

APPENDIX 4

Chronology of Frege's Life and Works

[What little is known of Frege's life is recorded in Bynum, 1972a, on which the present chronology is based. For a much more detailed list of Frege's works, arranged chronologically, see Bibliography below.]

- 1848 Birth of Friedrich Ludwig Gottlob Frege on 8 November in Wismar, on the Baltic Sea. His father, Karl Alexander (b.1809), was director of a private girls' school, and his mother, Auguste Bialloblotzky, was a teacher and later principal of the school.
- 1864 Entered the *Gymnasium* in Wismar.
- 1866 Death of Frege's father.
- 1869 Passed his *Abitur* in the spring and immediately entered the University of Jena, where he spent four semesters, taking courses in chemistry, mathematics and philosophy.
- 1871 Transferred to the University of Göttingen, where he spent five semesters, taking courses in physics, mathematics and philosophy of religion.
- 1873 Awarded his doctorate on 12 December for his dissertation 'On a Geometrical Representation of Imaginary Forms in the Plane' (*GR*).
- 1874 Appointed to the post of *Privatdozent* (an unsalaried lectureship) in the mathematics faculty at the University of Jena in May, submitting his *Habilitationsschrift* on 'Methods of Calculation based on an Extension of the Concept of Magnitude' (*MC*). Had a heavy teaching load during the first few years of his career.
- 1878 Death of Frege's mother.
- 1879 Publication of *Begriffsschrift*. Promoted to *ausserordentlicher Professor* (a salaried position), on the recommendation of Ernst Abbe, his mentor at Jena. His book was, however, poorly received.
- 1884 Publication of *Die Grundlagen der Arithmetik*. Again, the reviews were unfavourable.
- 1892 Publication of 'On Concept and Object' (*CO*) and 'On Sense and Reference' (*SR*), heralding the central development in Frege's semantic views.
- 1893 Publication of Volume I of Frege's *magnum opus*, the *Grundgesetze der Arithmetik*. Once again, the reviews were unfavourable. One of them, however, was by Peano, which led to an exchange of letters between Frege and Peano, and through Peano, to Russell's reading of Frege's works.
- 1894 Review of Husserl's *Philosophie der Arithmetik*, which had the effect of converting Husserl to anti-psychologism.
- 1896 Promoted to the post of Honorary Ordinary Professor. The post was unsalaried, but with no administrative duties, and with a stipend arranged by Abbe from the Carl Zeiss *Stiftung* (a foundation that Abbe had helped set up), Frege acquired more time for research.
- 1902 Letter from Russell to Frege, dated 16 June, informing him of the contradiction in his logical system.
- 1903 Publication, at Frege's own expense, of Volume II of the *Grundgesetze*, including a hastily written appendix seeking to respond to Russell's paradox.
- 1905 Death of Frege's wife, Margaret Lieseburg (b.1856), leaving Frege with their adopted son, Alfred. (Their own children had all died young, and Alfred had been adopted around 1900.)
- 1910 Carnap attended Frege's course on logic. Carnap also attended later courses, including one given in 1914 on 'Logic in Mathematics'.
- 1911 Wittgenstein visited Frege, who recommended that he study with Russell.
- 1918 Retired from the University of Jena, and moved to Bad Kleinen, near Wismar. Publication of 'Der Gedanke' (*T*).
- 1925 Death of Frege on 26 July at the age of 77.
- 1935 Frege's *Nachlaß* handed over by Alfred Frege to Heinrich Scholz of the University of Münster, who was planning an edition of Frege's works. Copies were made of most of the important pieces. (For details of the history of Frege's *Nachlaß*, see the account given by H. Hermes, F. Kambartel and F. Kaulbach in *NS*, pp. xxxiv-xli / *PW*, pp. ix-xiii.)
- 1943 Frege's *Nachlaß* deposited in the University Library at Münster.
- 1944 Alfred Frege killed in action in France on 15 June.
- 1945 Frege's *Nachlaß* destroyed in a bombing raid on Münster on 25 March.
- 1950 First English translation, by J.L. Austin, of Frege's *Grundlagen* (*FA*).
- 1952 First English edition, by P.T. Geach and M. Black, of Frege's published philosophical writings (*TPW*).
- 1969 Frege's *Nachgelassene Schriften* (*NS*), based on the copies Scholz had made, finally published in German (translated into English as *PW* in 1979).

1976 Frege's correspondence (WB) published in German (translated into English as *PMC* in 1980).

Notes

Introduction

1. For details of the extent of Descartes' debt to scholastic philosophy, see, in particular, Gilson, 1951.

2. Cf. Rée, 1978: Part 3; Ayers, 1978: §3; MacIntyre, 1984, p. 31; and esp. Rorty, 1984: §1. Obvious examples of rational reconstructions are Strawson's *The Bounds of Sense* (1966) and Dummett's *Frege: Philosophy of Language* (1981a), and of historical reconstructions Janik and Toulmin's *Wittgenstein's Vienna* (1973) and Sluga's *Gottlob Frege* (1980).

3. Cf. Rée (1978: p. 17), who offers an historical critique of this view. Rorty (1984: §3) and Krüger (1984: §1) also denounce this view, which underpins what Rorty terms 'doxography' and Krüger calls 'problematic history' (the history of philosophical problems).

4. Cf. MacIntyre, 1984: pp. 42-4, who also emphasizes the *positive* role that the incoherences of a theory play, being the source of intellectual progress.

5. Recent work on Frege illustrates very well the difficulties involved in striking a balance between rational and historical reconstruction. Dummett (1981a, 1981b), it seems to me, does present Frege's thought too much in the form of contemporary reflections on topics that Frege treats, and one loses a clear sense of the origins and development of Frege's philosophy. Sluga (1980), on the other hand, in seeking to redress the balance, concentrates too much on the influences that there may have been on Frege (which is ironic in a series dedicated to the *arguments* of the philosophers). Baker and Hacker (1984), also in reaction to Dummett, properly focus on the evolution of Frege's thought, but here their antipathy to Frege undermines the historical sensitivity that they themselves advocate: from the vantage-point of a rather radical Wittgensteinianism, Frege is accused of one conceptual confusion after another (despite the fact that Frege was the philosopher for whom Wittgenstein had the greatest respect). Clearly, a course must be steered between these approaches; and Dummett's more recent book (1991a) provides a better example of how to do this. But here the concern is solely with Frege's philosophy of mathematics; and what I have sought to do in the present work is to provide an account of Frege's philosophy as a whole.

6. Hegel's dialectical method was first put to use in his *Lectures on the History of Philosophy*, first given at Jena (where Frege was later to teach) in 1805-6, but only published after his death. For discussion of these lectures, see Westoby, 1978.

7. In *The Idea of History*, Collingwood presents a rather extreme historicism, in which philosophy seems to have been absorbed into history. But his earlier *Essay on Philosophical Method* (1933) reflects a more balanced conception – philosophy as reasonably autonomous, but with its own essentially historical development – which is what I have tried to capture here. For an account of the rise and fall of Hegelianism in Britain, see Quinton, 1986.

8. This has taken two forms. Rorty (1980), MacIntyre (1981), Craig (1987), Taylor (1989) and Skorupski (1994), for example, offer what Rorty (1984: §2) has