Meeting of the Southwestern Philosophical Society. Southwestern Philosophical Society. Conway, AR: The Society. 1980s– two issues per year.

1981

Philosophical Topics. Southwestern Philosophical Society, and University of Arkansas, Fayetteville, Dept. of Philosophy. Denver, CO: Philosophical Topics. 1981– two issues per year, 1986– three issues per year plus two supplements.

World Futures. New York: Gordon and Breach. 1981– semiannual.

1982

Contemporary German Philosophy. University Park: Pennyslvania State University Press. 1982–1984 annual.

Law and Philosophy. Dordrecht, The Netherlands; Boston: D. Reidel. 1982– six issues per year.

Monograph Series. Bundoora, Victoria: Australasian Association of Philosophy. 1982– semiannual.

Philosophy Research Archives: PRA. American Philosophical Association and Canadian Philosophical Association. Bowling Green, OH: Bowling Green State University, Philosophy Documentation Center. 1982–1989 annual.

South African Journal of Philosophy. Foundation for Education, Science, and Technology, South Africa. Pretoria: Bureau for Scientific Publications of the Foundation for Education, Science, and Technology. 1982–.

Spindel Conference: Proceedings. Memphis: Dept. of Philosophy, Memphis State University. 1982– annual.

The Teilhard Review and Journal of Creative Evolution. Teilhard Centre for the Future of Man. London: Teilhard Centre. 1982–1988 three issues per year.

The Thoreau Quarterly. Minneapolis: The Thoreau Quarterly. 1982–1985 quarterly.

Topoi. Dordrecht, The Netherlands; Boston: D. Reidel. 1982– semiannual.

1983

Afro American Journal of Philosophy: AAJP. New York: Afro American Philosophy Association. 1983– quarterly.

Cognito: An International Journal for Philosophy, Society, and Politics. Quezon City, Philippines: Cogito. 1983– quarterly.

Hypatia: A Journal of Feminist Philosophy. Oxford; New York: Pergamon. 1983–.

Krisis. International Circle for Research in Philosophy. Houston: International Circle for Research in Philosophy. 1983– two issues per year.

Method. Loyola Marymount University, Boston College, Lonergan Institute, and Institute for Integrative Studies in Los Angeles. Los Angeles: Method. 1983– semiannual.

Philosophy in Science. Specola Vaticana, Center for Interdisciplinary Studies, Papieska Akademia Teologiczna (Krakow, Poland), and Pachart Foundation. Tucson: Pachart Pub. House. 1983– irregular.

Social Philosophy and Policy. Bowling Green State University, Social Philosophy and Policy Center. Oxford: Basil Blackwell, 1983– semiannual.

Theoretical Medicine. Dordrecht, The Netherlands; Boston: D. Reidel. 1983–1997 four issues per year.

1984

Explorations in Knowledge. Eastleigh, U.K.: Sombourne Press. 1984–1997 semiannual.

Faith and Philosophy: Journal of the Society of Christian Philosophers. Society of Christian Philosophers. Wilmore, KY: The Society, 1984– quarterly.

Grantees' Reports. American Philosophical Society. Philadelphia: The Society. 1984–1986 annual.

History of Philosophy Quarterly: HPQ. Bowling Green, OH: Bowling Green State University, Philosophy Documentation Center. 1984– quarterly.

Irish Philosophical Journal. Belfast: Queen's University of Belfast, Dept. of Scholastic Philosophy. 1984– semiannual.

Journal of Applied Philosophy. Society for Applied Philosophy. Abingdon, Oxfordshire, U.K.: Carfax Pub. Co. 1984– three issues per year.

Rabindra Bharati Journal of Philosophy. Rabindra Bharati University. Calcutta: Rabindra Bharati University. 1984–.

Research in Philosophy and Technology. Suppl. Society for Philosophy and Technology. Greenwich, CT: JAI Press. 1984–.

1985

CC AI. Communication and Cognition (Firm). Ghent: Communication and Cognition. 1985– quarterly.

Economics and Philosophy. Cambridge, U.K.: Cambridge University Press. 1985– semiannual.

1986

Biology and Philosophy. Dordrecht, The Netherlands; Boston: D. Reidel. 1986– five issues per year.

Current Philosophy. Randolph, MA: Honor Publications. 1986– bimonthly.

Philosophy, Theology. Milwaukee: Marquette University Press. 1986– semiannual. Formerly *International Studies in the Philosophy of ISPS.* London: Routledge and Kegan Paul.

1987

African Philosophical Inquiry. African Society for Philosophical Research. University of Ibadan, Dept. of Philosophy. Ibadan: Ibadan University Press. 1987– annual, with each issue containing two numbers.

Cognito. Cognito Society; University of Bristol. Bristol, U.K.: The Society. 1987–1999 three issues per year.

Discussions in Contemporary Culture. Dia Art Foundation and Dia Center for the Arts. New York: Bay Press. 1987–1995 irregular.

Journal of Scientific Exploration: A Publication of the Society for Scientific Exploration. New York: Pergamon. 1987– quarterly.

Medical Humanities Review. University of Texas Medical Branch at Galveston; Institute for the Medical Humanities. Galveston, TX: The Institute. 1987– semiannual.

Philosophical Perspectives. James E. Tomberlin. Atascadero, CA: Ridgeview. 1987– annual.

Quest. University of Zambia, Dept. of Philosophy, Rijkuniversiteit te Groningen, Centre for Development Studies, and University of the North (South Africa). Lusaka, Zambia: Quest. 1987– semiannual.

Science in Context. Cambridge, U.K.: Cambridge University Press. 1987– quarterly.

1988

International Journal for the Semiotics of Law. Eric Landowski. International Association for the Semiotics of Law. Merseyside, U.K.: D. Charles Publications, and Holmes Beach, FL: Wm. W. Gaunt. 1988– four issues per year.

International Journal on the Unity of the Sciences. International Cultural Foundation and International Conference on the Unity of the Sciences. New York: The Conference. 1988–1992 quarterly.

Oxford Studies in Ancient Philosophy. Supp. vol. Oberlin Colloquium in Philosophy. Oxford: Clarendon Press, and New York: Oxford University Press. 1988–.

Philosophical Psychology. Abingdon, Oxfordshire, U.K.: Carfax Pub. Co. 1988– quarterly.

1989

Bridges. Columbia, MD: [s.n.]. 1989– semiannual.

Journal of Philosophy and the Visual Arts. London: Academy Editions, and New York: St. Martin's Press. 1989–.

The Teilhard Review. Teilhard Centre for the Future of Man. London: The Centre. 1989–1994 three issues per year.

The Westminster Tanner-McMurrin Lectures on History and Philosophy of Religion at Westminster. Salt Lake City: Westminster College of Salt Lake City. 1989–1992.

1990

American Catholic Philosophical Quarterly: Journal of the American Catholic Philosophical Association. Washington, DC: The Association. 1990– quarterly.

Behavior and Philosophy. Cambridge Center for Behavioral Studies. Cambridge, MA: The Center. 1990– semiannual.

Guide to Graduate Programs in Philosophy. American Philosophical Association. Newark, DE: The Association. 1990s– biennial.

Imodoye: A Journal of African Philosophy. Lagos, Nigeria: University of Lagos, Dept. of Philosophy, Faculty of Arts. 1990–.

Journal for General Philosophy of Science. Dordrecht, The Netherlands: Kluwer Academic. 1990– two issues per year.

Journal of Philosophical Research: JPR. Bowling Green State University, Philosophy Documentation Center; American Philosophical Association; Canadian Philosophical Association; University of Nebraska; and University of Iowa. Bowling Green, OH: Bowling Green State University, Philosophy Documentation Center. 1990– annual.

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