The essays collected in this volume were (with one exception) first presented as a lecture series at The Johns Hopkins University in the spring of 1966. That lecture program—the first in a projected series of "Johns Hopkins Seminars in Philosophy"—was designed to provide a moderately advanced introduction to the contemporary movements of phenomenology and existentialism. This remains the intention of the present volume. No attempt has been made to give a full or comprehensive history of these movements here, but the basic approach of these essays is historical. They focus in sequence upon main figures and topics connected with each movement and so provide a selective overview of certain main themes and controversies that have characterized the relationships between the two movements. Each essay, then, provides an exposition of some special aspect in this complex story, though beyond this common purpose they differ widely in method and in point of view. For example, Professor Chisholm concludes his account of Franz Brentano's fundamental work on the concept of intentionality by formulating an original logical criterion to distinguish precisely intentional concepts from nonintentional ones. Professor Gurwitsch's analytical review of Husserl's position includes a criticism of the status he accorded to the ego, as well as a development of his theory of the object. Professor Olafson elucidates features of the conflict between Husserl and Merleau-Ponty by comparing it with the controversy (more familiar to most American students of philosophy) concerning phenomenalistic analyses of perception. And Professor Paul Ricoeur is also concerned with that gap which tends to separate recent Anglo-American philosophy from Continental thought. At home in France, he has supported the study and translation of Wittgenstein, Austin, Quine, and others; his
present essay on the theory of language in Husserl and in Wittgenstein may further serve to augment the dialogue between those who have been absorbed in one of the two traditions to the exclusion of the other. We believe that each of the following studies may similarly make more accessible to Anglo-American readers some important aspect of Continental philosophical thought. In addition to the papers presented during the lecture series, we were most fortunate in obtaining J. Glenn Gray's essay on Martin Heidegger for inclusion in this volume.

During the actual course of lectures at Johns Hopkins, each week's speaker also conducted an exploratory seminar on his subject. These lively and enlightening sessions were extremely rewarding for those who attended—most of them students in philosophy for whom this series was an introduction to the movements of phenomenology and existentialism. As editors, we warmly hope the essays gathered here may serve to inform and stimulate their readers, just as they did their original hearers.

M. M.
E. N. L.

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