A NEW CRITIQUE
OF
THEORETICAL THOUGHT

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ARCHE, I, from the Archimedean point of philosophic thought we discover that the view of totality is not possible apart from a view of the Origin or Arche of both totality and speciality of meaning, 8; all meaning is from, through, and to an origin; non-Christian philosophy sought the Arche within the realm of meaning itself, 9; the true Origin is absolute and self-sufficient; in critical philosophy one or more of our cognitive functions are regarded as independent and thereby elevated to the Arche of our knowable cosmos; thus the question about the meaning of our knowledge is automatically precluded; this position is taken by Neo-Kantianism; the logical function delivers its meaning from transcendental logical thought, 10; philosophic thought cannot withdraw itself from its tendency towards the Origin; this tendency is a manifestation of the restlessness of our ego; our ego comes to rest in the Arche, which transcends all meaning, 11; beyond this Arche the formulating of any question has no longer any meaning, 12; metaphysics, in its rationalistic currents, defies thought comprising in itself the fullness of being as the intellectus archetypus; the Arche, 13; RICHEARD and his School consider "transcendental" thought as Archimedean point and Arche of the "theoretical cosmos", 14; all modal aspects converge in the transcendent centre of the fullness of meaning into the unity of direction towards the Arche, 16; in transcendental logicism Arche and Archimedean point coincide, in rationalistic metaphysics Arche and Archimedean point remain distinct, the Arche is the absolutized logical aspect, or Intellectus Archetypus; then logical thought stands as Arche beyond which nothing meaningful may be further asked, and exists in
and through itself, 20; in MAIMON it is
creative mathematical thought, 407.

ARCHET-CONSCIOUSNESS, I, a term used by
TROXLER to denote immediate knowledge
in opposition to reflecting and discursive
thought, 471.

ARCHIMEDEAN Point, I, is the point from
which we are able to form the idea of
the totality of meaning, 8; philosophic
thought presupposes an Archimedean
point for the thinker from which to
direct his view of totality over the modal
diversity of meanings; it also presupposes
a position in the face of the Arché, 11;
the three requirements which the Archi-
medean point must satisfy; it must not
be divorced from our own subjective self;
nor from the concentric law of the ego's
existence; it must transcend all modal
diversity and be found in the totality and
radical unity of the latter; since DESCAR
tes the necessity of an Archimedean
point has been generally recognized, at
least, if the need of critical selfreflection
was realized; modern philosophy seeks
the Archim. point in philosophic thought
itself, 12; the so-called transcendental
subject of thought does not satisfy the re-
quirements of an Archimedean point;
this "subject" is the subjective pole to
which the empirical world is related as
"Gegenstand"; "transcendental conscious-
ness", "transcendental egóto", or transe.
"unity of appereception", transe. "logical
ego", is conceived of as a logical unity of
the thinking consciousness, without mul-
tiplicity or diversity of moments, 16; the
transcendental subject of thought does
not satisfy the requirements for the Ar-
chimedean point, 16, 17, 19; in transcen-
dental logicism Arché and Archimedean
point coincide; rationalistic metaphysics
absolutized the logical aspect in the
Arché, but distinguished Arché from Ar-
chimedean point, 20; even on the im-
manence standpoint the choice of the Ar-
chin. point is impossible as a purely
theoretical act prejudicing nothing in a
religious sense, 21; the I-ness shares in
the Archim. point in which the total
meaning of the temporal cosmos is con-
centrated, 59; the I-ness is rooted in the
spiritual community of mankind, of the
"we" which is directed to the Divine
"Thou", 60; THEODOR LITT seeks the Arch.
point in "pure reflection" of theoretical
thought on its own activity, 77; the Ar-
chimedian point of philosophy, 99.

ARCHITECTURE, III, BERLAGE'S Views, 139;
is bound art, 140.

ARISTOTLE, I,
Physics, 25.
Metaphysics, 72.
Categories, 203, 557.
Topica, 557.
—, I, on time and motion; motion is a
striving of matter after form and from
potentiality to actuality; it is a flowing
plurality of earlier and later, without
unity and consequently without actual
being; the psyché can give unity to this
plurality in the subjective synthesis of
counting; time cannot exist outside the
soul, 25; he defied Form; psyché is the
form of the material body, matter is only
potentiality, 20; the philosophical theorin
of the Greeks was dominated by the same
religious basic motive, which was called
the form-matter motive since ANSTRÖM,
39; ANSTRÖM tried to prove that the
nous poietikos (i.e. the active intellect)
must be independent of the organs of the
material body in the formation of logical
concepts; the theoretical activity is hy-
postalized as an immortal ouxia or sub-
stance, 44; the form-motive has primacy,
the deity has become "pure Form", and
matter is completely deprived of any di-
vine quality by becoming the metaphysi-
cal principle of imperfection and "poten-
tiality", 67; the metaphysical concept of
being in its Aristotelian sense is not at all
an autonomous concept of theoretical
thought, 71; it is ruled by the religious
dialectical form-matter motive; in Thom-
ism the Aristotelian concept of deity is
accommodated to the Christian doctrine
of creation; ANSTRÖM was fully aware of
the religious character of his form-
matter motive, and in his Metaphysics he
speaks of the mystical moments of union
of human thought with the divine pure
Form through theological theorin, 72;
ANSTRÖM's theistic philosophy, (121);
his idea of the divine nous as actus purus
(pure actuality) and pure Form, first
transcendent cause, unmoved mover and
final end of the cosmos is the hypostal-
ization of theoretical thought ruled by the
Greek form-motive; an idol, 122; his con-
ception of philosophy as the handmaiden
of theology, the queen of sciences, 178;
the change in ARISTOTLE's metaphysics
brought about in THOMAS AQUINAS syn-
thesize philosophy, 180; the natural com-
ponent of the Thomistic cosmonomic idea
is the Aristotelian basic Idea accommo-
dated to the Augustinian Idea of the lex
aeterna; in ARISTOTLE's view all nature is
dominated by a dual teleological order:
every natural substance strives according
to its nature toward its own perfection
enclosed in its essential form; there is a
hierarchichal order in which the lower
form is the matter of a higher form, 181;
this is the content of the lex naturalis;
the deity is the origin of the motion
which proceeds from matter toward its
goal; the deity is not the origin of matter
with its blind arbitrary anangle; cate-
gories of matter (spatiality, number) are
to be distinguished from the categories of
form; substance is the central category of
being and unites the form and matter of
natural beings into a merely analogous
unity, 182; his definition of "substance"
and that of Descartes, 203; he refers to the principle of the economy of thought in his criticism of the Platonic Ideas, 272; Aristotel's Nous praktikos, 535.

—, II, 9—12, 15, 122, 123, 135, 144, 145, 204, 321, 449, 496, 512, 542, 558.

Metaphysics, 20, 419, 445.

Practicam, 20.

Eth. Nic., 120.

De anima, 134, 566.

—, II. A metaphysical and an epistemological form-matter scheme was used in ancient and medieval metaphysics; osia imparted delimitation to matter (hylē), in Aristotle the dynamē on (potentiality), 9; the Platonic process of becoming was the starting point for Aristotle in his last period; he rejected the eidē, conceived the Platonic eidos as the immaterial essence of the material substances in the empirical world; their essential form (morphē) is the teleological cause of the development of matter, 10; the immanent teleological principle of their genesis is an entelechy; the world order is intelligible and relativizes the entelechy; a lower form in its turn becomes matter for a higher kind; the actual nous cannot become matter, because it is the archē; this concept of Being is founded on an absoluted theoretical Gegenstand-relation; substances are excluded from the subject object relation which is essential to naive experience; the substantial forms qualify and determine the eidos i.e. the essence of things, and are not conceived in the cadre of a modal aspect, 11; Aristotle's conception of the soul as the organizing form of the body, the body's entelechy; the substantial form is entirely directed to the supposed internal structure of individual things and to the teleological order between their forms, 12; Aristotle's method of concept formation according to a genus proximum and differentia specifica presupposes the existence of genera and species independent of logical thought, 15; his principle "all that moves is moved by something else" refers to the transition in matter to form, of potentiality to actuality; its use in the Thematic proofs of the existence of God as unmoved Mover, 39; the economic anticipation in the analytical modus was appealed to by Aristotle in his critique of the Platonic Ideas, 122; on retribution, 135; the idea of the highest good determines the ethical sphere, but in his metaphysics the idea of the natural good can only be determined by the essential forms of natural beings; everything strives after its specific natural good, i.e., the actualizing of its substantial form, 144; human nature finds its specific form in the rational soul; human behaviour in conformity to natural reason is good and virtuous; virtue consists in the permanent control of the lower sensory functions by the will according to natural reason; its consequence is eudaimonia, happiness; logical virtues; their ethical meaning is derived from the human will; control is cultural, not ethical, 145; Arist. started from popular morality in his ethics, 321 (note 9); the substantial form of a natural being, as such, lacks individuality; an undifferentiated plastic matter into a sunolon (tado μ); the "principium individuationis" is found in "matter" in its quantitative potentiality, 419; the Aristotelian categories are basic forms of predication about the existent; substance or osia, subject or hypokeimenon; all other categories are accidentia (sumbebékota), 445; the osia or substance was quite independent of human thought, but thought was intrinsically related to the substances, 496; the relations of possibility and actuality are founded in the metaphysical form-matter scheme (dynamē on — and — énergēla), 512; the universal is the metaphysical ground of being of individual things; this is the essential form and the protéron phusai as well as the hûsteron prôs hēmeait, that which comes later in cognition, 542; he tried to approach the plastic horizon of experience with the doctrine of the substantial essential forms of things; form is a dynamic principle of development immanently operative in the "matter" of natural substances; the lower forms are matter with respect to a possible higher formation, 588.

—, III.

Metaphysics, 7, 8, 9, 10, 12, 13, 14, 87, 126.

Pol. 203, 204, 208, 211, 369.


cf. 179, 201—204.

—, III, matter can only become actual by assuming a form in an individual thing, 7; his view of the Ionian philosophers; he does not mention Anaximander in this context; he misinterpreted the atomists Leucippus and Democritus; "intelligible matter"; he conceived of "substance" in two ways; the mathematical is present in the sensible without being sensible; the substance is the immanent point of reference in the process of change, 8; substance in a secondary sense; the pure "essence" of a thing is its eidos, has only an intellectual mode of being, 9; osia (substance) and its accidents; thing in itself and human sensibility; qualitates occultae; and the subject-object relation; Aristotle's "osia" as a "nomenon" is Gegenstand of the logical function; this is a hypostatization; osia synthetos; Aristotle mistook the Gegenstand of theor. thought for the reality of pretheoretical experience, 10; the antinomy in the substance concept; substance is knowable from its accidenta; it is principle and cause; syllable and letters; the whole and its components, 12; his difficulty with the metaphysical "Gegen-
stand"; the cause of "matter" is the "form"; this is a contradiction; original and later conceptions, 13; later he elevated the forms of natural composites to the rank of ousia, which contradicted his view that these forms cannot have an independent being; the deity and pure spirits; the soul, 15; his primary ousia and Newton's concept of substance, 23; his genus concept "sensory beings", 87; the task of a sculptor is to open the natural structure of his material through the aesthetic structure of the artistic artefact so that the material becomes a complete expression of his conception; this combination is an enkapsis; but Aristotle's form-matter schema is no use here; Aristotle did not consider a work of art to be a substance; he called them analogies of substances; Praxiteles' statue is only a substance insofar as its marble is a substance, but not as an aesthetically formed figure, 126; he considers this sculpture merely as an accidental form of the "substance" marble; the antimony in this view, 127; metaphysical foundation of Aristotle's universalistic view of the polis as founded in the substantial form of human nature; man must unfold his essential form; his social impulse realized in the hierarchy of communal levels; the polis; the societas perfecta, embraces all other communities and individual men as parts in a whole; the state is prior to the household and the village; and ought to provide individual man with everything pertaining to a good life; the State aims at the highest good, 201; genetically the State originates from the household; but structurally the State determines the nature of the household in the part-whole relation; the household is a relationship embracing those of husband and wife, parents and children, as parts of a domestic community whose primordial relationship is that of master and slave; it is an economical unity and serviceable to the propagation of the human race; the household is a monarchy, the polis is ruled by many, 202; the State is autarchical; a community is determined by its purpose; the household is the germ of the State; the union of man and wife is driven by instinct; although it involves friendship and mutual service, 203; the aristocratic authority of the husband over his wife, the monarchical nature of paternal authority; as a master the husband is despotic towards the slaves; the householder is economist, producer, administrator; property is necessary to existence and citizenship, 204; his absolute universality; the polis regulates human procreation; voluntary organizations are contingent; his division of the citizens into occupational classes; common state-ruled meals, 205; the unity of the polis is guaranteed by the reality of its normative eidos (= essence) founded in an objective teleological world-order; the polis is not a "collective person"; there is no juridical organ-concept in Aristotle, 206; the relation of ruler to subject joins a plurality to a unified community; this is a general metaphysical relation; applicable also to plants and animals; this ordering relation is called taxis; it is a law concerning the distribution of political authority and benefits; taxis guarantees the identity of the State; when the control in the State shifts to another social group, taxis is changed, and a different state arises, 208; taxis is the eidos of a polis, its essential form; this taxis is the constitution, insofar as it ensures the unity of the whole of society; the aim of society is the good life of its members; it embraces human life in its totality; there is not any restriction to the competence of the State; the rule of law is that of reason; two different kinds of government, 209; three different forms of government; their perversions; unpolitical criteria; nobility and wealth; freedom and poverty; democracy and the political rule of the proletariat is due to an enkapsis; Athenian democracy during the Persian wars; its decline in the days of Aristotle, 210; Aristotle rejects the principle of majority; his concept of taxis is metaphysical and not exclusively sociological; his theory of the relation between body and soul, 211; the sociological meaning of taxis was analogical; his idea of the two forms of justice; commutative and distributive justice, 212; justice requires the principle of equality to be applied by giving each his due; justitia distributiva takes account of inequality and requires a geometrical proportioning between unequal terms; justitia commutativa demands equality in the exchange of values, in an arithmetical proportion; voluntary transactions of exchange, although inter-individual, are components of the communal life of the all-embracing polis; tokos and tokouein with respect to money; profit making is unworthy of a citizen, 213; Aristotle's commutative justice presupposes the autarchical all-inclusive polis based on the economy of undifferentiated agrarian households, 214; the State is based on the rational moral essential form of man; it is an organic "unitas ordinis"; the will follows reason only with the help of the laws of the State, 219; authority is based on the social nature of man and the lex naturalis as a teleology; it renders unity possible; the authoritative structure of organized communities is founded in the substantial form of human nature, 223; the Stoics dematured Aristotle's nous to immanent world logos; his eidos to logos spermatikos; the cosmic pneumonia binds the cosmos into a unity according to the Stoics;
Aristotle's entelechy (or exesis) became the Stoic syndesmos (material coherence), 224; his theory of the State is metaphysical teleological; authority and subordination implied in man's social nature founded in his substantial essential form; the principle of inequality among men justified slavery; his distinction between to archon and to archemonon for all organisms, 230; universalia only exist in abstracto, 233; the relation between parents and children is part of the domestic community; the rational-material perfection and a developed human nature in their education to good citizens, 267; the Aristotelian theory of organized communities and the undifferentiated structure of the Greek phyla and phratries; his conception was man's social impulse realizing itself in ever more inclusive communities culminating in the State as the all-inclusive social whole; Aristotle's concept "family" is the Greek household; his "village community"; polis, 308; natural communities cannot be conceived as parts of a sib, so that Ausr's view of social life is erroneous; the polis was not a whole of vicinages and households, 370; Aristotle could not overcome his idea of the totalitarian State, 398; his teleological order of essential forms in the scheme of superior and inferior, form and matter, telos (= end) and means seems to be transparent and rational, but does not correspond to the really complicated state of affairs; it is speculative; and necessarily leads to a universalist conception of the cosmos, 634; he distinguishes homoiomeres from anhomoiomeres, i.e., that which has perfectly similar parts from that which has qualitatively different parts, 638; the Aristotelian-Thomistic concept of substance, 710, 711; Arabian Aristotelians, 713; substance, 718; natural primary substances, 740, 741; his view of the animate body was subjectivistic, ascribing the "formal" qualities of the body to the soul as its substantial form, 779.

Arithmetical Aspect, II, natural cardinal numbers; rational, irrational, complex numerical functions are based on the natural cardinal numbers; nuclear meaning of arithm., aspect is discrete quantity in serial order in a negative and a positive direction; Kant's view, 79; mathesis universalis; counting is not the origin of number; logical, sensory multiplicity, 80: 2 + 2 = 4 is an exclusive logical proposition; the extension of a class concept pre-supposes number, 82; number has no retroceptions but is the substratum to all other aspects; in Aristotelian Scholasticism is an ontological category implying spatial extension, 83; dimensionality is a numerical retroception in space; irrational and differential functions anticipate space and movement and logical distinction, 87; they are not actual numbers but relations; anticipatory numerical functions are not arbitrary products of the mind; MALAN on discreteness and continuity; the continuous number concept, 88; inserting new values in a series can be continued indefinitely, but the actual series at one moment is not infinite; space and number; is there a continuous, dense, series? 89; Dedekind on irrational numbers; Leibniz' continuity of the movement of thought; section is the irrational function of number; specification of points, and number is related to points, 90; Natorp logifies number and space, 91, 92; infinitesimal, deepening of natural numbers, 93; directions of movement are numerical spatial analogies, 98; arithmetical time, 102; organic relation is numerical retroception in the biotic aspect, 109; numerical retroceptions in the legal validity sphere, 166, 167; mos geometricus in "natural law"; the State; juridical person, legal order, construed out of their "mathematical elements", 107; spatial analogy in irrational function; the complex function of number, 170; anticipation of movement; imaginary function; Natorp; Graumann's Ausdehnungslehre; Hamilton's quaternion calculus; Leibniz, 171; logicistic arithmetic; undimensional series; relative functions; complex functions; anticipations; Dimension überhaupt, 172; group theory; the symbol i, 173; quaternion systems in which multiplication has no commutative quality refer to movement (direction); Hankel, on the symbol i, 174; irrational and differential functions are limiting functions opened by space and movement, 183; spatial magnitude and number; irrational numerical function, 384; the antimony in a "continuum of points"; points have only an objective existence in the spatial subject-object relation; a dense set of points cancels distance, 385.

Army, III, the "moral" of an army, according to E. Brunner, 422.

Arnim, Johann van, III, Stoicorum veterum fragmenta, 225.

Ars Combinatoria, I, in Leibniz, 246.

Art, II, Shaftesbury's aestheticism and art, 276, 277; Schiller holds that art reconciles mind and sensibility, 278; Cosmopolitanism on art and science; adequacy of symbolic expression is a criterion of art, 348.

— III, the art of performance (music, drama, etc.); the analysis of Praxiteles' Sculpture: Hermes with the boy Dionysus, 110; genotype, sub types and phenotypes; style, free art, 121; music, literature, 122; classification of fine arts, 123; applied (bound) art; mass production, bad taste, pursuit of gain; architecture; Christian aesthetics does...
not recognize an humanistic pure art; the Part pour l'art slogan; our view of pure art, 139; a bank building as a work of "art"; free art pre-supposes a differentiated civilization; the artistic beauty of furniture, etc.; architecture is bound art, 140; Style of furniture; Louis XIV style, 141; our critical reserve; the colonnade of the Louvre, Lemercier's chapel at the Sorbonne, CLAUDE PERAULT; monumentality; style Louis XIV is a façade style; their disharmony in the opening process, 142.

As — if, I, we may judge of a living organism only as if a teleological activity lay at its foundation, according to BERLAGE, 139.

Aspects, I, aspects are enumerated on page 3; no single-aspect stands by itself; every one refers within and beyond itself to all the others, 3; our ego is actually operative in all the functions in which it expresses itself within the coherence of our temporal world; there is no single aspect of our cosmos in which I do not actually function, 5; the modal diversity is the expression of a totality of signification which through the medium of time is broken up into a modal diversity of aspects; 16; a rough, preliminary schema of the fundamental modalities of meaning; their coherence is guaranteed in a cosmic order of time necessarily related to factual duration; the indissoluble correlation of order and duration is cosmic time, which we transcend only in the religious centre of our existence, 24; a modal aspect requires a transcendental Idea of its coherence with other aspects, and of the radical unity of all aspects, 85. —, II, the criterion of a modal aspect is theoretical in character, 4; its epistemological nature does not imply that the aspect it refers to is epistemological, 5; this criterion is founded in the cosmic order of time, but the aspect intended in it is a modus of human experience; aspects are only implicitly experienced in the naïve attitude; their diversity is based on the law of refraction of cosmic time from whose continuity we abstract the law sphere, 6; the criterion of the latter is its general modal meaning which integrates every specific individuality of meaning within the sphere into a functional coherence with all the other meaning individualities in this sphere; spatial figures of all kinds of individuality are spatially correlated; a circle, a polygon, a tangent, parallel and non-parallel lines, etc.; the modal criterion is a priori functional and guarantees sphere-sovereignty; the general modal meaning is a functional modality of the religious fulness of meaning, 7; it has a subject- and a law-side which are mutually irreducible, but indissolubly correlated; and both are determined and delimited by the cosmic order of time; the criterion is dependent on the transcendental Idea of the meaning totality; the basic denominator of the law spheres is the cosmic time order; reflected in the same manner in the modal structure of every aspect, 8; there is no genus proximum in a modal sense possible under which the aspects can be subsumed; the aspects themselves are the ultimate genera of modal meaning, 14; the modal structures of the law spheres exhibit an order of increasing complication, but not a logically continuous order, 49; law spheres are not "categories of thought"; they are arranged in a cosmic succession of prior and posterior, 50; this order of succession is not an "arrangement of the classes of knowledge" in a neo-Kantian sense; the earlier modal spheres are the foundation of all the later modal aspects in an irreversible coherence of meaning; substratum spheres, 51; and super-stratum spheres; two-terminal spheres, 52; why Divine Revelation does not mention the relation between foundation and superstructure; according to this relation man is not there before the things of inorganic nature; viewed from the perspective of the creaturely root of the earthly world, the inorganic and the vegetable and the animal world have no existence apart from man, and man has been created as the Lord of the creation; the foundational and the transcendental direction in the cosmic order of time; the second terminal sphere is that of faith, 53; the Biblical religious motive gives the view of time its ultimate direction to the true fulness of meaning intended by the cosmonomic Idea, 54; the modal aspects should not be identified with the typical structures of individuality functioning in them; there is a fundamental difference between the modal "how" and the concrete "what"; human behaviour is not an aspect, but a concrete activity functioning in all the aspects, 68; each of the aspects is a temporal modal refraction of the religious fulness of meaning and expresses the whole of the temporal meaning coherence, 74; modal sphere sovereignty depends on the nucleus of the aspect surrounded by analogical moments partly referring forward to the transcendental function and partly referring back to the substratum-aspects; modal anticipations and modal retrocipitations; the aspects display an architectonic differentiation in their structure, 75; the aspects do not delimit each other; the degree of complication of a law sphere depends on its position in their arrangement, 76; the nucleus gives the fundamental analogical
well as to the complete coherence of the concepts a definitive modal qualification, indirectly founded recollections; an nucleus and its actual analogies, 153; a modal recollection may refer to be complex, 169; the complex structure founded, 164; kinematic space is a complex and directly founded recollection; spatial and arithmetical analogies in the legal aspect, the place of a juridical fact, 168; recollections in the legal validity sphere, 169; modal anticipations can only be complex, 169; the complex structure of the so-called irrational function of number as a direct anticipation, and that of the so-called complex function of number as an indirect anticipation, 170; the modal nucleus and its recollections form the primary structure of a law sphere; e.g., juridical causality of a legal fact, 181; in primitive society the causal legal fact suffices as a legal ground for a juridical consequence; retribution has not been deepened into the anticipatory principle of accountability for guilt, 182; the same restrictive sense attaches to primitive social intercourse: the foreigner is hostis, exlex; the law of contract is directed physico-chemical processes are tied down to a sensory symbol; the animal's feeling is not susceptible of anticipation in an axiological sense; undirected physico-chemical processes are in a closed state; in a living organism they are deepened by anticipating the directing impulses of organic life; under the guidance of an anticipated law sphere an aspect is expanded and deepened in the opening process, 184; guiding or directing functions are to be distinguished from guided or directed functions; the anticipatory spheres of the aspect are opened through the guiding functions of later aspects; e.g., the approximating numerical functions point forward to space and motion; thus logical feeling is a modal limiting function of feeling approximating the analytical meaning proper; the modal anticipations deepen the entire primary meaning of the law sphere in the coherence of its nucleus and recollections, 185; [cf. s.v. OPENING-PROCESS]; Concept and Idea of the modal meaning aspect; the concept of an aspect is concerned with its "restrictive function" (i.e. closed function), the Idea approximates its meaning by seizing upon the anticipated modal structures in advance, and points in the transcendentental direction of time, 186; mistaking the Idea for the concept leads to antinomy; the Idea is a limiting concept; the many "isms" in immanence philosophy; transcendental Idealism; Kant's homo nomemon, 187; the opening process and faith, 189; and history, 190; the indirect method of ascertaining the existence of a lawsphere, 203.

ASSISCHOLKEN, II, Zakenrecht, 395.

ASSIMILATION (Biotic), III, is supposed to be a crystallization process; but such a view does not explain the centred structure of living plasm, 721.

ASSOCIATION, II, the laws of psychical association, 117; between the feelings of sight and those of touch there exists an innate association based upon the biotic coherence of the organs, 373.

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—, II, la durée is the creative qualitative vital stream of time; his irrationalistic psychological metaphysics isolates psychical intuition and durée theoretically; yet he feels obliged to connect intuition with concepts; [cf. s.v. Concept], 481; he misinterprets the cosmic continuity of time as psychic duration; he isolates intuition theoretically from analysis in order not to fall back into the naïve attitude; he starts from the metaphysical prejudice that the full reality is given us in the actual psychic stream of time; he lacks critical selfreflection; his optimistic belief about the end of philosophical strife if only his intuitive metaphysical method were generally accepted, 482.

—, I, criticized the Humanistic metaphysics of nature, 203; he overcame the extreme sensationalist nominalism of his earlier writings and recognized the logical conformity to laws in the relations between the Ideas, although in a nominalistic fashion he only ascribes universality to the signs; signs are material and instrument of scientific knowledge and no arbitrary names; the representative character of symbols has become the foundation of the possibility of knowledge as representing the validity of the relations in our thought, 273; he criticized LOCKE’S “abstract ideas”, but overlooked the fact that LOCKE’S “simplest psychical element of consciousness is no less abstract than the concept of a “triangle in general” ; from his “idealistic” psychological standpoint he had completely resolved “nature” into sensory impressions; his thesis: “esse est percipi” was the counterpart to LENZI’S mathematical idealism; BERKELEY discarded Locke’s distinction between “primary” and “secondary” qualities of matter that had been made in accordance with GALILEO’s and NEWTON’s physics, 274; B, gave up his earlier extreme nominalism 283; he explained the belief in the existence of an external world by his metaphysical conception of God, 291.

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--, III, Das Problem der Juristischen Persönlichkeit, 279, 688.

--, his individualistic conception of legal subjectivity misinterprets the organic analogy in legal relations when he says that legal representation destroys the juridical personality of the represented in favour of that of the representative, 279.

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Bossu, Le, II, Traité du poème épique, 346.

Bossuet, II, and the Christian view of history, 268.

Bourgeois, II, bourgeois money makers, 361.

Bourrouil, I, his anti-rationalistic Neoscholasticism, 525.

Brähman, II, 324.

Brain, The, III, the brain is the physico-chemical condition, the partial ground of what happens in it, in Driesch, 742.

Bréhier, III, Théorie des incorporels dans l'ancien Stoicisme, 236.

Brentano, Franz, I, he ascribes to feeling an intentional relation to a "Gegenstand"; he posits the intentional relatedness of every act of consciousness to a "Gegenstand", 52.
Brentano, L., III, 
Eine Geschichte der wirtschaftlichen Entwicklung Englands, 673.

Broglie, Louis de, III, 
La physique moderne et les Quanta, 706.

Brown, I, his mechanistic association psychology, 264.

Brunner, August, III, 
Der Stufenbau der Welt, 5, 6.

---, III, Neo-Scholastic writer, on the concept "substance", 5; essence and accidental changes; his view of the human I-ness contradicts the concept of "substance", 6.

Brunner, Emil, I, 
Das Gebot und die Ordnungen, 510, 520, 521; Das Einmalige und die Existenzcharakter, 519; Gerechtigkeit, 521.

---, I, there is a point of contact between nature and grace, 66; he rejects the Biblical view of Law and replaces it by an irrationalistic ethics of love which must break through the temporal divine ordinances because they are not the true "will of God"; he fulminates against the Idea of a Christian science, philosophy, culture, 519; politics, etc.; this indicates a new synthesis, this time with Kantianism and Existentialism; he tries to accommodate Lutheran Nominalistic dualism of nature and grace to Calvin's view of the Law; if a Christian philosophy, etc., is impossible, this sphere is withdrawn from Christ; and then accommodations are unavoidable; Brunner absolutizes love at the expense of justice, misinterprets the central commandment of love; his Idea of justice is Neo-Kantian, it is a "purely formal value"; he denies the fulness of meaning of the Cross, 520; his thought must lead to antinomies, 521.

---, II, 
Das Gebot und die Ordnungen, 156; Die Gerechtigkeit, 157; Cf.: 143, 155, 150.

---, II, his dialectical theological ethics, 143; his definition of Christian ethics, 156; the perfect cannot be just; the meaning of Divine Justice; in his work: "Die Gerechtigkeit" Brunner avoids this erroneous view; here he holds that love presupposes justice; he opposes the fulness of religious love to the temporal ordinar-
Bruno, Giordano, I, is obsessed and enticed by the endless, 194; his pantheistic philosophy embraced Cusanus’ doctrine of the Infinite, and of the coincidentia oppositorum; infinite nature is reflected in the microcosm of the human personality; nature as “natura naturata” is the self-development of God (natura naturans); the opposition between the “Jenseits” and the “Diesseits” of Christian dogmatism is ascribed to the standpoint of sensory appearance and imagination, an exploded anthropomorphism in Comenius’ sense; Bruno is at pains to reconcile the unity of homogeneity of infinite nature in all its parts to the Idea of the creating Individuality of the monads, 199, 200; later on Leibniz transformed Bruno’s aesthetically tinted individualism in his conception of the monad as a microcosm into a mathematical one, 230; the tendency of activity in the personality ideal penetrated the Idea of the cosmos, 231.

→ II, his cosmonomic idea, 593.

Brave, James, III, Modern Democracies, 606, 607.

→ III, political parties are indispensable in a large and free country; they awaken the public spirit of the people; create order in the chaos of the enormous mass of electors; party discipline counteracts political egoism and corruption, 607.

Buber, Martin, II, Ich und Du, 143.

→ II, Modern Christian existentialism has taken over Buber’s distinction between “experience of the world” and the “I-thou” relation; the latter does not allow of rules and laws and boundaries; ethical relations are supposed to be extremely personal and existential; this view is based on the Humanistic motive of nature and freedom; the I-thou meeting is central and religious, not specifically ethical, and not in the temporal order of human existence; Buber has considerably influenced dialectical theologians, 143.

Building, A, III, is a socio cultural object; a Bank building and art, 140.

Building-Plan Theory, III, and the dualistic substance concept, 745.

Böning, Erwin, III, Sind die Organismen mikrophysikalische Systeme?, 644.

Burckhardt, Jacob, I, Kultur der Renaissance in Italien, 192.

→ II, rejected Ranke’s idea of World-history, 282.

Burlesque, II, the burlesque in Classicism, 347.

Burning House, II, Burning house and meaning, 31.

Caesar, Julius, II, as a historical leader, 243.

→ III, De Bello Gallico, 356.

Caley, II, and Klein, on projective geometry, 105.

Calvin, John, a, I, Epître à tous amateurs de Jesus Christ, 4; Institutio religionis Christianae, 516, 517, 519, 523; Seneca’s De Clementia, 516; De aeterna praedestinatione, 518.

→ b, I, Comm. in Mosis libros V, 518.

→ I, man wanted to be something in himself, 4; Calvin’s judgment: “Deus legibus solutus est, sed non exlex” touches the foundations of all speculative philosophy, 93; he expounded in his Institutio the authentic Christian conception of Augustine that all knowledge of the cosmos depends on self-knowledge, 196; Calvin passed through an early Humanistic period, 515; but when he reached the turning point of his life he abandoned any Nominalistic and Scholastic viewpoint to adopt a Biblical view; he maintained that the true nature of man cannot be opposed to grace, but was in its root corrupted by the fall into sin and is restored, “renewed” by God’s grace in Jesus Christ, 516; he called “natural theology” an “audacious curiosity” of human reason, 517; his statement: “Deus legibus solutus est” implies that all creation is subject to the Law; the Christian remains subjected to the Decalogue; his struggle with the Anabaptists who opposed the sermon on the Mount to civil ordinances, 518; his view implies the rejection of the Aristotelian-Thomistic “lex naturalis” with its “substantial forms”, 519; Calvin must not be considered as a pater angelicus of Reformed philosophical thought; he had no philosophic system; the development of a Christian philosophy is actually stimulated by the Biblical basic motive of the Reformation and shows a constant
striving after reformation; this precludes the canonizing of any one system; its basic idea embraces the religious antithesis between the apostasy of nature and its destiny according to creation, 522; it recognizes in "common grace" a counter force against the destructive work of sin in the cosmos; because the antithesis between sin and creation is really abrogated by the redemption in Jesus Christ; common grace must not be dualistically opposed to particular grace; both are subordinated to the "honour and glory of God"; the root of common grace is Christ, 523.

—, II, Institutio, 561; Comment. in ep. ad Col. 315; —, II, according to —, II, on formal space, 63; on topological capacity of acting; internally the Church has been fitted into a representational theory, 210.

—, III, all the virtues are summarized in love, 152; against the Anabaptists he maintains that justice is in the interest of love, 161; as a leader in a cultural sense, 210.

—, II, the State is a "beautiful order", in —, II, and the study of legal history, 197; justa causa doctrine; the principle of the freedom of contract in Canon Law; and "natural" ethical law, 359.

—, III, 233, 235.

—, II, transfinite numbers; actual or completed infinity of a series in the infinite and the infinitesimal orders; this is antinomic, 87; the convergent infinite series is arithmetical in his view, 91.

CAPITALIST, III, concept of capitalist is oriented to the absolutized economic aspect in Marxism, 163.

CARLYLE, III, A History of Medieval Political Theory in the West, 232.

CARNAP, R., II, Der Raum, 78, 96.

—, II, on formal space, 63; on topological space as a receptacle, 96.

CAROLINGIANS, THE, II, answered the challenge of the Arabian invasion and the private power formations of the Frankish seigneurs, 253.

CAROLINGIAN RENAISSANCE, II, of science and claim sphere authority functions in all aspects of its temporal institution; because it is a real organized community; the disposition of the four offices and the congregation's share in their election was exclusively inferred from the New Testament; there was no question of democracy or people's sovereignty, or a modern system of representation, 520; the authority (to administer the Divine Word) has not been given to these men themselves but to the office of which they are the bearers; or, to say it more clearly, it has been given to the Word whose ministry has been entrusted to them, 533; Calvin stresses St. Paul's attitude to the Corinthian Church with all its sins, 534; the Church is the mother of our faith in Christ Jesus, 535; his view of the Church Confession, 542.

CALVINISM, I, according to RICKERT, 149.

—, III, according to TROELTSCH Calvinism is individualistic, the same view in
CAROLINGIAN STATE, III, this State existed while the inter-individual relations had not yet been completely emancipated from undifferentiated communities, and the medieval Church, 659.

CARPZOVIIUS, III, Diss. de jure decid. theol. controv., 516.

CARTESIAN DOUBT, II, applied by BAYLE to historical tradition, 553.

CASSIREER, I, Philosophie der symbolischen Formen, 55; Das Erkenntnisproblem, 199, 228, 229, 240, 247, 249, 265, 282, 340, 342, 344, 345, 349, 350; Leibniz' System in seinen wissensch. Grundlagen, 229, 255; Die Philosophie der Aufklärung, 462.

—, I, on the basis of anthropological and ethnological data he established that in the mythological sphere selfknowledge is dependent on the knowledge of deities, 55; the relation between the new Humanistic concept of the ego and the new concept of nature, 199; he rejects RIEHL's interpretation of DAVID HUME, 282; he thinks that KANT conceived of time and space as "conceptus singulares" before he conceived them as forms of intuition, but CASSIREER has overlooked the terminology in KANT's inaugural oration, 345.

—, II, Die Philosophie der Aufklärung, 346, 347, 348, 350, 351, 354; Substanz Begriff und Funktions Begriff, 83, 193; Philosophie der symbolischen Formen, 316, 318, 320, 321, 323, 324, 326, 328, 330.

—, II, rejects RUSSELL's logification of number, 83; on the change from the geometry of measure to that of positions, 103; mana-idea; personal and impersonal, natural and super-natural are merged in it, 316; criticizes DUNKHEIM's view of totemism; animals and humans; their unity of action proves their unity of essence, 318; totemistic communities absorb individuality entirely; the power of the primitive communal consciousness, 320; pisthetic conception of self in relation to the deity is mythical; the concentrated self is reached in myth by projecting new images of deity; man knows himself only insofar as he can visualize himself in his idols, 323; mythical consciousness, 324; myth and the theoretical self of transcendental apperception, 325; on Classicist art, 346; LEIBNIZ' treatise: Von der Weisheit; BOILEAU's reduction of the individuality of an artefact to lawuniformity is not criticized by CASSIREER, 347; his view of Condillac's theory, 348; on VOLTAIRE's attempt to save human freedom from deterministic science, 351; praises VOLTAIRE excessively, 353; criticism of VOLTAIRE, 354.

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CATHECRICAL IMPERATIVE, II, is the pure form of the respect for the ethical law, in the sense of respect for the Idea of mankind, according to the Humanistic ideal of personality, 149.

—, III, in KANT, 749.

CATEGORIES, II, in KANT, 13; KELSEN, 17, 42; KANT's cosmological ideas; the idea is a "Ding an sich" to which the categories of the understanding are applied as logical determinations without the aid of any sensory experience; thus reason gets involved in antinomies, 48; of quantity in KANT are merely analogical concepts, 58; ANSTORTE's system of categories was influenced by metaphysical and linguistic considerations; they are basic forms of predication about the existent, 445; refer to sensibility in KANT, 495; in KANT, are the foundations of the synthesis; KANT derives them from the table of logical judgments, 506 ff.; independent of sensibility, 507; there is one synthesis of categories and time, 508; ANSTORTE's categories of possibility and actuality were based on the form-matter scheme, 512; "of knowledge" in critical epistemology, 517.

CATHREIN, VICTOR, II, Recht, Naturrecht, and positives Recht, 162.

—, III, Moralphilosophie: Die Ehe als naturrechtliche Institution, 313, 321.

—, III, the principal aim of marriage is not the personal welfare of the marriage partners but that of the human species, the honourable maintenance and propagation of the human race, 313.

CAUSALITY, I, is dialectically related to freedom in KANT, 90; it is psychologized by DAVID HUME, 280; the law of physical causality is an innate idea in DESCARTES; it is an eternal truth to the mathematical science ideal; factual verity to LEIBNIZ, 298; a habitual junction of successive events in HUME, 299; WOLFE derived causality from the logical principle of contradiction; KANT opposed this view, 353; it is a natural-scientific category exclusively related to sensory experience never to "Dinge an sich" in KANT, 381; causality in FICHTE's thought, 448; the classical concept of causality has been abandoned in twentieth century physics; and resolved into a purely mathematical concept of function, 557.

—, II, the "sole causality of God"; free causes, 38; causality in the Thomistic...
proofs of the existence of God, 39; causality is a modal meaning-moment; the human ego is the super-modal cause of his actions, 40; a purely modal cause is a theoretical abstraction; causality cannot be defined in the super-temporal; the speculative concept of God as "prima causa", 41; cause and effect are analogical moments in the structure of the energy aspect, 110; causality, according to J. S. Mill, 119; in Kant it is a transcendental-logical category, 120; juridical causality, 182; historical causality, 251; Rickert's views; "individual causality", 254; Dilthey excludes causality as un-historical, 255; so does Springer, 283; historical development and natural causality, 283; causality is implied in the concept "happening", 436; Kant ascribes physical meaning to the category of causality, 512.

—, III, a substance is a first cause making a thing into an individual whole, 12; Driesch's entelechy, 23, 24; Russell's opposition of the causal theory of perception to the "common sense" view, 23; causality in Kant is a category of relation, 27; causality in naïve experience, 34; external causes; modal aspects of causality, 40; there is no causal relation between the aspects, 62; the intermodal unity of a thing and the internal thing-causality, 63; such causality is not substantial, 66; there is no mutual causal encroachment of one modal sphere upon the modal spheres of the others; structural causality pre-supposes a total view and can only be handled as a transcendental idea, 159; totality causality and quantitative causality in Driesch, 735.

Cave cultures, II, the investigation of cave cultures is not a genuinely historical theme, 265.

Cell, I, a living cell is a typical individuality structure, 554.

—, II, in biology we are confronted with the typical numerical relations between the particles of a cell, the typical number of chromosomes, 425.

—, III, a cell of the body of an animal, 85, 86; is undoubtedly real, but not directly accessible to naïve experience, 102; structure of a living cell; the last independent viable unity of a living mass, 102; the word "cell" denotes an undefined general concept and says nothing about the individuality structure of the living unit in question; germ cells of plants and animals; germ cell of a human being refers to the mystery of the spiritual centre of human existence transcending all temporal structures; the germ cell of a plant is biotically qualified; the "psychology of plants" cannot demonstrate the existence of subjective modal feeling in plants; the biotic reaction to stimuli and their utilization should not be confused with genuine feeling; the leaves of the mimosa pudica; insectivorous plants like the drosera rotundifolia; these reactions have sensory analogies in feeling; in protozoa the cell possesses "nervous-like spheres"; the background to the "psychology of plants" is the Leibnizian principle of continuity, 645; the borderline cases between the vegetable and the animal kingdoms pre-suppose the radical typical boundaries; the germ cell implies the architecture of the differentiated body as a pre-disposition, not as a "pre-formation"; it is as if every individual cell has given the plan of the whole; this integrating tendency is manifest, e.g., in regenerative phenomena; Driesch's experiments with the eggs of sea-urchins (echinoidae); the structural plan of the total animal realizes itself in its parts, 646; the experiments made in connection with the transplantation and implantation of groups of cells and with the cultivation of free cell-cultures outside the living organism; they do not prove that separate cells possess an independent natural inner destination different from that of the total organism; organic disease like sarcoma, and goiter; the modal causal functional coherence of the vital phenomena within the physico-chemical sphere is not annihilated by the internal structural law of the individuality structures functioning in this aspect; there is a harmonious coherence between the functional and the structural typical view of life phenomena, 647; the real parts of a cell are its nucleus and the protoplasm, 638; the cell is the smallest unity capable of independent life discovered up to now, 718; development of surface of solved matter in a cell; enormous surface charges of electricity render a cell sensitive to changes of electric condition and temperature, 719; most cells have an alveolar form of plasm, 719; hylocentric, kinocentric, morphocentric structures; a living cell has a centred structure; metabolism and its effects are directed from this centre; the nucleus; chromatin, 720; endo- and exoplasm; non-living components; the organic catalysts: enzymes and ferment, 723; a cell cannot live in the molecular or crystalline matter structures, 769; a living cell-organism is enkapistic and founded in a mixture of matter which it binds within its own individuality structure, 770.

Cell-Body, III, is to be distinguished from the cell-organism; organic combinations in plasm and nucleus are coalesced and labile, 715; in animals is an enkapistic form-totality, with a psychical leading structure, 765; its living organism cannot contain lifeless parts, 766.

Central Command, I, is the command of love, 60.

Certainty, II, feeling of certainty in
faith, 115; two types in Volkezt: intuitive certainty originating from the logical necessity of thought, and the certainty derived from the moral law, 477.

Christian Aesthetics, II, does not absolutize the artist's aesthetic subjectivity, 128.

Christian-Historical Political Theory, II, was influenced by the conception of God's guidance in History, 233.


Christianity, I, in the Roman Empire was persecuted, and its attitude with regard to politics and culture was negative, 157; in the very first centuries of the Christian Church the Biblical basic motive was in danger of being strangled by that of the Greeks; then the dogma of the Divine essential unity (homo-ousia) of the Father and the Son (soon this was to include the Holy Spirit) was formulated and the dangerous influence of gnosticism in Christian thought was broken; before this period a speculative logos-theory was derived from the Jewish Hellenistic philosophy of Pseudo-Pythagoras, the Church maintained the unbreakable unity of the Old and the New Testament, thus overcoming the gnostic dualism that separated creation and redemption, 177; the Reformation was quickly captured by the Scholastic motive of nature and grace and did not develop an essentially Christian philosophy based on the basic motive of Holy Scripture, 188.

Christian Idea of Truth, II, this idea is directed to the fulness of meaning; truth has a perspective character, 571.

Christian Interpretation of History, II, related the Idea of development to the Kingdom of Christ in the consummation of times and was engaged in a fierce struggle with the spirit of the Enlightenment, 351.

Christian Philosophy, I, is aware of its being bound to the cosmic order of time and only points beyond and above this boundary line to its pre-supposita; it does not elevate human reason to the throne of God; its transcendental basic Idea is the cosmos-nomic Idea (idea legis), 93; its idea of the Arché, meaning totality, modal laws, subject, object, (97;) depends on the cosmosnomic Idea; typical laws corresponding to individuality structures, 98; the lex as the boundary between the Being of God and the meaning of the creation, 99; the apostasy from God and the fall into sin; its effect on "meaning"; the logical function and sin, 100; the re-formation of the cosmosnomic Idea by the central motive of the Christian religion; Arché, totality, diversity; the subject side is the correlate to the cosmosnomic side; the supra temporal unity of the modalities; Christ as the new root of mankind subject to the divine law; the relation between the aspects is expressed by the term: sphere sovereignty, 101; the principle of sphere sovereignty is indissolubly connected with the transcendental ideas of the Origin and the totality and radical unity of meaning and with that of cosmic time, 104; cosmic time and the refraction of meaning into mutually coherent modal aspects, 106; everything created is subjected to a law, and in this sense a "sub-
Christian philosophy does not break off philosophical contact with Greek, Scholastic and modern Humanistic philosophy; it enters into the most inner contact with immanence philosophy, but distinguishes sharply between philosophical judgments and supra-theoretic prejudices. undeniable states of affairs form the basis for a cooperation of the different philosophical schools in the accomplishment of a common task, 115; partial truths are not self-sufficient, 116; even the Christian basic motive and the dogma of our transcendental basic idea, determined by it do not give security against fundamental errors in our thought on account of the effects of the fall into sin; the Idea of the "philosophin perennis", 117; not any thinker can begin with a clean slate and dissociate himself from the age-old process of philosophical reflection; the historical development of philosophic thought is implied in the Christian transcendental basic idea, 118; but the religious starting-point and the whole direction of Christian philosophy remain consistent and require the rejection of any accommodation to non-Christian basic motives; apostate currents of thought also contribute to the fulfilment of the Divine plan in the struggle between the civitas Dei and the civitas terrena, 119; the central basic motive of Religion, cf. sub voce Religion, 173—175; this motive requires the inner re-forms of the traditional vision of temporal reality, destroying any dualism; no dichotomy of pre-logical opposed to post psychical aspects, between "sensory nature" and "super-sensory freedom", between "natural laws" and "norms"; no "theodicy"; the conflicts because of sin are not due to the cosmic order; Christian philosophy does not believe itself to be in possession of the monopoly of theoretical truth, 176; in the Alexandrian school of CLEMENS and OUGEN there arose a speculative Logos-theory denaturalizing the Biblical motive of creation: the Divine creating Word was conceived of as a lower, mediating being between the divine unity and impure matter; the Christian religion was made into a moralistically tinged theological and philosophical system, a higher gnosis placed above the faith of the Church; in the Orthodox period Christian philosophy culminated in AUGELUS AUGUSTINUS, 177; but the inner point of contact between religion and philosophy was not accounted for; the Christian theological vision of philosophy was the "ancilla theologiae"; a notion already found in ARISTOTLE's Meta-physics; philosophy had no independent rights in AUGUSTINUS' statement: "Deum et animam scire volo. Nihilne plus? Nihil omnino." AUGUSTINUS started on the path of scholastic accommodation of Greek thought to the doctrine of the Christian Church; his cosmonomic Idea (the lex acterna expressed in the lex naturalis); we find the neo-Platonic descending progression of degrees of reality accommodated to the Idea of the Divine sovereignty of the Creator; this Idea was combined with the Logos theory accommodated to the domus of the Trinity; Genesis 1:1 was interpreted in the cadre of the Greek form-matter motive, 178; but the central religious motive remained foremost in AUGUSTINUS' theological conceptions; he emphasized the absolute creative Sovereignty of God and rejected any original power of evil; the radical character of the fall, the rejection of the autonomy of theoretical thought; but in spite of his growing insight into the radical character of the Christian religion he, at least, regarded Greek philosophy as a natural foundation for a "super-natural revealed knowledge"; the central theme of his De Civitate Dei; he broke with the Greek idea of time and paved the way for an Idea of development; ROMAN Catholicism strove after a religious synthesis of Christian faith with the ARISTOTELIAN view of nature; THOMAS AQUINAS' posited the autonomy of natural reason in natural knowledge; nature is the understructure of super natural grace; philosophy was the ancilla theologiae, 179; philosophy belonged to the sphere of natural reason where it is independent of revealed theology; the basic motive of the Christian religion was replaced by that of the ARISTOTELIAN form-matter scheme accommodated to the Church doctrine of Creation; the Roman Catholic motive of nature and grace; creation became a "natural truth" in THOMAS' theologica naturalis; the Greek form-matter motive excludes the Biblical creation motive by its thesis: "ex nihilo nihil fit"; the Greek concept of the divine Demiurge; AUGUSTUS' "Unmoved Mover" is the radical opposite of the living God; the principle of matter is that of metaphysical and religious imperfection and cannot find its origin in pure Form, i.e. in God; human nature is a composition of a material body and a rational soul as a substantial form, 180; the theory of the donum superadditum; sin is the cause of the loss of the supernatural gift of grace, but did not lead to the radical corruption of human nature; THOMAS developed the metaphysical theory of the analogous concept of Being (analogia entis), 181; under the sharp critique of Nominalism the Christian and pagan motive of nature in Theism, were radically disrupted; "nature" and "grace" separated; then Humanism was able to develop the line of "autonomous natural thought" the manner of which is based on the motive of nature and freedom, 187; the Reformation took over the Scholastic motive of nature and grace, 188; Patristic and Medieval Compromises;
Christian Position, The

Scholasticism proclaimed the "autonomy of the "naturalis ratio" in the sphere of natural thought, 508; "theologia naturalis"; Neo-Platonism, Aristotelism, Stoicism penetrated Christian thought; the Biblical conceptions of soul, heart, spirit, flesh, were replaced by abstract concepts of dualistic Greek metaphysics; Christian philosophy began to seek the concentration point of human existence in "reason" and there arose a clef between speculative philosophy and genuine Christian faith; pseudo problems arose: the primacy of will or intellect in the "essentia Dei"; individual immortality of the soul and the Aristotelian "princpium individuationis", 509; psycho creationism; misuse of Holy Scripture and the conflict with COPERNICUS; theology as "regina scientiarum", and philosophy as "aneilla theologiae"; controversy with DESCARTES, 510; the dilemma forced on the Reformers; Protestantism relapsed into Scholasticism; LUTHER and MELANCHTON, 511; LUTHER and ERASMUS; and Oecumenism, Augustinian Franciscans; ECKHART, 512; MELANCHTON landed in Scholasticism; MELANCHTON, REUCHLIN, AGRICOLA, ERASMUS, WILHILD PIRCHER, 513; MELANCHTON's school-reforms, 514; he did not break radically with immanence philosophy; CALVIN's early Humanism, 515; his Biblical thought and the rejection of accommodations and compromises, 516; his rejection of speculative metaphysics; and of the dualism of nature and grace, 517; his view of the Law, 518; CALVIN and LUTHER; BRUNNER versus CALVIN; his denial of a Christian science, philosophy, politics, etc., 519; BRUNNER's dependence on LUTHER thought; he absolutizes temporal love at the expense of justice; his Néo-Kantian and modern Existential motives, 520; Dialectical theology, 521; Christian philosophical thought needs the vivifying spirit of God's Word; God has maintained the cosmic structural order, in spite of sin, the Christian transcendental basic Idea embraces the religious antithesis between the apostasy of nature and its destiny according to creation; it does not seek a dialectical synthesis, 522; it recognizes Common Grace; and particular grace; common grace is grace shown to mankind as a whole, which is regenerate in its new root Jesus Christ, but has not yet been loosened from its old apostate root; the parable of the tares; the philosophy of the Cosmonomic Idea is the fruit of the Calvinistic Awakening in Holland in the 19th cent.; led by Dr. ABRAHAM KUYPER; it includes within its range all of Christian thought as such, 523; the Kingship of Christ must be taken seriously, and the central confession of God's sovereignty over the whole cosmos as the Creator; Christian freedom cannot imply a freedom in thought stimulated by an anti-Christian basic motive; this is the universal sense of Kuyper's Idea of the religious antithesis in life and thought; this antithesis does not draw a line of personal classification, but one of division according to fundamental principles in the world, which passes transversely through the existence of every Christian personality; this antithesis is not a human invention but a great blessing from God; by it He keeps His fallen creation from perishing; the author rejects the name "Calvinistic Philosophy" and insists on denoting his thought as "Christian Philosophy"; Thomistic philosophy has constantly rejected this name; neo-Thomists like GIOLSON and MAURRAN depart from the Thomist tradition in this respect, 524; there is a Reformed and a neo-Scholastic Christian Philosophy; the latter remains bound to the motive of nature and grace, and breaks through the boundaries between the natural and the supernatural spheres in order to show the insufficiency of natural philosophical thought in respect to the Christian faith; from French Spiritualism arose the philosophy of MAURICE BLONDÉL, 525; the philosophy of the Cosmonomic Idea approaches each philosophical system from the standpoint of its own basic motive it opens the way to a better mutual understanding of the various philosophical trends by means of its transcendental Critique so that supra-theoretical prejudices shall no longer be propagated as theoretical axioms; it embraces a theory of the modal structures, and of those of individuality, 526; these theories disclose real states of affairs which are the same for every philosophical standpoint, 527; Chr. phil. and science should interpenetrate, 566.

Christian Position, The, II, is that of a pilgrim; he loves creation and hates sin; relinquishes the "world" in the sense of sin, and is given everything in Christ, 34.

Christian Religion, I, connects the meaning of the creation and the Being of the Arché, 104.

—, II, should penetrate philosophy, 566.

Christian Revelation, II, 356.

Christian Science, II, the Christian Idea of truth should permeate scientific thought, 572.

Christian State, III, is impossible says C. BRUNNER, 403; is expressed in a faith community; the possibility of Christian politics; a Christian state is not an ecclesiastical State, 502.

Chromosomes, II, the typical numerical relations between the chromosomes, 425.

Chromosome Maps, III, of MORGAN and his school, 755.

CHRYSSYPUS, I, opposed the philosophers
who viewed theoretical life as an end in itself, which he called refined hedonism, 559.

CHRYSSIPPUS, III, valued the positive laws of the state, 228.

CHURCH, THE, III, its competency marked off from that of the State by GLASBUS, 216; its institution became a sacramental hierarchy of grace with absolute authority over the souls, identified (gradually) with the “invisible” Church, the Corpus Christi; it became the only integrating factor of Western culture; feudal interlacement with the State; the rise of the ecclesiastically unified culture; a universalist view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church; the Holy Roman Empire pretended to embrace spiritual and secular relationships; the Scholastic view of the Church.

LUTHER'S view of the Church: the invisible Church is the true Body of Christ; but as such it has no temporal organization; LUTHER held that the Church is both visible and invisible; the formula of the Augsburg Confession; the Church in its essence is invisible, as a congregation it has “visible marks”; LUTHER'S dualism; its origin; he hypothesized the faith aspect of the institutional organization; and thus favoured the formation of sectarian conventicles; the idea of the “congregatio fidelium”; ecclesiola in ecclesia; the Conciliar Movement of the XV century, 513; the peasant revolt in Germany induced LUTHER to appeal to the secular government to give the Church its organization; he distinguished between the external juridical organization and the spiritual essence of the Church; the lord of the country as the praecipium membrane ecclesiae had to supplement the spiritual order of the Church with a compulsory secular legal order; he turned to the Elector of Saxony with the request to institute visitation, 514; the lord of the country also instituted consistories; they could impose secular public juridical penalties; LUTHER did not want the government to affect the pure doctrine and the right administration of the sacraments; the old Lutheran conception of Church government distinguished between jurisdicatio ecclesiastica and jurisdicatio secularia; the Christian sovereign was the guardian of the two tables of the decalogue in his capacity as the praecipium membrane ecclesiae; then the brothers STEPHANI tried to find a positive juridical justification for the secular Church government, 515; their juridical construction was the episcopal system; later on episcopal authority was considered to be an illegal usurpation; the arrangement of the religious peace was thought to be a final restitution to the sovereign of his natural rights within the Church; GERHARD, CARPZOVUS and others promulgated the doctrine of the three estates oriented to a universalistic conception of the Church relationship; the secular government has to maintain public worship, to institute the ministry, etc. the family fathers have potestas communitatis and their consent is required for the government and the ministers to impose any iudicium on the family fathers, 516; the juridical aspect of the Church as an institutional community continued to be viewed as external political; the doctrine of the three estates originated from the late medieval nationalist view of the Church; it was not sufficiently clear that the internal church authority has an original legal competence independent of the secular government; episcopal theory therefore fell a victim to the Humanistic natural law theories of
the territorial and the collegial system, 517; under the influence of THOMASII the territorial system ousted the episcopal system and was inspired by the desire to guarantee ecclesiastical tolerance to pietists; all organizational authority in the Church was merged into that of the territorial sovereign and the ministry were denied any influence on Church government; the establishment of the doctrina publica had to safeguard the external peace in the interest of the State and was entrusted to secular governors “sine concursu necessario Theologorum”; finally the collegial theory destroyed the last remnants of the insight into the specific structural character of the Church institution, 517; the latter was conceived as a mere “societas”, a social contract between individuals having the same religious faith; the State has sovereign authority over the Churches; ecclesiastical organization and government are left to the reformed lord (w hen adults) by their confession of faith; the problem about the Church and the sects is perfectly equivalent to the Church and the state isolation from its Head, Jesus Christ; it is a manifestation of the “gratia particularis”, 523; particular grace has a radical-universal character, changing the direction in the root of life and revealing itself in temporal reality in its conserving effect as well as in its regenerating operation already in the present dispensation, so that the disintegrating effect of the fall into sin is checked, 524; common and particular grace; the Church “as an organism” is intended by Kuyper to oppose the dualistic separation between special and common grace, 525; the temporal revelation of the “corpus Christi” in its broadest sense embraces all the social structures of temporal human existence; the antithesis between the civitas Dei and the civitas terrena; the institutional Church should not be identified with the supratemporal Body of Christ, but is nevertheless the institution of “gratia regenerativa”; as a temporal organization it has been instituted by Christ to exercise temporal authority over the Church; as a real organized community and in­ferred from this the visible Church has an organization; Zwingli opposed the sects; the visible Church consists of the assemblies of the local Churches; ecclesiastical organization and government are left to the reformed lord of the country, 518; and are to be performed in accordance with the congregation in the name of the Church; Zwingli, Bullinger and Thomas Erastus were opposed to the Calvinistic concept of Church discipline; Zwingli conceived the temporal Church institution as a real organized community and inferred from this the New Testament; the visible Church is essentially connected with the invisible Church; he recognizes only the “absolute authority of Christ exercised through Christ’s Word and Spirit; the internal organization is indissolubly related to Holy Scripture and the confession of faith; from the basic thought of Christocracy it follows that the Church has sovereignty within its own sphere in a juridical sense, 519; the internal structural principle of the institution expresses itself in all the aspects of its actual existence; Church authority is not exclusively qualified by faith, but has its juridical, moral, economic, aesthetic, historical, psychical aspects, etc.; the Church institution is not exclusively an institution of salvation (Heilsanstalt); his conception of the Church offices was derived from the Scriptures; he did not advocate a theory of people’s sovereignty, nor of political democracy, 520; the Church institution has its qualifying function in the aspect of faith and displays a typical historical foundation; this is a radical typical qualification which is not intended to subsume this institution under a higher logical genus as a pseudo-general concept; A. Kuyper’s remark, 521; other societal structures only function in faith, the Church is qualified by it; the Church institution is a temporal manifestation of the ecclesia invisibilis, the una sancta ecclesia in Jesus Christ; 522; a non-Christian Church is a contradictio in terminis, one that is precluded by the internal structural principle which characterizes the Church as a manifestation of the supratemporal corpus Christi; its transcendental lim­iting character does not allow of an apostate isolation from its Head, Jesus Christ; it is a manifestation of the “gratia particularis”, 523; particular grace has a radical-universal character, changing the direction in the root of life and revealing itself in temporal reality in its conserving effect as well as in its regenerating operation already in the present dispensation, so that the disintegrating effect of the fall into sin is checked, 524; common and particular grace; the Church “as an organism” is intended by Kuyper to oppose the dualistic separation between special and common grace, 525; the temporal revelation of the “corpus Christi” in its broadest sense embraces all the social structures of temporal human existence; the antithesis between the civitas Dei and the civitas terrena; the institutional Church should not be identified with the supratemporal Body of Christ, but is nevertheless the institution of “gratia regenerativa”; as a temporal organization it has been instituted by Christ to exercise temporal authority over the Church; as a real organized community and inferred from this the New Testament; the visible Church is essentially connected with the invisible Church; he recognizes only the “absolute authority of Christ exercised through Christ’s Word and Spirit; the internal organization is indissolubly related to Holy Scripture and the confession of faith; from the basic thought of Christocracy it follows that the Church has sovereignty within its own sphere in a juridical sense, 519; the internal structural principle of the institution expresses itself in all the aspects of its actual existence; Church authority is not exclusively qualified by faith, but has its juridical, moral, economic, aesthetic, historical, psychical aspects, etc.; the Church institution is not exclusively an institution of salvation (Heilsanstalt); his conception of the Church offices was derived from the Scriptures; he did not advocate a theory of people’s sovereignty, nor of political democracy, 520; the Church institution has its qualifying function in the aspect of faith and displays a typical historical foundation;
ure of grace independently of the possible personal unworthiness of the office-bearers; membership starts at birth as a rule; the inherent miracle working power of the Church institution; it will conquer the world; all temporal societal relationships are incorporated into the Church as a lower, previous stage of the Christian community of grace; corporate societal structures are relativized by combining them with Stoic and Aristotelian conceptions of the lex naturalis; the Church type always aims at an ecclesiastical cultural unity, 528; the Church type is universalistic; the sect is individualistic, prefers associational form of organization relying on the personal, individual dignity of its members, and their conversion; its standards are exclusively derived from the Gospel; there is no compromise but patient avoidance, or open conflict, when wordly ordinances are incompatible with Evangelical norms; all differences in social position are meaningless in comparison with the infinite value of the individual person as a child of God; Troeltsch's view is oriented to the medieval Roman Catholic view of the Holy Roman Empire; his idea of the "religious basic scheme of Christianity" is dependent on the "Religionssoziologie", rooted in the Historicistic immanence standpoint, 529, 530; his erroneous dilemma; his "ideal type" is an unscientific generalization of the Roman Church; he wrenches the Gospel from its context; and he misinterprets Calvin's views, 531; the universalistic conception of the institutional Church embodies the medieval synthesis with the Greek "perfect society"; Troeltsch approached the structure of the Church from a Humanistic religious point of view with its dilemma: the motive of domination or that of personal freedom; the sect type is of an individualistic nominalistic origin, and serves to construe the temporal Church community from the "converted individuals"; the latter cannot be the basis of the Church; for the foundation of our salvation is solely to be sought in Christ Jesus, 532; the institutional Church cannot be an "association"; Christ builds His Church by His Word and Spirit in the line of the Covenant; He alone is the judge of the regeneration of its members; human judgment would interfere with Christ's authority and invert the relation between the visible and the invisible Church; the institutional administration of Word and Sacraments constitutes the centre of the ecclesiastical corporate temporal structure as a congregatio fidelium; the Word is the norm of faith; the congregatio is an outcome of the Divine Covenant embracing the believers with their children, 533; a sect considers the visible Church as a group of converted individuals, misinterpreting its divine structural law; the visible Church is an institutional manifestation of the invisible Church; spiritually dead members cannot be outwardly distinguished from the elect and are left to the judgment of Christ, the King of the Church; in a sect the same state of affairs obtains; the institutional Church is not superior to all the other societal structures; the visible Church is not limited to the Church institution, 534; the invisible Church is the supra-temporal religious radical community in Christ in which all temporal societal structures are of equal value; in temporal life institutional structures are more fundamental than free associations; societal relationships that are subjectively withdrawn from the Corpus Christi fall outside of the ecclesia visibilis and remain enclosed within the Civitas terrena, viz. in a subjective sense; Civitas terrena and civitas Dei do not form an axiological hierarchy, but an irreconcilable antithesis; societal relationships are equal in rank only in their common root, viz. the invisible Church; they are mutually irreplaceable in their own temporal value, and fundamentally diversified in their structures; the Church Institution occupies an exceptional position as the mother of our faith in Christ Jesus, 535; the institutional Church is founded in the historical law-sphere, its leading function is that of faith; it is a power-organization, 536; which directly expresses the transcendental limiting character of the Church, pointing as it does to the transcendent root of the ecclesia visibilis, i.e. Christ's Kingdom in the hearts of men; it is the power of the "sword of the Divine Word"; therefore the Church has no territorial boundaries; its task is to gain spiritual dominion over all nations and peoples; in its non-institutional manifestations the visible Church also has faith power, 537; in the Church institution faith power is a typical internally qualifying form of organized power; its internal organization has to be realized by sinful human action; its offices and the Word and the Sacraments are holy, but the human instruments are only sanctified in the hidden ecclesia invisibilis in Christ; the basic rules of its organization have been ordained in God's Word; communicant members invested with the general office (diakonia) cooperate in forming and re-forming the Church institution; special offices have been ordained for the administration of the Word and the Sacraments; eldership and diaconate; in this organization of faith power the institutional and the corporative factors have been harmoniously combined; the power of the institutional administration of the Word and the Sacraments is the centre of the ecclesiastical organization, 538; Tillich and Dilthey hold that the Church as a "socia-
logically approachable societ al relationship can be explained by means of general sociological concepts, 539; the organization of Church power is incompatible with political dominion and also with the vassalage of the secular sword; the structural principle of the Church is constant and based on the temporal world-order, but as an actual formation the Church institution could only appear after Christ's incarnation, death and resurrection; the leading function qualifies the Church as an institutionally organized community of Christian believers in the administration of the Word and the Sacraments; 539; the idea of a national Church is a deformation, even a disintegrating power; the bond of unity in the institutional Church is faith, and is realized by unity of confession; Brunner's preference for a national Church, 540; infant baptism is based on the Covenant and must not be detached from the Church confession as the expression of its communal faith; baptism is not an empty futile ceremony about which everybody is free to confess what he likes; fundamentally different confessional tendencies in a national Church are conflicting and make the internal ecclesiastical unity illusory; a confessional Church allows for non-fundamental differences; Church doctrine is subject to the Scriptures; the Church Confession gives to the norm of faith for the congregation a positive form; this positivization is the work of man and must be tested by the Divine Word, 541; a confession requires actual adaptation to the historical development of the pietistical insight into the Word-revelation under the Spirit's guidance; a confession should never be elevated to an infallible authoritative document stifling the freedom of believers; nor should it degenerate into theological dogmatics; fundamental differences in confession disrupt the institutional ecclesia visibilia; an appeal to "pluriformity" cannot justify fundamental deviations from the Divine Word Revelation, 543; the need of ecumenical cooperation; its essential requirements; the Church confesses the sole sovereignty of Christ in this community of faith and recognizes that such authority is exercised by means of the ecclesiastical offices; these offices are qualified and destined as instruments of faith and founded in the formative power of the Divine Word and Spirit in historical development, 543; a Church office is service in the faith community; this qualification retains its pregnant sense in the juridical aspect of the institution's authority; the authority of the State is public legal authority of the government founded in the power of the sword; it is only service in a moral sense and in its pietistical aspect; its authority is coercive; ecclesiastical authority is service also in juridical respects, 544; typical political forms of government such as monarchy, democracy, etc., are incompatible with the structural principle of the Church; Calvin and not all believers in the idea of any sovereignty on the part of the congregation and did not try to introduce a representative system; Sohm's summary of all kinds of misconceptions of Calvin's view, 545; Kampschulte tries to prove that the Reformer started from the sovereignty of the congregation, but K. is in error; Calvin's use of the term "representative", 545; Calvin says that in appointing men to an office in the Church Christ does not transfer His own right and honour to them but only uses them as a workman does his tools, 547; Calvin observes: "Christ attributes nothing but a common ministry to men, and to each of them a particular part." — German synods and congregational representation in the 19 century was oriented to modern political thought; offices were not really services; the synod was a "parliament"; every change in the political regime was bound to reflect itself in the Church organization, 548; in a moral sense the institutional Church is a community of love among fellow-believers in Christ; this is a retrocipation; as such it is qualified by faith expressed in a common confession; this love does not allow of competition by any other love, and interlaces all those who are of the "household of faith"; its realization is imperfect, especially in large towns; it explains the character of the diaconate as the organized office of charity towards the poor members of the Church, 549; outside of the Church institution charity belongs to the general priesthood of all believers; the diaconate is a Christoph institution of faith, the institutional official expression of Christ's divine priestly office; it differs from civil care of the poor on the part of the State or of private persons; Lutheran countries mixed ecclesiastical with civil charity, contrary to Luther's view; civil relief is qualified by public interest; private charity is qualified by the moral aspect, 550; Sohm holds that the legal order and the nature of the Church are mutually exclusive; this statement is rooted in the Lutheran antithesis between the Gospel and the Law; the essence of the Church is spiritual, law is secular, says Sohm; the same in E. Brunner's opposition of love and secular ordinance; they think of law in terms of the coercive State Law; E. Brunner knows of no other than State Law, 551; Sohm's investigations of the Church organization in the course of history start from his petitio principii; he identifies the essence of the Church institution with the perfect Kingdom of Heaven; E. Brunner distinguishes be-
between a cult community and the Church of faith; the former needs a material Church order, which is subservient to the "commandment of the moment"; the latter cancels the former, 552; the cult community has some share in the divine authority as regards matters of faith; its legal orders are derived from the State; in content Church law is ecclesiastical, in form it is purely secular-political; this view is based on Neo-Kantianism; the juridical form is thus considered to be alien to the content embraced by it; the dualism between "nature" and "grace", law and Gospel, asserts itself here, 553; the individuality structure of the Church as an organized community necessarily possesses an internal-juridical structural aspect; its law is not coercive, nor is it determined by its formal juridical source; its genetic juridical form functions as a nodal point of enkaptic structural interlacem ents within the juridical lawsphere; alien legal forms may intrude upon Church law: an official Church rate, e.g., 554; internal Church law displays its pisteu­tical qualification in regulating the inner constitution of the Church, the competence of its offices, its discipline, alteration of the confession, etc.; by Roman Catholics legal regulations of marriage are held to be the exclusive competence of the Church; this view denies the "na­tural" substraction of marriage requiring "secular" sanction, 556; Roman Catholic ecclesiastical authority presumes giving a binding interpretation of a "natural" ethical law; Church law displays the meaning of a retributive harmonization of interests; it is a genuinely legal order of an ecclesiastic stamp, distinct from State law; Church law is an instrument of faith; it does not permit any coercion by the State; Church law is not unchange­able, not a ius divinum positivum; it does not permit any formalism, 558; it is a sensitive instrument for the working of God's Word and Spirit in the community of Christian believers; it is service and never qualifies the community, 557; other functions of the institutional Church: ecclesiastical harmony, economy, etc.; the subject-object relation; objective thing structures structurally bound art; ecclesiastical symbolism; the subject-object relation in which art functions is not aesthetically qualified, should not ob­trude at the expense of the faith function; objects of an explicit political struct­ure do not belong in a Church; the Gar­nisonskirche in Potsdam; Westminster Abbey in London; structural interlace­ments may give the Church an external variability type, 558; external variability types of the organization of a Church may result in the "pluriformity" of the Church, which never affects its internal constitution; political boundaries have an external sense in the structure of a Church; the local congregation is the primary institutional manifestation of the Church of Christ; the apostles never mention a Church which is a more comprehensive body embracing a number of local Churches; the Church service requires a local centre for it to be performed regularly, 559; the spatial struc­ture of a Church should express the universality of the ecclesia invisibilis; Churches of the same confession all over the world form a unity expressing itself in organizational bonds (synods, e.g.); the authority of a synod is that of a ministry, 560; the external limitation by the difference in language, the impossi­bility of actual communication, etc., is only variable in character; national groupings of congregations into a more comprehensive organization are vari­ability types of the institutional structural principle of the Church; the Roman Catholic idea of this principle lacks the moment of dynamic growth from local congregational unites; the papal central­ized hierarchicall institution is held to embody the all-inclusive unity of all present and future parts of the Church; its static universalism originates from the absolutization of the institutional Church; the full realization of the spatial universal­ity of the body of Christ expresses It­self only in the transcendental direction to the eschatological future of the King­dom of Heaven, 561.

CHURCH and STATE, III, the Church is merged into the State by Homee, 236; they differ radically, 411; the Scholastic conception of their relation, 425; the Humanistic natural law theories, 426; the task of the Church in political affairs, 620; Church confession and political party, 621.

CHURCH Fathers, III, their synthesis of the Stoic-Aristotelian idea of man as a "rational animal"; Stoic ethics; and its doctrine of natural law, 217; they knew the theory of the organic character of human society, 218; and held that the State is based on the power of the sword instituted by God because of sin, 219; they favoured the Stoic view of the State, 230.

CHURCH Government, III, the old Luthe­ran conception distinguished jurisdicctio ecclesiastica from jurisdicctio secularis, 515; the territorial system of Church government; the collegial system, 517; Hiiker's view of Church government, 520, 521, 544, 545, 546, 547.

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KUYPERS; it is not identical with the institutional Church, 524.

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CIVIL PROPERTY, III, according to Comte, 453.

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—, II, and civitas terrena, the central motive in the philosophy of history, was replaced by that of the steady advance of mankind towards autonomous freedom, 268; and civitas terrena are at war in the religious root of our cosmos, 294; and civitas terrena; their struggle is the basic motive in the temporal course of history, 363.

—, III, and the institutional Church; and human society; this Church is the mother of our faith, 535.

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COGITO, I, in Descartes, had to call a halt to scepticism, 12; is his Archimedean point, 13; it is merely a logical unity in a multiplicity, 17; the absolute cogito of phenomenology, 52; Kant holds that the cogito can never be a Gegenstand, 53; the Cogito in Litt., 140; Descartes' cogito is a "res cogitans" checking scepticism, 195; in it he implicitly proclaimed the sovereignty of mathematical thought, and deified it in his idea of God, 196; the logical creation motive in Descartes' Cogito was modern; it is explainable in terms of a secularized Christian Idea of creation in the Humanistic personality ideal, 197, 203, 205, 222, 247, 250; Kant's transcendental Cogito has no metaphysical meaning, it is the formal origin of natural phenomena and a logical function, 358; a law given to nature, 359; Descartes concludes from the self-consciousness in the cogito to the case, 355; cogito as Archimedean point, 501.

—, II, Kant's: is the form of the representation "I think"; 'the law of the unity of apperception, 409; Kant qualified the original unity of apperception in the "pure" self-consciousness, as a synthetic unity, which was the original a priori relatedness of a multiplicity to the cogito, 500; he conceives of an ultimate logical unity above a logical multiplicity in the "cogito", 519; Kant was the first to explain both time as such and the cogito (I think) as such transcendently; he brought them together in their original identity, says Heidegger, 528.

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—, I, "only thought can create what should have the value of being", 10; philosophic thought (Vernunft) is self-sufficient "thinking of being" (Ursprungsdenken) creating reality in a transcendental-logical process according to the "principle of continuity", he breaks up the "Vernunft" into, 74; logical, ethical, and aesthetical reason; his "principle of truth" (Grundsat der Wahrheit) implies a continuous coherence between logos and ethos, although thought and volition are to have different meanings; the principle of origin and that of continuity are to bridge the meaning diversity; his "unity of reason" remains an asylum ignorantiae; his continuity principle; this is derived from the infinitesimal calculus; his statement: "Thinking in which movement is inherent, transforms itself into will and action", 75; the transcendental Idea is nothing but the "self-consciousness of the (logical) concept"; it no longer points to the transcendent sphere, 91; he divides philosophy into: Logic of pure knowledge, Ethics of pure will, and Aesthetics of pure feeling, 530.

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— II, cf. 194, 200, 269, 270; progressive evolution of mankind is subject to sociological laws, 194; rationalistic and naturalistic conception of society and culture; a social whole with many qualities (economic, legal, etc.), 200; view of history, 269; his law of the three stages; his optimistic view of development, 270, 271.

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**Cosmic Structural Temporal Order, The II, the limit to the cosmos, making the aspects relative; modal laws; no antinomy between sphere sovereignty and cosmic coherence, 3; refractive time, 4; law, subject, object, and time, 8; theoretical thought and cosmic temporal order, 47; aspects are arranged in an order of increasing complication, 49; how to have access to the cosmic order theoretically, 74; nucleus, retroceptions, anticipations, 75; terminal spheres; foundation and super-structure, 76; cosmic order as a lex acterna based on divine reason in Christian synthesis philosophy; universalia ante rem and in re, 559.

**Cosmic Time,** I, is the indissoluble correlation of time order and time duration; it is only transcended in the religious centre of our existence; but not in a concept, nor in the transcendental Idea as a limiting concept qua talis, 24; the classical Greek dilemma of time as something subjective mental or objective physical; Aristotle considers time to be the numerability of motion, 25... Anaximander's view of time as a divine order of Dike; Albert the Great defended the objective physical conception; Thomas Aquinas held the subjectivistic psychological position with respect to time, following Augustinus, 26; in Humanistic thought there are objectivistic and subjectivistic views; Kant calls time a transcendental form, of intuition of sense experience; he coordinates time with space, the other form of intuition; Einstein considers time as a fourth dimension of physical world space; Diacronos calls time the psychical duration of feeling; the actual "durée" is the "absolute" time; Phenomenology says that "true time" is an "Erlebnisstrom"; Dilthey and Heidegger conceive of time irrationalistically as historical; in Heidegger historical time has a dialectical existential meaning, 27; the idea of cosmic time constitutes the basis of the philosophy of the Cosmomic Idea; time has a cosmonomic and a factual side; the cosmonomic side is the temporal order, the factual side is the factual duration; the duration remains constantly subjected to the order; an example in the aspect of organic life; temporal order and duration are each other's correlata and must not be dissociated; rationalism absolutizes the cosmonomic side, irrationalism the factual subject side of time; the duration is disclosed in a subject-object relation; the objective duration can never exist actually independently of the subjective duration in the subject-object relation; the measurement of time depends on the latter, 28; the modal structures and the typical totality structures of individuality are based on the order of cosmic time; and necessarily related to the factual duration of transitory beings, events, processes, acts, social relations, etc.; the cosmic character of time discloses itself in the indissoluble inter-modal coherence into which it fits the modal aspects; in the empirical opening-process in which anticipatory moments develop cohering with later aspects, 29; we can form a theoretical concept of the separate aspects of time, but time itself in its all-embracing cosmic meaning can never be comprehended in a concept; it can only be approximated in a theoretical limiting concept in critical self-reflection as to the necessary presupposita of the theoretical attitude of thought; then we get a transcendental Idea of cosmic time-order in the theoretical discontinuity of the aspects caused by logical analysis; in the logical aspect cosmic time discloses a modal analytical sense; cosmic time offers no concentration point for philosophy to start from; in time meaning is broken into an incalculable diversity having its radical unity only in the religious centre of human existence where we transcend time; some seek this concentration-point in time and suppose the religious centre to be pre-functional but not supra-temporal; but "eternity is set in the heart of man" so that he can direct himself to things eternal; even in idolatry the idea of the absolute is a priori related to the supra temporal, 31; the term "central trans-cosmic time" is objectionable, 32; the eschatological aspect of cosmic time in faith is a limiting aspect; it embraces the eschaton, i.e., that which is or by aspects beyond the limits of cosmic time, e.g., the days of creation, the order in which regeneration precedes conversion, etc., 33; in theoretical thinking we approximate time only in the analytical setting asunder of its modal aspects, 34; cosmic time cannot be the starting point for the theoretical synthesis of the two terms in the Gegenstand relation, 45; the transcendental Idea of time is the basic denominator of the various aspects; their diversity pre-supposes a temporal coherence as the expression of a deeper unity; if they had nothing in common, they could not even be distinguished from each other; their unity is in a religious root, 79; cosmic time in its correlation of duration and order, and the successive refraction of meaning, 106.

— II, its lawside is order, its subject-side is duration, 3; it overarches and permeates all the aspects; it splits up the fulness.
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Critique of Philosophical Thought, I, the first way and its conclusion, pp. 6—21; the second way of transcendental critique of philos. thought, 34; this way is concerned with the theoretical attitude of thought as such; alle immanence philosophy stands and falls with the dogma of the autonomy of theoretical thought: traditional metaphysics, Kantian epistemology, modern phenomenology, Nicolai Hartmann's phenomenological ontology are involved in this autonomy dogmatism; it has meant something different in each trend of thought: Greek philosophy; Thomistic Scholasticism; modern Humanistic thought; this difference is due to a difference in religious starting-point; the Greek theory claims autonomy over against popular faith, as it pretends to be the true way to the knowledge of god; pistis (faith) clings to sensory mythological representations giving only a doxa, i.e., an uncertain opinion; cf. Parmentier; according to Plato it is exclusively destined for philosophers to approach the race of the gods, 35; Greek, Scholastic, and modern Humanistic basic motives; the autonomy of theoretical thought impedes a mutual understanding between philoscophic schools, 36; the different schools of philosophy seem to reason at cross-purposes because they do not penetrate to each other's starting-points; this point is masked by the dogma of the autonomy of theoretical thought; this autonomy is not an axiom but a critical problem, a quaestio iuris; the necessity of a transcendental critique of the theoretical attitude; this critique inquires into the universally valid conditions of theoretical thought insofar as they are required by the immanent structure of such thought; transcendental criticism versus transcendental criticism, 37; the drawbacks of transcendent criticism; and of dogmatic theology; why transcendental criticism is valueless in science and philosophy, 38.

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KANT treats the philosophical problems of jurisprudence (Metaphysische Anfänge der Rechtslehre) and teleology; his Krit, der teleologischen Urtheilskraft is thought of as a merely subjective between the two other "Kritiken"; FeCHTNER classified philosophy as a Wissenschaftslehre with a theoretical and a practical section; Hegel distinguished logic, natural philosophy, and the philosophy of the Spirit; DESCARTES' program of a mathematics universalis; HOBSES used mathematical logic and "prima philosophia" to arrive at an encyclopaedic system of the sciences in a successive continuous process from the simple to the complex spheres of knowledge, 520; Comte's positivism, like Hobbes',ANTEHES natural scientific method in every field of philosophical investigation, in accordance with the continuity postulate of the science-ideal; CHU. 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to, not from the realistic concept of being,
738; his "substance" concept impedes the
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the form in DRIESCH; actus is manifest in
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hence the "constant substance" is an in-
material "thing in itself"; in AUSTORLE
the potency is inherent in matter; in
DRIESCH the material and constant sub-
stance is pure potentia operating only as
actus in matter; Dn. denies the existence
of a typical bio-chemical constellation;
a living body is nothing but "dead matter"
when considered from its physico-chem-
ical side; although a "living body" is a
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an immanent, subjective pole of thought; in this attempt the thinker imagines that he is able to set the logical function of thought apart as a self-sufficient activity, 6; but such a reduction of the thinking ego to the would-be "transcendental logical subject", executed in the process of thought, can be performed only by the selfhood, which cannot itself turn into the result of the abstraction formed by thought, 7; the restlessness of the ego is transmitted from the selfhood to all temporal functions in which the ego is actually operative; the ego must participate in the meaning totality if genuine thinking in terms of totality is to be possible; the ego seeks its origin in order to understand its own meaning and thereby the cosmos; the ego is subjected to a central law, which derives its full meaning from the Origin of all things and limits and determines the centre and root of our existence; the Arché transcends all meaning and our ego comes to rest in it, 11; the ego is the inner concentration point of all the aspects, and does not coalesce with the mutual coherence of the aspects, but is transcendent over it; the modal diversity is the expression of a totality of signification; the meaning totality is the transcendent centre where the aspects converge into the unity of direction towards the Origin, the Arché of all meaning; the transcendental logical ego is the subjective pole of thought to which the empirical world is related as Gegenstand, i.e., in immanence philosophy, 16; the conception of the "transcendental cogito" conceals a pitfall in its neglect of the problem of the relation between the ego and the logical function, 17; the original choice of a position is an act of the full self which transends the modal diversity; it is a religious act for it contains a choice of position in the concentration point of our existence in the face of the Origin of meaning, 20; the selfhood, or ego, as the religious root of existence is the hidden performer on the instrument of philosophic thought, 21; the central sphere of human existence; the religious sphere; pre-functional; the concentration point of the root of our existence, 31; this central sphere is one of dynamic occurrence out of which the conflict between the civitas Dei and the civitas terrena takes its issue; but occurrence is not identical with the historical aspect of cosmic time, 32; the ego and religion, 57; religion is the ex-sistent condition in which the ego is bound to its true or pretended origin; religion is self-surrender; the idolatrous elevation of the ego to an "ideal selfhood" opposed to our "empirical" I-ness as the objectivation of our self in the past and subjected to causality; if this "ideal selfhood" is related to the present and the future, a dialectical time problem results in the existential conception of the ego, due to the basic motive of nature and freedom; but the "authentic", the "fundamental" I-ness is then dispersed in time and recedes from our view for ever; a purely temporal ex-sistere may never be identified with the ex-sistent character of the religious centre of human nature, 58; the ego is rooted in the spiritual community of mankind, in the "We" directed to the Divine "Thou", 60; the concrete and the thinking ego, in THEODOR LITT, 82; HEINDEMANN reproaches KANT for conceiving the Ego as a Subject in an ontological sense, thus considering the being of the ego as the reality of the "res cogitans", 111; the absolute and the thinking ego in FICHTE, 142; the ego is mathematical centre of thought in DESCARTES; in HUME it is merely a collective concept of the series of ideas ordered constantly in accordance with the laws of association, 293; the ego is an illusion and must be explained in terms of the laws of association, in HUME, 296; in KANT the ego becomes an ego only if it obeys itself, 373; FICHTE's absolute ego is the hypostatization of the concept "ego" as the totality of reason, according to LASK, 416; the "Ego-Drama" is the formal expression of the act of the German "Sturm und Drang", 458.

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—, II, the inner life of experience can only exist in a social exchange of experiences; hence the psychological method of empathy, 113 (note), 114; (in Bergson) is an immediate subjective psychic penetration into the durée, 480, 481.

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—, III, in the class struggle it appears that the idea of a common interest is illusory; then the State is necessarily an ideological whole; it only serves the interests of the ruling class; the State will die out, 457.

English Empiricism, II, starts from the dogmatic supposition that the datum in experience is of a purely functional sensory character; the same thing is found in Kant, 431.

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weaves past & present experiences, 250; Litt's idea of the social interwoven-

ness of the ego in the community of the closed sphere, 251; intertwinements of

individually structures cannot be posited a priori, but must be discovered in con-

tinuous confrontation with empirical social reality, 264; undifferentiated or-

ganized communities are interlacem ents of structural structures, 347; interlaced in an in-

tra-communal sense, like the sib, 349, 350; the Kirghizian Aul, 350—351; an-

ccestor worship, 352; sibs, 354—362; Män
erbunde (secret men's societies) are po-

tically guided; Vehmgereichte, 363—366; the medieval guilds, primitive vicinages

(villae, domaines), seignories, 367; the Greek household, 368; phylae; phratries; polis; Roman curiae, 369; quirites, 370; primary primitive norms are interweav-

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Church and State as seen in an Estab-

lished Church; the State may enact eccle-
siastical norms, 376; no single individual-

ity structure can be realized but in inter-

structural intertwinements with other in-

dividually structures; the idea of a "Uni-

verse", 627—632; the structural type of a

linden tree is incapable of complete iso-

lation and cannot be conceived in itself as

an independent substance; its meta-

bolism appeals to the cosmic coherence

between the tree and its environment

("Umwelt"); outside of the latter the me-

tabolic functions are impossible, 632; the

complicated structural interlacem ents re-

vealed in the natural scientific view of

the tree are multiplied when the ob-

jective normative functions are con-

sidered, including the tree also in the

structures of human society; the uni-

versal inter-structural cosmic coherence is re-

flected in the pheno-typical individu-

ality-structure of this thing; according to

its transcendental limiting function the tree is an object of faith integrating it into the cosmic interwoven coherence, which only makes its structure possible and a real datum centring in the reli-
gious root of human existence; the inter-

woven coherence of the individuality structures and the teleological order of the "Aristotelian "essential forms"; (see Anaxagoras, Doxologies of Apolonia; So-

chates; Xenophon; Plutarch; Aristotle, Pla-

knotter and Demiurge), 633; the interstructural inter-

weaving in the cosmic order does not display a uniform schematism; the dif-

ferent types are so varied that they deny any speculative construction; Th. Haer-

ring borrowed the term "enkapsis"
or encapsulation from HEIDENHAIN to
denote the relation between the separate

organs of a living body and its total

organism; kidneys, lungs, etc. are not

more "parts" of the body but relativ-

ely independent individuals, 634; the

body, however, displays an independent

internal unity working in all the indivi-

dual component parts; an example is the

enkapsis of histo-systems arranged one

top of the other in a muscle, a rather

shoved into one another; HARRING uses

the terms enkapsis, Funktionseinheit

and Ganzes mit Gliedern promiscuously

and applies these terms a.o. to the

psyche as "Ichhafte Funktionseinheit",

etc.; his conception is oriented to a

constructive trichotomistic schema of

physik, psyche, and spirit, 635; HARRING's

own term, viz. "unity of individuality" is

better suited to what he intends to ex-

press; in a genuine enkapsis the inter-

woven individuality structures are not

related to the whole as its parts; the rel-

ative autonomy of the organs within the

total organism does not mean that they

have a natural leading function of their

own, 636; an animal organ does not have

the natural destination to live apart from

the total organism; the inner nature of

an "autonomous" organ is determined by

its natural destination as a part of the

whole; in its artificial isolation an organ

may continue to propagate itself in its

process of growth; this proves its relative

autonomy, not its sovereignty within its

own sphere, 637; the relation between an

individual totality and its parts is deter-

mined by the internal structural principle

of the whole; there are different types of

this relation: internal homogeneity and

internal heterogeneity of the parts (cf.

Anaxagoras, Aristotle); all biotically

and psychically qualified natural beings

are non-homogeneous in structure; so are

the objective works of art realized in a

thing structure; the marble of the "Her-

mes of Praxiteles" is not a part of the

work of art, though it functions in it

through an interstructural interlacement;

the physico-chemically qualified mole-

cules are no parts of the living organism

of a cell; because they lack the subjective

vital function of the cell; the real parts

of the cell are the nucleus and the proto-

plasm with their numerous organic-structu-

tural component parts, 638; the parts of a

non-homogeneous thing are qualified by

the structure of the whole; such parts can only be identified by an inquiry into the internal individu-

ality structure of the whole; the physico-chemical functions of a cell are bound to the molecules of the

different kinds of its constitutive matter, but these functions are also living parts of a cell; in an enkaptic interlacement one structure is bound in another and ex-

ceeds the boundaries of its internal struc-

tural principle in this enkapsis, which is
regulated by the law of the enclosing thing-structure; the internal sphere-sovereignty of the bound individuality structure is left intact, 639; enkaptic interlacem ents display different types of ordering; between the marble and the sculpture there is an irreversible foundational relation in their enkaptic interlace ment; the marble of the "Hermes" is the foundation of the artistic object in the relation of material and form; the technical form is the foundation of the artefact as an aesthetically qualified thing; the qualifying function is found in the objectified depiction of the aesthetic conception of the god's figure which is not at all identical with the technical form; in this enkapsis the structure of the marble is opened and deepened turning it into an aesthetically expressive material of the object of art; the internal nature of the marble has not been destroyed but rendered subservient, 640; the marble assumes a variability type and, conversely, it gives the artefact a variability type; in a cell's nucleus and plasm with their organic subordinate parts the atoms are enkaptically bound in a molecular union but retain their own inner nature and internal sphere sovereignty, 641; only in the physico-chemical macro-processes the bound structure is opened by that of the cell-organism; assimilatory and dissipimatory processes display an anticipatory direction; the resulting chemical combinations are for the most part extremely complicated and in their phenotype they are determined by the structure of the organism; each type of organism produces its own type of albumen; the enzymes or ferments and their rapid operations, 642; modern biology holds that "life" reveals itself in a solidary activity permeating the "living mass" to its minutest biotically qualified particles; but in the molecular structures of matter the living structural whole of the organism is enkaptically founded; modern scientists say that the cell is not the real bearer of life, but much rather the living mass; but this assertion is unwarranted; the hypothetical "protomolecules", they are often called "bio-molecules". Life will be extinguished when ruthlessly exposed to the light; Born, called this fact "complementarity"; it found expression in Heisenberg's "relations of incertitude", 643; Jordan's theory; he biologizes the internal atomic structures of matter; his theory premises that atomic and molecular structures of matter, enkaptically bound in a living organism, are biotically qualified; but the enkaptic physico-chemical function of the atoms and molecules in a living cell is determined by the structure of this living whole, 644; enkaptic symbiosis and correlative enkapsis; the field of research of ecology; environment or Umwelt; the environment exhibits and objective biotic and objective psychic qualifying function; pheno-types of individuality; these interlacem ents bear the character of mutual interdependence in a different respect; symbiosis remains interwoven with the correlative enkapsis between living being and Umwelt; symbiosis of an independently existing individual outside of the collective unit within which it functions as a part of the whole, 648; animal colonies of coelenterates, coral zoophytes, and synphonophores; the medusas of the jellyfish; there is enkaptic symbiosis also in the volvox and the spongiae; parasitic symbiosis between animals and plants; symbiotic enkapsis between structures of a different radical type; gall-wasps and oaks; virus and plants or animals; a collective type of enkaptic symbiosis between forest, heath, meadow, steppe, etc., and plants and animals; a pine forest; a heath, 649; natural collective centres or nodal points of enkaptic symbiosis (landscape and fauna and flora) are not to be confused with structural wholes proper; they are ruled by a law of biotic balance; enkaptic subject-object relations between animals and plants and their objective formations: cage-shell of molluscs; the shell can be detached and then its object function is in-actualized, 650; planets with their satellites; solar system; spherical groups of stars, galaxy, etc.; astronomy; the universal interwoven coherence of thing-structures and the nodal points of these enkaptic interlacem ents, 651; enkaptic interlacem ents of natural things in human societal structures; a mixed farming business; fields, pastures, cattle, buildings function in this societal structure as well as all the usable objects belonging to farming; the live stock in their own internal structure are not economically qualified; they are bound to the pasture (as a vegetative collectivity) in a symbiotic interlace ment, and form a correlative enkapsis with their Umwelt; they can be enkaptically interwoven with an industrial relationship, 652; Primitive societal interlacem ents like the extended family, the patriarchal or matriarchal sib or clan, are undifferentiated, 653; marriage bond and cognate kinship cut across the sib relations and are bound in a foundational enkapsis within the sib; types of enkapsis between communal and inter-communal or inter-individual relationships, 654; the latter are united in a correlative enkapsis in undifferentiated organized communities; the fancied figure of a family living in temporary isolation in an uninhabited island; the story of Robinson Crusoe; the supposed genetic character of the relation between natural communities and the other relationships of human society, 655; the latter cannot have developed from natural communities genetically;
there is genetic coherence between a real marriage bond and the family relationship as far as their genetic form is concerned; but the first pair of human beings did not develop from marriage; only the transcendent root community of mankind forms the ultimate basis of temporal human society; the transcendental idea of the origin refers to the basis of all societal structures laid at the creation and transcending theoretic thought; community structures cannot occur outside a correlative enkapsis with inter-individual structures; Eve was led to Adam as a woman in her full temporal existence (in principle comprising all societal structures at the same time); the first formulation of the married order in Scripture, 656, indicates a correlative enkapsis of marriage and family with the inter-individual societal relations outside of the family; the positive forms of exogamy are of an historical foundation; the intertwinenment of natural communities with their intercommunal and inter-individual relations display the type of correlative; the enkaptic foundational relation between the opened structures of inter-individual relations and those of free associations; contractual genetic forms of free associations and the constitutive role of ends and means of an association, 657; prohibition of trade-unions and enterprenurial associations in liberalism; the French Code pénal; in England the Combination Act; opened individual relationships may occur without the formation of free associations but not the reverse; their intertwaving is found in an irreversible foundational relation; this enkapsis implies a transcendental correlativeity not to be confounded with a correlative type of enkapsis; the enkaptic of free associations with inter-individual relations displays reciprocity between these two; natural institutional communities and differentiated organized communities are interwoven in an irreversible foundational relation, 658; in their genetic forms the State and the Church institution do not show any genetic relation with natural institutional communities; the opening of the non-political inter-communal and inter-individual relations pre-supposes the rise of institutional communities of a differentiated organized character; there may exist a real State or Church, whereas the inter-individual relations have not yet emancipated from their binding to undifferentiated communities, e.g., the Carolingian State and the medieval Church; the opened interindividual relationships and the nonpolitical relationships stand in a one-sided foundational relation with Church or State, 659; the juridical form of a free association pre-supposes common private law; the State in its turn is bound by the opened and differentiated inter-individual societal relations in its inter-individual course; between different States there is a correlative type of enkapsis; the State's structure has always been realized in a plurality of States; the idea of a Civitas maxima is speculative; —, Kelsen derives the validity of the international public legal order from the constitutional law of the separate States, or vice versa, 660; this view is internally contradictory; the sovereignty of the State's legal order is not the ultimate origin of the validity of international inter-communal law; this view would deny international law as an inter-communal legal order; the reverse hypothesis is the denial of the inner communal character of constitutional State-law. There are various types of enkapsis of societal relations; e.g., correlative and foundational types: fashion in sporting clothes; international trade is one-sidedly founded in traffic; free market and competition form a correlative enkapsis; the territorial enkapsis of the other differentiated social structures in the State, 661; members of the same Church or family may belong to different nationalities; so do international organizations; Bodin's concept of sovereignty; Altitudus' theory of human symbiosis; his Politica, 662; his anti-universalistic view of the interstructural relations between the different types of social relationships; he formulates the principle of internal sphere sovereignty; difference between the territorial and the personal type of interlacement, 663. Nodal points of enkaptic interlacement; they are the positive forms given to them which have a typical historical foundation; genetic and existential forms; genetic forms and the sources of law; marriage, organized communities, contractual inter-communal and inter-individual relationships presuppose positive genetic forms establishing or constituting these relations; these genetic forms are declarations of will, as such they are omni-functional, 664; there are constituent and constituted genetic forms; agreements for cooperation are formal sources of law intra partes, civil law and integrating non-civil social law (general conditions, customary stipulations, etc.). These genetic forms are centres of enkaptic structural interlacements within the juridical lawsphere; examples; in the juridical genetic forms of positive law different material spheres of competence are interwoven with each other, 665; the theory of the sources of law; positivistic, natural law, naturalistic-sociological, historicistic, all ignore the fundamental problem of the individuality structures within the jural order; the "naive" legalistic theory elevates one of the genetic forms of law to the highest source of validity; but in these genetic forms there lurks a
problem, viz. that of structural enkapsis; the political dogma of the will of the legislator as the sole source of validity (Kompetenz-Kompetenz) is taken for granted; other theories recognize autonomous law formation in a contractual way and in non-political communities; yet they lack insight into their enkaptic interlacements, 666; modern sociologists eliminate the competence problem because it implies a normative viewpoint; Gunther turns the problem into a historical one; Beseler and Gierke: their theory of the juridical autonomy of associations; they keep clinging to the constituted juridical genetic forms of autonomous social law (articles of association, domestic by-laws); in a differentiated human society the genetic forms cannot guarantee the integral independence of law-formation in non-political associations; the genetic forms are bound to the typical structure of the legal sphere of the organs; a Church community cannot promulgate a State Act; etc., 667; but the genetic form of ecclesiastical rules may contain provisions of a civil juridical nature; a private contract of sale may contain economically qualified legal rules, general civil-juridical clauses, and social integrating law; a particular genetical form (juridical) cannot be the original source of validity of all positive law; indirect and implicit, direct and explicit genetic forms; custom and customary law; longaevaus usus, 668; juridical genetic forms interface original and derivative spheres of competence; one and the same genetic form positivizing juridical forms interlace original and derivative spheres; a derived source in another sphere; articles of association are an original source of law within the society concerned, a derived source with regard to civil law; the original spheres of competence bind and limit each other, 669; a question of internal communal law may have its counterpart in a civil juridical question; this civil juridical question can only relate to the external formal-juridical aspect of an internal communal legal point of difference; all law displaying the typical individuality structure of some community or inter-individual or inter-communal relationship falls within the original material juridical sphere of competence of such an orbit and is only formally connected with the spheres of competence of other societal orbits; the legal history of the medieval Germanic unions; the Historical school opposed the absolutization of Roman Jus civile et gentium on the part of the Romantics who led by Pucher date, 670; Gierke's theory was universalistic-metaphysical and gave no insight into the real individuality structures of society; medieval juridical life had very intricate structural interlacements, both in territorial and in personal enkapsis; e.g. the ordinances of a mark alternating with regulations concerning weddings, funerals, poor relief, the Church, etc.; medieval craft guilds; trade unions; coercive legal organizations (guild ban), a part of the political organization of a town on a military basis, an ecclesiastical group; the guild fraternity (including families); communal spirit (like the old sib), 672; Gierke's definition of a medieval guild; he ignores the differentiation of the guilds at the time of their greatest power; the oldest are Frankish and Anglo Saxon, and have an undifferentiated structure; the oldest, espec. the sworn peace guilds formed an artificial sib; also in the late medieval fraternities the sib-idea survived; Sommers and Gierke's conception, 673; later differentiation in the non-medieval craft-guilds: economically qualified industrial organizations, interwoven with fraternities; primitive neighbourhoods may have been the basis of the craft guilds; then this would be an example of territorial enkapsis; the natural family relationships of the guild brethren were interwoven with the fraternitas in a personal enkapsis, 674; the vocational organization of the craft guild was not identical with the organization of the public office; in various towns there were crafts that were not at all connected with the magisterium, and the guilds embracing these crafts had not obtained the guild ban either; if craft and office were connected, this could only be in an enkapsis; Ovnvooort and Joosrine's edition of the sources of law relating to the guilds at Utrecht up to 1528, 676; the guild fraternity was interwoven with the craft; with an internal ecclesiastical group structure, a political structure; the guild ban is only concerned with the positive existential form of the craft organization in a particular variability type; but this element cannot be based on the internal structure of the industrial organization; the guild society is an autonomous organization and also a part of the town community; both in an enkaptic interlacement; Gierke's error; he seeks the internal bond in the guild as a juridical community, 676; he clings to the real or supposed genetic forms of guild law. The guild regulations show a great structural variety of provisions, which do not form a unity as to their material sphere of competence; they only hang together in having the same genetic juridical form; there is a fundamental difference between the political and the industrial members; between fellow craftsmen and mere members of the industrial guild relationship, 677; the guild could possess only as the free organization of a craft, and as an undifferentiated fraternity without a political
structure; the Dutch Judicial Organization Act, art. 167 of the Constitution; the limits to the competence of the State's common courts, 678; provisions concerning the "attributive competence of the common courts; the nature of the disputes to be submitted to the civil judiciary; the fundamentum petendi, according to Thonnecke, deciding what actions, for debt belong to the cognizance of the civil judge; but this article is invariably interpreted in conformity to art. 2 J.O. Act, and only the object of an action is decisive: "the right to be protected is decisive", 679; judicial decisions show the difference between civil and non-civil law to be fundamental; the civil judge is competent to take cognizance of claims whose fundamentum petendi is found in non-civil legal relations; he has to refrain from judging of material questions of law concerned with the internal structure of the public administration and with that of non-civil communal and contractual law; English judicature adopts the same attitude, 680; so does the Supreme Court of Germany; but makes an exception with respect to Zwangsgenossenschaften; in the latter the private member's social status is at stake; then there is an enkaptic structural interlacement with the State, 681; a new criterion of civil wrong was introduced by the Supreme Court of the Netherlands; illegal acts are also those that are "contrary to the due care pertaining to another's person or goods" in inter-individual social intercourse; this appeals to unwritten legal norms lacking the genetic form of statute law; a civil judge employs a formal concept of unlawfulness if the decision of the material legal question should lead to an encroachment upon the internal legal sphere determined by the inner structure of the societal relationship concerned; examples of disputes about Church matters, 682; the positivistic contractual theory is influenced by the Humanistic doctrine of natural law and its contractual construction of all communities irrespective of their inner nature, 683; this construction is helpless when a civil court has to decide material juridical questions not concerning the internal structure of a private organized community; the decision of the Amsterdam Court given on the 22nd June 1830 is an instructive example, 684; the South African case in which professor Du Plessis was deposed and the judge was induced to a material appreciation of questions of belief and confession; this was an excess of legal power. Within its own sphere an organized community cannot be compelled to accept a civil judge's decision, 685; a civil judge's final decision has to be accepted unconditionally in a civil juridical sense only; the positivistic construction of the "formal autonomy of a free association" or a Church community cannot clarify the judicial view in cases of civil wrong on the part of the public administration; the decision of 1919 and the material criterion of unlawfulness formulated by the Dutch Supreme Court cannot be explained by the contractual theory; the civil judge makes a halt before the internal sphere of communal law, 686; jurisdiction has to form law in concreto; it refuses to judge the internal structure of unlawful governmental actions by means of a material civil law standard; the internal communal relationships have their civil legal counterpart, Gierke criticized, 687. If the internal rights of membership in an organized community are qualified by their inherence in membership qua talis, and a member is merely a part of the whole, he cannot bring an action against the whole, just like an outsider; Gierke's separation between communal law and inter-individual civil law and his lack of insight into their enkaptic structural interlacements render this state of affairs inexplicable; but every internal communal law and civil inter-individual law are related in an enkapsis, 688; a civil judge applies the formal test of the articles of association and the domestic regulation of a society to the actions performed by the organs within their original sphere of competence, in order to maintain legal security; he examines a domestic jurisdiction and puts it to the test of the principles of audit or alterem partem and of impartiality; he also applies common civil law principles to the so-called inalienable human rights; the juridical regulations of an organized community are necessarily interwoven with civil legal relations to protect the legal status of the human personality as such; an ecclesiasical assessment imposed upon baptismal members of the Dutch Reformed Church brought before a civil court and the juridical sphere sovereignty of the Church, 689; the theoretical view of the Dutch Supreme Court agreed with the doctrine of Thonnecke; De Savontin Lohman opposed this view by absolutizing the juridical internal sphere of the Church; but here is a case of enkaptic structural interlacement between civil law and internal ecclesiastical law; baptism establishes a juridical bond of an internal ecclesiastical nature; the obligation to pay a Church tax imposed on baptismal members—690—can never be of an internal ecclesiastical juridical character as it has no relation to the typical structural principle of the institutional Church; it is contrary to this principle; the Church is not a coercive power organization; partiality or abuse of power may arise when the authorities of an organized community or a family exercise their authority contrary to its inner nature and destination so that the
ENKAPTIC WHOLE — AND — SUBSTANCE CONCEPT, III, naïve experience knows individual wholes; the idea of the enkaptic structural whole is opposed to the apriori substance concept of metaphysics, 694; preliminary definition of an enkaptic structural whole; its interwoven structures are not parts of the whole; the leading structure has the qualifying rôle; but this highest structure does not coalesce with the enkaptic total structure; the enkaptic structural whole is not identical with a primitive undifferentiated individuality structure, e.g., a primitive organized community, 698; in a genuine enkaptic structural whole the different interwoven structures maintain their sphere-sovereignty and belong to the totality so long as they are united in the mutual enkaptic bond; the encapsulated structure has its own internal operational sphere and an external enkaptic sphere ordered by the higher structure's operational sphere; the relation of enkapsis should not be confused with the whole-part relation, 696; the enkaptic structural whole and the different types of enkaptic interlacement; the irreversible foundational relation does not always function in an enkaptic structural totality: in a differentiated human society there is no "highest component structure"; in physico-chemically qualified things and matter, and in the vegetable and animal kingdoms there is always found an enkaptic totality cohering with the irreversible foundational relations in their interlacements; it is also found in man's temporal individual existence, 697; enkaptic symbiosis displaying a real collective structure; in the type of correlative enkapsis the figure of an enkaptic whole is lacking (e.g., plants and their "Umwelt"), 698; the apparent paradox in the basic thesis of chemistry. An atom's nucleus determines the place of an element in the periodical system as well as its physico-chemically qualified geno-type; typical chemical reactions in chemical combinations are only related to the electrons in the periphery of the atom; probably only the outermost shell of electrons in the heavier elements; the inside shell and the nucleus retain their inner structure unaltered; in the chemical combination "water" we are confronted with an irreversible enkaptic foundational relation; \( \text{H}_2\text{O} \) is the minimum form-totality, 699; the \( \text{H}-\text{atoms and the O-atom remain hydrogen and oxygen}; \) their nuclei remain unaltered as to their structural principle; they are not ruled by the structural principle of the whole "water", but by function in enkaptic binding within the new individuality structure; but without their internal connection with the nuclei the electrons could not display chemical functions; the theory of valency; three types of binding; the combination is always concerned with the electrons of the outermost atomic sphere, whereas the nucleus, (and in the heavier elements the inside shell of electrons) remains unaltered; the \( \text{H}-\text{atoms and the O-atom cannot be called parts of water}; \) they only function enkaptically in the combination; the atoms are embraced by the molecule as the minimal form-totality, viz., a typically ordered physico-spatial figure or configuration (701) as the foundation of the qualifying physico-chemical function of the whole (i.e. water). Enkaptic natural totalities of the macro world, a mountain, a poly-cellular plant or animal, etc., cannot exist without a typical foundational spatio-temporal form; unordered aggregates lack the typical total form of an inner structural whole; inorganic crystals are enkaptic structural totalities; mountains displaying typical totality figures; shell-lime, lithographic slate, chalk; an enkaptic total structure must possess a typical embracing form-totality doing justice to the enkaptic interlacement, 702, and to the whole-part relation; the form is the nodal point of enkaptic interlacements; a mere correlative enkapsis is not an enkaptic structural whole; but a water-molecule is; it is a physico-chemically qualified form totality with a typical spatial ordering of atoms according to their valency; the formula \( \text{H}_2\text{O} \); the atomic nuclei are immune to the combination; an atom is not essentially changed; only in its periphery, 703; the existential duration of an individual whole is determined by the typical temporal order of its individuality structure; experimental proofs of the conclusion that atoms do not change es-
sentically; II-rays; radio activity; stoechiometrical laws; crystal-lattices; the Laue diagram, 704; crystals have a net-like structural form whose nodal points are occupied by the centra of atoms; the intensity of the rays reflected by the crystal lattice also depends on the inner structural forms of the atoms; separate atoms of a crystal lattice may operate as independent sources of radiation; the classical atomistic conception of a molecule as a mechanical aggregate does not explain the fact of the absorption-spectrum, 705; a chemical combination is a new totality; the mechanistic view of classical science culminated in the atom model projected by Rutherford: an atom is a kind of solar system; quantum physics exploded this conception; Born tried to accommodate Rutherford's pattern to Max Planck's quantum theory; Maxwell's electromagnetic theory conflicted with Rutherford's model; Born's improvement entailed new anomalies, 706; Hoepen's neo-Thomistic theory concerning the ontological structure of atoms and molecules and crystals; the continued actual existence of atoms in molecules must lead to the atomistic conception of molecules as aggregates, according to Hoepen; he offers only one alternative, viz., the neo-Thomistic conception of a mixtum (or composite) as a new substance in which the elements are not present actually but only virtually or potenti ally; the "mixtum" is then a substance, a new totality, consisting of one "primary matter" and one "substantial form" giving the matter unity of being; there is a gradation of potencies according to this virtual reality; the "mixtum" does not exclude a diversity of properties in its different parts; there are "heterogeneous continua"; this theory is applied to atom and molecule; Hoepen's criticism of the classical atomistic conception is convincing, 708; but the immunity of the atom-nuclei in a combination is not due to some virtual preservation of heterogeneous properties, for the nuclear structure of an atom is not an accidental property; the nuclear structure determines the particular type of element; giving the atom its indispensable "unity of being"; in Thomism this structure should be called its substantial form; it cannot be destroyed in the combination of atoms; Hoepen's theory has landed in an impasse; the immunity of the existential duration of a radio active element as to its bound condition in a molecule is concerned with the element's actuality as an internal structural whole; Hoepen's theory of a crystal lattice as a heterogeneous continuum; he does not mention the "dropping off" or "breakage" of influence on the intensity of the reflected Böngén rays, 709; nor does he mention Kossel's experiments; the neo-Scholastic concept of heterogeneous continuum is incompatible with the foundations of modern wave-mechanics; de Broglie's pronouncement; the unacceptable dilemma in the Aristotelian-Thomistic concept of substance; temporal reality is in principle built up in enkaptical structural interlacements which leave no room for absolute metaphysical points of reference; the substance concept precludes the insight into the relation of enkapsis; the molecule, or the crystal lattice, is a typically qualified enkaptic form-totality bearing the genuine chemical combination; there are three different structures enkaptically interlaced, 710; a molecule or crystal as an enkaptic form totality can embrace the interlaced structures of its bound atoms leaving the atom structures' sphere sovereignty intact; the Thomistic substance concept is bound to the form-matter motive; Hoepen posits a wrong dilemma, 711; it is impermissible to argue from neo-Thomism that an enkaptic structural whole cannot satisfy the ontological requirement of a "unity of being", for such a structure requires the binding of plural structural wholes in an embracing totality preserving the inner proper nature of each of these wholes; Hoepen cannot solve the structural problem concerning the dissolution of a combination; how can the atoms regain their substantial form in the process of dissolution after losing it in the chemical combination?, 712; there is no genetic affinity of nature between the mixtum and its elements; "the preservation of the properties of the elements is to be explained by a material cause as ratio sufficient; new properties are not to be explained by the effi cient cause," says Hoepen; this reasoning should hold in the reverse direction as well, but a "material cause" is no "ratio sufficiens" and Hoepen fails to point out its efficient and "formal cause". The conception of material composites in pre-Thomistic medieval Scholasticism; the Arabian Aristotelians and the older Christian Scholastics, 713; their view was contradictory; atoms and chemical combinations are not parts of the living organism; the structural enkapsis embraces both the matter structures and the living organism of a cell, 714; cell-organism must be distinguished from the real cell-body; the small number of elements in a cell: H, O, C, N and usually nine others; the higher organic combinations in plasm and nucleus are complicated and labile; Born's biological relation of incertitude, 715, shows the limits of mathematical causal explanation of the chemical constellation in a living organism; the individuality structure of such a living organism posits these limits; only for extremely complicated organic combinations there are no fixed structural formulas as yet (e.g., globulin, nuclein, albu-
men, etc.); chemistry has succeeded in the synthesis of a great number of organ- 
ic combinations; the role of catalysts in fermentation processes; "living organism" (716) is a typically biotically qualified indivi- 
duality structure functioning within an enkaptic whole; a living body does not coalesce with its "living organ-
ism"; Hoenen's view, 717; neo-Thomism reasons a priori from the Aristotelian 
substance concept rendering empirical research superfluous; the cell with its 
nucleus and plasm sphere is the smallest 
entity capable of independent life disco- 
vered up to now; there exist non-cellular 
tissues; the extra cellular bifurcation of 
vered up to now; there exist non-ccllular 
nucleus and plasm sphere is the smallest 
units within the cell-structure: bio-molecules; 
Miscellen; vitules; protoneries; but they 
have not been proved to maintain life 
apart from a living cell, 722; endo- and 
explasmas; the cell-organism is the real 
minimal normal centre of life; non-living 
components of the cell-body and their 
enkaptic binding in the living organism; 
enzymes or ferment are not living com-
ponents of a cell; but are organic cata-
lysts; Büchner's experiments of 1896; 
fermentation is an intricate process; en-
zymes are complicated protein combina-
tions; "organizers" are inductive, non-
living material components influencing 
lying cells, 723; vacuoles, nucleoles, and 
other para-plasmatic material particles; 
typical mineral formations of protozoa 
and protophytes; SiO$_2$ formations of ra-
diolaria; they are typical form-totalities, 
enkaptically interwoven in a cell, but 
not parts of the living organism; the term 
"bio-molecules", 724; a molecule or quasi 
crystal of an organic chemical combina-
tion lacks the centred structure of living 
units, it is physico-chemically qualified; 
in bio-physics-chemical constellations 
there are biotically directed physico-
chemical functions of material compo-
nents; such constellations are opened by 
the subjective vital function; such con-
stellations are directed by bio-impulses 
qualified by the central subjective vital 
function of the organism as a whole, 725; 
they have a physico chemical aspect; 
these impulses use a minimum of energy 
and possess a spontaneous character; 
Born's relation of incertitude is structur-
ally local and is determined; the enkap-
tic relation; the bio-chemical constel-
lation starts exactly at the point where 
the molecular or quasi crystalline struc-
tures of organic matter end; the living 
organism avails itself of variability types 
of these structures; irradiation of ner-
vous tissues; tendons are built up of gen-
uine crystals with large molecules and 
ordered after the pattern of fibres; mus-
cular contraction and myosin-molecules, 
726; the problem of so-called "living 
protein" is wrongly posited; protein combi-
nations found in a living body are in-
tricate, labile material combinations phy-
sically determined in structure; Born's 
biological relation of incertitude can 
only pertain to the enkaptic functions of 
these molecules in the living organism; 
a possible bio-synthesis, 727; the search 
for a "proteid molecule"; Woltereck's 
summary of the modern programme of 
bio-synthesis; but he holds that the com-
bination of continual active change
with the maintenance of the total system is a completely new biotic phenomenon that cannot be produced artificially, 728; Woltzenbeck adds that an artificial combination will never “experience”; the most simple living beings have a kind of a-pyschical experience (Innen-Erregungen) says Woltzenbeck; this a postulate of his “emergent evolutionism”; a cell’s central structure guarantees the preservation of its identity and has its necessary counter-part in the variability of all material combinations in their enkaptic functions within the living organism; the limits to physico-chemical penetration into the bio-chemical constellation, 729; metabolism happens with the aid of ferment; bio-chemistry is not identical with organic chemistry; the process of mineral formation in radiolaria and other protozoa, 730; typical field reactions and the catalytic processes in assimilation and dissimilation are started and directed by bio-impulses, which impulses are accessible to physics and chemistry only in their physico-chemical aspect, not in their qualifying biotic modality, 731; the question about a specific “vital matter”; the materialistic view of Koltschaff denies its existence, because it would lead to a vitalistic standpoint; but Driesch denies the existence of a specific material bio-substance; he assumes that matter can only be “living” so long as some “entelechy” controls a physico-chemical constellation; “bio-substance” in a recent conception; Woltzenbeck defends the “bio-substance” concept; he criticizes Driesch’s “entelechy”, 732; vitalism should not be identified with the view of the biotic aspect having its proper laws and of the characterization of a living organism by its total structure of individuality; vitalism absolutizes the biotic aspect; the “Stufen-theory” or “emergence-evolutionism”, “anemism” (Hering and Semen) Gunawich, Ungeher, Bertallanffy, Alverdes evade the problem; the mechanistic view is inspired by the classical science-ideal and starts from an a priori absolutization of the physico-chemical energy aspect, denying the irreducible nature of the biotic modus, 733; this view is involved in antinomies; it handles a deterministic concept of causality; its first limit is the micro-structure of atoms; the acceptance of a second limit in the internal bio-physico-chemical constellation of a living organism cannot contradict the results of modern physics and chemistry; it is in conflict with the a priori mechanistic startingpoint of classical natural science; modal aspects do not have a rigid structure; the physico-chemical constellation is not closed; neo-vitalism holds to the mechanistic view of the physico-chemical constellation in a living organism but wants to withdraw “life” from the rule of its causality; Driesch’s experimental proofs of self-regulation, regeneration, and heredity. Old-vitalism proclaimed the a priori thesis: 734 “chemisty will never succeed in composing organic matter”; this conception could also be meant in a mechanistic sense; difference between neo- and old-vitalism; Driesch’s proofs of entelechy; his “Ganzheitserkauftätigkeit”; experiments with eggs of sea-hedgehogs, 735; regenerative processes in full-grown organisms; quantitative causality versus totality causality; the restricted force of Driesch’s argument; his lack of insight into the modal structures; his recourse to the substance concept; “life” lacks genesis, because it is an invisible immaterial “organic form” in a pseudo Aristotelian sense; i.e., an entelechy; psyche and psychoid — 736; the proper substance of organic form is entelechy, the form, the eidos, that which is formed in a visible way is only the transitory product of its operation in matter; Driesch’s entelechy is a second natural factor; he wants to base his metaphysics on empirical research; he rejects an a priori and primordial basic science (philosophia prima); his startingpoint is the Cartesian cogito — he is influenced by Kant’s epistemology, notwithstanding the intentional character he ascribes to his ordering concepts or “categories”, 737; Driesch’s Ordnunglehre is nominalistic, 738; his dualism of a material and an immaterial substance, 739; phylogenetically speaking there is only one entelechy, viz. “super-personal life”, 740; his scheme: “potence-act” compared with that of Aristotle; he denies the existence of a typical bio-chemical constellation, 741; entelechy constitutes the difference between “living” and “dead matter”; this is exemplified in the human brain; sufficient and partial genetic grounds of events in an organism, 742; four possibilities of entelechy influencing matter, 743; Gunawich speaks of a vital form (morphe) regulating, but not determining the physico-chemical system; Bernard Bayirk’s criticism of Driesch’s second and third hypotheses; Driesch should have shown how entelechy can alter the direction of a physico-chemical process that is already completely determined by its initial condition and the classical laws of nature, 744; the suspension theory supposes the production of some energy on the part of entelechy; a force that does not do any work is nevertheless a physical force; whereas entelechy is supposed to be an immaterial cause; the building plan theory; the realization of such a plan can never occur in a purely immaterial way, but requires physico-chemical energy not belonging to the physico-chemical constellation of the building materials; so long as “life” is
viewed as "an immaterial substance" working upon a "material substance", the possibility of such operation will remain a problem; the dualistic substance concept involves theoretical thought in insoluble problems, 745; Aristotelian entelechy is in different ways in a better position than neo-vitalism; DRIESCH could not adopt this conception because he started from the basic motive of nature and freedom in a Humanistic sense; his use of the scheme of matter and form, act and potence, anangke and tuche, 746; his dualism of "totality" and "chance" (DAEN'S definition of "chance"), — but his idea of tuche is: what is not related to a totality; in "matter" chance rules without restriction, 747; DRIESCH and KANT on freedom; freedom is a question of belief; DRIESCH's philosophy of nature remains within the frame of determinism; his totality concept remains a category pertaining to natural phenomena; it is influenced by S chelling's freedom-idealism; S chelling's and DRIESCH's idea of totality was derived from KANT's Kritik der teleologischen Urteilskraft, 748; DRIESCH denies the genuine freedom character of KANT's practical Idea of liberty; DRIESCH holds genuine metaphysical freedom to be incompatible with any general law imposing itself on human action; genuine freedom is only compatible with a consistent pantheism in the sense of a "becoming deity" lacking any determination by a constant divine nature, 749; WOLTE Reck's bio-substance concept; this substance is connected with "immaterial and conditional structural constants" as potencies which pass away with their material bearer; organizing regulators, i.e. the inductive potentialities which pass away with their material bearer, are the temporal spatial outside of a living organism, their genuine essence is their immaterial inside; a vital process is the "inner experience" of a living being; an artificial bio-synthesis is impossible; causal physico-chemical analysis of bio-phenomena has reached a limit, 750; by "bio-substance" he means "living mass"; this mass is a complex of molecules different from inanimate matter or dead plasm; owing to a "primary biocemical moment" this bio-substance is autonomously capable for stimulation, and has genetic continuity; it is comparable with radio-active elements and aromatic combinations; in a living cell some components produce other kinds of matter without passing away themselves; others are produced without being able to produce; enzymes are intermediate; only the producing "Chief substance" is "living substance"; a bio-system has units effecting assimilation and dissimilation; the organizing regulators, i.e. the inducive material units (germ-plasm, reserve-plasm), 751; the "matrix" produces itself and, if need be, the inductive material components; the catalytic operation of enzymes in metabolism; the specificity of protein combinations; the significance of hormones; "developmental mechanics" has pointed out the existence of "organizers" and their influence on the embryo; SPEMMANN's experiments with the transplantation of cells from the blastosphere, i.e. the invagination of the gastrula; inner-, outer-, mesoderm, 752; during its development the living cell of an embryo has more genetic potencies than that which is realized; neighbouring cells exercise a determining influence on the direction of the development; the two part-cells of the egg of a sea-hedgehog and the direction of their development; H. M ANCOLD's experiment; "chimera formations"; SPEMMANN's hypothesis; the blastopore must contain the organizing centre, 753; mechanists called these "organizers" material substances; neo-vitalists viewed them as effects of the immaterial entelechy; DRIESCH mentioned the building plan theory and assumed sub-entelechies; experiments have shown them to be inductive material factors; HOLTFRETER's experiments; the discovery of the genes in the chromosomes; the bearers of the hereditary dispositions, 754; MORGAN's genetical analysis; chromosome maps; WOLTE Reck's hypothesis, 755; the genes have their seat in the nuclear loops of the germ-cells; we do not know where the matrix has its seat; presumable location of the matrix, 756; WOLTE Reck later on speaks of the existence of the "matrix" as an experimentally established fact; a cell's material components are non-living combinations; genes are not pure living units; the existence of bio-molecules causing assimilation and dissimilatory processes has not improved; by "matrix" WOLTE Reck means germ-plasm, idio-plasm or hereditary material; AUGUST WEISSMANN's theory of germ-cells, 757; recent discoveries have almost invalidated this theory; DRIESCH's criticism of WEISSMANN'S view, 758; the question about material combinations is a philosophical problem of structure; the influence of the metaphysical substance concept on WOLTE Reck's theory of "matrix"; he holds that the bio-substance may display the intricate structure of a polypeptid molecule; there are living and non-living cell components; his theory is influenced by the metaphysical substance concept; his hypothetical "bio-substance" seems to display the intricate structure of a polypeptid molecule, although he has asserted that such a model can never account for the typical centred structure of a living cell; the theory of the molecular "living matter" eliminates the typical totality structure of a living organism, 759; the classical concept of matter; its transfor-
niation into the concept of function; in chemistry "matter" only means a system of equilibrium between protons, neutrons and electrons; neither in modern natural scientific thought, nor in Greek and Scholastic metaphysics can it make sense to speak of a specific material bio-substance in contrast to an inorganic substance of "dead matter"; Woltereck's standpoint is far from clear, 760; his concept "bio-substance" implies an inner contradiction; Roux's criticism of a "matter" which assimilates itself; Woltereck is involved in antinomies, 761; his "Ontologie des Lebendigen", containing a dynamical "Stufentheorie"; this is a genetic monism accepting irreducible levels of becoming; life is a new level of reality, and at the same time an "emergent" or physico-chemical constellations; emergent evolutionism; different chemical elements are explained by Woltereck from increased possibilities of a material basic substance; psychical life as an "emergence" of biotic, and "mind" as an "emergence" of psychical life; the rise of different autonomous "levels of reality" is ruled by "structural constants" called "autonomous powers", "determinants", "imagoids" or "ideas", 762; the constancy of these "determinants" is in conflict with the continuity and unity of the process of becoming in an antinomic way; Woltereck acknowledges this antinomous character of his theory and observes that determinants of becoming and those of value are mutually incompatible, like validity and the genesis of validity; this antinomy is due to an overstraining of the modal aspect of biotic development; W.'s evolutionism is irrationalistic; he views structural laws as products of the creative freedom in a "Welt-Subjekt" in the process of development; here the Humanistic motive of nature and freedom is the ultimate, religious power of his theoretic thought; "freedom" is called the "completion of nature", 763; W. asserts that the "spiritual-psychic phenomena, the productive activities and their results belong just as much to life as, e.g., the shell formation or movement of protozoa"; a temple, a book, a sonata, or a strategic plan are bio-phenomena, 764; the cell-body is a biotically qualified enkaptic form-totality embracing three different kinds of individuality structures: the physico-chemical material combinations (themselves enkaptic structural wholes), the cell's living organism, in which these building materials are enkapically bound, and finally the cell-body as a biotically qualified enkaptic whole; in animal cells the structure of the living organism is the foundation of the psychically qualified sensorium structure; the enkaptic structural whole is, therefore, also psychically qualified, 765; the bio-chemical constella-
Enkaptic Whole

ticular form qualified by the subjective biotic (or in animals by the psychical) function; the form is plastic, enabling the body to adaptations; the total form is an expression of the total system (e.g. of the cell); also the eilia, fibres, vacuoles, etc., are produced by the total substratum of the system; the living "cell-body" is the bearer and producer of all its part-forms and of the specific total figure of the radiolarium, infusorium, bacterium", 770; Dnecsi and others have refuted the aggregate theory; the visible figure of poly-cellular plants, animals, the human body, obeys the specific form-laws of a totality; Weismann's theory was refuted; also the separate cell-form is an elementary total form expressing a typical structural whole, 771; Woltereck's investigations into the "biotic elementary forms" such as bacteria, algae, amoebae; no particular forms have developed in them beside membrane and nucleus; flagellated cells; sperm-cells; monads; peridiniae; all these part-forms are produced by the living cell as a whole and are a differentiated morphological expression of its structural totality; tissue cells; epithelial cells; muscle cells; gland cells, etc.; the total cell form with all its particular articulations of inner and outer architecture is a function of the total cell-body, 772; the typical totality character of the form products of protozoa and protophytes; silico lattices and flagellates; they differ from the physico-chemically determined crystal forms of the mineral silicon dioxide although they remain typical SiO₂ figures; their production starts with alterations of the colloidal plasm which zonally passes from the sol- into the gel-condition; the fixed formations arising in the plasm of cale-algae and foraminifera; plasmatic, allo-plasmatic and xeno-plasmatic forms, 773; they are typically qualified by a biotic (or post-biotic) object function; they arise from solidified plasm (having passed into the gel-condition; silico skeletons, and calc-shells of sponges, coral polyps, echino derms, vertebrals; cellulose coverings of uni- or poly-cellular plants, the chitin of articulate animals, and horny formations (scales, hairs, feathers, etc.); rhizopoda; foraminifera and their coverings; lobsters cover their hind parts with seaweed, sponges, or snailhouses; insect larvae build tubes and "houses" from shell pieces, etc.; especially with protozoa the xeno- and allo-plasmatic forms may be similar; the different nature of the materials is not essential to the form production of the living bodies; the essential thing is the formative principle that selects the material and works them into moulded products; the xeno- and allo-plasmatic forms are qualified by an object-function, 774; of biotic or post-biotic modality; they can only function enkaptically in the living organism; but this subject-object relation does not detract from the enkaptic form-totality, 775; the foundational form-totality of a living body is always an objective sensory-spatial figure; its non-living form product obeys form laws of the cell body as a whole and not the laws of crystallization of the materials used; the non living form product is taken up in the body's objective sensory form totality; the form of a living cell body as a whole, and that of its organic parts is a morphological expression of an enkaptic structural whole of a higher than physico-chemical qualification; the material components are no parts of this totality, but they are realized in the morphological interlacem ents of the structures concerned; there is no suitable single morphological criterion to distinguish the different "structural layers" of a living body; this body is a morphological whole qualified by the highest structure enkaptically bound by the body, 776; vegetable or animal bodies are therefore real thing-structures, accessible to naive experience which immediately grasps the morphological whole; the form totality does not coalesce with the form functions of the interlaced structures; the sensory total form of the body overlaps the interlaced structures, giving the body its material sensory figure, which is still lacking in the dynamic biotic space; it is the objective sensory image of the materialized living organism; in an animal it objectively expresses the higher structure of the sensorium; in the human body, in an anticipatory direction, it expresses the act-structure of the enkapetic whole, 776; the enkapetic totality constitutes itself by means of inter-structural interlacem ents without being reducible to the latter; the whole is thus accessible to naive experience which grasps the continuous whole only, and is implicitly aware of the qualifying role of the highest structure as to the sensory form-totality; the enkapsis with the "Umwelt"; the bodily form is produced by the living being itself and is not mechanically impressed on the latter by its vital milieu; the number of organ forms far surpasses that of the life conditions; Woltereck's three groups of morphological types: suspensoid, motoroid, and basoid types, 777; the organic forms are never a mechanical result of adaptation to the milieu, but always co-determined by the structural genotypes; in the same milieu are developed a thousandfold abundance of forms of the motoroid type, e.g., the freely swimming peridinidiae; the diatoms, radiolaria; the form-totality is a nodal point of enkaptic interlacements, both as to its internal constitution and as to its outer milieu, and remains the morphological expression of an internal structural whole; each of its struc-
nural strata has its proper internal structural criterion; the body intertwines them in its typically qualified form-totality; PLATO viewed the body as a vehicle (ochêma) of the soul, an objectivistic conception, 778; ARISTOTLE ascribed all the "formal" qualities of the body to the soul as its substantial form (a subjectivist view); AUGUSTINIANISM preferred the Platonic conception; the objective sensory form of the body is the foundational function of its structure as an enkaptic whole; it is related to a possible subjective sensory perception; PLATO related this form to the "immaterial substance"; it is related to a possible subjective sensory perception; PLATO related this form to the "immaterial substance" (the soul) so that the material substance can only be a vehicle or organ of the soul; this is a hyposatization of the objective morphological aspect of the body; M. HHumont on the relation between body and soul; MODERN EXISTENTIALISM returns to the subjective view (SARTRE, MERLEAU-PONTY), but emancipates it from the Greek metaphysical substance concept; PONTY's "experienced corporality" belongs to the supposed "pre-objective experiential field", 779; human corporality is then considered as a "blind adherence" to the "pre-objective" world, 780.

ENLIGHTENMENT, I, the primacy of the Humanistic science ideal of the intellectualistic "Aufklärung" (Enlightenment) had to yield to the personality ideal in KANT's "primacy of the practical reason", 137; at the time of the Enlightenment and of the natural scientific positivism of the 19th century, Humanistic philosophy invades its own life and world view in a popular form and imprinted upon it its quasi-scientific mask, 170; Humanism began to influence the masses during the Enlightenment, 171; to the Enlightenment the term "natural" meant "conceived in terms of natural laws", 453; the German "Sturm und Drang" was never able to liberate itself completely from the deterministic rationalism of the Enlightenment, but its conception of individuality no longer had the atomistic individualistic character of the Enlightenment, 454; In HEGEL'S phil. of history the science-ideal of the Enlightenment is still clearly evident, 455.

—, II, its idea of progress, 263; its idea of development, NEWTON and LOCKE dominated its science ideal, DURKHEIM, 349; POPE's praise of NEWTON, 350; the ENLIGHTENMENT body rejected the Christian-AUGUSTINIAN conception of history, 351; rejected miracles and Divine providence; applied psychology to history, 352; BAYLE'S method of historical criticism is overpraised by CASSIERER, 353; natural law; individual ideas of natural law, faith in the science and the personality-ideal; innate human rights; LOCKE; ROUSSEAU'S rights of man and citizen; Western culture becomes rationalistic-individualistic,

— individualization and faith; anticipations rationalized individualistically, 357. —, III, in the Humanistic doctrine of natural law; in GIB. WOLFF, 232.

ENS REALISSIMUM, II, in Scholasticism is God, 20.

ENTATIC ATTITUDE, II, and the antithetical attitude of thought, 468, 470; and intuition, 474.

ENTATIC EREBEN, II, in pre-theoretical intuition, 474.


—, III, in DRIESCH, 23, 24; in ARISTOTLE, 634, 739, 746, 751; DRIESCH'S entelechy concept is criticized by WOLFF, 732; DRIESCH'S supposed proofs of the existence of entelechies, 735; his recourse to the substance concept, 736; he rejects a prima philosophia, 737; but he finally ascribes a metaphysical sense to his entelechy idea as a "substance", 738; he holds to the Cartesian substance concept although rejecting DESCARTES' metaphysical interpretation; his view is dualistic, viz., the dualism of body as matter, and the immaterial entelechy, 739; the difference between this view and that of ARISTOTLE; from a phylogenetic viewpoint there is only one entelechy, viz., the super-personal life of which all individual entelechies are ramifications, 74; but in the end DRIESCH takes his entelechy concept in a metaphysical sense, 741; he assumes four possibilities as to a causal method of operation of entelechy, 742; at first he only rejected the first, later on the third possibility, 743; BERNARD BAUIN criticized the second and the third possibility, 744; criticism of the fourth, 745.

ENTSCLOSSLSENHEIT, II, in HEIDEGGER: the selfhood is exclusively free in its running forward [in hermeneutical reflection] to death; it is the authentic self only in its fundamental isolation by the silent dreadful resolve (Entschoissonheit) to accept the fate of its existence, 24.

ENVIRONMENT, III, the naturalist environment theory has entangled RATZEL'S view of the spread of culture, 333.

ENZYMES, III, and their rapid operations, 642; are protein combinations, 723; differ from hormones, 731.

EPICURUS, III, DISS., II, 20, 6 — 232.

EPICURIAN MOTIVES, I, in Renaissance thought, 198.

EPICURIANISM, III, is nominalistic individualistic; developed the theory of the social contract; they were atomists and held a mechanistic view of the cosmos; denied the appetitus socialis; a community of men arises out of a voluntary association.
of individuals; the State is due to a contract made against common dangers, 232.

**Epicurus, I,** divided philosophy into a canonic (logical), a physical, and an ethical section, 538.

**Episcopal System, III,** of church government; *Ruinking*; J. F. *Stahl*, 516.

**Epistemology,** I, the epistemological problem about the limits of our knowledge presupposes some insight into the meaning of knowledge as necessarily related to the ego; the genetic tendency of philosophic thought makes its appearance at the heart of all epistemological questions: a priori conditions of human knowing, the possibility of universally valid knowledge of our cosmos; its non-a-priori moments; the distinction between the critical and the genetic method is terminologically confusing, 9; in so-called critical philosophy the knowable cosmos derives all its meaning from the supposedly self-sufficient a-priori structure of the cognitive functions; the question as to the meaning of our knowledge is thereby precluded; questions concerning the foundation of philosophy are not asked: philosophic thought has come to rest in the pretended origin of meaning; Neo-Kantians suppose they can understand the whole of cosmic reality in the transcendental logical meaning, 10; *Kant’s* epistemology is dogmatic, 35; dogmatic epistemol. identified the subject-object relation with the Gegenstand-relation, 43; *Kant* calls reality a category of modality, 76; his epistem. is dogmatic, 118; that of *Husserl* is mechanistic, 221; *Logic*’s is psychological, 225; substance, Ding an sich, became the epistemological x, 283; *Hume* reduces abstract concepts to sensory impressions, 272—277; *Kant* opposes sensibility to logical understanding, 360; *Maimon* adopted *Leibniz*’ doctrine of the “petites perceptions”, 404; *Fichte*’s *Wissenschaftslehre* and epistemology, 423; his conception of the productive imagination, 427-428-429-430; this imagination is a pre-logical function of the ego as a link between understanding and sensibility, 431.

— II, is not an isolated problem, 4, 5; epistem. of cultural sciences, 200; in *Simmel*, epistem. of history, 211; immanence standpoint; its fundamental error; the prejudice of self-sufficient theoretical thought since the Eleatics; phenomenon and noumenon; substance; knowledge derived from sensory perception; or from logical thought and perception; or logical thought alone; the substance is cognizable or not; the “thing in itself”; positivistic Nominalism; intuition as inner certainty of feeling; and as a superior rational organ; up till *Kant* and *Hume* the Gegenstand was considered to transcend the phenomenon; *Kant’s* Copernican revolution: the Gegenstand as a given chaos of sensory impressions; *Kant’s* view of theoretical synthesis, 430; *Kant* excludes intuition from logical thought; English “empirism”; *Kant’s* datum in experience is of a purely functional sensory character; the objective synthesis provides every empirical thing in the world that is beyond the un-arranged sensory impressions; the chief problem is the abstraction of the sensory material from the meaning synthesis; *Descartes* and *Voltaire* on the “datum”, 431; abstraction is theoretical disjunction and opposition; the epistemological capital sin; critique of knowledge; its cosmological petitio principi; *Kant* was led by a truly transcendental motive; his dogmatism, 432; ancient, scholastic, and pre-Kantian epistemology were based on the theory of being; in phenomenology the need of ontology is felt again; its description of the acts of cognition; but theoretical synthesis has not become a problem to it; absolutizations the source of uncritical dogmatism; how can the analytical function be opposed to the non-logical functions? the Gegenstand as a resistant, 433; how is synthesis possible? analytical or logical synthesis and intermodal theoretical synthesis; also in naïve experience; the objective systasis of logical characteristics in the logical object; *Aristotle* did not see this difference, 434; *Kant’s* analytical and synthetic judgments, 455; *Kant* makes a logical problem dependent on the linguistic structure of a judgment; the copula “is”, 436; the concept “body” and “extended”; a concept is not purely and exclusively analytical, “happiness”, 437; empirical intuition is also analytical; the concept of causality is implied in that of “happening”; it is not synthetical a priori; *Kant’s* note on his own distinction, 438; *Riehl’s* paraphrase; *Pfänder*’s elaboration; formal and material object, 439; the concept “triangle is supposed to imply “three angles”; the material object of the concept does have three angles; *Pfänder’s* exegesis, 441; that of *Sigwart* and *Schelelemacher*, 442; *Kant* says that synthesis precedes analysis, 443; his dualism; *Sigwart* confuses the linguistic and the logical structure of a judgment, 444; *Aristotle’s* categories and *Kant’s* distinction, 445—448; and the subject-object relation; the truth of judgments of experience; *S = P*, is not a purely logical judgment, 449; *Husserl* on analytical and synthetic judgments, 450; on the concepts of the whole and its parts; symbolic logic, 451; *Whittaker* and *Russell’s* logic, 452; *Husserl’s* complete formalization, 455; *Kant* on the “whole and its parts”; *Husserl’s* “regions”, 454; logical space and movement and subject and object functions, 455; *Husserl* on “the whole and its parts”;

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formalization implies synthesis; II.'s modal shiftings; RUSSELL, 456; RUSSELL's "purely" analytical deduction and the "whole and its parts"; HUSSERL's "extensive whole"; his other "totalities", 457; "unifying connective forms"; relations of foundation; formalization is the abstraction in a concept from all meaning indivisibility in the law-sphere concerned; the concept triangle, 458; its limits; limited formalization; false formalism; foundation; formalization is the abstract "unifying connective forms"; relations of logical analytical relation do not have and synthetical judgments; only logical limits of formalization; false formalism; foundation; formalization is the abstract "unifying connective forms"; relations of logical analytical relation do not have and synthetical judgments; only logical limits of formalization; false formalism; foundation; formalization is the abstract "unifying connective forms"; relations of logical analytical relation do not have and synthetical judgments; only logical limits of formalization; false formalism; foundation; formalization is the abstract "unifying connective forms"; relations of logical analytical relation do not have and synthetical judgments; only logical limits of formalization; false formalism; foundation; formalization is the abstract "unifying connective forms"; relations of logical analytical relation do not have and synthetical judgments; only logical limits of formalization; false formalism; foundation; formalization is the abstract "unifying connective forms"; relations of logical analytical relation do not have and synthetical judgments; only logical
second edition of the Kritik d. r. Vern., 521; Herneisen distinguishes epistemology and ontology, 522; Kant's noumenon and phenomenon, 523; homo noumenon; Herneisen's interpretation of Kant, 524; Kant never meant a dialectical unity between sensibility and understanding, 529; he does not identify transcendental self-consciousness and time, 530; but the I of the intuition and the logical I, 530 (note), 531; the link between two stems of knowledge, 532; two ways of deduction, 533; he argues in two directions, 534; the transcendent unity of self-consciousness is not sensible, 535; his conception of experience, 536; the "Satz des Bewusstseins", 537; his ethics and his epistemology form a whole, 538; the real datum of experience; in Kant, positivism, phenomenology, there is nothing given without the psychical function, but a great deal more has been given, 539; experiential data are not merely functional but of a cosmic systematic character, 540; (cf. sub voce "Aristotle"); there is an apriori complex in the cosmological sense of the structural horizon of human experience; this horizon has the character of a law; the merely subjective apriori complex in the epistemological sense is the subjective apriori insight into the structural horizon, 548; the sense in which the experiential horizon is identical with the horizon of our earthly cosmos; the obscurcation of our experiential horizon by sin, 549; categories of modality, 550; necessity and possibility, 551; the transcendent dimension of the cosmological horizon is formed by the religious root of human existence; the transcendent dimension cosmic time, 552; the modal horizon, 557; the perspective structure of the horizon of human experience; the religious or transcendental horizon is that of the selfhood and encompasses the cosmic temporal horizon; the latter encompasses and determines the modal horizon; the temporal horizon also encompasses and determines the plastic horizon of the structures of individuality in which the modal horizon is implied; the religious foundation of all knowledge, 560; objection raised to spiritualism in epistemology; the transcendental light of eternal must for its very own truth time into the perspective horizon of experience; our experience is not limited to time, 561; in the transcendent religious subjective a priori of the cosmic self-consciousness human cognition must be directed to the absolute truth; "the stumbling-block of the cross of Christ" as the corner-stone of epistemology and the cross of scandal, 562; the law-conformity of the structure of our experiential horizon is originally a law of freedom, 563; standing in the Truth; reason and faith, 564; the perspective structure of truth, 565 ff.; (cf. sub voce Truth); the individuality of human experience in Scheler's phenomenology, 583; his theory of the individuality of absolute truth as truth of personal validity; his "pure actual I-I" is a residue of the methodical destruction of the world, but no true individuality; his solipsistic self-reflection; he adopts Leibniz' view of the ego and alter ego; the monadic ego is broken through by the universally valid innate ideas in Descartes and in Husserl, 584; Scheler, 585; individual cognition and human society; societal structure of human knowledge, 594; human theoretical insight objectified in records of a symbolical structure; according to Scheler the "Wesens­schau" gives us the "essence" in a nonsymbolical way; individual insight of genius and the theoretical opening-process; leading personalities in the scientific world, 595; criticism of the concept of a "formal transcendental consciousness"; our a priori knowledge remains subjective and fallible, 596; criterion of the truth of the cosmonomic idea; modern phenomenology ascribes infallibility to the intuition of the essence, 597; the task of epistemology, 598. —, III, critical Ep. considered the transcendental-logical category of substance as the origin of the experience of things; Rietz says that we create a "thing", which he identifies with a "substance", 28; Riehl's critical realism; Satz des Bewusstseins or Satz der Phänomenalität; his Kantianisms, 46.

Epithelial Cells, III, display part-forms within the frame of their specific total form, 772.

Epoche, I, in Husserl's "Intuition of the Essence"; the theoretical epoché enables the "disinterested observer" to give an adequate essential description of the entire act-life of man, 213. —, II, in Husserl's philosophy, is the replacing of the naïve attitude by the theoretical-phenomenological one without losing any content of the intentional act of consciousness, 28, 29; the inquiry into the states of affairs implied in fundamental analogical concepts and the epoché of philosophical prejudices; this epoché is the reverse of Husserl's notion of epoché, 73, 74, 75; the epoché from the cosmic meaning-coherence, 469; the continuity of this coherence is cancelled theoretically by Bergson, 482; Husserl's self-constitution of the ego; his theory of the phenomenological reduction (epoché) and eidetic intuition, 549.

Equality, I, of men, in Hume, 312. —, II, is a mathematical retrocipation in the juridical sphere, 135.

Equality and Inequality, III, in Aristotle, 213.

Erasmus, Desiderius, I, as a Biblical Humanist interpreted the Scriptures moral-
istically; this showed the secularizing tendency in the development of late Medieval thought, 190; LUTHER opposed ERASMUS' Biblical Humanism which tried to effect a new synthesis between the Christian faith and the spirit of Greco-Roman antiquity, 512; MELANCTHON enjoyed his friendship, 513; and underwent his influence, 514; ERASMUS broke with MELANCTHON, 515.

ERDMANN, K. O., II, Die Bedeutung des Wortes, 226.

ERNYES, II, the daughters of ANANGRE, in Heraclitus, 132, 133.

ERLEBEN, II, in HOFFMANN's thought is a mode of pure experience, 20; or hineinleben, 474, is an entering into reality lacking theoretical insight into the modal aspects, 475.

—, III, in RICKERT, 50, 51.

ERLEBNS, II, is intentional; FELIX KRUEGER's definition of Erlebnis implies feeling; FRANZ BRENTEGO; EDMUND HUSSELS definition, 112; Erlebnisse are subjective, multi-modal, and not the Gegenstand of psychology; Erlebnisse and external behaviour; lingual expression and social contact; behaviourism, 113; Erleben or Hineinleben in systematic thought, 474.

ERLENGSTROM, I, as true time, in phenomenology, 27.

EROS, II, the cultural Eros, an element in formative power, 291.

EROS AND AGAPÉ, II, Eros described in PLATO'S Symposium, is an aesthetical love drive to the beautiful; Agapé is religious love; they form no contrast, 153.

(INNEN-)ERRECHNUNGEN, III, of the simplest living beings, in WOLTERECK, 729.

ESCHATOLOGY, I, the eschatological aspect of cosmic time; eschaton is what is or happens beyond the cosmic temporal limits, 33.

ESCHATOLOGICAL PERSPECTIVE, II, in cultural development, 337.

ESSENTIA DEI, I, is pure form, rejected in OCAM, who conceived of God's power in the Greek way, of the unpredictable anangke, 187.

ESTABLISHED CHURCH, III, an interlacement with the State, 376.

ESTATES, THE THREE, III, secular government in Church matters, according to the Lutheran views, 516; they originated from the late medieval nationalist view of the Church, 517.

ETERNAL RETURN OF THINGS, II, the eternal return of things in cyclic time, in Greek thought, 294.

ETERNAL TRUTHS, I, in LEIBNIZ, 224; they are eternal possibilities in God's creative mathematical thought, 225, 242.

ETERNITY, I, is set in the heart of man, 31.

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—, II, NIC. HARTMANN'S ethics is a material value philosophy, 51; BRUNNER'S dialectical ethics, 143; ARISTOTLE'S ethics is determined by the Idea of the highest good, 144; his idea of virtue, as the permanent control of the will over the sensory functions according to the rules of the practical reason, 145; BARTH denies the science of ethics, in AARDEN and E. BRUNNER, 148; a definition of Christian Ethics, 158; modern economic ethics; medieval economic ethics, 241; in PLATO; popular morality in ancient Greece [note] 321; in Hegel the body politic is the incorporation of true morality, into which the antithesis with subjective right is dissolved; justice is identical with the Idea of ethical power, 396.

ETHNOLOGICAL TIME, III, and historical time, 334, 335.

ETHNOLOGY, II, evolutionary ethnology; MORGAN; TYLER; FRAZER, 265, 267, 270.

EUCKEN, II, pointed out the antinomies in the pseudo-natural scientific conception of economics, 345.

EULER, II, DIDEROT on him, 339.

EUSEBIUS, II, his Christian conception of history, 288.

EVIL, II, and good, in NIETSCHER, 148; the radical evil (KANT), 150.

EVOLUTIONISM, I, in the 19th century, 210; and CHARLES DARWIN, 405.

EVOLUTION, II, is an analogical concept; progressive evolution of mankind, in COMTE, 194; in DARWIN, 260, 261.

—, II, found adherents especially in prehistory and ethnology; but even in ethnology evolutionism has been refuted; the evolutionism of SPENSER; that of JAMES FRAZER; in WELLS' History of the World, 270.

EVOLUTIONISM, DARWINISTIC, III, B. BAVINCK'S; LLOYD MORGAN'S, 84; CHARLES DARWIN; HABERKEL, 95.

EXCESS OF LEGAL POWER, I, in Hobbes' view of the State as a perfect instrument of domination (Leviathan), 217; in Rousseaui's conception of the "general will" as expressed in legislation, 320.

—, II, retributive justice reacts against every "ultra vires"; it binds every legal power to its limits, 134; the principle of talon in primitive tribal laws, 136; excessive striving after power dashes itself
to pieces against the power of the other differentiated cultural spheres, 290; disregard of the normative principles of law can in the end only create social chaos, 336; Locke's conception of absolute innate human rights is incompatible with the relative nature of right as such, 357 (393); in the idea of the Roman Catholic Church as the guardian and interpreter of the "lex naturalis" there is question of an excess of legal power, 359; also in the ancient Roman figure of the "patria po-testas", 441.

— III, Plato's and Aristotle's conceptions of the polis embracing all human societal relationships, regulating even human procreation; in Aristotle even common meals for all citizens; Plato denied to the governors any private household and property, 205; the "flexible selfhood", 206; Aristotle knew of no limits to the competence of the legislator, nor did Plato, 209; in Thomas Aquinas the Church has to judge of any excess of legal power on the part of the State, thereby exceeding the ecclesiastical competence, 221; the general juridical concept of competence includes a mutual balance and delimitation in juridical harmony of conflicting interests and excludes any excess of legal power, 283; excess of legal power on the part of a despotic government undermines the fundamentals of authority itself, 442; Rousseau's "general will" did not imply any material legal criterion of the competence of the legislator, 443; Pope Boshpace VIII's Bull "Unam Sanctam" and the excess of legal power on the part of the Church, 511; Luther invoked the secular government to organize the temporal church, and thus occasioned excess of legal power on the part of the State, 514; compare the episcopal, the territorial and the collegial systems of Church government, 515; a civil judge will avoid any excess of legal power in civil law-suits when a juridical decision of an internal nature taken by a competent organ in a community has to be considered; he then employs a formal concept of unlawfulness, 682, 683; a material excess of legal power on the part of the State cannot violate the internal sphere-sovereignty of an organized community so long as the latter puts up a united resistance in defence of its original sphere of competence, 685.

Excommunication, I, as a means to check the polar tensions in the dialectical motive of nature and grace, 183.

Existentialism, I, has broken with the Cartesian (rationalistic) Cogito, and replaced it by existential thought conceived of in an immanent subjectivistic historical sense, 13; modern existentialism is unable to dissociate its theoretical attitude of thought from the "Gegenstandrelation", 52; existentialism, the Humanistic kind, can grasp the free historical ex-sistere only in its theoretical antithesis to the "given reality of nature" (for Heidegger "Dassein" as the "ontological" manner of being against the "given world" as the "ontical"; for Sartre "le néant" as against "l'être"); Heidegger's phenomenology is irrationalistic, in Dilthey's hermeneutical historicist way; existentialistic thought assumes an antimetaphysical attitude, notwithstanding the fact that it wishes to create a great distance between existential thinking as authentically philosophical and all scientific thought which is directed to a "Gegenstand"; in existentialism "Gegenstand" is "das Vorhandene", i.e., the given object, 53; in so far as it considers time to be an existential of the "authentic ego" it remains entangled in the diversity of meaning of the terms "ego" and "selfhood" (note 3); the "empirical selfhood" as an objectivation of the self in the past and subject to causality; the "ideal selfhood" related to the "present" and the "future" freedom, 58; even in the religious absolutilizing of the historical aspect of our existence we transcend time, 59; opposes existential thinking to theoretical, 129 (note); Heidegger's existentialism, 214.

— III, and the Divine Revelation in Jesus Christ, according to S. Kierkegaard, 782.

Existential Isolation, III, and the impersonal attitude; the dread of nothingness, 30.

Existentials, III, care, dread, concern; Heidegger, 781.

Exlex, II, in primitive societies a foreigner is hostis, ex-lex, 183.

Exo-and Endo-Plasm, III, endo- and exoplasmatic constituents, in a living cell; endoplasmatic corpuscles in a cell, 102; exo-plasm has autonomous division, increasement, capability of stimulation, but it lacks viability, 718, 719.

Exogamy, III, a law of the clan (= sib), 355.

Experience, II, is rooted in self-consciousness, 560; cf. s.v. Naive Experience.

Experimental Method, I, is one of isolation and abstraction, 561.

Ex-sistere, I, a temporal ex-sistere cannot be identified with the ex-sistant character of the selfhood, 58.

— II, If Heidegger had not had real insight into cosmic time, he would not have sought the selfhood's transcendence in the inner-experience of the ex-sistere, in the historical time-aspect with its anticipatory future, 531.

Ex-sistente, I, modern Humanistic existentialism can grasp existence as the free historical ex-sistere only in its theoretical antithesis to the given reality of na-
ture (Heidegger: Dasein as the "ontological" manner of being against the "given world" as the "ontical"; Sartre: "Je n’aime" against "J’ètire", 53; religion is the ex-sistent condition of the ego; a purely temporal ex-sistere may never be identified with the ex-sistent character of the religious centre of human nature, 58; the autonomous ex-sistere of the ego lost in the surrenders to idols must be broken down by the Divine ex-trahere from the state of apostasy if man is to regain his true ex-sistent position, 59.

Extatic, II, extatic absorption in subhuman creatures by their temporal existence, 480.

Extension (spatial), II, not identical with "body", 436, 437.


Evil, I, radical evil, in Kant, 175; evil has not any original power, according to Augustinus, 179; the metaphysical evil in Leibniz is the limited, 194; this metaphysical evil is necessary if there is at all to be a cosmos, according to Leibniz, 257; he distinguishes three kinds of evil, 258, 259, 260.

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Face, II, Human face shows logical thought in a concrete act of thinking, 377.

Facts, I, Locke distinguished empirical facts from the necessary relations between concepts, 260.

—, II, Bayle discovered that historical facts are not given to scientific enquiry, but that science has to analyse them, 353.

—, III, can only be conceived in their structural meaning, 330.

Facts and Norms, II, this Kantian distinction is advanced by Leendertz against the normative conception of God’s guidance in history, 293.

Faculty Psychology, II, modern psychology conceived feeling as one of the chief classes of Erlebnisse and co-ordinated it with volition and knowing as the two other classes. This misconception is due to the faculty psychology of the 18th century since Rousseau, especially to Tertens and Kant, 111.

Fairchild, H. P., III, Dictionary of Sociology, 177.

Faith, I, the modal meaning of faith is related to divine revelation; it is an eschatological aspect of cosmic time; and groups the eschaton and that which is or happens beyond the limits of cosmic time; e.g. the days of creation; the order in which regeneration precedes conversion, etc.; this aspect should not be identified with the historical modus, 33; faith is bound to Holy Scripture and the Church Tradition; the Bible becomes a law book, in Occam, 184; the faith in the validity of mathematics is a product of the imagination and of psychological association, according to Hume, 289; Jaconi opposes emotional faith to the understanding, 458, 459; faith and reason, in Luther, 513.

—, II, ecclesiastical power, 60; faith power, 71; primitive popular faith and legal life, 183; historical development of faith, 291; “Humanism; Weber’s Religious Sociology; substrata of faith, 292; and Marxism; Weber’s Die Protestantische Ethik und der Geist des Kapitalismus, 203; faith and the meaning of history; civitas Dei and civitas terrena; Christ the consommation of historical power, 204; fear of natural powers is the content of primitive faith; deification of natural powers, 297; faith is not identical with religion; we must distinguish the subjective function, the root, the principle, content and direction; Kuyper’s view of pistis, 298; the heart and faith; direction of faith; Kuyper’s provisional definition, his material circumscription; faith and intuitive evidence, 299; Kuyper discusses sub-functional anticipations of faith; faith and Imago Dei; Common Grace; its direction after the fall into sin; Thomas Aquinas’ actus intellectus given by supernatural grace; Thomas’ and Orto psychologize faith; Barth’s view of Christian faith as a new creation; regeneration and faith; faith is not a new creation, 300; Barth’s Scholastic dualism, 301; natural man’s impotence to have faith in Christ; sin is not a counter power but derives its power from creation; faith and the heart; Christ’s work in the heart, 302; the dynamics of faith; faith and science; church and state; the identification of religion and faith leads to the view that religion is a special department of life; Volker’s view of faith as cognitive intuition, 303; Husserl’s Glaube is noetic sensory perception, doxa, not certainty; this refers to a faith anticipation in sensory experience; the nuclear meaning of faith is transcendental certainty related to divine revelation; there is no concept of faith possible, 304; its lawside is the faith aspect of Revelation; revelation is expressed in all creation; faith and culture cohere; progressive revelation; its historical aspect; dynamics of development, 305; faith in a closed and in a deepened state; general revelation and particular revelation (in the Scriptures), 306; the Word revelation is universally intended; with Annam came revelatio particularis; Israel; revelation to a community, not to individuals; Christ as Root and Head of reborn humanity; no theologica naturalis, 307; revelation in nature disclosed by the
Word; idolatry; the Roman appeal to Paul's Epistle to the Romans 1:19-23; natural revelation apart from the Word turns into a law of sin, 308; Common Grace and general revelation; Common grace and Special Grace; the closed aspect of faith is the extreme limit of apostasy, 309; apostate faith has—reversed its direction away from God in the absolutization of created things; primitive faiths look like diseased mental states; restrictive faith is the running to waste of faith; Christian faith is deepened by its openness to the Word after the regeneration of the heart, 310; regeneration reverses the direction of faith; semen religionis; paganism; elements of truth in apostate faith and philosophy, falsified on the immanence standpoint, 311; magic; FRAZER'S opinion, 312; worship of nature and of death; animism; polytheism; montheism, 313; magic and idolatry are interrelated; BETHE'S and ViERKANDT's discoveries of a pre-magical cultural stage, 314; the restrictive revelational principle is not the original phase; the biotic sensory substrata of a closed society are deified; EDMUND von HARTMANN on faith in nature, 315; the restrictive revelational principle turns into a curse; personality becomes diffuse; mana; personal and impersonal, natural and supernatural are merged; taboo, 316; henotheism; MAX MÜLLER, 317; pantheism at initiation; totemism, 317; BENSON, DUNKHEIM'S views; CASSIERER'S criticism; moral analogies in faith in primitive cults, 318, 319; the opening process; Greek aesthetic humanizing of polytheism; HESIOD'S theogony; the gods of measure, order, and harmony; HOMER; personal cultural gods; CASSIERER'S view, 320; he identifies faith and religion; natural and cultural religions; art and science; national consciousness, gods; Olympians; the expansion of the normative law spheres; Orphism; deified nous undermines polytheism; self-reflection, 321; transcendentental self-consciousness; faith anticipates the revelation of the deity in the selfhood; man becomes aware of his freedom to devise idols, 322; the principle of divine revelation in the order of creation; man transcends his own self in the central relation to his Origin; positive and negative opening of faith; CASSIERER'S view, 323; the self is identified with some normative function; Egypt; the juridical and the moral function; immortality; OSIRIS the judge; JUDGMENT, 324; the human thinking; VENUS, 325; the self as one with nature; mythos and logos; mythos and logos; and fiction, 325; átman of the Upanishads is not a primitive magical form of faith; KANT'S idea of the transcendental logical subject is a Humanistic article of the faith in reason, hence a myth; a logical unity without multiplicity! not every faith is mythical; myth is fictitious; though not like a tale or a legend; its time aspect; myth falsifies Revelation; misinterprets truth; theistic interpretation of the Deus absconditus experience, 326; PLATO'S nous was a myth; DESCARTES' and LEIBNIZ' intellectus archetypus; the self was identified with mathematical thought; the image of their mathematical god; KANT'S homo noumenon is the image of his moralistic god; HUME and KANT had a mythical idea of the temporal coherence; the profane and the sacred; Brahman-átman; faith versus maya: noumenon-phenomenon; PLATO'S mé on and apeiron; LEIBNIZ' peras as the metaphysical evil; the myth of deterministic nature and creative human freedom, 327; naturalistic thought and transcendental thought are mythical; not in a restrictive structure of faith but of deepened pistis; mana faith separates the profane from the sacred, 328; the mysterious is magical; LÉVY-BRÜHL thinks that primitive thought is pre-logical; he influenced CASSIERER, 329; mythical thought is pistiological and so is the faith in reason, 330; the dualism of faith and scientific thought, 354; the faith in science and the personality-ideal, 357; the faith in "reason" determines KANT'S doctrine of Ideas, 492; in Nominalism, 564.

III, of totemistic clans arose from economic causes, according to W. KÖRPER, 360.

FALL INTO SIN, II, has obfuscated our experiential horizon, 549.

FAMILY, THE HUMAN, III, its six stages of development, according to L. H. MOGAN, 331; extended family as a societal interlacement, 653; the internal psychical interlacements between the members of a family: authority and respect, 294; interlacement with national feeling, feelings of social standing, etc., 295; in the biotic aspect of the temporal existence of the members of a family there are structural communal interweavings, 299; they function in an anticipatory way under the guidance of the moral family bond, 300; the same holds for the members' physochemical and spatial relations, their origin in the female ovarian cell and the male sperm; the care of their bio-physical existence is guided by love; the spatial centre of the home, 301; a harem is only enkapistically interwoven with the marriage bond, an unnatural enkapasis, 305; primitive societies in India the female relations are abnormal sexual relations interwoven in an external enkapasis with marriage, 341.

Farming BUSINESS, A MIXED, III, is an enkapistic interlacement, 552.

FASCISM, III, its conception of the cosmos; it is a mental attitude in reaction to the superficial materialism of the nine-
teenth century, according to Mussolini, 414; the Fascist State is a will to power; the myth; Fascism was State-minded, 415; its economic autarchy concept, 484.

FASHION, III, and the leading houses, 501; is an integrating factor in inter-individual social relations, 502; fashion in sporting clothes, etc., 661.

FATE, II, in Spengler, replaces the concept of causality, 283.

FECHNER, G. T., III on the macrocosm; the somatic-spiritual individual Super-being; his pantheism, 630, 631.


—, III, our bodies belong to the larger, or higher, individual body of the earth, just as our spirits belong to the larger and higher spirit of the earth; the spirit of the earth is not the sum total of the earthly individual spirits, but their unified higher, conscious coherence embracing them all; our individuality, independence and freedom are only relative; the earth and all other stars are individual animate beings, 631.

FEELING, I, F. Brentano ascribes an intentional relation to feeling as a Gegenstand, 52; according to Fichte, naive man’s emotional belief grasps reality, 458.

—, II, is the nuclear moment in the psychological lawsphere, 111; is universal, and implied in every Erlebnis as a quality of the totality of our inner experience, 111, 112; is characterized by its polarity; sensations are elementary subjective feeling phenomena referring to objective sensory qualities of things or events. Indifference is also a feeling attitude, 116, 117; feeling in animals has a closed structure, 184; is absolutized in Hume, 392; of bloodrelationship, 424.

FEELING OF JUSTICE, II, the feeling aspect must first be deepened in its anticipatory spheres, before there can be any differentiation in the feeling of justice, 177.

FERMENT, III, its effect is chemical, 730.

FEUDALISM, II, the rise of feudalism in the Frankish kingdom, 252.

FICHTE, J. J., I, Wissenschaftslehre, 78, 90, 417—425, 428—432, 437, 440—446, 455, 479; Zweite Einleitung in die Wissenschaftslehre, 301; Die Bestimmung des Menschen, 449, 450; Grundriss des Eigentümlichen der W. L. in Rücksicht auf das theoretische Ver mögen, 433; Transzendentale Logik, 449; Die Tatsachen des Bewussstseyns, 449, 461; Grundlage der gesammten Wissenschaftslehre, 401, 414, 415, 416, 434—437; Ueber den Begriff der Wissenschaftslehre, 415; Appellation an das Publikum gegen die Anklage des Atheismus, 438; Ueber die Würde des Menschen, 447; Aus einem Privatschreiben, 438; Grundlage des Naturrechts, 436; Ueber den Grund unseres Glaubens an eine göttliche Weltrégierung, 438; Rückerinnungen, Antworten, Fragen, 455, 466, 458; Werke II, 458, 461, 473, 474; Werke IV, 459, 461, 475, 487, 488, 489, 490, 491, 492; Werke VII, 459, 477, 478, 480, 481, 482, 483, 484, 485, 486, 484; Grundzüge des gegenwärtigen Zeitalters, 459; Sonnenklärer Bericht an das größere Publikum über das eigentliche Wesen der neuesten Philosophie, 455, 460; Reden an die deutsche Nation, 479, 494; Letter to Schelling, 477; Werke V, 492.

—, I, the “thinking ego” has a reflexive-logical sense in the “Wissenschaftslehre”, 78; Litt identifies “pure” reflexive thought and being (like Fichte and Hegel), 79; “practical freedom” is the hypothesis of his epistemology in the first edition of his “Wissenschaftslehre”; he introduced a dialectical logic in order to bridge the Kantian gulf between epistemology and ethics; the postulate of continuity implied in the freedom motive broke through the boundaries accepted by Kant with respect to the theoretical use of the transcendental Idea of freedom, 90; he is the father of the dialectical way of thinking; he spoke of the tension between “absolute ego” and “thinking ego”, 142; he refused to hypostatize the ethical ideal of personal freedom, 301 (note); the development of the conception of the Idea displays a dialectical tension, 329; the Idea of autonomous freedom is elevated to the all-inclusive root and origin of the cosmos, 358; he eliminated the natural “Ding an sich” and proclaimed the ethical ideal of personality to be the deepest root of the cosmos, 362; F. accepted the domination of the personality ideal over nature at the expense of the science ideal, 390; in his first “Wissenschaftslehre” the dialectical development of transcendental freedom is implied, 413; took its start from the transcendental reflection upon the Idea of freedom as the hypothesis of the science Ideal; he abandoned the concept “Naturding an sich”; all functions of consciousness are referred to their absolute, transcendent root, viz., the self-consciousness as absolutely free ego; this ego creates itself by means of a free prac-
tical act (Tathandlung); it is the dy-
namic totality of activity; from it origi-
nates the entire cosmos; even necessity is a
product of the activity of the absolute -I,
414; his highest principle is: the ego
posits itself; the ego is the origin of the
analytical principles and elevated above
all logical determination; but the first
principle of the doctrine of science pro-
claims the absolute sovereignty of "prac-
tical reason" in the sense of the Human-
ist ideal of moral freedom, 415; the ab-
solete ego's first "Tathandlung" is think-
ing of itself; the laws of this reflection
are tacitly pre-supposed as known and
established; this absolute ego must be
qualified as a mere hypostatizing of the
universal concept "ego" as the totality of
reason; it is the absolute free activity of
the moral function hypostatized in the
personality ideal, 416; the Humanistic
continuity postulate required mathema-
tical thought to produce a cosmos of its
own according to the mathematical
science ideal, and similarly the same
continuity postulate drove the Humanistic
personality ideal to exceed the modal
boundaries of the aspects and to elevate
the moral function to their basic deno-
minator; natural necessity became a pro-
duct of the hypostatized moral freedom;
"theoretical" reason, practical reason,
and faculty of judgment are no longer
mutually isolated, but are related to the
root of self-consciousness viewed by
Fichte as freely creative moral activity;
the ego is the absolute subject; every
category is derived from it; everything to
which it may be applied has its reality
transferred from the ego to itself, 417;
the logical principle of identity is merely
the form of the conclusion from "being
posited" to "being", abstracted from the
proposition "I am" by the elimination of
the content implied in the ego; A is A is
an A created and activated in the ego;
the ego is not static but infinite activity,
therefore identity is not an immobile lo-
gical form but an infinite task in the
determination of the cosmos; the mode
of activity of the human mind, disclosed
in the logical form of the judgment of
identity, is the category of reality; this
category is reduced by Fichte to the ab-
solete ego as actual origin of all reality;
its relation to sense experience is not
based on the "natural thing in itself", but
on the absolute ego; the logical judgment
of contradiction is also referred to the
first principle of the doctrine of science,
418; the principles of identity and con-
tradiction are found among the "facts of
empirical consciousness"; logic cannot
justify them ultimately; in the judgment:
non-A is not A we can ask: has indeed
non-A been posited, and under what con-
tion of the form of the mere act has it
then been posited? logical antithesis is
an absolute act of the ego; it is possible
only on the condition of the unity of
consciousness in its thesis and antithesis;
originally nothing is posited but the ego;
all opposition must be made with refer-
tence to this ego; but the antithesis of
the ego is the non-ego; "to the ego a non-ego
is opposed", from this material judgment
Fichte derives the principle of contra-
diction; further abstraction leads to
Kant's second category, viz., that of ne-
gation; like all other categories it is a
dialectical point of transition to the ego's
consciousness of itself as infinite free
activity; in the second principle of
the doctrine of science there is an overt
antinomy; the non-ego (i.e. nature) Is to
be posited only in the ego as absolute
totality, 419; but as antithesis it cancels
the ego, "thus the second principle is
opposed to itself and cancels itself"; but
the third principle requires the synthesis
of ego and non-ego: "The ego posits the
non-ego in the ego by limitation of it-
self; further abstraction leads to the cate-
gory of determination"; in Fichte's
thought dialectical thought usurps the
task of the cosmic order; thus the bound-
aries of the modal spheres are relativ-
ized; the absolutized moral aspect is con-
ceived as an unlimited totality from which
by division the limited, finite functions
must originate, 420; Fichte's basic de-
nominator is formulated in his statement:
"Our world is the material of our duty,
rendered sensible; this is the authen-
tically real in things, the true basic mat-
er of all appearance"; the moral function is
thus torn out of the cosmic temporal co-
herence and becomes a meaningless form
and no totality of meaning; Fichte's
"Wissenschaftslehre" raises "ethics to the
position of metaphysics" (Knoten); spe-
culative dialect demands that the thesis of
the "absolute ego" should not fall outside
the dialectical system; F.'s absolute ego of
the thesis is separated by him from the
limited ego of the antithesis, 421; F.'s
dialectical system in the "Wissenschafts-
lehre" is only concerned with the finite
goal; the absolute synthesis remains an
infinite task; here the Idea of the abso-
lute ego as ethical task makes its entry;
the predicate of freedom can hold for
man insofar as he is an absolute Subject
who has nothing in common with the
natural being and is not even opposed to
it; freedom and natural necessity should
be united in the Idea of the ego as un-
determined by anything outside of itself;
this Idea is contradictory, but never-
theless set up as our highest practical
goal; the final antinomy in the dialectical
system cannot be reconciled logically,
only ethically, 422; F.'s Wissenschafts-
lehre attempts to clear up the problem of
the epistemological synthesis by relating
the latter to the root of the self-conscious-
ness, 423; the root of self-consciousness is
the "homo noumenon"; the synthesis is
then rooted in antinomy; the antithetical relation in theoretical thought becomes a logical contradiction in a dialectical sense; he derives Kant's categories of quantity and quality by abstraction from the absolute ego; later on he does the same thing to the categories of "substance", "inherence", "causality", "interaction", starting from the synthesis between reasonable freedom and sensory nature, 424; he tries to derive the science ideal from the personality ideal by the way of the continuity implied in the freedom motive; "everything reproduces itself and there is no hiatus possible; from any single term one is driven to all the rest", 425; Fichte searches for the radical unity of philosophical reflection in a selfhood beyond the theoretical diversity of syntheses; he shows insight into the continuous coherence of the cosmos; but his insight is misdirected by his Humanistic cosmonomic idea; the limits that reason sets to itself rest on free self-limitations of reason itself; ultimately the absolute synthesis should be effected by the postulated ethical thought of "practical reason"; there is one function which achieves this absolute synthesis creating form and content alike, 426; to Fichte it is "the power of productive imagination" proclaimed the free creating origin of sensory matter; it is theoretical and practical; determining theoretical thought posits rigid conceptual boundaries and cannot bring about the highest synthesis; it remains confined in the final antinomy between the free infinite ego and the finite ego limited by the non-ego; they can be synthesized only in the concept of mere determinability, not in that of determination, 427; the boundaries between the finite ego and the finite non-ego in the infinite ego are relativized to attain to the final theoretical synthesis, which is grasped as "determinability"; the ego posits itself as finite and as infinite at the same time; this change of the ego in and with itself is the faculty of imagination, 428; it is thetic, antithetic and synthetic activity; making consciousness possible through reflection it is a free act not determined by any grounds; it operates prior to all reflection as pre-conscious activity; it hovers between determination and non-determination; its product is called into existence during and by means of this hovering; by "pre-conscious" Fichte apparently means "pre-theoretical productive imagination", 429; the productive imagination has "no fixed standpoint" and keeps the mean between definiteness and indefiniteness, finitude and infinitude; thus the opposites "ego and non-ego" are united; the "productive imagination" is a "Factum", a synthesis, and a function of feeling; a comparison with Kant's transcendental "productive imagination", 430; F. sought a "pre-logical" function of the ego as a link between understanding and sensibility, a link that exceeded the theoretical antithesis; only our cosmic self-consciousness can grasp the deeper unity of all the aspects of reality; but a "function of feeling" (Fichte's idea) cannot accomplish an interfunctional synthesis, 431; Fichte holds that an explanation of the occurrences in our mind is impossible without absolute opposites; these occurrences rest on the productive power of imagination which can only exist if absolute opposites appear as fully unsuited to the power of apprehension, 432; Fichte supposes he has cancelled dogmatic idealism and dogmatic realism in a higher critical idealism; in his "Grundrisz" of 1795 he follows the reverse method in comparison with his earlier work; he starts from the "fact" of consciousness; the ego sets itself in opposition to itself; in producing itself it also produces the non-ego by imagination, creates sensory impressions, as parts of the ego itself and finds itself in them; so it transcends the sensory function and makes the sensory perceptions its own; this activity cannot cease before the selfhood has become conscious of the ego having produced the non-ego in itself; in the long run sensation changes into the object of intuition and experience and the latter into the transcendentally conceived "Gegenstand" of epistemology, until finally "theoretical reason" becomes conscious of itself as creating the "Gegenstand"; empirical reality is phenomenality of nature constituted in a synthesis of sensory and logical functions, but without a "natural thing in itself"; the non-ego gives the ego the impulse necessary for mental representation, 434; the guiding thesis of the "doctrine of science" was: "the ego posits itself as determined by the non-ego"; it also implies the guiding thesis of the practical "doctrine of science": "the ego posits itself as determining the non-ego", 435; in this "practical part" an account is given of the reduction of the theoretical to the practical reason; the restless dialectical movement of the theoretical reason depends on sensation, the first limit the ego sets to itself; the first impulse for the development of the entire dialectical series, i.e., sensory impression, makes "theoretical reason" possible and is not to be derived from it; in its innermost nature the ego is "practical", the root of personality and nature is in the moral function; the ego operates causally upon the non-ego; the antinomy between the ego as absolute being and its dependence and limitation as intelligence should be overcome; the non-ego must remain opposed to the ego if the I-ness is not to become an empty form, 436; the free infinite ego ought continually to set limits to itself as "in-
telligence" by an objective non-ego, in order to provide its infinite striving activity with a resistance to be overcome giving content to this striving; without striving there is no object; therefore the practical reason is the basis of the theoretical; ("Kant's categorical imperative"); the root of self-consciousness is the hypothesized moral function, 437; the finite, moral, practical ego can have no other goal for its infinite striving than to become absolute; the tension between form and matter, consciousness and being, freedom and nature, personality and science-ideal, should be eliminated in the absolute Ego (the Divinity). Known says: "even the absolute Ego needs the "impulse" if it is to be an ego", 438; the theoretical ego is necessarily coherent with the practical; it must reflect on its being limited. Practical and theoretical ego are the same, striving being their common root, 439; he supposes that he has destroyed fatalism by referring to the absolute freedom of reflection and ab- straction and to the possibility of man's focusing attention to something according to moral duty, 440; the sensory ego is driven forward by itself to become a self-knowing intelligence, and the ego dominated by sensual impulses becomes the ego determining itself as "pure ethical" will; in the ego there is an original striving to "fill out infinity"; a Trieb (i.e. impulse) is a self-producing striving; the impulse to reflection (Reflexionstrieb) is also an "impulse toward the object"; feeling is the expression of a suffering, a passivity, an inability; it is united most intimately with activity: I feel — I am the feeling subject — and this activity is reflection — a limitation — I feel, I am passive, 441; this limitation supposes an impulse to go beyond it; that which wills, needs, embraces nothing more is — naturally with respect to itself — unlimited, and thus satisfied and not satisfied; the course of Fichte's deductions, 442; a longing drives the ego in itself beyond itself and discloses an outer-world in the ego; causality is fulfillment of desire; compulsion arises through the limitation of longing by the non-ego, its object is something real; the object of the longing has no reality (the ego in itself has no causality, which would cancel it as "pure activity") but ought to have it in consequence of the longing which seeks reality; both objects stand in antinomic relation to each other (nature and freedom); the reality felt determines (limits) the ego which as such determines itself (in the reflection about the feeling); its longing becomes the impulse to determine itself, and this reality, 443; in the longing arises the Empfindungstrieb, the drive toward knowledge, striving to regain for the ego the natural object created by it, not yet experienced by the ego as its own; it strives to represent the object in the I-ness; the limit is felt as fell, i.e., as created in the ego by the ego; by a new reflection the sensory feeling changes into an intuition; intuition sees, but is empty; feeling is related to reality, but is blind; the feeling ego must keep pace with the intuition which views what is felt as something contingent in the object, 444; the impulse toward a change of feelings is the disclosure of the longing; the changed feeling must be intuited as changed if the ego is to be able to reflect about the impulse to change its feelings; approbation; its opposite is displeasure, 445; the synthesis in the approbation may not be performed by the spectator; i.e., theoretically, but the ego itself must perform it; intuition and impulse alike must be understood as determined by self-determination; the drive toward change, that towards mutual determination of the ego through itself, that towards absolute unity and perfection in the ego; the absolute drive; the categorical imperative is merely formal without any object, 446; "Thou shalt" is an eternal task never to be fully accomplished; in Fichte's identity philosophy the personality ideal has absorbed the science-ideal along the line of the continuity postulate of freedom, but at the cost of sanctioning the antinomy; his hymn on the dignity of man, 447; the Faustian passion for power turned into the power ideal of the personality, 448; in the science-ideal "nature" is hypo- tized in its mathematical and mechanical functions for the sake of the continuity postulate; in Fichte "nature" only has meaning as material for the performance of our duty; he could not project a natural philosophy, 449; in Kant's dualistic world-picture the determination for the science- and the personality ideal implied the recognition of both factors; Fichte converted this antinomy into a con- tradiction within the personality ideal itself between free activity (spontaneity) and bondage to the resistance of the "lower" nature, or between "Idee" and sense; to Fichte the world is the posited contra- diction, and dialectic is the method to know it, 450; in his second period, since 1797, there are no new viewpoints with respect to the dialectical development of Humanistic thought; but under the influence of Jacobi's philosophy of feeling Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's world, the posited contradic- tion, and dialectic is the method to know it, 450; in his second period, since 1797, there are no new viewpoints with respect to the dialectical development of Humanistic thought; but under the influence of Jacobi's philosophy of feeling Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the Fichte's third period showed a new trend, an irrationalistic conception of the
single great man, but freedom hatches
colloquies and extremities"; Hamann's
"Sokratische Dekwirldigkeiten", 459; Fichte separates theoretical knowledge
from real life; real life is feeling, desire and action; speculation is only a means
to form life, 455; his answer to the charge of atheism; "our philosophy makes life,
the system of feelings and appetitions, the highest, and allows to knowledge everywhere only the looking on", 456; F.'s view of the relation of the dialectical concept and the reality of life, and that of Hegel, who posits that the concept is first and the contents of our representations are not; in Fichte Kant's irrational "sensory matter of experience" is the "true reality"; it is accessible to immediate feeling, not yet logically synthesized and deeply irrational; "all theoretical knowledge is only image... you seek after all something real residing outside the mental image...", 457; this "something" can only be embraced by belief, not by science; like Jacobi Fichte considers belief to be the diametrical opposite of cognitive thought, 458; the true reality is discovered only by belief rooted in the immediate feeling of the drive to absolute, independent discovery of true reality to vital feeling alone in his third period; however, he concludes with the eulogy of the "Wissenschaftslehre"; it will free the whole of mankind from blind chance and destroy fate, 459; he now recognizes both the value of "empirical individuality", and feeling as an immediate source of knowledge of reality; such individuality has an inner value as being rooted in the individuality of the moral ego itself, 460; Kant's categorical imperative now has to read: "Act in conformity with your individual destination and your individual situation; in the individuality of the empirical world is disclosed the material of our individual duty; in each act of perceiving and knowing is concealed a "practical" kernel of feeling; the principle of individuation is sought in feeling as the concentration point of knowledge; the transcendental critical line of thought never vanishes from Fichte's Wissenschaftslehre, the irrationalist philosophy of feeling never gained a complete victory in it; Fichte tries to individualize the contents of his activistic and moralistic personality ideal in the cadre of its universally valid form, 461; the change in his valuation of individuality brought Fichte to a speculative metaphysics that was completely different from his earlier identity philosophy; there was a general and growing opposition to Kantian criticism; "Criticism" had vested all value in the universally valid forms of reason and depreciated the individual, as the transcendental irrational; Kant had raised the problem of individuality only within the frame of his form-matter schema, except in his Aesthetics; the freedom motive began its contest against the old rationalist science-ideal under the inspiration of problems of the philosophy of culture, 470; Fichte's "metaphysics of the spirit"; he formulates the question of the individual ego, 472; and that of the metaphysical foundations in being for the spiritual life; the consciousness of the other ego is essential in one's own self-consciousness; the other ego is the Thou; the plurality of spiritual beings outside myself have an altogether other mode of being with respect to me than the material external "world" of "nature"; the reality of the world of spirits arises from the moral foundation of the ego itself; the duty to recognize every free individual as an independent moral "end in himself"; a metaphysical "synthesis of the real world of spirits" is needed; this synthesis is that of the Absolute Being with infinite freedom; the individual ego is one of the many concentration points of the "Absolute Spirit"; the ego has the form of existence ("Dasein") from the Absolute Being, but definite, concrete, individual being from the interaction with the spiritual world; all finite selves owe their being to a transpersonal life of reason, 473; the bond of union among the spirits is their communion as individual egos, as appearances of the infinite Origin; they originate from a metaphysical actus individuationis in which time itself acquires individual points of concentration; the Spirit's Being is transpersonal being of freedom; the moral order is the transpersonal bond of union for all finite spirits, 474; the Absolute Being, because actually infinite Divinity, is eternally transcendent to reflection and knowledge, the inner real ground of the possibility of rational freedom, and as such, the absolutely irrational; all life is only image or schema of God; "nature" is the reasonable ethical appearance of God, who only reveals himself in this appearance in ethical activity; God is thus the absolute hypostasis of the creative, subjective ethical stream of life, which is the transpersonal bond and totality of the individual free subjects, 475; his moral basic denominator has changed into a historical one; historical existence is the final mode of being of finite existence; the world is an infinite chain of "challenges" of "freedom-evoking and spirit-cultivating inter-action of self-acting life-centres in creative freedom producing ever new faces from nothing"; the theme of history is that of striving upwards to freedom, 476; the higher ethos of spiritual life is in the creative historical process; through the concentration points of the great leading personalities the absolute metaphysical Idea is realized in the Ideas of art, state, science, religion; history is
essentially made by great personalities, 477; natural individuality must be annihilated by the individual spirit in the historical process, 478; individuality can only be understood from the individual communities, in which alone it has temporal existence; a nation is a historical totality; he denies both the reality of abstract general concepts (universalia) like the Nominalists, and the possibility of deriving subjectivity from a law; his absolute transcendental Idea is not a universal but a totality; he rejects any hypostatization of general concepts in the sense of Platonic ideas; his system is not monistic Eleaticism, for being in the latter sense is static, in Fichte it has an essential relation to the historical process; it is the divine origin of all activity and cultural individuality; he has broken through the Critical form-matter schema, 479; but his conception of the Idea as a metaphysical totality of all individuality easily leads to a priori construction in the philosophy of history; he requires a philosopher to be able "to describe a priori the whole of time and all possible periods of it"; thus his idea of a historical world-plan, which is construed a priori and defined in a teleological sense: "the aim of the earthly", 480; life of mankind is "the arrangement of all its relations within it with liberty according to reason"; this World-plan is the Idea of the unity of the whole of human earthly life", his five chief periods of world-history whose subject is the "human race"; he offers no point of contact for the science of history; the latter is handed over to the annalist; philosophy should also make a logical analysis of the general conditions of "empirical existence" as the material of historical construction; his "logic of the historical mode of enquiry" emphasizes the irrational character of historical experience; Fichte's "transcendental-logical" delimitation of the historical field of investigation, 481; the philosopher has to guarantee to the historian his basis and foundation; physics is the science of constant and recurrent features of existence; the science of history investigates the contents of the flowing time-series; the philosopher of history has to comprehend the facts in their incomprehensibility, clarifying their "contingency", therefore to differentiate between speculation and experience; he opposes any attempt to deduce historical facts from the infinitely understandable of the Absolute Being, 482; neither the historian nor the philosopher can say anything about the origin of the world or of mankind, for there is no origin at all, 483; the relationships between the components of historical development to be known a-priori and those to be known a-posteriori; his Idea of a Normalvolk, which was dispersed over the seats of rudeness and barbarism, and had been in a perfect "Vernunftkultur" through its mere existence, without any science or art; the a-priori component of history is the world-plan leading man through five periods of world-history; history in its proper form is the a-posterior component, 484; he distinguishes true historical time from empty time; he anticipates modern phil. of life in his conception of historical time; but at this stage (485) his historical logic exhibits a fundamental hiatus; true science of history is restricted to the collection of mere facts with the exclusive criterion of the external sequence of years and centuries without any regard to their content; in the Staatslehre he discovers the logic of historical truth; he attempts the synthesis of nature and freedom in the historical field, 486; the intermediate concept is: free force; "dead nature" is governed by mathematical-mechanical laws; "living actual freedom" is ruled by the autonomous moral law; the problem is: what rules "free force"; the realm of freedom products, i.e., that of visible, cultural freedom; then history is lawless, 487; but freedom disclosed in history possesses a hidden law-conformity, viz., the providence of the moral Deity; this law conformity is not knowable from rational concepts; it is a hidden telos, 488; in this way the law is made a reflection of individual free subjectivity disclosed in the "irrational process", 488; it is the precipitation of the irrationalist personality ideal, and the negation of veritable historical norms; in it the nomos is merely the reflection of the autos; the individual person's membership of a particular community is a constitutive historical factor owing to the historical tradition and the "common spirit" that all the members share; this leads to a universalist conception of society, viewing the latter as a "whole" in relation to its "parts"; Fichte irrationalizes the Divine world-plan; this is now sought in the individuality of the historical matter, 489; what he posited as absolutely factual (and therefore incomprehensible), might be posited by an Understanding; history thus becomes the principle of individualisins, as the synthesis of value and temporal reality; the gradual conquest of faith by the understanding is a merely formal one; it is only the qualitatively individuand moral nature which, as given freedom, produces the material of history, since it becomes an individual paradigm for the producing by freedom; the concept of a moral procreation or nature of man has replaced Providence (as a Miracle); Providence is the "transcendental-logical condition" for the possibility of historical experience, 490; the miraculous is further transferred from the individual to com-
communities viewed as "individual totalities"; we must conceive the appearance of freedom as a totality absolutely closed in time, and therefore we must assume some society possessing by its mere existence the morality to which it leads subsequent societies; this is Fichte's conception of a original "highly gifted people" (das geniale Volk); historical development is the non-recurrent individual and "lawless" realization of value; it is of higher value than what recurs periodically according to uniform laws in time, and therefore we must assume in the historical empirical form of life in the historical societies; this is the morality to which it leads some society possessing by its mere existence; the concept of a original "highly gifted original people as bearers of the concrete form of the historical totality; under the influence of the national community and the Historical School; in relation to the social existence of persons (Perserkultur), 198.

Form, II, in Greek thought, esp. in Aristotle's view of time and motion, 25; the Greek philosophical theory of form-matter dominated by the form-matter motive; this theory derives from Aristotle, 38; from the purely intentional anti-theic structure of the theoretical attitude of thought it is inferred that the logical function is really separated from all pre-logical aspects of the body; this conclusion was directed by the dualistic form-matter motive; Thomas Aquinas held that the entire rational soul must be an immortal and purely spiritual substance because he considered it to be characterized by the theoretical activity of thought, 44; the form-matter motive dominated the classical Greek world of culture and

**Fiction Theory (of the unity of a community), III, devised by the Canonists, (sub voce), 33—34; taken over by the Humanists in their doctrine of natural law (cf. sv. natural law), 25; the fiction theory denied the real unity of an organization and conceived of it as a mere juridical construction, 236.

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Fishe, Ludwig, II, Die Grundlagen der Philosophie und der Mathematik, 385.

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Flourens, II, on the connection between eye and ear, 373.

Fluid Concept, II, in Bergson; he connects intuition with concepts in an internally contradictory way; he deprives the intuitively founded concept of every analytical delimitation and considers it as the fluid expression of "psychical empathy", 481.


Force, III, in naive experience; and energy, in Stoker's philosophy; in Leibniz' monadology; and the "essence" of things; and Schiller's thought, 70.

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—, III, is the nodal point of enkaptic interlacement, 703.

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Formers of History, II, give cultural form to the social existence of persons (Perserkultur), 198.

Form-Matter Motive, I, in Greek thought, esp. in Aristotle's view of time and motion, 25; the Greek philosophical theory of form-matter dominated by the form-matter motive; this theory derives from Aristotle, 38; from the purely intentional anti-theic structure of the theoretical attitude of thought it is inferred that the logical function is really separated from all pre-logical aspects of the body; this conclusion was directed by the dualistic form-matter motive; Thomas Aquinas held that the entire rational soul must be an immortal and purely spiritual substance because he considered it to be characterized by the theoretical activity of thought, 44; the form-matter motive dominated the classical Greek world of culture and
thought, 61; it originated from the encounter of pre-Homeric religion of life (a nature-religion) with the cultural religion of the Olympic gods; the former defied the eternally flowing Stream of life which was unable to fix itself in any single individual form; periodically emerging transitory beings are subjected to the horrible fate of death, annulled or heimarmené tyche; this matter motive was expressed, a.o., in the worship of Dionysus imported from Thrace; the Olympic religion was that of form; essentially a deification of the cultural aspect of Greek society; the form-matter motive was independent of the mythological forms it received in the old nature religions and the new Olympian culture-religion, 62; pure form in Socrates, Plato, Aristotle, is the Deity, 67; Augustus introduced the form-matter motive into the interpretation of Genesis 1:1, 178; this motive in Leibniz, 190; this motive is applied by Kant to the moral principles; his categorical imperative is a logical judgment, 374; Maimon attempts to overcome the antimony of the Critical form-matter schema, 465.

—, II, in metaphysics and epistemology; Plato, Aristotle, Pythagoreans; medieval philosophy; Augustinian Scholasticism; — hylé; mè on; dynamé on; ousia delimits hylé — Plato’s eidetic numbers; and geometric figures as transcendent being; the chorismos; the phenomenal world; the antimony in this conception; dialectical logic; the “ideal matter of Augustinian Scholasticism;” gnosis and plurality in Plato, Socratic kalokagathism, rational soul; Plato’s anangké, evil; Aristotle’s idéas as imminent essence, 10; Aristotle’s hylé, morphé, entelechy; the universal and the individual; the soul is the form of the body; the world order is intelligible; the actual nous is the Arché of all delimitation of meaning, 11; matter is the principium individualization; form is a constructive a priori condition of sensory experience in Kant; Kant’s epistemological use of the form-matter scheme; he calls time and space intuitional forms, and posits the transcendental consciousness, 12; the form-matter scheme is at the back of the distinction between reality and meaning, 31; form and matter in Parmenides, Anaxagoras, Socrates; Plato’s synthesis of Eleatic and Heraclitean principles; being and not-being, 56; Plato’s Philebus, genesis of ousia; the Idea of the good and the beautiful; unity and verity; peras and apeiron, 57; the form-matter schema applied to law by Stammer, 209; by Simmel, 210; Aristotle’s use of the form-matter schema with respect to individuality, 410.

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Fouillée, Alfred, III, “idées forces” are operative ideas in a psychological sense; he rejects a collective consciousness distinct from that of the individuals, 189.

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—, III, he gives an instructive picture of the infinitely complex organic articulation of a “simple” cell, 641.

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—, III, Totemism and Exogamy, 339.

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"group-marriage", 339; explained levirate as a weakening of polyandry, 340.

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Function, II, the mathematical theory of function of Riemann; in arithmetic, in Weierstrasz, 484.

Functional Individuality, II, modality is individualized by the structures of individuality, 414; subjective and objective juridical facts; lawful deeds and delicts; law making volitional declarations, 415; sources of law; the individuality of a juridical case; the individualizing of the modal sphere in its gradations towards complete subjective individuality, 416; modal individualization cannot be inferred from the modal meaning-structures; the rationalistic Scholastic principle individuationis is internally contradictory; form as a universal yields individuality through matter; if matter is universal, form constitutes individuality but loses its identity, 417; individuality in Greek metaphysics, an aperion as a guilt; in Christian thought there is no tension between the universal and the individual, (law-side and subject-side), but correlation; in Christ is the transcendent root of individuality; Corpus Christianum is a religious organism; St. Paul; the fulness of individuality is refracted in the modal aspects; the cosmic coherence of meaning, 418; Nominalism and Realism; the modal all-sidedness of individuality; the Greek form-matter scheme; the Humanistic nature and freedom scheme; they show dialectical tension between the universal and the individual; Aristotle's substantial form with matter, a synolon; pricipium individuationis; Thomas Aquinas materia signatur vel individualis and the immortal soul, 419; if an aspect becomes a form of thought, It cannot be individualized; Riemann's Nightwatch; intercourse in marriage and in a club; in the form matter scheme there can be no question of individuality, 423; a modal aspect individualizes itself within its own structure but is not exhausted thereby; complete individuality is a-typical; nuclear or original types; sexual propagation; its reciprocations are unoriginal types, only constituted in functional anticipation of the sexual biotic types (which are anticipatory modal types); juridical types of individuality; psychical feelings of blood-relationship are biotically founded, 424; numeral, spatial, physical anticipatory modal types of individuality; the typical constant h in quantum mechanics; the Loschmidt number -n-; numeral relations between the particles of a cell (chromosomes, e.g.), are anticipatory types; typical albumen formations; mathematical types are anticipatory only; sensory phantasy, also in animals; not typically founded in the biotic sphere; phantasms of sensory imagination are intentional objects; entirely apart from the sensory objectivity of real things, 425; in the opened structure of this type all subjective types of aesthetical projects are found; these projects are realized in objective works of art; the objective type of a picture differs from that of a painting or sculpture; that of juridical types of movable and immovable; of sculp-

Fundamentum Petendi, III, according to Thorndike, 679.

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worship, 352; [cf. s.v. Undiff. Org. Comm.].

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GAIUS, III, Institutiones, 193.

GALILEO GALILEI, I, laid the foundations of modern mathematical natural science, together with Newton, 193, 201; the law of motion had been formulated by NICOLAUS DE ORESMA before GALILEO, 202; the differential number anticipates the meaning of motion in its original exact pre-physical sense, as it is viewed by GALILEO, 236.

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GEFÜHLS IST ALLES, I, in GOETHE'S Faust, 453.

GEGENSTAND, I, in the phil. of the Cosmonomic Idea, is what is opposed to the logical function in the theoretical attitude of thought; in current philosophy the "Gegenstand" is usually called "object" (6), in theoretical thought the "Gegenstand" is formed by the non-logical aspects distinguished from the logical aspect and synthesized with the latter, 18; in theoretical thought we oppose the analytical function of our real act of thought to the non-logical aspects of our temporal experience; the latter become "Gegenstand", i.e., the opposite to our analytical function; this antithetic structure of the theoretical attitude can present itself only in the temporal total structure of the act of thinking; this antithetic structure is only intentional, not ontical, 36, 39; the modal structure of the analytical aspect itself is given as a whole, and not in analyzed moments; in the theoretical attitude we can analyze the logical aspect, for the latter expresses in its modal structure the temporal order into which the different aspects are fitted; the theoretic act is not identical with the aspect; in its theoretical abstraction the modal structure of the logical aspect has only an intentional existence in our act of thought and can be made into the Gegenstand of our actual logical function, 40; dogmatic epistemology identified the subject-object relation with the Gegenstand-relation, 43; we must proceed from the theoretical antithesis to the theoretical synthesis between the logical and the non-logical aspects, if a logical concept of the non-logical "Gegenstand" is to be possible, 44; the antithetical attitude offers no bridge between the logical aspect and its non-logical "Gegenstand", 45; the starting-point of all special synthetic acts of thought must be sought by looking away from the "Gegenständen" of our knowledge and exercising self-reflection, 51; in the phenomenological attitude the "absolute cogito" (i.e., absolute transcendental consciousness) is opposed to the "world" as its intentional "Gegenstand"; SCHELER considers the "Gegenstand-relation" as the most formal category of the logical aspect of mind; in this relation the human mind can oppose itself not only to the "world" but even make the physiological and psychological aspects of human existence into a "Gegenstand", 52; modern Humanistic existentialism grasps existence only in its theoretical antithesis to the "given reality of nature"; it creates a great distance between existential thinking as authentically philosophical and all scientific thought as "gegenständlich", "Gegenstand" in existentialism means "given object" (das Vorhandene), 53; a generic concept cannot bridge the modal diversity in the theoretical "Gegenstand-relation", 77; if LITT's "pure thinking ego and its Gegenstand" (the concrete ego) were one and the same, the Gegenstand-relation would be eliminated, 81; LITT confuses Gegenstand and object, 86; the Gegenstand is identified with "temporal reality" in immanence phil., 87; the Gegenstand relation in LITT, 143; in KANT the G. is a chaotic mass of sense impressions received in the a-priori forms of intuition (space and time), 352.

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is no G. of knowledge, neither of the knowing subject or the "transcendental consciousness", or the ego, or the "cogito"; the Origin of the Gegenstand is to be sought in the theoretical disjunction of the cosmic meaning-systasis in which our selfhood is not found; the Gegenstand must be in the diversity of the modal aspects owing to a theoretical setting apart, 367; the enstatic and the antithetical attitude of thought, 468; the "epoché" and the continuity of time; varieties of "Gegenstände", 469; we think "Gegenstände" a-priori in KANT, 504; the Gegenstand in HUSSELMANN, 544.

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—, I, his characterization of the new Humanistic postulate of freedom and its aversion to all universal rational norms, 453.

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Geology, II, in often called "natural history", when it refers to the natural genesis of geological formations and of species of plants and animals, 196.

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—, III, holds that the corpora ex distantibus (of Stoic philosophy) are limited to human communities and animal herds, only developed and held together by the psychological social impulse, 226; on the canonist view of organized communities as personae fideae, 233; types of societal wholes are viewed as persons with a "spiritual" organic articulation with a separate soul (the will of the corporation) and their body is the organization; this is metaphysics; the internal law of the "Verbände" had formal juridical autonomy, 245; G. was aware of the difference between communal and inter-individual, and inter-communal relations; he distinguished "Individualrecht" from "Sozialrecht", 247; the differentia specifica of the State institution, 394; State and law are two different and independent aspects of communal life, 399; State and law are interdependent although entirely different aspects of communal life; the State is the historical form of the political organization of a national community, 400; organized communities are
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—, I, elaborated Fichte's view of the relation between a nation and a State, 495.

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—, III, modern physics omits secondary as well as primary qualities of matter, 57; Haeckel's use of the term "Enkapsis"; kidneys, lungs, etc. have relatively independent individually, 634; yet the total organism displays internal unity working in all its individual parts; e.g. a muscle; Haeckel applies this idea in a general way in biology, physics, in the "purely psychical realm" of the psyche; his conception is oriented to a constructive trichotomistic schema of physis, psyche, and spirit, 635; a single organ may be kept alive outside of the whole organism; then it is not the same organ, 636; he considers atom and molecule as real parts of a cell, 641; the fact that a psychically qualified reaction in protozoa also displays a physico-chemical and biotic aspect has been misinterpreted by Thi, Haeckel, 766.

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—, III, his modern holism, 647.

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—, III, his patrimonial theory of the State; monarchy was the normal and oldest form of government, based on large scale land ownership, 477.

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—, I, What replaces in Homer the ignorance of the rules of art that Aristotle invented, and what in Shakespeare the ignorance or violation of these critical laws? Genius, is the unanimous answer, 452; true reality is in the irrational depths of subjective individuality and can be grasped only by feeling; HAMM's thought is dominated by the irrational philosophy of feeling, 453.

Hamel, Walter, III, Volkseinheit und Nationalitätenstaat, 414, 415;

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—, III, the background of the German racial theory was irrationlalistic historical, 414; German nationalism was folk-minded; Italian fascism was State minded; HAMEL considers people and State dialectically connected, 415; community of territory is the adversary of community of blood, 416.

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—, II, his so-called quaternion calculus, 171.

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—, calls magnitude independent of any number concept, 170; his view of the symbol -I-, 174.

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—, II, Grundzüge einer Metaphysik der Erkenntnis, 19, 20, 21, 22, 23, 110, 111, 148; Ethik, 148.

—, II, his ontological “spheres of being”, 19; his concept of “being”; and of the subject, 21, 22; his “Schichten-theorie” (theory of the spheres of being) came after the publication of Dooyeweerd’s “Wijshegcrcte der Wetscide” (Philosophy of the Cosmonomic Idea); HARTMANN’s ontological categories; his dichotomy of material versus ideal being is Humanistic; his ethics is a material value philosophy, 51; he holds that “mater” is transformed by “life”, a lower “layer” into a higher one, 111; his view on good and evil, 148; he is an adherent of the phenomenological school, but with a cosmomic Idea of his own, 488.

—, III, his “Schichten-theorie” influenced WOLFFRECH’S ontological view, 782.

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—, II, his question about the battle of Waterloo as an historical event, 230.

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—, II, the heart and faith, 299.

HAUHOU, MAURICE, III, follows DURKHEIM; is a Roman-Catholic sociologist; founder of the institutional school of law; rejects DURKHEIM’s “collective consciousness”; the metaphysical Ideas (Neo-Platonic) function as structural principles in society; their influence is explained by psychologically conceived idées d’oeuvre directing the élite of the “entrepreneurs”; these Ideas are “institutions” or “institutional Ideas”; their influence through the operative Ideas d’oeuvres expands from the élite to the whole of all the individuals embraced by a corporation, 189; he was first influenced by Comte; then by the philosophy of life; then conceived the State in a semi-Platonic way, 384; he distinguishes between subjective purpose and structural principle, but calls the latter an “idée d’oeuvre”, the embodiment of an “institutional Idea”; this neo-Platonic speculation cannot explain a criminal organization of professional criminals; he assumes the existence of “bad” Ideas, 578; bad Ideas cannot account for normative principles of behaviour in such a criminal organization; evil cannot build, only deform a community; bad Ideas are incompatible with neo-Platonism, 579.

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—, I, tried to think together the antiethic motives of nature and freedom, 64, 65; his dialectical logification of history as the dialectical unfolding of the Absolute Idea in the objective Spirit, 206, 209; it is impossible to conceive historical development in the a priori dialectical thought forms of the Hegelian system, which reduced man’s “creative freedom” to the rôle of a puppet of the World-Reason, 200; the Idea is “present”, consequently “essentially now”, 328; his absolute Idealism, 329; HEGEL elaborated speculative dialectic consistently, 421; it is wrong to suppose that the things which form the contents of our representations were first, and our subjectivity which through the earlier mentioned operation of abstraction and synthesis of the common characteristics of the objects, produces their concepts, would come only afterwards. The concept is rather the true first”, 457; he divides philosophy into logic, natural philosophy, and the philosophy of the Spirit, 529.

—, II, Die Vernunft in der Geschichte, 280, 281, 284, 289; Grundlinien der Philosophie des Rechts, 396, 397.

—, II, his absolute Idealism, 19; history
as the unfolding of the Objective Mind, 195; his intensive idea of development, 279; he conceived of the freedom motive in a trans-personalistic sense; List der Vernunft; the world history motive asserted itself in the view of every individual mind, 280; the truth in his intensive idea of historical development, 281; he absolutizes the cultural denominators of Western civilization, 282; demanded "Geisteswissenschaften" to detach themselves the spatial objectifying way of thought, 390; subjective right as an individual volitional power; justice is anchored in the idea of freedom; as the idea of ethical power; in the state it is universal competence; antithesis to morality; there is no element of interest in Hegel's idea of subjective right, 396; he defended the classical theory of civil law; unfree nature is an object, 397; general and particular will are dialectically connected, 399; the infinite logical subject, 589.

—, III, Grundlinien der Philosophie des Rechts, 316; Philosophie der Geschichte, 456; Rechtsphilosophie, 491; Encyclopädie der phil. Wissenschaften, 584, 585.

—, III, his view of the state as a person; the highest realization of the objective spirit; the reality of the ethical idea; the present divine will; this absolute state breaks through (244) family and civil society; its will is the real "communal" will, proving its objectivity, its universal validity and absoluteness, 245; juridical moral essential nature of marriage; subjective feelings should give way to an ideal restriction, 318; he emphasized the normative determination of married love, but his view remained dialectical-functionalistic, 319; his idealistic universalistic idea of the absolutist power State, 399; he rejects the idea of an essential purpose of the State because the State is an absolute end in itself; it is the highest revelation of the "objective Spirit", the totality of morality, in which freedom attains to its highest rights, 433; his dialectical view of the relation between "civil society" and the State; the latter alone can integrate all private interests into the communal interest of the societal whole as "ethical substance", the highest revelation of the "objective Spirit", 456; public opinion contains the eternal essential principles of justice, the free constitution as result of the universal institution, legislation and general condition in the form of common sense, 491; his dialectical idea of the "bürgerliche Gesellschaft"; the "strategem of reason", 583; the Vernunftstaat and the substantial moral freedom of everybody as a part of the whole; the State as the organized administration of justice and police, 584; the three main structures in civil society: the economic, the legal, and the public administrative structure; civil society is subordinated to the ideal State as the "totality of substantial morality"; its structure is a complex of economic purposes regulated by civil juridical and administrative legal rules; family and civil society are dialectically elevated to a higher unity in the absolute State; increasing differentiation entails an increasing division of labour; social classes; the logical triad of social class-distinctions, 585; Korporationen (i.e. voluntary associations) are of fundamental importance to manual labourers and manufacturers who might fail to see general concerns; an organized group has comparative universality of interest; society and the family, are mere parts within a whole; a corporation is the guarantee of "vocational class honour"; a single unorganized person has no "social station"; a corporation tries to reconcile individual interests with the demand of universality in the form of civil law, 586; criticism of Hegel's view, 587.

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—, I, his definition: "das Sein des Seienden" and DÖWERTH'S: "Meaning is the mode of being of all that is created", (note), 4; time is historical and has a dialectical existential meaning, 27; the being of the ego is understood as the reality of the res cogitans (thinking substance), 111; he accepts the static conception of reality with respect to the "given world of things" and rejects this conception as to "free personality" or "free human existence"; he moves in the paths of immanence philosophy; his Archimedean point is in "existential thought", thus making the "transcendental ego" sovereign, 112.

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—, II, his notion of "being"; he opposes the old metaphysical equation of "being" and non-differentiated unity, "das Verhanden" as "Dasein"; Verstand, 22; Nichts; Angst; "ontical being" has no selfhood; historical existential being; Dasein or existential being, 23; Zeit; Sorge; running forward to death; Entschlossenheit; HEIDEGGER and OSWALD SPENGLER'S "Der Untergang des Abendlandes", 24; HEIDEGGER's interpretation of KANT'S Kritik der reinen Vernunft, 492; KANT'S Krit d. r. V. is not
concerned with epistemology, according to Heidegger; but it relates to ontology, at least in its first edition, 493; Heidegger holds that Kant did not deduct the categories from the table of judgments, 505 (note); and acknowledges that the operation of the productive imagination on sensibility is ascribed by Kant to logical thought, 515; Kant's chapter on the schematism is the central part of the whole work, 520; the synthesis is called imagination; but it relates to ontology, 521; in the determination of position and velocity of an electron, 715; the microstructure of atoms sets a limit to a causal explanation; it has been formulated in Heisenberg's relations of incertitude, 734.

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—, II, denies the economic worthlessness of the analytical principle of economy, 123.

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—, II, B. Fragm. 94, 134; cf. 132.

—, II, his "Dike, 132; it reacts against every ultra vires, 133, 134.

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—, III, on the political degeneration of the idea of the law-State, 393; the State is always in a process of becoming as a "plebiscite de tous les jours", 387; broke with SPOW, relinquished some basic thoughts of Litt's sociology; recognized the State as a subjective "Aktzentrum"; broke with the anti-axiological concept; he wants to bridge the Neo-Kantian dualism of Sein and Sollen; he says that the State is a structural, not a historical notion, 388; the unity of the State maintains itself in all changes; he tries to explain State, Church and Industrial life from the cross-section of the stream of history, 389; this view is historicistic; the State is a historical structure, a function within the totality of the concrete historical-social constellation; the functions and structure of the State are changeable, 390; insofar as this structure has a certain duration political theory has been given its "Gegenstand", but its configuration is open, 391; his normative idea of the State is moderately historicistic; his moral-juridical principles which he considers to be the only justification of the State are not supra historical, 392; the division of the judgment is superior to any principle; he rejects the idea of a supra historical "ordre naturel"; he distinguishes between the State and other organized communities according to the method of Aristotle's genus proximum and differentia specifica; genus proximum is here: organization; differ. spec. is sovereign command over a territory, 393; the State is "the formal source of the validity of all legal rules", 394; other organized communities lack the competence to make their internal legal order independent of the agreement of the State; State and law present a historical problem; law has developed from an undifferentiated convention; he agrees with Bonnot's theory of absolute sovereignty; juridical norms are indissolubly bound up with human volition; the will of the State is a subjective psychical act; this leads to an antinomic or concept of law; this concept is a pseudo concept of function, 396; his idea of organization, 407; unity of action and organs, 408; his "dialectical structural idea" is functionalistic and handles a "general concept" apart from the internal individuality structures of organized communities, 410; his dialectical viewpoint is incapable of discovering the radical difference between, e.g., Church and State, 411; the State can only affect economic life from the outside; State and economy are self-contained, equivalent social functions, each with relative autonomy, 481; on "public opinion", 491; on the demo-liberal ideology with respect to public opinion, 492; criticism of modern racial theories, 495.

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—, I, his irrational philosophy of feeling, 453; his philosophy of history was never able to liberate itself from deterministic rationalism; his naturalistic concept of development was derived from Lehnniz; he tries to understand the voice of history by way of empathy, by feeling himself into the spirit of historical individualities; he unhesitatingly accepts the polarity, the inner antimony between this irrationalistic view and the deterministic conception of development taken over from Lehmnnz, 454; necessity of nature and creative freedom of the irreducible individuality come together in history; yet historical development remains subject to natural laws; the lex continua is conceived of as in increasingly complicated and more highly ordered series from inorganic matter to organic life and human history; his cultural optimism; it is refined by the new "humanity" ideal of the Sturm und Drang; the impulse toward sympathetic understanding of cultural individuality protects Herder from Voltaire's rationalistic construction of world history, 455.

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—, II, man's perfectibility & Lehmnnz' idea of development; Herder's irrationalistic personality ideal; his insight into individual totalities, 272; his idea of cultural development as the idea of humanity; and Shaftesbury's aestheticism; the dignity of man; Von Humbold's, Herder's standard of national perfection, 276; tension between national individuality and humanity; organological notions, 277; his extensive idea of history, 280; his humanistic cosmonomic idea, 593.

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and freedom; this motive is founded on the secularized Biblical motive of creation, and Christian freedom and assimilated the Greek motive of form and matter and the Roman Catholic motive of nature and grace; its inner dialectic is due to the ambiguous freedom-motive; which is the driving force of the modern religion of human personality; the latter wants to dominate nature by means of science to which it ultimately surrenders, 100; the radical unity of the human personality gets lost; any faith in the "super-natural" is rejected; its religion concentrates on man and his ends; it rejected any "heteronomous" Divine Revelation; a personal God is used as the foundation for mathematical truth in Descartes; as the requirement of religious feeling in Rousseau, as a postulate of the "practical Reason" in Kant; the Renaissance secularized the Christian Idea of regeneration, i.e., in the Italian "Renaascimento", with its thirst for temporal life and its Faustian desire to control the world; Occam's depreciation of "natural reason" was replaced by religious confidence in reason's liberating power, 191; the Humanistic life and world view was originally aristocratic; the "universale" of Leo Battista Alberti's autobiography; Leonardo Da Vinci; Faustian desire for the progress of culture; the Greek "physical" view was dominated by the motive of form and matter; modern autonomous man considers "immeasurable nature" (192) as a macrocosmic reflection of the autonomous freedom of human personality; or as such a reflection of the Faustian domination-motive; this leads to a deterministic theoretical view of reality; Galileo and Newton; this scientific method was proclaimed the universal model for thought; this creates a structureless view of reality as a continuous causal series, which is a threat to free human personality, 193; early Humanism turned away from the "formalistic hair-splitting" of scholastic conceptual distinctions; Copernicus' heliocentric world picture, 194; for modern man the Platonic me on, the endless, the apeiron, is the highest principle: Gusanus, Bruno; Leibniz considered the limited as "metaphysical evil", 194; Nominalistic subjectivism and individualism were considered as phenomena of decadence and a mortal danger to the Greek polis, in ancient Greek culture, 195; Humanism borrowed heavily from the Stoic ideal of the self-sufficient Sage, from Epicurean ethics (Valla), etc.; but it had an inner predisposition to a deterministic view of the world; the mathematical ideal of knowledge became the transcendental ideal of cosmic order; but originally nature was not conceived as a mechanical system, but as filled with beauty, force and life; Da Vinci considered nature as a teleological whole animation with life; Valla deified nature as the expansion sphere of the personality ideal, 198; since Copernicus' astronomical revolution modern man discovered in nature a macrocosm that had its reflected image in man's own personality as microcosm; Bruno's and Gusanus' worship of the infinite; and of the coincidentia oppositorum; their rejection of the opposition between "Jenseits" and "Diesseits"; the religious freedom motive is still in accordance with the nature motive; Bruno's only difficulty intimates the future tension between these two motives, 100; the decisive turn came with the introduction of the functional concept of mechanic causality, 200; Humanist thought had built a new metaphysics, and in its cadre the dialectical tension between nature and freedom became manifest; under the science ideal Howes' epistemological empiricism was extremely rationalistic, since it conceived of the process of knowledge in terms of the laws of mechanical movement; since Locke, empiricism gave the science-ideal a psychological turn, seeking the common denominator of the modal aspects within the functional apparatus of human knowledge, 263; especially in feeling and sensation alone; substance, "Ding an sich" became the epistemological x, the unknown and unknowable background of the "empirical world" given only in psychical impressions and perceptions, 263.

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not pure copies of the original impressions must relinquish their claim to certainty and exactitude; if mathematics goes beyond the sensory limits it has no claim to universally valid truth; all universal ideas are merely particular ones under a universal name evoking other individual ideas in the imagination resembling the first, 285; everything in nature is individual; this inclines to radical sensationalism; the conception of space is the copy of sensory impressions of "coloured points"; Hume's basic denominator is "visual and tactual meaning"; coloured points are minima sensibilia, their sensory relation is reflected in the concept of space as a mere copy of them; these points must possess a sensory extension which is no longer divisible, 285; a mathematical point without any extension must be an absurdity to Hume, even in the "order of thought"; the concept of mathematical equality; of straight lines; curves; planes, etc.; they are useful fictions; the first principles (of maths) are founded on the imagination and the senses; the conclusion, therefore, can never go beyond, much less contradict these faculties, 285; Hume's concept of time; this "Idea" is formed out of the sequence of changing sensory "impressions" and "Ideas"; five notes played on a flute give us the impression and the concept of time; all false concepts in mathematics arise through the natural associations of resemblance, contiguity and causality, 286; arithmetical unity is the copy of a single "impression"; number as unity in the quantitative relations is a fiction; a real unity must be indivisible and incapable of being resolved into any lesser unity; a sum of units can only be grounded on a sensory relation between individual impressions, 287; the "coloured points of space", the minima sensibilia; he reduces original numerical meaning to "sensory impression"; but sensory multiplicity pre-supposes the original modus of number; in Hume arithmetical laws are psycical laws; if this were true, arithmetic would have to relinquish any claim to being an exact science; Hume shrank back from such a conclusion; his "Enquiry concerning human understanding" relapses into the Lockian position, 288; mathematical exactitude and independence of sensory impressions only has a pragmatic validity; faith in mathematics is to be explained from imagination and the laws of psychological association; these are not material but mental; psychological thought is Hume's Archimedean point; his criticism of the substance concept and his interpretation of naive experience, 289; he insisted that naive experience is not a theory of reality, but must be explained in terms of a natural impulse of human feeling; nothing is given in experience but the multiplicity of sensory impressions, 200; Hume rejected Locke's distinction between primary and secondary qualities; his positivistic psychology had no recourse to a metaphysical theology to explain our belief in an external world; "Ding an sich" is a product of imagination; "natural associations", resting on the temporal succession of Ideas lead fantasy beyond what has been given and metaphysics to its false substance concept; common sense (i.e. naive experience) or "the vulgar view" derives its belief in the external world from sensory impressions and true philosophy has to indicate these impressions; metaphysics merely relates "natural associations" to a false concept (substance), 291; the constancy and coherence of our sense impressions are the foundation of our naive faith in a world independent of our consciousness, 292; we speak of an identical thing, but the only data we have are similar impressions, separated in time but united by associational relations; Hume absolves the sensory aspect of experience; he desired to explain the claim to logical exactitude of so-called "creative mathematical thought" in terms of psychology, 293; he places sovereign psychological thought as such above the "creative" fantasy; the creative power of this thought is imputed to the faculty of the imagination; this thought is Arché, origin and law-giver of the cosmos of experience; but Hume fails to account for this transcendental Idea of Origin, because he had not yet arrived at transcendental critical self-reflection; his laws of association serve as lex continui, as the foundation of reality; he also destroyed the concept of the spiritual substance, 294; the conflict between materialism and idealism is one between "brothers of the same house"; Spinoza was an atheist to the idealists because he did not believe in a soul-substance; then the idealistic metaphysics of the immortal soul is also atheistic; Hume asserted that the universe of our experience is resolved into impressions and Ideas derived from them; the ego is merely a collective concept of the series of Ideas ordered constantly in accordance with the laws of association, 295; the mind itself is not really a theatre for "impressions", but consists in nothing else but "perceptions"; the "ego" is an illusion; identity is merely "equity" if we attribute to different perceptions when we reflect upon them; in Hume the psychological science-ideal has destroyed the personality ideal in its foundation, 296; causality had been an "eternal logical truth" to the mathematical science-ideal; Leibniz called it a "factual verity"; Hume did not distinguish between naive experience and natural science in a fundamental sense; experience goes beyond the given sen-
sory impressions; then epistemological judgments of supposed universal validity and necessity are given with reference to the sensory impressions; we conclude from a sensorily given fact to another fact that is not given, with the aid of the principle of the connection of cause and effect: its foundation can be sought in the relations of impressions; two relations: contiguity and priority in time of one event before another, 297; but the Idea of causality very decidedly goes beyond these sensory relations; a judgment of causality does not state a mere post hoc, but is intended to indicate a propter hoc; there is no object which as a “cause” would logically imply the existence of any other object; the denial of a necessary connection between cause and effect does not lead to a single logical contradiction; we remember that after the sensory perception of fire we have regularly experienced the sensation of warmth; thereby is discovered the constant connection of two sorts of impressions that follow each other in time; in this relation there is nothing in itself implying an objectively valid necessity; faith in the mere repetition of any past impression, even to infinity, there will never arise any new original Idea such as that of a necessary connection, 298; but the constant resemblance in the different instances does raise a new subjective impression in the mind, namely a tendency to pass over from an instantly given impression to the Idea of another impression which in the past repeatedly occurred after the former; this is the impression corresponding to the Idea of causality; in his “Inquiry” he immediately introduces habit in connecting Ideas as a natural law; this habit compels us to join the Idea of an event B repeatedly following the same event A, with the Idea of the latter, 299; the “propter hoc” can never be demonstrated or understood rationally, it can only be believed; this faith is some feeling accompanying our Idea; Hume’s acknowledgment destroys the foundation of the psychological laws of association as laws of human nature; but Hume appeals to these laws in a purely dogmatic fashion; he shook the pillars of the personality ideal and of the science-ideal as well; he levelled the modal boundaries between the different law-spheres, and was involved in antinomies, 300; he did not understand that only theoretical thought is in a position to isolate the psychical aspect of reality; a concept is to him a mere copy of a psychical impression, thus he reduced the logical aspect to the psychical aspect; his basic denominator for all given reality was not psychical, but psychological, 301; Hume undermined the claim to truth made by his own theory; he recognized a relative meaning-diversity in the cosmos within his absolutized psychical sphere; “pleasure and pain constitute the very essence of beauty and deformity”; his mechanistic theory of the emotions; this theory was the foundation of his ethics and his theoretical view of faith; the laws of association are his explanatory principles; these laws are founded in the principle of the uniformity of human nature at all times, 302; primary impressions (of sensory perceptions) and pain and pleasure; secondary or reflexive impressions (the emotions); calm and vehement emotions; direct and indirect passions; the selfhood cannot be the cause but only the object of a passion, 303; in pride and humility the selfhood is the object; in hate and love others are the objects; on the validity of the laws of association, 304; in his psychological mechanism there is no room for freedom of the will; “res cogitans” the selfhood concentrated in its mathematical thought as a substance was destroyed by Hume’s psychological criticism; he conceives of the will as a mere expression of corporeal motion in the production of a new Idea in our mind, 305; he thought his doctrine of the psychological necessity of human actions to be essential both for morality and religion; his philosophy was the prelude to the shift of primacy from the nature motive to the freedom motive; he taught that reason alone can never be a motive to any action of the will, 306; nor can it oppose passion in the direction of the will; reason is and ought to be the slave of passion; even causal natural scientific thought cannot influence nor activate the will; where the objects themselves do not affect us, their connexions, discovered by reason, can never give them any influence; action only arises from an emotion; nothing can oppose or retard the impulse of passion but a contrary impulse; the rationalist prejudice is rejected; the decisions of the will are determined by theoretical Ideas, 307; he sharply distinguished that which “is” from that which “ought to be”; this implies the contrast between scientific thought and ethical action; ethics cannot be proven logico-mathematically; if mathematical thought could prove ethics, the character of virtue and vice must lie in certain relations between the objects, or they are “matters of fact” discoverable by scientific reasoning, 308; if virtue were discoverable through thought, it would be either an object of mathematical science, or of natural science; rationalists think that ethical norms can be proven a priori and “more geometrico”; Hume derives vice and virtue from feelings of pain and pleasure; this is antinomous; he explains that pleasure is a general term for very different “feelings”; e.g. aesthetic feeling and that of taste are mutually irreducible;
but Hume’s mechanism theory of human nature destroys the foundation for all normative imputation, 309; the basis of normative ethical distinctions is the moral sense; a particular moral feeling is due to moral impressions; the sense of virtue is a feeling of satisfaction from the contemplation of a character; the fact that such a character pleases in a particular way makes us feel that it is virtuous; the motives of acts, even of moral acts, remain a-normative in Hume; acts are hedonistically determined; here is a tendency to withdraw the personality ideal from the grasp of the science ideal, 310; he criticized the doctrine of natural law and the contractual view of the State; he appealed to the psychical condition of primitive people; his criticism of the contractual view aimed a blow at the mathematical ideal of science; his connection with the Tory party; primitive people cannot comprehend obedience to political authority in terms of an abstract contract of individuals; he pointed out that the obligation arising out of agreement is not of a natural but of a conventional character, 311; a contract cannot precede the establishment of an ordered community and the institutions of the state; he replaced the contract theory—generally justifying the state along the mathematical logical path—by a psychological conception; in his “The Original Contract” he assumed an original equality of men, hence an original consent of individuals to subject to authority; such equality is not conceived in mathematical exactitude; the original agreement was psychological and intermittent, in terms of the impressions of necessity and utility in a given situation, for the sake of submitting to somebody of eminent qualities; frequent recurrence of such situations gave rise to a custom of obedience, 312; the right of authority is due to the influence of time on the human soul; utility breeds the impulse to obey; Hume made the doctrine of natural law cave in under his critique, 313; Hume’s influence on Kant was only restricted in scope, 354; Hume sought the moral faculty in the moral sentiment, 398; in the third period of Kant’s development he followed Hume in reducing all synthetical propositions to the sensory aspect, qualifying them as “empirical judgments”, 341; Hume’s critique of the principle of causality stimulated Kant to demonstrate the transcendental-logical character of the synthetical categories, 353.

—II.
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IMMANENCE PHILOSOPHY

IMMANENCE PHILOSOPHY, I, accepts the self-sufficiency of philosophical thought in accomplishing its task, i.e., the autonomy of reason, 12; it does not reject the metaphysical way to what transcends human thought; classical imm. phil. was based on a metaphysical "prima philosophia"; rationalistic imm. Phil. involves the attempt to overstep the boundaries of phil. thought in the idea of an absolute deified thought, viz., the "intellectus archetypus"; imm. Phil. does not necessarily imply the belief in the self-sufficiency of only logical thought; it varies from rationalism to modern logical positivism and the irrationalistic phil. of life; modern existentialism, 13; imm. Phil., taken in a narrow sense, views all reality as immanent in consciousness, breaking the bridge between an extra-mental "Ding an sich" and the functions of human consciousness, 14; immanence phil. in a wide sense is all philosophy that seeks its Archimedean point in philosophical thought itself; on this standpoint there is a current which stresses the purely theoretical character of philosophy; the theoretical is only one of the many aspects from which we may view the cosmos, although it is the only one from which we can really grasp the cosmos in the view of totality; but this school of phil. also brings to the fore the self-sufficiency of "transcendental thought" as its Archimedean point; the theoretical cosmos is the creation of philosophy, thought, 14; religious and "weltanschauliche" convictions cannot claim recognition in the domain of philosophy; this is the neutrality postulate; it is defended by RIECKERT and THEODOR LITT, a.o.; the inner problematic situation of immanence philosophy; the choice of this standpoint requires philosophy to transcend the limits of phil. thought, 15; the necessary religious transcending in the choice of the immanence standpoint; this choice is not an act of a "transcendental subject of thought", because this "subject" is merely an abstract concept; it is a religious act of the full self which transcends the diversity of the modal aspects; this choice of the immanence standpoint is a choice of position in an idolatrous sense, 22; RIECKERT's assertion if we are able to determine the boundaries of thought through thinking, we must also be able to exceed these limits contains an overt contradiction on the immanence standpoint, 22 (note); on this standpoint RIECKERT lacks an appreciation of the transcendence of our selfhood, 25; immanence phil. stands and falls with the dogma of the autonomy of theoretical thought, 35; imm. phil. seeks the starting point for the theoretical synthesis in
theoretical reason, 45; such synthesis can be performed with each of the aspects; the process invariably amounts to the absolutization of a special synthetically grasped modal aspect; this is the source of many "isms", 40; in Greek and scholastic metaphysics the concept of "being" as an "analogueous unity" lies at the basis of the diversity of aspects, 47; "isms" in "pure" mathematics, and in ethics, aesthetics and theology, 48.

--- II, immanence philosophy subjectively eliminates the cosmic time-order and absolutizes theoretical thought, 8; Meaning is distinguished from reality in Immanence Phil., 25, 26; the metaphysical idea of being in Imm. Phil., 26; Imm. Phil. never posited the problem of the cosmic order of succession of modal spheres, 49; its unmethodical treatment of the coherence between the normative aspects, 49; Imm. Phil. was incapable of positing the problem of concept coherence, 50; its form-matter scheme, its theory of phenomenon and noumenon; its concept of a psycho-physical world, 50; its hypostasis of theoretical thought, 435; and of the intellect in Kant, 501 (note); the hypostasis of the so-called transcendental consciousness, 583.

IMMORTALITY, I, of the rational soul, in Thomas, 44.

IMPERSONAL ATTITUDE, I, of philosophic reflection criticized by Existentialism, 170.

IN-ACTUALIZATION, III, if the objective qualification of a thing is no longer operative owing to changed historical circumstances, we speak of in-actualization of the qualifying function; a medieval castle may become a museum; there is a distinction to be made between the objective reality of a thing and the subjective actualization of its qualifying function in the subj.-object-relation, 143, 146, 147; the shift in a thing’s destination is exclusively concerned with the actualization relation, 148; the biotic function is necessarily included in the subject-object relation of a thing both in the opening and in the actualization relation, 149; things function in the biotic aspect in their own typical structure; only then can their qualifying normative object function be actualized; such things belong to the objective human environment; by actualizing their objective destination man enriches his own existence, 150; the actualization of a book structure, 152; books broaden our horizon, 153.

INCAPSULATED STRUCTURE, III, its internal operational sphere, and its external enkaptic sphere, ordered by the operational sphere of the higher structure, 696.

INCERTITUDE, III, Heisenberg’s concept of incert., 643 (note); Doyn’s relation of incertitude, 715, 720, 727.

INCARNATION, II, in the perspective horizon of experience we become aware of the fulness of meaning only in the light of the Divine Revelation. For this reason, as the fulness of God’s Revelation, Christ came into the flesh, 501.

INDIFFERENCE, II, is an attitude of feeling, as is also interest, 117.

INDIVIDUAL AND GROUP, II, in the question about the great personalities of history, 245.

INDIVIDUALISM, III, sociological individualism absolutizes the inter-individual relationships, cf. Hobbes, 182, 183; Polos, Thrasymachos, KALLIKLES, were Individualists, 199.

INDIVIDUALITY, I, is "specificity in nature", in Kant, 387; true reality is in the irrational depths of individuality, according to Hamann, 453; the conception of individuality in the Sturm and Drang period, 454; is the result of a metaphysical actus individuationis in which time acquires individual points of concentration, according to Fichte, 474; natural individuality must be annihilated by the individual spirit in the historical process, in Fichte, 478; can only be understood from the individual communities, 479; subjective individuality cannot exist unless it is bound to a supra-individual order, 493.

--- II, historical individuality, 194; individual causality in Hertzen, 254; individual historical totality in J. F. Her­mann’s Ideen, 272; in primitive societies, 273; the task of individual talent, 275; apart from the anticipatory meaning coherence historical individuality is an apeiron, 276; the individuality of the members of a primitive community, 320; indiv. as an apeiron when primacy is ascribed to the form-motive in Greek metaphysics, 418, 419; in Kant individuality belongs to the sensory matter of experience, 420; it is empirically determined, 421; individuality in Neo-Kantianism originates from the "matter" of experience; it occurs only once in this definite place in (sensory) space and time; it is empirical uniqueness related to values, 421; if, with Kant, individuality belongs to the sensory matter of experience, it can have no functions in the modal law spheres, and remains an apeiron, 422; in Scheler individuality is the absolute requisite in the concrete essential structure of experience, and is elevated above the law, 591.

--- III, an inconstant individuality structure is found in works of art belonging to music, poetry, drama, 110—116; the individuality of a sculpture has an objective historical nuclear type; the inner
articulation of its geno-type; its pheno-type, 121; individual man in primitive societies, 194; individualism according to SPANN, 239; there exist no "individuals" but only members of the body of the human race, according to KUYPER, 247 (note), 248.

**INDIVIDUALITY STRUCTURES, I,** eliminated in the classical Humanistic science ideal, 84, and the continuity postulate, 555.

—, II, this structure is not at all that of the metaphysical "substance" founded on an absoluted Gegenstand relation, 11, 419.

—, III, specific structures of time; duration of things, events, etc.; in genetic processes; opening-process; inorganic, organic, feeling, logical analysis, formative activity (court); actualization of potentialities in the human body, 78; structures of individuality belong to the lawside; have no real duration; theoretically knowable; factual duration of a thing depends on its individuality structure, 79; the internal structural principle determines the subjective or objective individuality of the whole as the typical law of individuality; a unity of order in the modal diversity of its aspects; the confusion in modern biological systematism; taxon, phylon, isogenon, "reine Linie", 80; classificatory and typological methods in psychology and psychiatry, 81; WENAR's Ideal-typical method; typological concepts in jurisprudence, 82; genera or radical types; kingdoms, 83, 84; animal behaviour and vegetative reaction; protozoa, infusoria; animal psychology and behaviourism, 85, 86, 97; the denominator of comparison of radical types, 87; the human body, 87, 88, 89; secondary radical types, 89, 90; leading and foundational function of a structural whole, 90; the anticipatory structure, 91; interlacements of different individuality structures may be combined into a typically qualified form-totality or they may be not thus combined, 92; structural interlacements find expression in special individuality-types distinct from those belonging to the irreducible inner structure of the whole; interlacements are necessary for the realization of the inner nature of a thing; natural and unnatural interlacements; parasitical forms of symbiosis are natural to one of the interlaced individuals, unnatural to the internal structure of the other, 93; geno-types within the radical type "animal"; sub-types; every genetic viewpoint pre-supposes these individuality structures; structures are not subject to genesis and evolution, their realization in changing individuals; idea variations (mutations) give rise to hitherto unrealized genotypes; every phylon presupposes radical and genotypes, 94; the cosmic plastic horizon determines the inner nature of all individual totalities which are subject to genesis and decay; the older Darwinistic evolutionism construed a gapless continuity in its mechanical system of phylogenetic series; DARWIN's and HAECKEL's conception has been rejected; but modern evolutionism still believes that the biotic, the psychical and the so-called "mental" aspects of temporal reality have originated from physico-chemical constellations in a process of continuous evolution; the philosophical implications of evolutionism; the discoveries of paleontology; the facts of embryology; Haeckel's "biogenetic basic law"; the interpretation of the so-called "blood reaction", 95; classifications in biology based on the distinction between radical, geno- and pheno-types, genotype has two meanings (note), 96; structural type and subjective (or objective) individuality; the identity of the whole is retained throughout all transformation of a thing within its "accidental" properties; this identity must be both a-typically individual and in conformity with its internal structural principle; this linden tree is interlaced with my garden (variability type), 97; the individual identity of this tree is based on the structurally determined individual whole, not vice versa, 98; there are individuality structures in the micro-world that are not objectified in the macroscopic perceptual world of naive experience, 98; there are no original types of individuality in the pre-physical spheres, 99; the structure of atoms and molecules contradicts the positivist thesis that they are fictitious; because they can be made visible, 99; things like music; modern mechanics and the old rigid corpuscles; and "Wellenpakete", 100; the thing structure expresses itself especially in its lending function, 105; structural principles do not depend on the genesis of individuals in which they are realized; these principles are a-priori; but our knowledge of them is not a-priori, 106; there are natural things qualified by a structural object-function: e.g., ant hills, birds' nests, honey combs, spiders' webs, beaver dams etc.; they are objectively qualified by a typical animal-psychical function dependent on the animal's subjectivity for its actualization; they have no independent radical type, only a secondary type; they are not merely pre-biotic structures, 107; their typical nature cannot be ascribed to an independent "substance"; their nature is meaning; mineral formations produced by the protoplasm of rhizopods; the Si 0 2 formations of radiolaria, 108; the reality of a thing is a continuous process of realization, 109; Panaetius' Hermes is an objectifying thing structure; relatively constant; but music etc., has an inconstant individuality structure; books, etc., signify the lingual or the aesthetic structure; there is an art of performance
in connection with music, drama, etc.; gramophones; there is a secondary radical type: works of art, 110; a sculpture is an interlacement between a subjective material structure (marble) and an aesthetically qualified objective structure; the biotic function in a sculpture, 111; implied in its objective sensory perceptibility; there are abstract sculptural artefacts, 112; the Abbild-relation; the artist's aesthetic conception; Rickert's view rejected, 113; the latent objective aesthetic function of a natural thing and the subject-object relation; the observer's task of deepening his own natural aesthetic vision, 114; the thing structure has no meaning, apart from its aesthetic totality; the merely intentional character of an object of fantasy; Praxiteles has projected his Hermes as a merely intentional visionary object, 115; the sensory image of the Hermes is an intentional visionary object bound to the plastic horizon; the sculpture's reality is the representation of the fancied thing structure; it is not the aesthetic objectification of the aesthetic subject function of the artist; it can only function in an intentional aesthetic sub-object relation, 116; the organic vital function is implicitly intended in the artist's productive fantasy, and this intention is realized in the thing, viz. the statue, 117; the typical foundational function of this sculpture; this is not the marble, 118; marble is a phenotypical of an original genotype of inorganic matter; the sensory objectified fantasy form is not the typical substratum of the sculpture; the marble is a: dynamized, 119; the marble is a bare material for the aesthetic activity of the sculpture's objective sensory image is not original but representational; the artist's plastic activity is an original free formation pointing beyond the sensory aspect; the sensory figure is anticipatory; the sculpture has a typical historical foundational function, 120; the nuclear type of individuality of the statue is its objective historical structural function; the inner articulation of its genotype: plastic work of art; pictorial, mimic, sculptural types; sculptured figures and deities; phenotypical: marble, bronze, etc.; style is a typical historical analogy in aesthetic structures; there is no style in nature; free art is not enclosed in an enkaptic structural whole lacking aesthetic qualification, 121; the term "radical type" used in a modified sense with respect to products of human formation; music, literature, 122; classification of fine arts; interlacement of natural and aesthetic structures, 123; marble is an aggregate, the work of an artist is an unbroken line of continuity, the marble's homogeneous whole determined by its inner structural law; marble is a variability type of calcium carbonate forming a homogeneous aggregate; its cultural form in a statue is not homogeneous, 124; the marble's physico-chemical processes are directed by the artist's technique in an anticipatory way to the aesthetic expression without being destroyed; this figure is enkapsis; there should be no dualism, 125; the artist has to open the natural structure of his material through the aesthetic structure of his work, 126; the terms "form" and "matter"; a variability type points to an enkapsis of structural principles, 127; there is an irreversible foundational relationship between the natural and the aesthetically qualified thing structures, 128; the wood of a piece of furniture in a tree; when sawn to planks the wood displays a secondary natural structure, 129; its ontic status is not on a level with that of, e.g., the shell of a mollusc, 130; the physico-chemical properties have been put under the guidance of the vital function in a living tree; resulting in a variability type of wood; planks are semi-manufactured material as the foundation of the structure of furniture; semi-products have no leading function, 131, 132; different materials may be utilized in the same chair, etc.; their inner structure remains distinct from the internal structure of the chair; its pre-technical modi have only an anticipatory type of individuality; e.g. numerical and spatial relations; physico-chemical properties; the technical project; subjective and objective functions, 133; weight, bearing power suit its typical objective destination; a chair is a seat: a biotic characteristic; a cultural need of man, 134; subject-object relations are typical anticipations; logic modus; implicit pre-theoretical analysis; explicit theoretical analysis; its sensory perceptible traits are implicitly conceived in an anticipatory sense; the general idea of the word chair does not exceed the naive concept, 135; the individual identity of the parts of a chair cannot be essential to that of the whole; a dog's use of a chair is without awareness of its structural meaning; at least if man is civilized he realizes this meaning, 137; the genotype furniture; their leading function is social; free and applied (or bound) art; handwork served as the historical occasion for the rise of independent plastic art, 138; mass production, bad taste and the pursuit of gain and architecture a work of architecture is bound to the structure of the building, as a social cultural object; the aesthetic aspect is subordinate to the social function, 140; furniture style has a bound character; Louis XIV style, 141, 142; useful objects belong to the radius of the ever larger kingdom of historically founded, objectively and socially qualified utensils; the difference between a thing's structural destination and our subjective end in using it; an
antique shawl may be used as a wall decoration; inactualization, 143; historically founded social things are not always usable for any subject; a wedding ring, a throne, etc., have a subjective individualization of their objective destination; this individualization may be symbolically indicated by initials, etc.; an altar, chapel, temple, crucifix, rosary have an objective destination for worship (a pistic qualifying function); in a museum they more or less continue to express their societal pistic destination, 144; but their objective reality is strange to us unless we sympathise with the group that used them, 145; in the subject-object relation we must distinguish between the objective empirical reality of things and the subjective actualization of their objective qualifying function; the preference for antique furniture; old shawls, armours, weapons preserved for decoration or for their historical interest; patrician Amsterdam houses; medieval castles, 146; a shift in their objective destination. In this destination has been inactualized it is no longer in operation; the disappearance of knighthood; the industrial life, modern, III, was individualistic and mercilessly capitalistic, 595.

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—, II, their reflection on justice found retribution as its essence: HIRACLITUS; PYTHAGORAS; PARMENIDES, 132.

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—, II, opposes HUSSERL'S "pure grammar" which cancels language itself, 224.
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—, I, "philosophy gave impulses, drew up tables of values, made human life meaningful and purposive...gave a view of life and the world"; prophetic philosophy, 125; his theory of possible life-and-world-views is a "Psychology of the Life and world views", 126.

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— II, STAMMLER, 18, 17; legal economy; juridical proportion; primitive talion, 67; political mastery; competence; legal power, 69; JELLNER’S view; legal power is realized on the basis of historical aspect, even in primitive society, 70; J. STUART MILL on the condition sine qua non, 119; misuse of the principle of economy; legal will; juridical fictions; legal technique; R. von JHERING, 124; FRANÇOIS GENTY; modern jurists call juristic basic concepts fictions, reduce them to the “only real psycho-physical” states of affairs, 125; juridical retrocipations in the aesthetic aspect, 127; retrocipations to feeling, analysis, sociality, language, economy, 128; the meaning-kernel of the jural aspect is retribution; the kernel is intuitively apprehended; only describable in analogical terms, 129; retribution “in malam et in bonam partem”; LEO POLAK’S enquiry, 130; retribution and economic life, 131; justice as suum cuique tribuere, Dike, anagné, ria, taq; in HERACLITUS; the Ionian philosophers; PYTHAGOREANS; justica as cosmic order; a rigid and merciless justice, 132; the deification of natural forces; necessity; the Erinné, PARMENIDES’ being, bound to the spherical form by anangké or Dike, 133; retribution and love, the legal order and sin; reaction against ultra ies; attribution in a social and in a juridical sense; and egotism; retribution is not a feeling drive; and altruism, 134; equality is a mathematical retrocipation; ARISTOTLE’S arithmetical and geometrical proportions in retribution, 135; social retrocipations: communal and inter-individual interests; economic and aesthetic retrocipations; economical reft in primitive retribution, a tariff of compositions, 136; symbolism to denote juridical relations; implied undertakings; juridical and linguistic interpretation, 137; such interpretation is law-making; competent legal organ is required; judge and jurist; the Historical School on the sources of law, 138; E. BRUNNER on “perfect justice and law”, 157; the logical validity sphere, 166; mos geometricum in “natural law”; social Contract; NEO-KANTIAN qualitative categories in law; COHEN, HÜBNER, PICHTE, GROTius, ROUS­­SEAU, KANT; the absolutized legal order of the State, 167; a legal fact and energy; causality, 181; primitive criminal law; ERFLOGSHAFTUNG; juridical causality; its logical substratum; normative imputation; risk; guilt; etc.; the physical nexus; omission by omission; primitive imputation, 182; and social intercourse; hostes; ex-lex; do ut des; formalism in contracts; primitive inertia of thought and sensory symbolism; wer; Gewehr; faith directs retribution and love, the legal order and sin; reaction against ultra ies; attribution in a social and in a juridical sense; and egotism; retribution is not a feeling drive; and altruism, 134; equality is a mathematical retrocipation; ARISTOTLE’S arithmetical and geometrical proportions in retribution, 135; social retrocipations: communal and inter-individual interests; economic and aesthetic retrocipations; economical reft in primitive retribution, a tariff of compositions, 136; symbolism to denote juridical relations; implied undertakings; juridical and linguistic interpretation, 137; such interpretation is law-making; competent legal organ is required; judge and jurist; the Historical School on the sources of law, 138; E. BRUNNER on “perfect justice and law”, 157; the logical validity sphere, 166; mos geometricum in “natural law”; social Contract; NEO-KANTIAN qualitative categories in law; COHEN, HÜBNER, PICHTE, GROTius, ROUS­­SEAU, KANT; the absolutized legal order of the State, 167; a legal fact and energy; causality, 181; primitive criminal law; ERFLOGSHAFTUNG; juridical causality; its logical substratum; normative imputation; risk; guilt; etc.; the physical nexus; omission by omission; primitive imputation, 182; and social intercourse; hostes; ex-lex; do ut des; formalism in contracts; primitive inertia of thought and sensory symbolism; wer; Gewehr; faith directs
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— III, Aristotle's view of the two forms of justice: commutative and distributive, 212; equality and inequality, 213; jurid­i­ cal relations in the natural family; penal and disciplinary competence; rights and duties, 270; natural obligations and their civil legal consequences; a realiza­ tion of the moral anticipations in the ju­ rial sphere; there is no question of gen­ eral positive norm . The family law mak­ing through case law; also in Anglo Saxon countries, 277; inner structural le­ gal subjectivity; a child's legal subject­ ivity is closely bound up with that of its parents and his connection has external civil legal consequences; the individual­ istic view of a child as an incompetent individual whose father is its natural legal representative; this view ignores the child's legal subjectivity displaying communal juridical relations; its external inter-individual relations do not pertain as such to internal family law; there is a partial legal intertwining of represent­ tative and represented legal subject­ ivity; an organic juridical retrocipations, 278; juridical imputation joins the legal actions of the one with the rights and duties of the other; Helder and Dapper assert that legal representation destroys the juridical personality of the represented in favour of that of the representa­ tive; this theory is contrary to positive civil law and is also incompatible with the modal meaning of law as such, for it denies the partial intertwining and unity in the civil legal subjectivity of father and child; there is an identical
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**Juridical Causality, II,** if in the functionalistic way "empirical reality" is conceived of as the synthetically arranged sensory phenomena, the idea of juridical causality is taken to be a construction of thought, 537.

**Juridical Interpretation, II,** is theoretical, according to Von Savigny, 138.

**Juridical Person, II,** is considered as a construction of thought in the functionalistic view of "empirical reality", 537.

**Juridical Formalism, II,** in the primitive law of contract, as yet little developed, is very strict, and frequently exhibits magic traits; all juridical acts are tied down to the sensory symbol, 183.

**Jurisdiction, III,** has to form law in concrete; it refuses to judge the internal structure of unlawful governmental actions by means of a civil standard, 687.

**Justice, I,** the idea of justice in Em. Brunner as a "purely formal value" is Neo-Kantian, 520.

—, **II,** perfect justice is a contradiction in terms, according to Em. Brunner, 157.

—, **III,** in Plato, an order of justice in the polis for the harmonious cooperation of rulers, soldiers, and labourers, 207; the idea of justice and the power of the sword, 381; the unlimited competence of the polis and its dialectical tension with justice, 398.

**Justinian (the Roman Emperor), III,** abolished the last remnants of the ancient evil law; jus gentium et jus civile, 449.

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—, III, Sohm wrongly represents his thesis concerning the incompatibility of law and Church as the result of historical research, 552.

Kalijules, III, a radicalistic individualist, a Sophist, 109; he started from the Greek matter-motive and defended a naturalistic individualistic idea of the political ruler, a prelude to Nietzsche's "Herrenmensch", 398.

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—, II, after the manner of the Socratic idea of the polis, the Kalokagathon the process of becoming in the sensible world is understood as a genesis eis osian, 10; the Kalokagathon embodied the Greek ideal of personal perfection, 177.

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—, III, this Roman-Catholic writer holds that Calvin seeks the sovereignty over the Church in the collective will of the Church members, 520, 521; his quotations from Calvin prove that the Reformer started from the principle of the sovereignty of the congregation, but are irrelevant or prove the very opposite, 546.


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from a schematizing category of quantity  
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the Humanistic ideal of science and per-  
sonality has found expression in the  
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thorical reason as the basis of every  
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stimmungsethik" rationalizes the "dispo-  
sition of the heart" as the criterion of  
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(note) 49; he identifies the act of thinking  
with a purely psychical temporal event,  
the "Gegenstand" to the "transcendental-  
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pole of thought in the "Verstand" (i.e.  
the logical function of thinking); repres-  
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genstände, must be accompanied by the  "I think" if they are to be my repres-  
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nection with the sensory world; the  
transcendental-logical ego remains caught  
in the logical pole of the theoretical Ge-  
genstand relation, the counter pole is the  
non-logical aspect of "sense" perception,  
54; theoretic self-reflection in thought  
pro-supposes self-knowledge, the concen- 
tric directive of theoretic thought can  
only start from the ego; Kant has over-  
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ture and freedom, 62; Kant's verdict:  
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sense) of all divine character and even  
shoots its divine origin; God is a postu- 
late of practical reason, i.e., 67; autono- 
ous morality, which is completely  
dominated by the Humanistic freedom  
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thetic and analytic judgments, 73; the  
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in the dualism of theoretical and prac- 
tical reason, 75; in his epistemology he  
calls "reality" one of the "categories of  
modality", 76; Kant's "transcendental-  
logical subject" and Theodore Latt's, 78;  
the unity of the transcendental and the  
idea of the universe — of the ultimate  
unity of human selfhood — and of the  
absolute Origin; they are the hypothesis  
of every philosophy, which fact Kant  
does not recognize, nor does he realize  
that the theoretical ideas have a content  
depending on supra-theoretic pre-sup- 
positions; he restricts their significance to  
their purely formal-logical regulative sys- 
tematic function; the deeper reason for  
his view was his awareness of the un- 
bridgeable antithesis in the basic motive  
of nature and freedom, and he refused  
to attempt a dialectical synthesis; his  
conception of the autonomy and sponta- 
eness of the transcendental logical func- 
tion was ruled by the freedom motive;  
the nature motive found expression (89)  
in his view of the purely receptive cha- acter of sensory perception subjected  
to the causal determinations of science;  
his reduces the a priori relatedness of the  
transcendental categories to sensory ex-
perience, but rejected this synthesis in  
his ethics; his "dialectic of pure reason";  
the transcendental ideas point to the  
transcendent realm of the "no menon"  
in which the ideas of free autonomous  
will and of God have "practical reality";  
thorical thought has no other limits than  
its bond with sensory perception;  
freedom is dialectically related to causal- 
ity and is the hypothesis of transcen- 
dental logic, 90; the same Idea obtains  "practical reality" for "reasonable belief"
In de Krit. d. pr. Vern., 91; his hypothesis of "theoretical reason" as the self-sufficient Archimedean point of philosophy eliminates the cosmic temporal order; it was the source of subjectivism in the development of philosophic thought; his "Copernican revolution" proves the impossibility of a truly critical critique of theoretic reason apart from the insight into the cosmic time order; he wants the reader to accept nothing as given except reason itself; this amounts to an abduction from the preliminary questions of critical thought, 107; in his "theoretical" philosophy the subject is only epistemological, the Arché of the form of the theoretical laws of nature; the "transcendental subject" is lawgiver of nature; pre-psychical reality is a synthesis of logical and sensory functions of consciousness; their modal and structural laws are replaced by a-priori transcendental forms of theoretical understanding and of sensibility in an a priori synthesis; in his "practical" philosophy the subject is homo noumenon (pure will), the autonomous lawgiver for moral life, 109; his epistemology has a theoretical dogmatic character, 118; his "critical" standpoint; the "universally valid" transcendental subject, stripped of all individuality is the formal origin of the real "Gegenstand" of knowledge; his theoretical Idea (130) of the totality of reality was viewed by Kant as essentially an infinite task for thought, 151; the ideal of personality gained the upperhand over the Humanistic metaphysics of Enlightenment, viz., in Kant's primacy of the practical reason, 137; Kant's "ideal noumenal" is a theoretical hypostatization of the ethical function of personality; theoretical thought is ethically determined, 143; "universally valid" is independent of all "empirical subjectivity", valid for the "transcendental consciousness", the "transcendental cogito", which is the origin of all universal validity; the synthetic a-priori, making objective experience possible, is universally valid; perception has merely "subjective validity"; he distinguished judgments of perception from judgments of experience, 158; the former require no pure concept of the understanding but only the logical connection of perceptions in a thinking subject; the latter require special concepts originally produced in the understanding as well as the representations of the sensory intuition; "the sun heats the stone" is merely subjectively valid, but if I say: "the sun causes the heat of the stone", I add the concept of the understanding (viz., causality) to perception and the judgment becomes universally valid, 159; the datum of experience is chaotic and must be formed by the transcendental consciousness to an objectivcoherent reality; the secondary qualities are merely "subjective", 161; he eradicates the difference between theoretical knowledge and pre-theoretical experience, 162; since Kant the transcendental basic Idea of Humanistic thought has to be designated as the motive of nature and freedom, 190; the Idea of a personal God was accepted as a postulate of practical reason by Kant, 191; he criticized the Humanistic metaphysics of nature, 203; the extremely refined antinomies hidden in Leibniz' haughty metaphysics were scrutinized by Kant in his "Kritik d. r. Vern." in order to boost the primacy of the idea of science, 261; Kant did not make any fundamental distinction between naïve experience and natural science, 297; Kant was the first to undertake the actio finium regendum against the primacy of the science ideal over the personality ideal, 310; perhaps Kant was influenced by the fourth book of Rousseau's Emile where sensory nature was opposed to the feeling of freedom, 316 (note); the general will in which every citizen encounters his own will, cannot do any injustice to any one: volenti non fit injuria, 923; Kant's philosophy inaugurated the phase of "transcendental freedom-idealism"; the ideal of science is limited to the world of sense phenomena; the root of human personality is sought in the normative ethical function of its free will; there is a growing self-reflection of Humanism on the religious foundations of its philosophic attitude, 325; Richard Koenigwald holds that Kant was the first to have expressed the intrinsic spirit of the Christian faith within a so-called philosophical life-and-world view; he conceived of God no longer as an objective Idea, Pure Form, First Cause and Substance, but rather out of the depth of the ethical-religious life; Roman Catholic thinkers consider German Idealism since Kant as the philosophic expression of the Reformed view of the relation between God and His creation, 326; Kant has been historically influenced by Puritanism and Pietism; his transcendental basic Idea is ruled by the Humanistic motive of nature and freedom; critical idealism has deeply influenced the philosophical thought of Protestantism; this fact reveals the invasion of the Scholastic spirit of accommodation origin: 'ing from the basic motive of nature and grace in its nominalistic conception; this motive impeded the inner reformation of philosophical thought; in Kant's phil. the Humanistic motive of personality awakens from its lethargy, 327; the freedom-Idea in Kant is religious totality and Origin of meaning; Richard Höningwald on the conception of the Idea as the embodiment of the Humanistic personality-Ideal; this development starts with Kant's Kritik d.r. Vern.,
Kant, Immanuel

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Kant struggled with various motives, viz. in Newton’s natural science, and the Enlightenment, Leibniz-Wolff metaphysics of the mathematical science-ideal, in Hume’s psychology, in Rousseau’s free personality; Puritanism and Pietism ruled his rigorous attitude towards sensory human nature, 330; he tried to find a scientific foundation for his moral and religious conviction, and began to realize that the speculative metaphysical mathematical science-ideal was no use in this attempt; but he still held the spirit of the Enlightenment in high esteem, 331; he repeated Descartes’ motto: “Give me matter and I will build a world from it”; he never repudiated the spirit of Newton; his doubt only concerned the metaphysics of the mathematical science-ideal; he was deeply moved by Rousseau’s proclamation of the freedom of human personality from the subjection to science; this influence was decisive, 332; in his “Dreams of a visionary” he confesses that his disdain for “the mob who do not know anything” has vanished and that Rousseau has set him right; he has learned to honour men; “true wisdom is the companion of simplicity and with it the heart lays down the law to the understanding; it generally renders the elaborate equipment of learning superfluous”; with Socrates he says: (333), “How many things there are that I do not need at all!” This means the end of the domination of the science-ideal in Kant’s thought; his humorous criticism of Swedenborg was turned against rationalistic metaphysics (Leibniz, Wolff); like Rousseau and Hume, Kant conceived of the personality ideal as the function of feeling; theoretical metaphysics was intended to criticize the foundations and limits of mathematical knowledge of nature; he did not reduce causality to the succession of psychical Ideas like Hume, nor did he follow Rousseau’s complete degradation of the mathematical science-ideal, 334; he tried to limit mathematical and causal thinking to sensory experience; in his Physische Monadologie he differentiated between Leibnizian metaphysics and the mathematical conception of space; he opposed Wolff’s attempt to derive causality from the logical principle of contradiction; with Cusanus he distinguished between “logical ground” and “ground of being”; he rejected the ontological proofs of the existence of God; but he still held to Wolff’s method of physics which would furnish a priori knowledge from intuitive concepts; the “metaphysical” root and origin cannot be derived from the logical unthinkableness of the opposite; Kant held that metaphysical being can be ascertained by logical thought only in the judgment of identity, 335; the different methods of mathematics and of mathematical definitions are synthetical, metaphysical definitions are analytical; mathematics creates its own Gegenstand, its definitions come first; in metaphysics the concepts of things are given, definitions come at the end; the true method of metaphysics is like Newton’s method of mathematical physics, 336; “true metaphysics is fiction” according to Newton’s adage: natural laws formulated with the aid of mathematical thought must in the last analysis be subjected to the test of experience; the causes of phenomena cannot be devised by thinking; even mathematical thought remains bound to the confines of sense experience; Kant accepted this view, thereby implying that the line of demarcation between the methods of mathematics and philosophy in his writings of 1763 was not definitive; with him the science-ideal, at least partially, still has the primacy in the sense formulated by Newton, 337; he rejects the freedom of the will; under the influence of English psychologism Kant distinguishes the knowing faculty representing what is true and the power to distinguish what is good; the latter is the moral sentiment (cf. Shaftesbury, Hutcheson, Hume); “the judgment: ‘this is good’, is wholly incapable of demonstration, and an immediate effect of the consciousness of the feeling of the pleasure we take in the idea of the object”; the first principles of “natural theology”, they are capable of moral certainty only insofar as they are concerned with God’s freedom in action, His justice, and goodness; K. took the path of psychologism; cf. his “Considerations on the feeling of the beautiful and the sublime”; ethics is based on the feeling of beauty (Shaftesbury); Kant made Cusanus’ distinction between the logical ground of knowledge and the ground of being the foundation of his critical investigations, 339; he affirmed that in physics the terms negative and positive have an entirely different significance from that ascribed to them in logic and mathematics; in his third period Kant was close to Hume’s scepticism, and Rousseau’s thought led Kant to emancipate the science-ideal from the grasp of theoretical metaphysics; K. introduced the distinction between analytical and synthetical judgments, 340; he considered all synthetical propositions to be concerned with sensory experience, i.e. to be “empirical” judgments; thus he was sceptical with respect to the universally valid foundations of mathematical physics; physical “causality”; its principle is not universally valid or necessary; then he saw that such scepticism would destroy the very foundations of mathematics, 341; he was now interested in the relation of space and time to real things; he defended Newton’s and Euler’s mathematical doctrine of “ab-
solute pure space" against Leibniz' conception that space is nothing but an "a priori order of possible coexistences"; space is not the product of the relations of material parts, but the pre-requisite for the relations of spatial things to each other; but he did not take over Newton's absolute space as "sensuum Dei", 342; he discovered the mathematical antinomies; he rejected Newton's and Euler's view and accepted that of Leibniz: "space and time" are a priori forms of pure thought, 343; K. did not ascribe any value to the metaphysical application of Leibniz' creative a priori concepts of the mind; in a new schema he coordinated space and time with actuality, possibility, necessity, etc.; he reckoned all of them to ontology, related to the rest of philosophy as mathesis pura to mathesis applicata, 344; in his inaugural address at Königsberg University Kant called space and time "conceptus universales" and also "intuitus singulares puri"; he opposed them to "conceptus univcrsales" acquired by abstraction; there is only one space and one time, including all limited spaces and all finite periods of time as their parts; this new conception marks a reaction against theoretical metaphysics on the part of Kant's gradually maturing new conception of the personality ideal, 345; his inaugural address makes the important distinction between the sphere of sensory phenomena and the intelligible world; the value of personality is not dependent on scientific thought; K. still adhered to the sentimental religion and ethics of Rousseau and the English psychologists; but pietistic motives made Kant increasingly more suspicious of sensory human nature, 346; it became impossible to harmonize the sensory nature of man with the Idea of normative autonomous freedom; his pessimism of the "radical evil"; nature as the sole experienceable reality is degraded to "mundus sensibilis"; space is a synthetical form of the "outer sense", time of the "inner sense"; both are necessary conditions for sensory experience, 347; the "Dinge an sich" are fundamentally excluded from the sphere of experience; sensory intuition of natural science are therefore, limited to the phenomenon; corporeal things fill mathematical space; space is an a priori form of intuition; the usus logicus of logical understanding; the usus reals, 348; the intelligible world is that of the "Dinge an sich" as the new conception of the personality ideal; our pure autonomous will, only determined by the form of moral legislation, is itself an "example of an Idea of freedom, of an intelligible substance"; two tasks performed by metaphysics: an eclectic and a dogmatic one; knowledge from concepts of the mind is only "cognitio symbolica"; he denied to theoretical metaphysics every mode of intuitive adequate knowledge; he rejects Leibniz and Wolff's view that sensory knowledge is a "cognitio confusa"; Kant holds that sensory intuitions of space and time furnish us with the most distinct cognitions of all, namely the mathematical ones; the "mundus intelligibilis" is Civitas Dei; he identifies it with the mundus moralis; God is the "practical original Being", this is the moralistic ideal of personality, 350; the idea of the autonomous self-determination of personality became Kant's hypothesis of theoretical knowledge; the discovery of the antinomies of theoretical metaphysics was the occasion of his transition to critical Idealism; the real motive was religious; the intellect is law-giver to "nature"; in the spontaneity of the intellect is expressed the sovereign value of the personality; his letter to Marcus Herz in 1772; the intellect possesses an "usus reals" in the a priori foundation of the "mundus visibilis"; the problem of the a priori synthesis, 351; universally valid experience is identical with "Gegenstand", and the latter with "objectivity" in Kant; on what is the relation between our representation and the Gegenstand (object) based? This Gegenstand is a chaotic mass of experience of intermingled sense impressions; but they are received in the a priori forms of intuition, space and time; our representations of things in the external world are syntheses of our consciousness; the universal validity of such syntheses originates from the a priori function of pure logical understanding with its categories; Kant developed the programme of the Transcendental Analytic, 352; the central problem of his critical work is that of the possibility of synthetical judgments a priori; he soon found the metaphysical deduction of the categories; his system of the Critique of Pure Reason took nine years to elaborate; the difficulty was the "transcendental deduction", which was to explain why the categories are necessarily related to the "Gegenstand"; in the "transcendental deduction the foundations of the mathematical and natural scientific pattern of knowledge were at stake; the core of his method is found in the Dialectic of Pure Reason, 353; he wished to open the way for the a priori rational faith in the reality of the autonomous freedom of the personality by denying the claims of theoretical metaphysics; his three "Critiques" are one whole; his "Copernican Deed" is the reversal of the relation between the knowing subject and empirical reality, 354; this reversal is only significant in the basic structure of Kant's transcendental ground-Idea; since Descartes' Humanistic philosophy had sought the foundations of reality in the knowing subject
only; but KANT did more than repeat this thought; he withdrew the "Ding an sich" from the domination of the mathematical science ideal and limited theoretical knowledge to sense phenomena in order to safeguard the Humanistic religious freedom motive of the personality ideal, 355; he sought the transcendental cogito as the "Ding an sich" in a positive sense as the absolute; the concept of a noumenon is merely a "limiting concept", 362; he criticized the Leibnizian-Wolffian school in the statement: concepts without sensory intuitions are empty, intuitions without concepts are blind; "Verstand" (the understanding) brings unity to the phenomena by means of rules; Reason ("Verunft") creates the unity of the rules of understanding under principles; the reality of "things in themselves" is only secured by "practical Reason" in a-priori faith; the concept of a "noumenon" as the "Gegenstand" of an infinite intuitive intellect; the intellect recognizing the infinity of its task in the determination of the "Gegenstand" submits to the "theoretical Reason" with its transcendental Ideas; the latter point the understanding the way to bring unity to its rules; the Transcendental Idea is the absolutized logical category, 363; "Pure reason" is never related to "Gegenstände" but only to the a-priori concepts of "Gegenstände"; KANT's table of transcendental Ideas of pure Reason; the Idea of a Supreme Being; the Idea of the Soul; that of the universe; that of the Deity; not any transcendental Idea is related to experience; they do not give us scientific knowledge, 364; the "dialectical illusion" arises when theoretical thought supposes it can attain to knowledge of the "supra-empirical"; the task of KANT's Critique; he rejects metaphysical psychology, cosmology and natural theology, in his "Paralogisms of Pure Reason" he reduced the rationalist psychology, as theoretical metaphysics, to absurdity and struck at the root of the Cartesian conclusion from the cogito to the esse, 365; the basic theses of metaphysical psychology: the substantiality, immateriality, simplicity, immortality and personality of the "thinking ego"; by means of the logical categories these conceptions are based on relating the empty logical form of transcendental self-consciousness to the "external world", to a supra-empirical "Gegenstand"; the basic problem of Humanistic metaphysics is the relation of the material substance to the soul substance and became null and void to KANT; this problem he reduces to the relation between subjective psychical phenomena of the "inner sense" (366) and the objective psychical phenomena of the "outer sense"; the theoretical function of the delimitation of the science-ideal by a natural "Ding an sich", in his construction of an "intellectus archetypus", an intuitive Divine Mind creating its Gegenstand in direct non-sensory intellectual intuition, 361; KANT introduced the transcendental Ideas of theoretical reason; the limitation of the categories to sense phenomena produces a purely formal function of sovereign personality; with regard to knowledge of nature K. held to the sovereignty of mathematical thought; but the science ideal cedes its primacy to the ideal of personality; KANT bound mathematical and natural scientific categories to the sensory function of experience, 356; KANT proclaimed the "primacy of practical reason"; the Critique of Pure Reason and the Critique of Practical Reason break the cosmos into the sphere of sensory appearance and that of super-sensory freedom; the ideal of science makes the mind the law-giver of nature, since it constitutes empirical reality as "Gegenstand"; but this ideal is not permitted to apply its categories outside of sensory experience; in the realm of freedom the homo noum enon is the sovereign (i.e. the hypothesized rational-moral function); the noumenon is a self-sufficient metaphysical reality, but it avenges itself by logical formalism in ethical questions, 357; KANT's "transcendental unity of apperception"; its relation to the absolutely autonomous moral freedom is "mclarified; his "transcendental cogito" has no metaphorical meaning; but it does not belong to the phenomenon since he considers it as the formal origin of natural phenomena; the "transcendental cogito" is merely a logical function, 358; it is a pure spontaneity of the uniting act synthesizing the plurality of a possible sensory intuition; a final logical unity in consciousness above all logical multiplicity in concepts; but there cannot be a real unity of selfconsciousness in the Kantian conception because of the gulf between "theoretical" and "practical" logical: the "Ding an sich" behind it can affect sensibility; Ding an sich then is a substance, incompatible with the "homo noum enon" Idea; the "Ding an sich" destroys the sovereignty of thought, 360; KANT tried to avoid the antinomy in his epistemology opposes sensibility to logical understanding; sensibility is purely receptive and an insurmountable limit to the sovereignty of theoretical thought; logical understanding (the "Verstand") is lawgiver in a formal sense only; the material of knowledge remains deeply a-logical: the "Ding an sich" behind it can affect sensibility; Ding an sich then is a substance, incompatible with the "homo noum enon" Idea; 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transcendental Idea of the soul; it directs theoretical thought to the homo noumenon; Kant reduced to absurdity rationalist cosmology, 367; if reason draws conclusions from the cosmological ideas of the universe with respect to the "Dinge an sich", it is involved in antinomies; if it is possible to prove both the thesis and its antithesis of a speculative proposition, the logical principle of contradiction is violated, and it is evident that the supposed object of such a proposition cannot be a real "object of experience"; Kant posited four theoretical antinomies: two mathematical and two dynamical antinomies; a limited or an infinite world in space and time; its divisibility into absolutely single parts, or the opposite; causality through freedom — or mechanical necessity; the existence of an absolutely necessary Supreme Being can be proved and disproved, 368; Kant's Ideal of Personality is founded in causality through freedom, the "homo noumenon" and God as the final hypostasis of the moral Idea of freedom; he chooses the side of the theses with respect to "Dinge an sich"; and the antitheses with regard to sensory appearance; in this dialectic of "theoretical Reason" the root and origin of the cosmos is concerned; but then the insoluble antinomy in his dualistic transcendental basic Idea is in evidence; this Idea implies "purity", i.e., unconditionedness; thus there arises an uneradicable cleft between the science and the personality ideal, 369; in the solution of the dynamic antinomies he appeals to the supra-sensory sphere of human personality in favour of the thesis; in that of the mathematical antinomies he excludes such an approach, 370; he reason for this difference; but his argument is not convincing; Leibniz' monad is spaceless; Kant's second antinomy; every composite substance in the world consists of simple parts and there exists nowhere anything but the simple and what is composed of it; Leibniz taught that the series of spatial analysis originates in a noumenon which is dissimilar to the parts of space; the thesis is: cosmic time originates in eternity (as timelessness); Kant depreciates the theoretical Idea of God; his own Idea of God has to pave the way for the practical Idea of the deity as a "postulate of practical reason"; his Krit. d. r. Vern. destroys the entire theologica naturalis, 372; the kernel of Kant's transcendental basic Idea is the freedom and autonomy of the ethical function of personality in its hypostatization as "homo noumenon"; the latter is identified with the moral law, as "pure will"; it is to only becomes an ego when it obeys itself (known); the self-legitimating law elevates Reason above all finite connections; self-consciousness has a vague existence in the "transcendental unity of apperception", but in the Critique of Practical Reason it discloses its "metaphysical root", 373; his dualistic conception of the selfhood is antinomous; his logical formalization of ethics and theology; theoretical logic dominates the ideal of personality as formulated in the categorical imperative, contrary to Kant's own intention; the either or between sensory experience and reason induced him to apply the form-matter schema to the moral principles; his categorical imperative is a logistic judgement, 374; the transcendental concept of freedom is merely negative and is to become positive through the principle of autonomy; but the latter lacks meaningful content which is only a formal principle; he teaches the self-sufficiency of the homo noumenon; this makes any moral autonomy of man meaningless; his logical hypostatization of the "categorical imperative" only offers "stones for bread"; Kant's Eulogy of Duty, 375; free personality is an end in itself; man is unholy, but "humanity" in his person ought to be sacred to him; this "human value" is the sacred "homo noumenon", the empty formula of the categorical imperative; morality versus legality, 376; man can be an end in himself only in the subject-object relation; but not in the religious sphere, because there it would contradict the ex-sistent character of the religious centre of human personality; the religious root of our existence is nothing in itself, because it is the Imago Dei; in Kant's practical philosophy the absolute freedom of the homo noumenon exists by the grace of the same logical understanding that in his episodic logic he had bowed to the chain of sensory phenomena; this understanding subjects the personality ideal to logical formalization, 377; that which is said generally in the ethical rule (in abstracto) must be applied to an action in concreto by the practical faculty of judgment; a concrete action is always "empirically determined", i.e., belongs to the sensory experience of nature; thus the hypostatization of the moral function is destroyed; Kant's "solution" of the difficulty, 378; if a subjective maxim of action cannot be thought of in the form of a natural law as a universal law of human action, it is morally impossible; the dualism between "nature" and "freedom" becomes an antinomy, 379; he called psychological freedom — which he subsumed under the mechanism of nature — the freedom of a turnspit, which also executes its movements of its own accord after it is wound up; he rejects the Leibnizian automaton spirituale; God has created man as a homo noumenon, not as phenomenon; according to Kant, God cannot be said to be the cause of the sense world and at the same time to be the cause of the existence of the acting being as "nou-
menon”; but the “causa noumenon” of sensory actions is merely the absolutized form of the law “überhaupt”; here is antinomy; the categorical imperative is the moral law and also the subjective “causa noumenon”; the subjective moral volitional function cannot be comprehended as “free cause” because it is dependent on sensory nature; Kants attempt to solve this antinomy, 380; the origin of this antinomy is the impossibility of thinking the formal logical form of reason together with its sensorily determined material; in K’s Dialectic of pure reason the natural scientific category of causality is exclusively related to sensory experience, never to “Dinge an sich”; in practical reason K. tried to re-establish the coherence between nature and freedom by means of the concept of the highest good; he observes that the old ethics sought after an “object of the will”, 381; in heteronomous ethics the concept of the highest good becomes the “unconditioned totality” of the object of pure practical reason; it pre-supposes the final determinative ground of the moral law; in the concept of the highest good virtue and happiness are necessarily united; this union of virtue and beatitude cannot be conceived analytically, for freedom and nature do not logically follow from each other but rather exclude each other; then he identifies this postulate rests on a universally valid and necessary reasonable faith (like the “deity” as postulate of “pure practical reason”); the intuition of the ideal of personality; this reason-
encroach upon the domain of the science ideal; the connecting link between understanding and reason is a third imminent function of consciousness; the faculty of judgment compares sensory intuition and logical understanding; 390; the Urteilskraft can establish that a given sensory representation has an appropriate accommodation to our understanding; or it can judge that a concept has an appropriate accommodation to the visible reality of an object; in the first case the representation is joined with a feeling of pleasure, it is a teleological representation of an aesthetic character; in the second case the teleology is laid in the thing of nature; hence Kant’s Critique of the aesthetic and that of the teleological judgment, 391; he formulates the dualism between the science and the personality ideal with great acumen; the Kr. d. Pr. Vern. furnished the idea of causal freedom; it ought to exist; the Urteilskraft is to furnish the mediating concept in that of a teleology in nature, 392; but the homo noumenon as Ding an sich and its moral freedom are to have unconditional validity; in this way the freedom intuitive is almost completely reduced to the logical principle of contradiction; human personality as an end in itself enables this motive to escape dissolution into a formal tautology, 393; in nature the living organisms set a limit to causal explanation and thus justify the critique of teleological judgment; a natural organism must be related to itself as cause and effect; it gives “objective reality” to the concept of a goal; the causal coherence in an organism can never be a nexus effectus; the organism cannot result from an external cause; its causal relation is that of a nexus finialis, in which the effect is a causa finialis; the parts of an organism can only exist through their relation to the whole, and are connected to the unity of the whole through their being the mutual cause and effect of each other’s form, 394; such a teleological union is only known to us from our own human action; we may judge the living organism only as if a teleological activity lay at its foundation; this principle leads to the idea of nature as a “universal organism”; everything in the world is good for something whatsoever; nothing in it is aimless; this transcendental Idea only has heuristic value; it results in an ethical teleology, 395; Kant formulates his antinomy as follows: “All production of material things is possible according to merely mechanical laws”; and: “Some production of the same is not possible according to merely mechanical laws”; the postulate of continuity of the science ideal and that of the personality ideal are irreconcilably antagonistic; Kant ascribes this antinomy to the fact that the autonomy of the reflective faculty of judgment is taken for the heteronomy of the determinative faculty, 396; but this antinomy cannot be solved by referring either of these functions to its own a priori principles; the principle of their compatibility must lie outside both and yet contain the ground of them; this is the supersensory; but we cannot answer any interpretative knowledge of the supra-sensory substratum of nature, 397; here is evidence of Newton’s view of the compatibility of mechanism and divine teleology in nature; Kant says: “we may not pretend, however, that there actually exists a particular cause having its determinative ground in the idea of a goal”, 398; “there is a certain casualty in the constitution of our understanding” necessitating a teleological judgment of nature; he contrasts the intuitive Divine understanding which is creative in a material sense, with human understanding which is only creative in a formal sense; sensory material is the ground of all contingency of the particular in nature; our understanding must distinguish between possibility and reality; for it has to rely on logical understanding and sensory intuition; an absolutely intuitive understanding could only know reality; the Idea of the absolute necessity (uniting possibility and reality) is itself only something possible, as an Idea it is distinct from reality; there is a similar situation with respect to the relation between mechanism and teleology in nature, 399; the principle of teleology remains a fiction, an as-if consideration of human reason; the basic antinomy between the science and the personality ideal remains unsolved; it has everywhere crystallized in the dialectical form-matter schema, 400; but in Kant’s system a teleology can never be a teleology of nature, since the sensory and the supra sensory are divided by an unbridgeable cleft; the merely subjective principle of teleology is related to the sensory material which in this way is subjected to two principles that are mutually exclusive, 401; his dualistic transcendentally basic Idea lacks an unequivocal Archimedean point and Idea of totality; the “Ding an sich” of nature continued to be a counter-instance against his moralistic Idea of totality, 402; by the dialectic of theoretical reason with its transcendentally Ideas reason is elevated by Kant above the limits of sense experience, 403; a theoretical dialectic with insoluble antinomies is a proof of a speculative misuse of the transcendentental Ideas; Kant’s dualism between reason and sensibility, universally valid a priori form and sensory empirical matter; transcendentental, selfreflection on the personality ideal as the root of science, 404; Kant had tried to solve the problem of the relation between the universal
a priori forms of the "transcendental consciousness" and the particular matter; he used Leibniz "intellectus archetypus" with its mathematical analysis completed in a single intuition of the whole individual reality to bridge the gap; this idea remains merely a regulative principle for the use of the understanding; his teleology, 405; Kant halted before the eradication of the limits between theoretical reason, practical reason and faculty of judgment in the interest of the science-ideal, for he did not want to reduce the latter to the freely creative moral activity of the "homo noumenon" like Fichte, 417; reality is a category of quality, 418; Kant had not really solved the problem of the epistemological synthesis, 423; the transcendental productive imagination achieves the synthesis of sensory matter and pure forms of thought by means of the schematizing of the categories in time as a form of intuition, by the creation of a "transcendental pattern" for all empirical "Gegenstände", 427; but the a priori synthesis issues from the transcendental logical function, 430; his "Kritik der Urteilskraft" oriented the aesthetic judgment to free feeling and recognized the absolute individual value of genius; it offered a point of contact to Schiller's Aesthetic Idealism, 402; in his critical period he proclaimed three-dimensional space to be a transcendental condition of geometry; several Kantians opposed Einstein’s theory of relativity on the ground of Kant’s thesis; but others, the Neo-Kantians Gaunz, Lobatschewsky, Riemann, Bolay, etc., hastened to accommodate Kantian epistemology to the non-Euclidean geometries; the same applies to Kant’s conception of causal natural law oriented to the classic physics of Newton, which could not be maintained against modern quantum physics; in his pre-critical period Kant had admitted that a non-Euclidean space is conceivable, 547 (note); the Kantian conception of the a-priori and the empirical moments in human knowledge identifies the "empirical" with the sensory impressions, 549.

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kritik d. reinen Vernunft, 12, 13, 14, 15, 17, 18, 19, 27, 43—47, 58, 77, 79, 82, 86, 95, 96, 120, 123, 141, 142, 149, 150, 151, 167, 176, 186, 187, 396; 420, 421, 422, 430, 431, 432, 454, 455, 460—464, 495, 499, 460, 467, 472, 492—518, 520, 521, 522—528, 532—534, 550, 575.


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imply a transcendental Idea of subjectivity; objections against the term "cosmistic Idea", 94; Plato's Philebus argues that the nomos (= lex) is, ex origine, limitation of a subject, 95; the lex is the boundary between the Being of God and the "meaning" of the creation; Christ Jesus, with respect to His human nature, was under the law, but not with respect to His Divine nature, 99; every modal aspect of temporal reality has its proper sphere of laws. Irreducible to that of other modal aspects this is the principle of sphere sovereignty, 102, 103; this principle is indissolubly connected with the transcendental Ideas of the Origin and the totality and unity of meaning and with the Idea of cosmic time, 104; the modal structures of the modal aspects are structures of cosmic time; as structural laws they are founded in the cosmic time order and are principles of temporal potentiality; realized in individual things, they have time duration and actuality as transitory factual structures, 105; sphere sovereignty of modal aspects makes no sense in the fulness and radical unity of meaning; cosmic time refracts this unity and totality into coherent modal aspects, 106; the lex originates from God's holy creative sovereignty; everything created is subjected to a law, 108; the concept of the lex in positivism, 110; in ancient Greek thought it depended on the form-matter motive; first the lex has the juridical sense of justice (dikê), (cf. Anaximander, p. 67); this Dikê is inescapable fate, Anaximê; in the form motive of the latter, culture religion the lex is order, in a theological sense with respect to all "natural subjects", 112; Socrates introduced this conception; Plato; Aristotle elaborated it metaphysically; it was opposed to the Sophists' nomos as pure convention in society and the absence of "laws" in nature; in Aristotle, the subject is composed of matter and form, ruled by natural law in the striving of matter to its proper form; Plato's peras or natural law setting a limit to the aeon and the formless stream of becoming receives the character of a genesis eis ousian (becoming to being) criticism of conceptions; the Christian Scholastic concept of the law and the subject is dominated by the motive of nature and grace, 113; a real law can never acquire the function of a mere register of the subjective facts in their complete individuality; individual subjectivity cannot exist unless it is bound to a supra individual order, 493.

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—, III, H. Grotius' four main principles of natural law, 212; law is contrasted with morality by E. Brunner, 281 (note) law is a coercive regulation according to Thomasius, and to Kant, 427; Common Private Law is bound to the State, 451; law according to Duguit, 461—465; law and Gospel in Sohn, 551.

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**Law State, II, of Locke is the classical liberal idea of the State, conceived in terms of the social contract, 360.**

—, III, the political decline of the idea of the law-state, 383; various conceptions, 399, 400; law-state and welfare state; culture state; the old liberal view, 426; Locke, Kant, Thomasius, 427; Montesquieu's trias politica; Kant's view, 428; definition formulated by Stahl, 429; O. Bähr, R. Gneist, Kelsen, 430, 431.

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LEAGUE, ANTI-CORN-LAW, III, was not a political party, but an organization ad hoc, for a definite aim, 612.

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LEHMANZ, E., III, Die chemischen Voraussetzungen des Lebens, 727. —, III, the composition of extremely complicated proteins containing aminoacids and other “prosthetical” groups which can be split off from albumenoids without any alteration of the latter, 727.

LEIBNIZ, I, Letter to Jacob Thomasius, 223; Letter to Remond de Montfort, 223, 231; Letter to Clarke, 231; Letter to Johann Bernoulli, 256; De Rerum originatione radicale, 224; Disputatio metaphysica de principio individui, 224; Dissertatio de stilo philosophico Nizolii, 224, 244; Principes de la nature et de la grace, 226, 227, 233, 238, 251; Nova methodus pro maximis et minimis, 227; De geometrica recondita et analyse indivisibilibus atque infinitorum, 217; Cum prodisset atque increbusset analysis mens infinitesimales, 228; Meditationes de cognitione, veritate, et ideis, 229, 273; La Monadologie, 230, 232, 235, 248, 257; Systeme nouveau de la Nature, 231, 235; Nouveaux essais sur l'entendement, 237, 241, 242, 243, 244, 249; De libertate, 238; Causa Dei asserta per justitiam eius, 239; Theodicée, 239, 252, 257, 258, 261; Quid sit idea, 240; Réflexions sur l'essai de Locke, 243, 256; De arte combinatoria, 245, 246; Opuscula, 246; Generalis inquisitiones de analyse notionum et veritatum, 246; Dialogus de connexione inter res et verba et veritates realitatis, 247; Essais sur la bonté de Dieu, la liberté de l'homme, et l'origine du mal, 253 ff.; Discours de la conformité de la loi avec la raison, 261; Méditation sur la notion commune de la justice, 308. —, I, his "theism"; his idealism is mathematical and ruled by the motive of nature and freedom, 122; the form-matter motive and that of nature and grace assume a new sense in the philosophy of Leibniz, 190; he considered the limited as "metaphysical evil", 194; the motive of logical creation was carried through continually, especially by Leibniz, 107; in his Monadology the concept of "substance" has nothing to do with the Aristotelian-Thomistic "substantial forms"; it is the hypostatized modern functional concept of law, "the abiding law for a series of changes"; the functional coherence becomes the "invariant", 202; he founded the metaphysical law-idea of the "lex continui" in the differential calculus, 204; the question of a reconciliation in Leibniz between the new mathematical-mechanical view of nature and the teleological Aristotelian-Thomistic doctrine of the "substantial forms"; his letters to Jean Thomassius and to Hérouard de Montfaucon, 223; his emphasis on the "philosophia perennis"; his doctrine of "eternal verities" existing in God; his letter concerning Platonic philosophy; his own real Arché is defied mathematical thought; the origin of the cosmos is in "divine mathematics" functioning in God as creative thought; his Nominalistic doctor's thesis; his "thesis of the "sect of the Nominalists"", 224; his moderate Nominalism maintained the necessity of logical relations in opposition to Honnes' radical Nominalism; eternal verities are eternal possibilities in God's creative mathematical thought, 225; he uses Scholastic Aristotelian terms in a modern Humanistic sense; grace becomes the sphere of creatures with freedom of clear and distinct thought and ruled by ethical laws; nature that of creatures lacking' freedom and ruled by mechanical laws, 226; his idea of a pre-established harmony; God's creative will is bound to the eternal metaphysical verities; his Idea of a City of God; of sin as privatio in a Cartesian sense; he introduced the mathematical concept of function in the differential and integral calculus and used it to carry through the continuity principle; the concept of function had to level the modal aspects according to the continuity of thought and thus became a metaphysical concept, 228; his idea of mathesis universalis; his arithmeticism is Humanistic, not Calvinistic; his logicism in mathematics;
the monadology was opposed to metaphysical space universalism and materialistic atomism; all monads are differential numbers, 220; they fill the noumenal cosmos as animate beings in gapless density reflecting (each of them) the entire universe; they are absolutely closed, self-sufficient, windowless, spaceless, points of force; compared with Bruno's aesthetic monadology; Leibniz considered qualitatively different individuality as a function of progression and accessible to rational calculation; both personality and science ideal were thus reconciled, 230; he hypothesized the concept of force introduced by Newtonian physics; it assumed the Aristotelian form of "entelechy" and "causa finais" but intended in a modern Humanistic sense; space is an arrangement of co-existence, time is one of succession; mechanical matter is the mode of appearance of metaphysical force belonging to the essence of the monad; the basic denominator of the monads is materia prima, 231; the self-sufficient, entirely from the inside of the monad; the force of the monads is material, unconscious perceptions pass from one perception to another, 233; the activity of all the monads has a "causa finalis", 235; he interprets original motion as movement of thought; he also logicized "force"; force as a tendency is the expression of Leibniz' individualistic personality ideal, 236; sensory perceptions are produced in absolute autarchy, entirely from the inside of the human soul monad; error of thought and "sin" are due to metaphysical imperfection of the finite rational monads; sin and error are gradual conditions; innate ideas are dormant, virtual representations of which we are not yet aware; they gradually develop into clear, distinct concepts, 237; all monads experience the same things, so that their representations exactly correspond with one another through pre-established harmony; this is a stringent determinism; the slightest deviation in any one moment would disturb the whole cosmos; the present is pregnant with the future; there is no freedom of the will; nothing happens without cause; the freedom of indifference is impossible, 238; the spiritual monad is an automaton spirituale; deterministic causes are "inclinantes, non necessitates"; freedom is in proportion to our agreement with reason; the lex continua and "harmonia praestabilita" owe their origin to the deity; the latter is the hypothesis of creative mathematical thought untroubled by sensory representations; volition is a modus of thought, 239; the deity is world-harmony; Spinoza's "Deus sive natura" becomes "harmonia universalis, id est Deus" in Leibniz; the kernel of this harmony is the mathematical lex continua; ideas are symbols of reality in L's nominalistic philosophy; he quotes Occam's distinction between conventional voces and universal symbols; natural symbols require a certain similitude (240) like that between a geographical map and the region represented by it; or a connection like circle and its perspective ellipse; the human mind can produce results from its own activity completely agreeing with the actual results in things; "in nature everything occurs in a mechanical manner" is a thought laid by reason at the foundation of our experience of reality; his apparent fight against Nominalism; he clothes his Humanistic conception in traditional realistic scholastic terminology; he is concerned with the maintenance of his "eternal truths" against the view that universal Ideas are mere creations of language (Hobbes); an Idea is an object of thought which is inmanent to thought, the expression of the qualities of things; realists and nominalists both were right; simple Ideas and those of substance are grounded only in the possibility of thought; universalia do not have a model in natural reality; the essentiae are the "eternal truths", i.e., logical possibilities in creative mathematical thought, 242; the eternal truths are by no means arbitrary
symbols; their reality is that of thought itself; nominal definitions are arbitrary unions of symbols functioning in thought as "counters"; real definitions reveal the logical possibility of a thing by discovering the logical principle of its origin; but to L. Ideas do not possess any real existence outside of thought; they belong to the representations of the monads, 243; he took the side of the moderate Nominalism of the school of Ockam, and fought against the conception of NIZOLIUS, 244; according to L. the real significance of the universal is in the universal validity of the judgment founded exclusively in the universal Idea or definition of terms, which indicates the a priori possibility of the genetic construction, i.e., the method of "logical creation"; it is the rationalistic Humanistic concept of the law implied in the mathematical science ideal; he blames Hobbes for doubting the theorem of PYTHAGORAS "that has been deemed worthy of the sacrifice of a hecatomb"; L.'s idea of a logical alphabet, a universal symbolic characteristic; he gave it a primitive form in his youth, 245; elaborated it in his analysis of the infinite; his "Ars Combinatoria"; concepts can be subjected to an infinitesimal analysis; the truth of a judgment depends on a general rule for the movement of thought allowing us to conclude with certainty that the distinction in the judgment between subject and predicate must approach zero in the prolonged analysis; the lex continu, 246; factual contingency must approach infinitesimally close to "eternal truths" of mathematical thought; the central significance of the Leibnizian universal Ideas as symbols of relations; his transcendental basic Idea bears a subjective Idealistic stamp and seeks its Archimedian point in the "cogito"; the hypostatization of individuals; monads are subjective mirrors of the universe, 247; essentiae, possibilitates, or eternal truths have not a realistic sense; Divine thought is only creative thought in which mathematical possibility and reality coincide; this creation motive is foreign to Plato's divine nous as demiurge; L.'s conception secularizes the Christian (248) view of God's sovereignty as the Creator; the modal aspect of monads mathematized; the lex continu maintains the coherence; the universe in the representation of the monads is sensory phenomenon; the monads are the root of reality, the noumenon, 249; the spiritual ones are the atarchical individuals of the ideal of personality; vérités de raison versus vérités de fait"; the former are eternal, necessary truths; purely noumenal; products of pure thought; analytical truths; the latter are contingent truths, empirical, established by thought in confrontation with sensory experience; the principium ratioannis sufficientis has a natural scientific causal meaning; in the deity the difference between vérités de raison and vérités de fait disappears; 250; he consciously rejects Spinoza's view "eternal" and "metaphysical truths" are only vaguely present in the "petites perceptions" of material monads and hidden in the human soul as "unconscious representations"; these representations are contained in experience as a logical a priori of which we gradually become conscious; "contingent truths" thus become preliminary to eternal mathematical truths; this view reveals a mathematicistic Idea of the Origin; the sensory aspect is merely a phenomenal expression of mathematical relations; the same thing applies to the other modal aspects of reality; even the aesthetic aspect is subsumed under mathematical thought; his view of music, 251; even (ethical) perfection is such a freedom of the will that the latter obeys reason; the moral goal is rational self-determination in which man acts according to clear and distinct concepts; rational freedom is obtained by the logical understanding of adequate representations of the other monads and by the insight into the harmonia praestabilita; his theodicy was to reconcile evil reality and the ethical ideal, 253; he tries to resolve the antimony between the mathematical science-ideal and the ideal of personality; his formal reconciliation of "causae efficientes" and "causae finales" in the divine world-plan; his radical optimism is typical of the faith of the Enlightenment in the final unity of the antagonistic factors in the Humanistic basic Idea; scientific thought was believed to make humanity free; the antimony between science and personality ideal assumed the form of that between nature and grace in Leibniz; their deeper unity was creative mathematical thought; the deceptive formulation of the polar tension in the Humanistic transcendentul basic Idea in terms of Christian doctrine, 253; his view of predestination; his Idea of God; the existing cosmos is only the realized choice out of an infinite possibility of worlds, 254; the basic antimony in the Humanistic cosmogenic Idea assumed the form of a mathematical problem in Leibniz; the reduction of the differences of the monads to mathematical continuity; here is the mathematical antimony of actual infinity in the monad; for the infinitesimal can never possess actual existence; L. points out the merely methodological origin of his "infinitesimal"; it is not a smallest part of spatial matter; but an ideal hypothesis for the mathematical process, 255; in the face of reality the differential is a mathematical fiction, also according to L. himself; nevertheless he elevates it to actual reality in the concept of the monad; his purpose was to reconcile the science ideal
with that of the personality; but his logical continuity is in conflict with the discreteness of the monads; in his theology he contrasts the actual infinity of the cosmic monads as finite with the infinity of divine creative mathematical thought; finitude is the metaphysical evil; the monads must be finite substances, 256; they must be confined within their own borders if the cosmos is not to flow together into a formless whole; the spiritual monads participate in mathematical thought together with the dolt; and form the Civitas Dei; metaphysical evil is necessary if there is at all to exist a cosmos; the origin of evil lies in the eternal truths of mathematical thought; evil is not from matter; the ancients thought it was because they considered matter as uncreated and independent of God; L’s creation motive is a secularized biblical thought, 257; the human spiritual monad is limited in its thought, not omniscient, liable to error and to moral faults; three kinds of evil: physical, moral, metaphysical; physical and moral evil is possible, not necessary; metaphysical evil is necessary; the latter evil is privatio, lack of perfection; its cause is a causa deficiens; physical and moral evil are a negative condicio sine qua non for the realization of the good; physical good is pleasure; ethical good is free personality, a member of the Kingdom of grace; without evil the cosmos would not leave any room for the free rational personality of man, moral freedom is a requirement of the continuity principle of the science ideal; since there must be room for an organic union of soul- and material-momads, and the continuity in the species of substances must be actualized, 258; in the actual infinity of the intuitive analysis of divine creative mathematical thought the individual evil of the monads disappears in the relative perfection of the cosmos conceived in the spaceless continuity of creative mathematical thought; nature is identical in its root with grace; grace is the intelligible world of the clear and distinct concept; causaeefficientes, causee finales and harmony praestabilita are brought into complete harmony with the appellations in the monad’s representations; the inner contradictions of this theology, 259; Leibniz’ theology was pointed against Peter Bayle, 260, 261; he sought to free himself of the Cartesian dualism, 264; praised the principle of the duality, 267; praised as one of the treasure troves of Nominalism, 277; he criticized Hume’s radical sensationalism from the very beginning, 284; the ego, the personality is identified with mathematical thought and hypostatized as a thinking substance, 295; he conceived “causality” as a “factual verity” but held to its logical foundation in our judgment, 297; causality is the foundational principle of all judgments of experience, bound to “factual verities”, 298; he distinguishes what is from what ought to be; but ethical action remains dependent on clear and distinct thought; he agrees in principle with Descartes’ ethics; Leibniz’ rationalism is mitigated by a mystical motive: that of a “supra-natural” participation of human reason in the creative thought of God, which produces love and piety, 308; his monadology was attacked by Cyn., A. G., Caussus with a famous argument, 330; space is an a priori order of possible existences, 342; space and time are a priori forms of pure thought, “notions”, or “conceput intellectus puri”; we become aware of them on the occasion of our sensory perceptions of corporeal things, 343; the apriori concepts enable us to know the “eternal truths”; the metaphysical order of the cosmos; the laws of the “noumemon”, the “Dinge an sich”, but sense experience is a lower function of knowledge concerned with contingent truths only, 344; Kant derived the expression “symbolical knowledge” from Leibniz, 349; Kant rejected Leibniz’ and Wolff’s theory of sensory knowledge being only “cognitio confusa”; Leibniz’ God was deified mathematical thought, 350; L’s logistic cosmomic Idea of pre-established harmony included the free personality in a continuous mathematically construed cosmic order and relativized the distinction between sensibility and rational freedom, 356; the Idea of the intellectus archetypus in KANT is derived from Leibniz, 361; Kant’s characterization of the Leibnizian conception of free personality as an automaton spirituale, 380; his doctrine concerning the “petites perceptions” was introduced into KANTian epistemology by MAIMON who wanted to transform KANT’s antithesis between sensibility and logical understanding from a fundamental into a gradual one, 404; to bridge the gap between the universal and the particular KANT used Leibniz’ theological Idea of the “Intellcctus archetypus”, 405; Leibniz gave to phenomena in their sensory form a foundation in creative mathematical thought, 406; the Neo-Kantians began to apply Leibniz’ principle of continuity as a transcendental logical principle of creation to KANT’s categories, 407; Leibniz’ conception of the relation between phenomenon and noumenon, 411; L’s speculative Idea of God lost positive significance in MAIMON’s later works, 412; Leibniz, the genius of the German Aufklärung, grew up in the School philosophy started by MELANCHTHON, and transformed its motives in a rationalistic Humanistic sense, 513.

—, II, cf. 86, 103, 118, 171, 272, 327, 345; Von der Weisheit, 347 (note).

—, II, his law of continuous movement of thought, 90; analysis situs, 103, 104;
apperception and perception, 118, 119; idea of historical development, 232, 272; and mathematics, 338; intellectus archeotypus chooses from the possible to create the actual, 512; lex aeterna, 559; vérités éternelles and Schröder's philosophy, 592.

...— III, his monads are metaphysical concentration points of "force"; this "force" is an undefined physical concept; its metaphysical application was inspired by the autarchy motive of the Humanistic personality ideal; and Leibniz' view was influenced by Newton's concept "force"; Stroken's use of this notion, 70; Leibniz' monadology, 162.

LEMBKE, III, his chapel at the Sorbonne, 142.

LENEL, II, will power as a subjective right, 397.

LENN, III, realized that a communistic community is incompatible with the State institution; its realization in the Marxist sense is Utopia, 486.

LENNE, Mr. L. H. VAN, III, De Rechtkracht van de Verordeningen der Christelijke Kerkgenootschappen, 690.

LENZ, H., III, Der Kaiser und die Zunftverfassung in den Reichsständen, 479.

LEON, XAVIER, I, Flchte et son temps, 451.

LEVER, J. and H. DODYEWARE, III, Rondom het biologisch soortbegrip, 81.

LEVIATHAN, I, in Hobbies, and in Rousseau, 317.

LEVINATE, III, an abnormal external form of marriage, 339, 340.

LÉVY-BRÜHL, II, Les fonctions mentales dans les sociétés inferieures, 329.

...— III, attributes characteristics to the primitive mind that have nothing in common with our civilized mind, 33.

LEX AETERNA, I, in Patristic Thought, 173; expressed in the lex naturalis, 178; and substantial forms, 202.

LEX CONTINUUM, I, in Neo-Kantianism; founded in the differential calculus by Leibniz, 204; applied to the representations in the monads, 233; and harmonia praestabilita, 239; in Leibniz, 246; the lex continuum maintains the meaning coherence, 249; as a developmental series from inorganic matter to organic life and human history in Herder, 455.

LIBERAL IDEA, II, of the law state, 360.

LIBERALISM, II, resisted the reactionary policy of the Restoration in the 19th century, but evoked the reaction of socialism and communism, 362.

LIBERUM ARBITRIUM INDIFFERENTIAE, I, in Descartes, 238.

LIEBMAN, H., III, Das deutsche Volk, 497; Deutsches Evangelisches Kirchenrecht, 545, 546.

...— III, the Lutheran Church, also with the sovereigns, office became right, service turned into dominion, 545; modern parliamentary ideas gave rise to the German Synodal-Konsistorial system of the 19 century, 548.

LIFE, II, as a "substance" in Driesch, 110.

LIFF AND WORLD VIEW, I, Genuine Christian philosophy requires a radical rejection of the supra-theoretical pre-suppositions and "axioms" of immanence philosophy, 114; because of the Christian radical critical standpoint Christian phil. is able to enter into the most inward contact with immanence phil.; it distinguishes sharply between philosophical judgments and supra-theoretic prejudices; a popular argument against the possibility of Christian science and philosophy; 2 X 2 = 4; this arithmetical truth holds for Christians and heathens; it draws the attention to undeniable states of affairs which form the basis for the cooperation of different schools, 115; the proposition 2 X 2 = 4 is not "true in itself", but only in the context of numerical and logical laws; this proposition refers to a "state of affairs" independent of the subjective theoretical view and its supra-theoretical pre-suppositions; and is dependent on the cosmic order; the latter is the same for every thinker; and every thinker has to throw light on the state of affairs from the standpoint of his transcendental basic Idea; 116; in the philosophical effort to account for the states of affairs the various schools of thought can learn from each other and compete; Christian philosophy cannot claim any privileged position, it is not infallible; Christian phil. does not place itself outside the historical development of philosophic thought; it aims at reformation, 117; the idea of the Philosophia Perennis; this Idea is required by the religious transcendental basic Idea; Dilthey's philosophy of life and world views is historical relativism with respect to truth; Oswald Spengler; Christian phil. turns against the Humanistic view of science with the philosophic idea of the sphere-supercreignity; in spite of its inner historical connection with Kant's Kritik d. r. Vernunft, Chr. phil. turns against the Kantian theoretical dogmatism of his epistemology, 118; the religious starting point of Christian phil. and consequently the whole direction of its thought remains consistent; any Scholastic accommodation is rejected; historical development implies
the biblical-Augustinian idea of the struggle in the religious root of history between the civitas Dei and the civitas terrena, 119; in immanence philosophy the antithesis of standpoints takes the modern form of a theory of life and world-views (Weltanschauungslehre); the most ancient is that between idealism and naturalism; "critical" idealism insists on it that the effort to reduce theoretical thought to a natural object pre-supposes a "transcendental subject of thought" or a "transcendental consciousness" instead of the more philosophical transition to a neutral "theory of the life and world views"; DILTHEY's three types; RICKERT's seven types, 120; such classifications obliterate the only really radical antithesis and proclaim relative oppositions as absolute; all oppositions on the immanence standpoint are relative; and become irreconcilable on account of absolutization; idealism is opposed to naturalism in consequence of the inner antinomy in the humanistic central religious motive between the ideal of science and that of personality; aestheticism and moralism are not polar oppositions; "heuristic philosophy" was built on a metaphysical idea of God, viz. the hypothesized nous, 121; the divine nous as actus purus and pure Form, etc., is hypothesized theoretical thought; the heuristic philosophy of DESCARTES or LEIBNIZ was ruled by the humanistic motive of nature and freedom; the philosophical meaning of terms like idealism, materialism, intellectualism, etc., depends on the transcendental basic Idea ruling their contents; LEIBNIZ was ruled by the science ideal; Greek "idealism" by the Form motive; ANAXIMANDER and ANAXIMENES were "materialists" in the sense of the Greek matter-motive; HOMES' materialism was mechanistic scientiaistic; DEMOCRITUS' atoms were "ideal forms" in the sense of the Greek Form-motive; the Greek ideal of the Kalokagathon (122) differs from SCHILLER'S Humanist aestheticism; KANT'S moralism is not affiliated with SCHOPENHAUER'S ethical thought; DILTHEY and RICKERT have interpreted ancient and medieval thinkers after the pattern of modern Humanism; the only ultimate and radical antithesis is that between defined meaning and thought turning to God in Christ and realizing the relativity and self-insufficiency of all created meaning; the antitheses within the dialectical basic motive have the character of polar tensions, 123; RICKERT'S criterion for the difference between philosophy and a life and world view; LITTE'S criticism of RICKERT, 124; LITTE'S criterion; NIETZSCHE'S view; modern existentialistic opinion; KARL JASPERS and "prophetic philosophy", 125; his "Psychology of Life-and-World Views"; LITTE'S view; he refers to the atmosphere of the common convictions in a community, to myths & dogmas and popular wisdom; GEORG SIMMEL characterizes philosophy as a "temperament seen through a picture of the world"; and "the revelation of what is deepest and final in a personal attitude toward the world in the language of a picture of the world", 127; a life and world view is a view of totality; it implies an Archimedean point, and has a religious basic motive; it requires the religious commitment of our selfhood; its attitude is pre-theoretical; it conceives reality in its typical individuality structures; it applies to everybody the simplest in soul; the Divine Word-Revelation does not give a detailed life and world view but if gives both to philosophy and to the outlook on life and the world their starting point and direction in a radical and integral sense determining everything; in the root philosophy and life and world view are united, but not identified; each has a task of its own; philosophy has to give a theoretical account of a life and world view, 128; RICKERT'S defence of the neutrality postulate, 129; reality versus values; to philosophy "reality" has validity as a category of thought in RICKERT; philosophical problems are theoretical problems of meaning and value; values are to be traced down to the life of culture; philosophy re-unites reality and value, 151, the connecting link is "meaning"; meaning belongs to all "acts" in so far as the subject chooses a position in them with respect to values; in the "immanent meaning of the act" value and reality are synthetically together; the immanent meaning is not itself value, but reality is here related to values. Historical science has to do with reality to which values cling. Value is transcendent, timeless, absolute meaning; reality is the object of the transcendental epistemological subject, and in the realm of values there is no subjectivity at all, 132; such a system of a-theoretical values (beauty, holiness, morality, happiness) is an open system; "a formal order of the stages of value"; phil. must not be "prophetism", nor a life and world view; the object of philosophy is the totality of the cosmos inclusive of the subject, 133; the "neutrality-postulate" defended by RICKERT, although he recognizes the necessity for religion to penetrate the whole of life and never to put up with its coordination with other "values"; he also recognizes that the axiological viewpoint cannot exhaust the essence of religion, 134; his opinion that the absolute validity of the theoretical "truth-value" can be proved theoretically is untenable: every theoretical proof pre-supposes a norm for its correctness; "absolute truth-value" is an absolutization of theoretical truth and leads to antinomy in RICKERT'S own system, 135; if a special value is torn out
of the meaning-coherence and set by itself, it becomes meaningless; if it should not become meaningless, the postulate of the self-sufficiency of theoretical thought is reduced to absurdity, and it is proved that in theoretical thought we cannot find the Archimedean point; the test of the transcendental basic Idea reveals the concept "value" in Riekert to be ruled by a supra-philosophical position with respect to the transcendentcoherence of truth; an Idea of reason has been hypostatized as a self-sufficient value; August Messerschmidt's defense of the philosophy of values, 136; the root of the axiological metaphysical theory is the Humanistic personality ideal that gained the ascendency over the science ideal after a long struggle; the proclamation of the self-sufficiency of philosophic thought signifies the withdrawal of that thought from Christ as the new Root of our cosmos, 137; Litt reckons the value idea as such to belong to the domain of a life and world view; yet he defends the neutrality postulate by an appeal to the pretended self-guarantee of "theoretical truth"; this self-guarantee he considers to be not demonstrable theoretically; truth cannot be referred to something that is not truth; any one attempting to demonstrate this self-guarantee theoretically is a relativist, according to Litt; relativism in any form is internally contradictory, 138; Litt also identifies truth with correctness; self-sufficient truth, he says, exclusively holds good in correlation to the "cogito"; he does not hypostatize theoretical verity as an Idea or value apart from subjectivity; absolute truth only holds in and for theoretical thought; this is self-contradiction incarnate, 139; the "cogito" is absolute, "pure" thought which cannot be a Gegenstand of thought; the full concrete ego and all temporal-spatial reality is the objective antipole of the transcendental "I think", 140; the correlation between truth and the transcendental cogito saves this philosophy from relativism, according to Litt at least; criticism of Litt's view: he relativizes the fullness of meaning of truth to mere theoretical truth and starts from the tacit acceptance of the self-sufficiency of theoretical thought, 141; his "unconditioned" transcendental cogito, 142; Fichte, Kant and Litt; in the antithetic relation of theoretical thought he conceives of the "I-think" as the antipode to "Gegenständlichkeit", 143; he determines the self-hood by "pure thought", i.e., by dialectical logic, the "self-refutation" of scepticism; the question as to whether the logical principles are set aside by God and the angels implies that God and the angels have to think in a cosmic temporal fashion, 144; Greek irrationalistic sophistical scepticism; the self-refutation of scepticism; Litt's relativism is sceptical and antinomic; his view of the "transcendental cogito"; reality is only in the absolutized individuality; his "Erkenntnis- korrrelation" and "Gegebenheitskorrelation"; the "pure thinking subject" is itself the "universally valid" and the origin of all universal validity, 145; Litt's "theoretical universal validity" replaces the cosmic order; there arises a dialectical tension between universal validity and particular individuality; philosophy and a life and world view; individuality is lawless; dialectical thought has to recognize its other in the irrationality of life; it has to understand its dialectical unity-in-the-opposition with the life and world view as a normless "impression of life", both are dialectical emanations from the same ego which lives in the relativistically undermined Humanistic ideal of personality, 146; the self-refutation of scepticism is that of the neutrality postulate as well; but this self-refutation cannot of itself lead us to the positive knowledge of truth; Litt inclines to the irrationalist philosophy of life, 147; we do not recognize a dialectical unity of philosophy and a life and world view; their deeper unity is found in the religious basic motive; philosophy has to give a theoretical account of a life and world-view; it should attain to critical self-reflection on its transcendental basic Idea; it can never be religiously neutral, neither can a life and world view; Litt interprets philosophy and a view of life as personal confessions of the individual struggle between person and cosmos; philosophy must surmount the contents of such confessions, 148; his life and world view is a secularized one; he cannot claim for it "universal validity" and "absolute truth"; nor "theoretical neutrality"; his hypostatization of "pure" dialectical truth serves to release human personality from any norm of truth; hence the conflict against the "universally valid norms and values" of rationalism and semi-rationalism; Riekert's theory of life and world views is not neutral; he stops half-way on the road to irrationalism; by his schematism he falsifies the meaning of every life and world view that rejects his own religious starting point; a Calvinistic life and world view cannot be clasped as "theistic", based on the choice of the "value of holiness" to which as subjective commitment "piety" answers, 149; the theoretical concept of truth depends on the transcendental basic Idea: Hobbes' nominalist view of truth; Aristotle's realistic conception; Hobbes calls truth and falsehood only attributes of language; truth consists in the immanent agreement of concepts with each other on the basis of conventional definitions; Hobbes' opinion; Aristotle's; Kant's; Hume's; Descartes'; Hegel's; Litt's; the consequence of the neutrality postulate
would have to be the allocation of the concept of truth to a personal choice of a life-and-world-view; Immanence philosophy recognizes no norm of truth above its transcendental basic Idea; the dogma of the autonomy of theoretical reason hands truth over to the subjective commitment of the apostate personality, 150; the distinction between theoretical and a-theoretical judgments; only the former are accorded the universal validity of truth by Litt and Rickert; this distinction goes back to Kant's dualism between theoretical knowledge and a priori rational faith; the distinction is untenable; in the judgments: "this rose is beautiful", and "this action is immoral" there is an appeal to a universally valid standard of aesthetic and moral valuation respectively, 151; the denial of this fact affects the meaning of aesthetic and moral judgments as such and cuts through the coherence among the logical, aesthetic, and moral law-spheres, inclusive of the logical-al principles; Rambmann's "Night-Watch" and aesthetic valuation; such valuation is subjected to a norm defining its meaning; the Night-Watch is the objective realization of an individual subjective aesthetic conception, 152; non-theoretical judgments are non-"gegenständlich"; theoretical judgments are formed in the Gegenstand relation and subject to the norm of theoretical truth; non-theoretical judgments, i.e., the so-called "practical" judgments, are not a-logical, but only non-"gegenständlich" and subjected to the norm of pre-theoretical truth which possesses universal validity as well as the norm of theoretical truth; all temporal truth points to the fulness of meaning of verity given in the religious meaning totality of the cosmos in relation to the Origin; verity does not admit of any limitation as to its fulness of meaning, 153; Litt's distinction between theoretical and "weltanschauliche" truth and his self-refuting interpretation of this distinction: truth is merely the integral consistency of a thinker's personal views and its agreement with his actual behaviour in life, 154; but if there is no universally valid truth about the meaning of the cosmos, I can give no subjective "interpretation of life", for I can interpret only what I can judge of truly; Litt makes "universally valid theoretical truth" the judge as to essence, meaning, and limits of "weltanschauliche" truth; he holds that judgments of the life and world-views are situated "beyond truth and falsity"; theoretical thought must not dominate the life and world view of the sovereign personality, 155; but Litt's view, if consistently thought out, annihilates the foundations of theoretical thought, and reaches the pole of complete self-refutation; the concept of an "absolute merely theoretical truth" is internally contradictory; philosophic thought is dependent on the religious basic motive of the thinker's ego; philosophy has to clarify a life and world view, 156; the latter is not a system; but in every such view there is left a residue of living immediacy which escapes theoretical concepts; it is focused in the full concrete reality, though it is not lost in faith and feeling; theoretical, systematic thought cannot be so focused; a system speaks out of a distance preserved by scientific abstraction in opposition to life; a life and world view bears a continuously open character to each concrete situation; the radical Christian view of science was born in the midst of a concrete situation; Dr. A. Kuyper, the attitude of the early Christians, 157; the ideal of personality reacted to the rationalism of the Enlightenment; science was now required to be neutral with respect to a life and world view; the development of such a view is constantly found in immediate contact with concrete situations in the fulness of life; Christian philosophy is not an elaboration of a Christian life and world view; the meaning of the concept "universal validity"; in the dogmatic cadre of a pretended "unconditioned pure thought" his "universal validity" concept was a "standard of truth"; Kant defined it as: independence of "empirical subjectivity", and "valid for the transcendental consciousness, 158; the judgment "the sun heats the stone" is one of perception, but if I say: "the sun causes the heat of the stone" I pronounce a judgment of experience which is universally valid; judgments of perception are only subjectively valid, 159; in the phil. of the cosmonomic Idea universal validity is the agreement of a judgment with the divine law for the cosmos in its modal diversity, inter-modal coherence, and fulness of meaning; such a view rests on the universal validity of the structural laws of human experience (universal, because elevated above all individual subjectivity); the judging subject is subjected to laws not originating in a so-called "transcendentallogical subject"; the judging subject can come into conflict with the laws; the laws of theoretical thought do not hold "an sich" but only in the cosmic coherence and in dependence on the religious radical unity of the divine law; universal validity inheres in every judgment to which assent ought to be given by any one; "I do not believe in God" cannot be universally valid; it is subjective, restricted to the individual ego, 160; judgments of naive experience like "this rose which stands on my table is red" claims concrete truth and universal validity; the latter depends on the structural laws of pre-theoretical experience; there are structural differences between judgments as regards their
universal validity; a judgment of perception is not merely valid in the concrete here and now of the sensory perception; if it were, it would be merely subjective; the structural laws of temporal reality, and therefore of naïve experience, regulate the subject-object-relations in the latter and guarantee the plastic structure of the experience of things also with respect to its subjective-objective sensory and logical aspects; KANT’s view falsifies naïve experience, 161; the criterion of universal validity of judgments concerning supra-theoretical states of affairs and the unconditional validity of the religious law of concentration of human experience; the universal validity of religious judgments, 162; the "transcendental consciousness" is hypothesized theoretical thought; in it truth is made dependent on the really general aspect of the absolute philosophy; the concept "normal consciousness" is not identical with the "norm of consciousness"; LUCIT explains the great diversity of life and world views by calling them "individual impressions of life", 163; but philosophic and special scientific theories are no less divided among themselves; in theoretical thought it is impossible to eliminate the individuality of a thinker; the attempt to do so is a remnant of the rationalistic view of science prevalent in the Enlightenment; focused in the full temporal reality we direct our religious vision of totality towards the reality of life in its concrete structure, in our life and world view; neither life and world view, nor philosophy can be understood individualistically; they have a social origin; a life view is ex-origine the common conviction of a human community bound together by central religious motives; philosophy, too, issues from such a common religious basic motive, 164; in philosophy as well as in a life and world view there may occur social prejudices due to the limitation of the views prevailing in a social environment (class and racial prejudices, those of a church group, etc.); philosophic thought may be stimulated by a life and world view, and the latter may be clarified by philosophy, 165.

LIGHT WAVES, I, are not real, according to E. MACH, 213; reality of light waves, 558.

LIMITS TO CONCEPT FORMATION & DEFINITION, II, law sphere cannot be grasped in a purely logical way; nucleus of a modality cannot be further analyzed; we can form an idea of the nucleus; phenomenology; its rigid "eidos"; an "absolute essential structure"; SACHS an sich, 485; transcendental idea of a modal function approaches the limit of the aspect only; a concept is anterior to an idea and only foundational; it depends on the idea; idea is limiting concept, 486; the aspects are incapable of seclusion; error of phenomenology; its danger to Christianity; it penetrates to an a-priori level of philosophy; it does not "leave religion alone", 487; phenomenological reduction defined; different schools; SCHLEIER’s assertion of the adequacy of "Wesensschau", 488.

LIMITING PROFIT THEORY, II, gave a psychological circumscription of the economical principle, 122 (note), 123.

LINGUISTIC ASPECT, I, when I let a person go first who is ranked higher in the social scale, I am intuitively aware of the temporal aspect of symbolic significance, 33; —, II, and historical, legal, etc. space, 66; linguistic economy, 68; linguistic denotations of fundamental analogical concepts, 55—71; number, space, economy, command, 55—71; objective sensory phenomena are symbols of physical states of affairs; linguistic economy is an anticipation; deictic and mimic gestures show some linguistic economy; primitive and civilized languages; Aktionarten and Aspects; flexion, 126; internal and chronological time indications; artificial languages and economy of speech; scientific language; juridical anticipations in language; univocality, 127; juridical sense of linguistic expression is a juridical anticipation, so is univocality; a deepening of language; there is no juridical anticipation in primitive languages and no aesthetic or economic anticipation, 140; the historical aspect of language, 194, 197; the nuclear meaning of this aspect is that of symbolic signification; von HUMMEL’S "Innere Sprachform"; PAUL’S Prinzipien; the latter are psycho-physical in character; his positivism; language formation is a historical process, 222; historical memorial symbols; the historical element is retrocipatory; modern phonology, phonemes, phonetics; HUSSERL’S "pure grammar", and "pure" significations are logical, not linguistically qualified, 224; HUSSERL has broken the subject-object-relation in language; sign and signification; interindividual understanding; the Diltheyans protested; the "vivo" and the historical stream of experience, 225; expression; the meaning intended; the signifying act has a lingual modus; HUSSERL identifies act and modus; the formative moment in the lingual sign adapts the meaning to cultural development; lingual reference through subjective intention and signifying; conceptual and emotional components of meaning; HUSSERL’s logical meaning kernel; the "feeling tone" and its intentional re-
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lation and retain their lingual character;
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subject-object-relation; the beauty of
a landscape symbolized; social symbols;
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—, III, objective sensory phenomena are
symbols referring to the pre-sensory as-
pect of energy (i.e. the physical), 37; the
important role of symbolic anticipations
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natural signs, 45, 46; sensory phenomena
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lingual function in human development,
78; symbolically qualified things, 110,
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LITERATURE, III, in Poetry the aesthetical
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than evoking a visionary picture of na-
ture, 68; a work of literary art, a drama,
etc., have an inconstant individually
structure relying on the art of perform-
ance; in books, etc., they are symbolic-
ally signified for preservation and later
actualization, 110—116; a work of litera-
ary art has a cultural foundation and an
aesthetic qualification, 123.
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ion" of theoretical thought on its own
activity; he introduces a dialectical iden-
tity of the "thinking ego" ("pure thought
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go" (as a real individual "totality" of all
its physical-psychical functions "in space
and time") in 77; "...so that the idea of
the thinking I and the concrete I, the former
wins the mastery"; the "dialectical iden-
tity" is intended in a transcendental
logical sense; only in "pure thought"
does the "concrete ego" come to itself;
the "concrete ego" does not transcend
"pure thought"; the theoretic relating of
the modal diversity to its integral root
has become impossible to Litt; therefore
he introduces a dialectical unity to relate
the diversity to the two antithetic mo-
tives of his religious ground motive of
nature and freedom, 78; his dialectical
unity and identity of the "concrete" and
the "transcendental-logical" ego is in
keeping with Fichte and Hegel, but dis-
agrees fundamentally from Kant, 79; it is
a masked transcendental basic Idea, 80;
his cannot and does not explain how the
"pure thinking ego" and the "concrete
go" (as the Gegenstand) can be one and
the same; but he intends not merely a
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by elevating itself to the abstract func-
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ing" and the "concrete ego"; his "pure
thinking ego" could not be detached from
the Gegenstand-relation; there is a fatal
confusion in his view of "object" and
"Gegenstand" and of the really "naive"
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86; the concept of the pure self-reflection
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Ric Kent, 124; he considers "value" to be
a-theoretical, and the foundation of theo-
retical truth in a value is to be rejected;
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be either one of the determining factors
or even the decisive factor; his view of
life-and-world-views; but "if valuations
are incorporated in philosophy", the sub-
ject has not sacrificed its concrete per-
sonal relation to the subject, 126; to the
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if "universal validity" is required for a
life and world view, there appears to be
"a lack of logical integrity", 126; a life
and world view is nothing but an "indivi-
dual impression of life" arising in con-
tact with the conception of experienced
reality formed by the community in
which a man lives; common convictions;
community conceptions; the image world
of myths and dogmas of religion and the
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Litt's agrees with Georg Simmel's, 127;
his criticism of Ric Kent, 138; he identi-
ifies theoretical truth with theoretical cor-
rectness; theoretical truth is absolute and
selfsufficient exclusively in and for theo-
retical thought; this is self-contradictory;
and relativistic, 139; in all biological,
psychological, sociological, anthropological
thought the actual "I think" remains hid-
den; it can never be made into a Gegen-
stand of thought; philosophical thought
is directed to self-reflection; it should set in the light the subjective antipole of all objective reality; it demonstrates how the validity of truth (in objectivizing special scientific judgments) depends on the validity of the pronouncements of reflective thought; the absolute validity of truth is bound to the thought relation, but this is not saying that truth is limited to real thinking beings; this validity is restricted to the "cogito", the "pure thought" that "springs back" again and again into the counter position to the "Gegenstand thought of"; this "thought" is no longer an aspect of concrete temporal reality, it is the transcendental subject of thought, universally valid itself, and inherent in mere thought as such (Denken schlechthin); all spatial and temporal reality and the full concrete ego is said to be in the epistemological relation of the "objective antipole" of this transcendental "I think", 140; truth is here not deduced from something else; there is a strict correlation between transcendental truth and cogito; critique of Litt's conception: the falseness of meaning of verity is relativized to mere theoretical truth; and if the transcendental cogito was as self sufficient and absolute as theoretical truth is said to be, they would be identical; Litt's view stands and falls with the supposed absoluteness and self-sufficiency of philosophical thought, 141; his "absolute truth requires theoretical logical determination by philosophic thought to be "purely theoretical"; philosophic thought receives its determination from absolute truth; this determination is logically undetermined to the highest degree; the first pitfall in Litt's demonstration is the unconditional "transcendental cogito"; but this cogito is not the selfishness, only the logical condition; Fichte's absolute and thinking ego, 142; Litt has not noticed the antinomy of "unconditioned thought"; "theoretical truth" is dissolved into a speculative hypostatization of thought; the actual I-ness has vanished; conceptualization and knowledge become impossible; the second pitfall is the opposition of transcendental thought and full reality; in the Gegenstand relation Litt supposes that "full reality" springs back into the "Gegenständlichkeit", 143; thus he ignores the temporal meaning coherence; the self-refutation of scepticism; logical thought in its subjectivity is necessarily subjected to the logical laws, in casu the "principium contradictiorioriis"; the principle is not absolute and unconditioned, but of a cosmic-temporal character, 144; Litt's concept of a self sufficient theoretical truth is ultimately relativistic and antinomic, it recognizes no norm dominating the absolutized "transcendental-logical subject"; in the datum correlation he only sees reality in the absolutized individuality of the "concrete ego", the absolute irrational that can be objectivized only in the correlation of knowledge and conceived by the "transcendental-logical ego" in universally valid thought forms; the "pure thinking subject" is not subject to a law, but is itself the "universally valid" and the origin of all universal validity, 145; there is a dialectical tension between philosophy and a life and world view; philosophy has to understand the latter as its other, in a dialectical unity-in-the-opposition with such a view as a normless individual "impression of life", 146; he inclines towards the irrationalist philosophy of life, 147; his view is akin to Himm's "pan-logism", oriented to the irrationalistic turn in Humanistic ideal of personality in Romanticism; Litt's view is an irrationalist logicism, oriented historically; he considers life and world views as bound "in a dialectical unity" with philosophy, 148; he cannot claim "universal validity" and "absolute truth" for his outlook on every life and world view, nor "theoretical neutrality", 149; he distinguishes theoretical from a-theoretical judgments and denies universal validity to the latter; this goes back to Kant's dualism, 151; his distinction might make sense if he did not deny all "weltanschauliche" truth; the truth of a view of life and the world can only be the integral consistency of a thinker's personal confession with his actual behaviour, 154; universally valid truth (theoretical truth) is the judge as to essence, meaning, and limits of the truth of a life and world view, whose judgments are situated "beyond truth and falsity"; theoretical thought must not dominate the life and world view of the sovereign personality, 155; as life and world views so various, they must be mere "personal impressions of life"; judgments of theoretical thought are only universally true; Litt ignores the dividedness among scientific and philosophic theories, 163.

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II, on meaning, 31; historical stream of experience and language 225; logical integrity; his crypto religious attitude of thought, 492.

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--- III, dialectical-phenomenological sociologist; tries to overcome the dilemma between individualism and universalism; sociology is a philosophy of culture, furnishes the methodical and metaphysical foundations of the Geisteswissenschaften (socio-cultural sciences), 248; the individual experiencing ego is a spiritual centre; in the communal bond this vital centre lives with other egos; Litt combines dialectical reflective thought with the phenomenological analysis of essences; science is the self-transillumination of the human mind; the moments of a
social whole are interlaced in dialectical tensions social meaning is timeless; the egos' psychical experience is united with it in symbols—which possess a trans-personal character; the ego monad; its inter-weaving of past and present perspectives; its intertwining of corresponding experiences of other I-mونads, 250; reciprocity of perspectives is realized in symbols; social interwovenness, 251; of the closed sphere; its coherence with the system of symbolical expressive forms necessary for mutual comprehension; the conjugal bond disqualifies the partnership; to separate the meaning content of this contact from this one momentary vital relation; in the closed sphere the symbol becomes objective, transpersonal, constant; the closed sphere can thus expand, 252; and embrace an unlimited number of persons, becoming a closed sphere of the second degree; Direct spiritual contact is limited to very narrow spheres; (of the first degree); the means of social mediation; it lends unity and continuity to the social whole; the Gesamterlebnis, 253; the experience and actions of all the members are incorporated in the indivisible unity of a social totality; a Gemeinschaft has a structural unity of interwovenness guaranteed by social mediation and centred in individual physico-psychical personality; a totality without an I-ness, without a personality of its own, 254; the individual personality is only constituted in the social totality of a temporal Gemeinschaft; and there is a final and highest community encompassing all other relationships as its parts; this view is universalistic; there is no authority in Litt's closed sphere, because he ignores normative aspects explicitly, 255; to sociology, he says, only the meaningful and the meaningless count; (natural aspects are meaningless here); his phenomenological prejudice; he confines the lawside with the subject-side of social reality, 256; criticism of his "closed sphere" (cf. sub voce Gemeinschaft, p. 257), 257; his universalistic conception of the "final or highest social unity" even embraces enmity or conflict; the relation between such a "final unity" and its constituent parts is identical with the relation between the individual ego and the "closed sphere of the first degree"; this must lead to the concept of a supra-individual ego of some "Gesamperson", which Litt rejects, 258; he ends in a functionalistic universalism of a historical type, 259; his criticism of Litt's "dialektische Verfassung" concept; he excludes the organization from his concept of Gemeinschaft (community), 260; his dialectical phenomenological method; his charge of "spatial mode of thought"—his universalist levelling of differences, 262; his "closed sphere", 271; he intentionally eliminated the normative viewpoint; his idea of "social restriction"—is cryptonormative, 272;—psychic interlacements between family members are not a separate department; he rejects the hypostatization of a community to a "spiritual organism or super personality"; social acts are inferred from the interlacements among individual egos, 293; his monological universalism, denies the religious transcendence of human personality, 296; his refutation of the organological view of human communities is only partly adequate; he holds that a community interweaves the individual I-nesses of its members ("monological universalism"), 297.

LIVING CELL, III, a living cell is the last independent viable unity of a living mass, whose reality is not directly accessible to naive experience, 162; a living organism is a typically biotically qualified individuality structure functioning within an enkaptic whole; a living body does not coalesce with its "living organism", 717; living albumen in Köhler's conceptions, 721; "living protein", protein combinations are physically determined in structure, 727; "living matter" according to Driesch, 742.

LIVIUS, TITUS, III, Rerum Rom. ab urbe condita, 486.

LOBSTERS, III, 774.

LOCKE, JOHN, I, Essay concerning Human Understanding, 224, 263, 305, 530.

—, I, criticized the Humanistic metaphysics of nature, 203; an undoubted Nominalist, he still speaks of "eternal relations between the Ideas"; the ethical and mathematical Ideas are creations of thought, 224; "outer world" of objective sensations, "inner world" of subjective operations of the mind; reflection or "internal sense"; the understanding borrows all "ideas" from them; parallel with Descartes' dualism of "extensio" and "cogitation"; behind experience there is supposed to be a material substance and a spiritual one; they are held to be unknowable, 263; Locke undermines Hobbes' monistic materialism; sensation and reflection are not of equal rank; the operations of the mind are perceived only when the mind is stimulated by sensations of the "outer" world; Cartesian "innate ideas" are rejected; the understanding owes all of its content to the simple or elementary representations (Ideas) given in sensation and reflection; mathematical thought, even, is not purely logical; simple sensible and spiritual impressions are passively received by the mind; Ideas, however, are complex, 264; Ideas are freely formed by the understanding out of the combinations of simple ones; their number is infinite; simple ideas, e.g., pain, pleasure, joy, grief, etc., force,
causality, unity, reality; — complex ideas comprise member, space, infinity, identity, power, substance; L. did not complete the psychologizing of scientific thought; he held science (mathematical) to be the mainstay of the science-ideal; his view is antinomic, 265; his psychological dualism is gradually transformed into radical dualism between psychic experience and creative thought; then he came into conflict with his absolutized psychological starting point; he dissolves the world of experience into atomistic psychical elements; they do not cohere, but relate to the unknown bearer, "substance"; they are like the letters of the alphabet and capable of being joined together arbitrarily in "reflection"; from this it follows that no scientific knowledge of empirical reality is possible but the necessary coherence between concepts required in science does not originate in the psychical impressions; between the "Ideas" there are necessary relations elevated above the sensory impressions and having an eternal constancy, 268; true science is only concerned with this necessary connection of concepts; the understanding creates the necessary relations between Ideas and forms "archetypes"; in the experience of reality a triangle has the same sum of its angles as does the universal triangle in the mathematic concept; the same thing holds for "moral Ideas"; exact proofs are as possible in ethics as in mathematics; both furnish us with a-priori knowledge, infallible, true, and certain, 267; thus the science ideal is given primacy; human personality can only maintain its freedom of action by obeying mathematical thought; but "sovereign reason" refused to accept the Cartesian "innate ideas", 268; Locke granted to psychology the central task of explaining the origin and limits of human knowledge and of critically examining the validity of its foundations; the dogmatic acceptance of innate ideas endangered the sovereignty of thought; the psychological Archè of mathematical thought must be traced; he refused to "swallow" principles with a blind implicit faith; he limited scientific knowledge to the sphere of the non-real; he distinguished empirical facts from necessary relations between concepts (like Hume's, 269; Hume was to adopt this distinction, too; Locke maintained that mathematical and moral judgments are synthetic; he then introduced a new faculty of cognition, the intuition of the "cogito"; this intuition was the basis of all mathematical proof (demonstratio); thought must always remain joined to psychical sensations and must lead to knowledge; the continuity and infinity of space and time are beyond sensory perception; he capitulates to the science ideal; physics and biology are entirely dependent on sensible perception and cannot be mathematically demonstrated, 270; here was the beginning of critical self-reflection on the root of the science-ideal; and of a reaction against the rationalism of the "Enlightenment"; L. rejected the Cartesian deduction of "Sum res cogitans" from "Cogito ergo sum"; he denied to mathematical thought the right to identify itself with the "sovereign personality" as the root of the science-ideal; he rejected the theory that the will was a mode of mathematical thought; the mathematical science ideal was emancipated from a rationalistic metaphysics of nature; the insight was possible that the root of reality is not to be discovered by science; the science ideal must have its fundamentals in the personality ideal, 271; Hume had outgrown the Enlightenment; he reduced the metaphysical conceptions of nature and human personality to absurdity, 272; he found room for moral freedom and responsibility in the power of man "to suspend his desires"; the care of ourselves that we do not mistake imaginary for real happiness is the necessary foundation of our liberty; Locke is indeterministic, 305; he opposed Hume's absolutist doctrine, but remained a genuine figure of the Enlightenment in his optimistic faith that the domination of mathematical thought was the best guarantee of the freedom of personality; the free individual remained the central point of the civil State; he construed the transition from the natural state to the civil state by means of the Social Contract; the citizens guaranteed their inalienable rights of freedom and private property in an organized power according to a contract; the civil state is no more than a company with limited liability; this is the constitutional state of the old liberalism, 318.

— If, together with Newton he dominated the thought of the times of the Enlightenment, 350; his conception of innate human rights pertaining to natural law became a guiding motive, but was a subjective theory that could not be positivized in the legal order, 357; Wolff's and Locke's rationalism penetrated into the codifications of the times, 358; L. formulated the classical-liberal idea of the law state, 360; innate rights; this theory is destructive to the recognition of positive law, 395; theory of personality rights stems from innate human rights, 413.

— III, his doctrine of secondary qualities, 39; his idea of the body politic constructed the state as a political association whose sovereign authority is bound to the aim of protecting the innate natural rights of man: life, freedom, and property; he thought the nation public, the highest law of the state, 237; his idea of the law state, 426, 427; of public interest, 442; he distinguishes between State and
Society, the latter being the system of free market relations, 452; the State is for the protection of the innate human rights, esp. that of property, 457; freedom and life were subsumed under the right of property, 458.

LOEB, III, Tribal Initiation and Secret Societies, 363.

—, III, secret societies have one common root, viz., the initiation rites of boys, 366.

LOGIC, I, a semi-Platonic mathematical method of logic in PETRUS RAMUS, 198.

—, II, transcendental and formal logic in KANT, 15; logic historically explained, 195; logic as a science, 462; pure logic and pure axiology distinguished by SCHLEIER, 545; cf. s.v. Logical Aspect, II.

LOGICAL ALPHABET, I, of RAYMONDUS LULLUS, 245.

LOGICAL ASPECT, I, in a closed state this aspect lacks anticipatory moments; viz, in the pre-theoretical attitude of thought; but in the theoretical attitude anticipatory moments find expression in the inner connection with the historical, linguistic, economic and later aspects, 29; time discloses a logical modal sense in the logical aspect; logical simultaneity and the order of prius and posterius is as much a modal aspect of time as the physical; the theoretical concept joins in logical simultaneity the analysed characteristics of that which it defines in subjection to the principles of identity and contradiction expressing the analytical temporal order of simultaneity in the sense of logical implication and exclusion; logical movement of thought follows the order of prius and posterius; this movement has duration in the real act of thought when we draw a sylogistic inference in theoretical logical form; in the logical order of succession the former stages do not disappear because the inference implies its premises; in mathematical movement the former stages disappear in the order of succession of its moments, 39; logical order is normative, physical order is not; cosmic time does not offer a concentration point serving as a point of departure for philosophy, not even in the logical aspect, 31; the logical aspect of our act of thought is that of analytical distinction in the sense of setting apart what is given together; logical analysis would have nothing to distinguish apart from a previously given cosmic diversity of meaning, 39; this concept enables Husserl to formulate different purely logical propositions and definitions, 73, 74.

—, II, transcendental and formal logic in KANT, 15; logical contradiction and antinomy, 46, 47; Greek and Scholastic logic and analogical concepts, 55; symbolic logic; logistic; its dangers; logical unity of scientific language, 59; logical space, 63; logical economy, 66; logical command, 69; logical command is not primitive; the way it is acquired, 69; logical distinction and distinctiveness; the nucleus of the logical aspect; numerical analogy, is analytical unity in plurality in a concept; logical unification; the unifying process; the logical norms of identity and contradiction; unity, multiplicity and totality are founded in number, 80; counting is not the origin of number but implies logical distinction; logical plurality is analogical, a retroception to number, 81; theoretical movement of thought, 94, 95; meaning-kernel is analytical distinction; retroceptions; logical apprehension and perception; Logic on this; identity and diversity; the life of thought; the principle of sufficient ground is a physical retroception; J. STUART MILL's theory of conditio sine qua non, 118, 119; ground and conclusion; this is a logical and not a physical relation; the logical process of concluding is a retroception to movement; analytical space, 120; logical anticipations are only found in the deepened meaning of theoretical thought: logical control (historical anticipation); logical symbolism; symbolic logic; logical economy; in ARISTOTLE, PLATO and WILLIAM OF OCCAM, 122; MAC; AVENARIUS; W. JAMES; and pragmatic absolutization of logical economy; logical economy is not an application of the general economic principle embracing the ideal of science, 123; analytical economy presupposes the norms of identity, contradiction, and sufficient ground; and it deepens their meaning; misuse of this logical economy in jurisprudence and legal technique, 124; logical economy and the principle of sufficient ground, 125; the method of defining things by their genus proximum and differentiae specifica was introduced by Socrates, Plato and Aristotle, 132; economy of thought is an economic anticipation; indirect; and in deepened theoretical thought; it is systematic and shows logical control (historical anticipation); biologicist views of Mach and Avenarius; Oswald Spengler's misinterpretation, 175; logical symbolism; logical harmony; justification of theoretical judgment anticipates the legal aspect; KANT's verdict, 176; the relation of the "whole and its parts" is not purely logical, 454; its numerical analogy; the ideas of continuous analytical extension and juxtaposition, are retroceptory; movement of thought; prius and posterius; are kinematic analogies, 455; the science of logic; this notion is a seeming paradox, 458; the analytical aspect cannot be its own Gegenstand, but it is the 1-ness who is operating theoretically, 463; "formal logic" is an antimony if it is conceived as "pure
analysis"; it is formalized logic; and in it logical individuality and all total structures of individuality have been eliminated; in the theoretical attitude the non-logical is analytically encompassed by the logical categories; logical sphere sovereignty and sphere universality; Christian logic, 464; what it means, 405; intuition is the bottom layer of the logical function, 473.

LOGICAL CALCULUS, II, in KANT, WHITEHEAD, 452.

LOGICAL CREATION MOTIVE, I, in HEINRICH RICKEERT'S thought, 14; in modern Humanistic thought; in DESCARTES; LEIBNIZ; HOBES, 197, 203; a particular method in LEIBNIZ, 245; in PLATO, 247, 248 (note); the logical origin principle of creative mathematical thought, 407.

LOGICAL ECONOMY, I, in positivism, 110; in EINSTEIN Mach's view, 558.

LOGICAL FUNCTION, I, cannot be Gegenstand, only its modal structure, 40; in apostasy, 100.

LOGICAL GROUND, I, is distinguished from ground of being, in CAUSUS, and in KANT, 335; cf. s.v. Logical Aspect, II, 118 ff.

LOGICAL LAWS, I, have been psychologized in HUME, 278, 279; cf. s.v. Logical Aspect, II, 118-120.

LOGICAL NECESSITY, II, is contrasted with intuitive certainly by VOLKETZ, 475, 476.

LOGICAL PRINCIPLES, I, in LITT, 144; cf. s.v. Logical Aspect, II, 40, 47, 80, 118, 124.

LOGICAL SPACE, II, 120.

LOGICAL THOUGHT, I, does not transcend the meaning diversity, 17.

LOGICAL UNITY, I, in MAIMON, 400.

LOGICISM, I, of PARMENIDES was refuted by the Sophists, 19.

LOGISTIC, II, and modern mathematics; symbolic logic; and its basic concepts; logical calculus, 452.

LOGOLOGY, II, of PAUL HOFFMANN, 29, 30.

LOGOS-THEORY, I, in the Alexandrian School denatured the Biblical motive of creation; was speculative, 177.

LOHMAN, A; F. DE SAVORINN, III, De Rechtsbevoegdheid der Kerken, 690.

LOVELANDNESS, INNER, III, WEBER'S idea of a Calvinist's "inner loneliness", 247.

LOSCHEIMITZ, II, and the number "n", 425.


—, III, on MULLER'S theory of specific energy of the sense organs, 41.

LOUVRE, THE, III, its colonnade, 142.

LOVE, II, modal; and religious love, 144, 149; as sensory inclination, in KANT, 150; in CALVIN'S view; love and social convention, 152; according to AALDERS, 164; and justice, 161.

—, III, religious love is the fulfillment of all temporal meaning, 71; love in the human family between parents and children reflects the bond of love between the heavenly father and his human children, 269; its biotic foundation in the family bond gives it an added intensity, 270; love and sin, 271; parental love, according to VIKKANDT, 293; love guides the care of the bio-physical existence of the members of a family, 301; KANT'S crude definition of married love; free love, in SCHELIEL, 317, 318; love is called a sandy ground as a basis for marriage, 332; love of country depends on the political structure, 471; love is subjective in the State's people, 472; love is counterbalanced by international love of one's neighbour among the nations, 476.

LOVE AND JUSTICE, II, are antithetically opposed in E. BRUNNER, 157—159.

LOVE UNION, III, marriage is essentially a love union, 307.


—, III, refuted the constructive evolutionist theory of the rise and development of the human family, 331; sexual communism (cf. "group marriage"), instead of individual marriage, is nowhere to be found at present and the evidence of its early occurrence must be rejected as insufficient; the bilateral family of husband and wife and children is a universal unit of human social life, 332; Lowie follows Boas, 333; his criticism of economic explanations, 390; marriage and family are the centre of the society among even the simplest cultures, whereas the latter lack the sib and the clan, 338; pirra-ura is a question of concubinage, 341; he warns
against overestimating popular juridical conceptions of marriage, 342; on the sib or clan; his error of seeking the basis of the sib or clan in the biotic aspect, 353; but Lowe proved that the claim of common descent on the part of the sibmates rests on a fiction; there is often a mythical conception of common descent, i.e., a totem, 354; siblings belong to the same generation; the law of exogamy, 355; sibs are extremely changeable units, 357; adoption is a very important feature of a sib; the adopted child is incorporated in the husband's or in the wife's sib, 359.

Lucinde, III, by Schlegel, embodied the Romantic ideal of free love, 318.

Lullius, Raymundus, I, conceived the idea of a logical alphabet, 245.

Luschau, III, Völker, Sprachen, Rassen, 495.

Luther, Martin, I, Luther's spiritualistic distinction between Law and Gospel, 511; his nominalist dualistic Nominalism; he opposes temporal ordinances to Evangelical freedom, separates faith from science; although he opposed Aristotelianism as well as Erasmus, he was influenced by Eckhart and the Augustinian Franciscan spirit; his nominalistic dualistic view of the Church; in this dualism was implied his subsequently abandoned distinction between official and, 512, personal morality; his dualistic attitude towards scientific thought rested on a prejudice concerning the relation between faith and natural reason, 513; Luther did not escape falling into a spiritualistic antinomianism, 519.

—, II, his dualistic scheme of nature and grace, 157, 159; he was a leader, 248.

—, III, Luther's Werke (Braunschweig, 1892), 514, 545; Von Papstum zu Rom wider den hoggerühmten Romanisten zu Leipzig, 514.

—, III, agapé, eros, and original sin; he gave love primacy in marriage, but ascribed sexual pleasure to original sin, 314; he rejected celibacy and the monastic vow of chastity; but remained dependent on the Roman views of marriage as a "less perfect state", 315; the relation between the ecclesia visibilis and ecclesia invisibilis according to Luther, 512; his dualism favoured the formation of sectarian conventicles because of his hypothesis of the faith aspect of the temporal institution to the super-natural order; congregatio fidelium, 513; the peasant revolt induced him to turn to the Elector of Saxony to give the Church an external organization and to institute visitation, 514; Luther's idea of giving the congregation the right to elect church officers and to maintain doctrinal discipline is not of fundamental importance, 515; the Evangelical princes are to render a service of love in the Church and not to have dominion; he did not properly understand the juridical aspect of their service, 545.

Lycians, III, the ancient Lycians had tria-
In the mathematical style of thinking, e.g., thought becomes thought of reality; the predicate cannot be thought without the subject; empirical judgments are synthetic but do not hang together systematically according to the principle of determinability; gold is a complex sense perception; the reason of its qualities occurring together is hidden; here is Maimon's critical scepticism, 410; he ends in scepticism with respect to Kant's a priori principles of experience; he only acknowledges as valid the logico-mathematical and the transcendental philosophy as science of the synthetic origin of the pure forms of consciousness; his continuity postulate of the science ideal halls before the boundary of sensory phenomena, 411; M's dilemma with respect to the "ideas": they are either to be taken in Leibniz' sense, or as mere fictions of phantasy in Hume's sense; later on Leibniz' speculative Idea of God lost its significance to Maimon, the Ideas tend to be fictitious; he sharply separated reason and sensibility; his transcendental basic Idea lacks unity in its Archimedean point, 412; Maimon influenced Fichte, 427.

—, II, denied that Kant's synthetical judgments could be a priori applied to the sensory matter of experience, 449.

Maimonides, I, sought to synthesize the Old Testament and Aristotelianism, 173.

Maine, Summer, III, on the evolution from status to contract, 178.

Majority Principle, III, rejected by Aristotle, 211.

Malan, G. H. T., II, De Eersle (Getals-)kring van Dooyeweerd, 84, 85, 80.

—, II, starts from the "Gegenstands-theorie" of A. Menéndez; he holds that number pre-supposes sensory perceptible pre-numeral sets of discrete objects, 84; he interprets Bertrand Russell; accuses Dooyeweerd of hypostatizing a quantitative mode of being "number"; Malan's original objects with number, 84; numbers are his "objects" of the third stage; "pre-numeral sets", 85.

Malberg, Carré de, III, Contribution à la théorie générale de l'État, 407.

Malebranche, I, his idea concerning a "visio omnium rerum in Deo", 525.

—, II, strongly influenced Schiller's phenomenology, 589.

Malinowsky, II, contradicts Cassirer's assertion that in a primitive community the individuality of its members is totally absorbed, 320.

——, III, legal, moral, social and faith rules are not interwoven into an undifferentiated unity in primitive societies; they have differentiated categories of norms; he also criticizes the current view that primitive societies do not possess an idea of "propriety" (Sitte), 371.

Man, I, he whose ego expresses itself in the coherence of all its temporal modal functions, was created as the expression of God's image, 4; man transcends the temporal coherence in his selfhood, but within this coherence he exists in a status of being universally bound to time, together with all creatures that are fitted with him in the same temporal order, 24; as an individual totality of functions in Ricciard's thought, 129; according to Nietzsche, man is a "phantastic animal, not yet fixed", 211; may be an end in himself only in the subject-object relation, 377; was created as a "homo non-nomen", not as a "phenomenon", according to Kant, 380.

—, III, is a microcosm in Plato, 207; his hierarchical structure of the three parts of the soul; individual man is a kind of state ruled by reason, 230; the body of man is the vehicle of the soul; this is an objectivist conception in Plato, 778.

Mana, II, the divine mana is also named orenda, wakonda, manitu, dema; the mana-idea possesses a peculiar fluidity; in it the natural and the super-natural, the personal and the impersonal are merged; its counterpart is taboo; the dis-integration of the sense of personal identity in mana and totemism, 310; is elevated above the familiar every-day sphere of life which can be conceived by common sense; it is personified in mythical figures embodied in visible things; plants, animals, man, and also in unfamiliar of huge objects, regarded as the masks of the mysterious mana, 317.

Mana-Belief, III, in totemistic clans, 356.

Mangold, H., III, he gave rise to an entirely new embryo by transplanting a piece of the blastopore of a gastrula into the tissue of another embryo, 762.

Mankind, Idea of, II, the categorical imperative of Kant's philosophy demands respect for the Idea of mankind, 149.

Mankind, III, the fall of mankind, 69; and love, 71; mankind is not enclosed in a temporal kingdom of individual beings, 87, 89; racial differences, 89; is not a temporal community, 163; the Biblical revelation, 168; the Stoic conception and that of Hucu Gorrirus, 169; mankind is a central religious community, 170; the religious solidarity of mankind, 196.


Manorial Communities, III, villae, domains; they are undifferentiated organized communities, 367.

Man's position in the world, III, this is a question of anthropology; it can only be dealt with after we have gained insight into the transcendental conditions of philosophic thought and into the different dimensions of the temporal horizon with its modal and individuality structures; existentialism seeks an immediate approach to the innermost sphere of man's temporal existence to interpret the I-ness in its situation in the world from the supposedly most fundamental strata of human existence of concern, care, dread, i.e., its "Existentialen"; Binswanger replaces Heidegger's "dread" by "love" (the meeting between I and thou); this seems to assume a trustworthy Christian meaning; this existentialistic trend is not interested in structural investigations like ours, 781; it pretends it can penetrate into its subject matter by an immediate "encounter"; "encounter" as the genuine inner knowledge method is opposed to "experience" as affording "objectifying outer knowledge"; Christian neo-scholasticists think this existentialist anthropology more "Biblical" than rationalism and idealism; this is another attempt at accommodation; Sören Kierkegaard considered existentialism to be separated from the Divine Revelation in Jesus Christ by an unbridgeable gulf; the ultimate and central questions cannot be answered by philosophy in an autonomous way; they are religious; they are answered in the Divine Word Revelation; Christian theologians and philosophers join existentialism and thereby reject the radical transcendental critique of philosophic thought; it is wrong to expect so much from philosophic anthropology; the question about man's temporal existential form implies a series of primordial problems; man as such has no qualifying function, but transcends all temporal structures; man is not a "rational-moral being"; he is the creaturely centre of the whole earthly cosmos; he has an eternal destination in the fulness of his individual personality, 783; in temporal human existence we are confronted with an extremely intricate system of enkaptic structural interlacements which pre-supposes a comprehensive series of individuality structures bound within an enkaptic structural whole; the question about "who is man?" is unanswerable from the immaterial standpoint, 784.

Mansion, S., III, La première doctrine de la substance, 16.

Manus Mariti in Jus Civele, III, the old Roman conception, 325.
Marble, III, its structure; its function in a sculpture; a phenotype of an original genotype of inorganic matter, 119; its structure, 124, 125, 126.

Marble Sculpture, III, its enkapsis, 111.

Marginal, II, Gegenstand und Wesen der Wirtschaftswissenschaft, 123.

Marck, Siegfried, III, Substanzbegriff und Funktionsbegriff in der Rechtsphilosophie, 255, 259, 401, 408. —, III, he holds that Theodor Littttt has produced "a new type of social universalism in contrast to the old dogmatic and ontological version", 258; he rejects Gierke's distinction between inner corporative and inter-individual law (Sozialrecht and Individualrecht), 259; he is oriented to Litt's dialectical sociology; he capitulates to the dualism of sein and sollen; but rejects the dialectical solution of Hegelianism; he remains dialectical phenomenological, 401; he opposes organization to social organism, 408.

Marcks, Erich, III, Gaspard von Colligny, 521.

—, III, interprets Calvin's idea of Church government as the expression of the sovereignty of the congregation, 521.

Maritain, I, a French Neo-Thomist thinker, 524.

Marrett, III, an adherent of Boas, 353.

Market Equilibrium, II, and the mechanical analogies of price-movement gave the mechanistic conceptions of pure economics a firm basis in the opinion of economists influenced by the classical idea of mathesis universalis, 344.

Marlet, Michael Fr. J., S.J., III, Grundlinien der Kalvinistischen Philosophie der Gesetzidee als Christicher Transcendentalphilosophie, 6, 15, 73.

—, III, interprets the substance concept as a structure of being; its relation to the accidentalia, 16; he objects to the rejection of the substance concept; and says that in the struggle against Michael Servetus Calvin exaggerated God's transcendence at the expense of man's being, accentuating God's immanence at the expense of man's creaturely activity, 75; on the philosophy of the Cosmonomic Idea, 75.

Marriage, III, conjugal relations remain separate from family relations; bi-unity in marriage; polygamy means a plurality of marriages; the harem is an enkapsis; the joint or extended family, polygamous or not; patriarchal agnatic kinship; the Roman family, 305; the Roman family excluded polygamy; the termination of the marriage bond, 306; marriage and family; radical and geno types; sexual union for the propagation of the race; marriage as a legal institution; love has primacy, 307; Scholastic view considered love as a changeable feeling instrumental to propagation; civil and canon law regulations have a formal and external character, 308; the structure of the conjugal community subjects its partners to its institutional law, not to their arbitrary discretion, 309; this law requires constant vital realization of the conjugal structure; permanent anti-normative behaviour destroys the internal union, but does not dissolve marriage as a civil (tribal, or ecclesiastical) institution, 310; canon law and civil law may be in conflict with each other; the social form of marriage is maintained; divorce; Christ and the Pharisees, 311; misuse of the New Testament; the Thomistic theory of the bona monon; marriage as a natural law institution; this view favoured the idea of the primacy of the legal institution; canon law jurists and Roman Catholic philosophers elevate marriage as a divine and a natural law institution to a "sacrament", 312; marriage is meant for the propagation of the human race according to Thomists like Cathe­rien, von Scherffer, Hoe­zen, 313; agape, eros, in Luther; Scholastic Protestant ethics; Luther's great Catechism gives love the primacy in marriage; Aquinas considered sexual pleasure as due to sex; Luther ascribed the sexual eros to the corruption of human nature, 314; the pre-Thomistic view of marriage as a sacrament served to sanctify the supposed sinful sexual erotic basis through "the means of grace of the Church"; marriage was a "less perfect state"; later Lutheranism considered it as the juridical order of sexual intercourse with the positive duty of procreation; Reformed ethics was tainted with Scholasticism, 315; the rationalistic Enlightenment; its view of married love as a "blind passion" was individualistic; the methodist Whitefield boasted that in his proposal of marriage there had been no question of love "that foolish passion"; this was rationalistic utilitarian puritanism; the genetic juridical form of the marriage bond was absolutized in the Humanistic doctrine of natural law; marriage became the right to use each other's body; but until the Enlightenment marriage was held to be a permanent union which could not be dissolved by mutual agreement; a contract giving rise to juris was already found in Canon Law, 316; but it concerned marriage in a state of becoming the matrimonium in ficeri (not in esse); its causa was procreation; its essence was found in the traditio corporum; Kant's view; he relates marriage exclusively to subjective sexual enjoyment; his crude definition; Romantic view of free love versus marriage as an institution, 317; in this con-
ception nature was said to be dialectically united with freedom without any normative commitment; the aesthetic morality of men of genius; Schlegel’s “Lucinde” embodied the Romantic ideal of free love; Fechters’ actualistic view of sexual love was incompatible with the institutional character of the marriage community, ignored its external civil juridical aspect as well as its internal juridical side; Hegel held the essence of marriage to be a juridical moral kind of love, 318; Roman Catholic recognition of marriage to be a juridical moral kind of institution; the aesthetic function in marriage; social and lingual forms of intercourse in marriage, 328; marital authority is biotically founded; active and passive roles in sexual intercourse; Ausravie’s notions about the genesis of woman; the wife was held to be essentially imperfect; Thomas Aquinas calls her: “mas occasionatus”; “aliquid viri”; not “evis simpliciter”; marital authority, however, is a divine ordinance, 329; ethnological research should start from the structural principle of marriage when investigating marriage relations in primitive tribes; facts can only be conceived in their structural meaning; “empirical” norms; “ideal types”, are useless; Max Weber; matriarchy in evolutionism; the socialist theories of Engels and Bernstein; were based on L. H. Morgan’s hypotheses; matriarchy discussed by J. J. Bachoven; he derived marriage from promiscuous sexual intercourse; matriarchy among the Lycians of Antiquity; Bachoven’s view is contradicted by H. C. Cole; women invented agriculture; then came patriarchy; L. M. Morgan elaborated this explanation; the refutation of this theory, 331; about matriarchy and the Kulturkreislehre, 332—339; other abnormal external forms of marriage and family: levirate, sororate, brother-polyandry, the pirra-urra-relation; Frazer’s theory of “group-marriage”, 339; his explanation of levirate; levirate and sororate are forms of “preferential marriages”; rare occurrence of polyandry; and then only brother polyandry; only the first born marries one woman; polyandry is usually found among peoples that lived, or still live, in matriarchy; matriarchy and patriarchy were mixed; the right of primo-geniture; Thompson pointed to the aims of polyandry; polyandry among the ancient Babylonians: Urucaquina of Lagasci boasted of having abolished the practice, 340; polyandry is a sanctioned juridical proprietar share in the wife; pirra-ura is an external enkapsis of the marriage bond with abnormal sexual relations, 341.

Marsilius of Padua, I, he was an Averroist Nominalist, 188; the general will, in which every citizen encounters his own will, cannot do any injustice to any one: volenti non fit injuria, 328.

III, the Averroist nominalistic individualist view of the state as grounded in the general will of united individuals, 224; his theory of the social contract, 232; state absolutism, mitigated by intermediary autonomous corporations between citizen and state, 236.

Marx, Karl, I, transformed Hegel’s dialectic into historical materialism; the ideological super structure of society was.
explained in terms of a reflection of the economic mode of production; Marxism was united with Darwinism, but they still believed in a final developmental goal outside historical relativity, 210.

—, III.
Der Historische Materialismus, 456.
—, III, mechanized the idea of "organization", 466; his Hegelianism; private and public law will vanish after the socialist revolution, 455; the united world-proletariat; historical materialism; the future State, 456.

Marxism, I, originated from HEGEL's dialectic, 210.

—, II, rightly assumes that there is a historical-economic sub-structure of aesthetic life, justice, morals, and faith; but it separates this conception from the cosmic order of aspects and assumes it can explain the aesthetic, juridical, moral and faith phenomena in terms of economics, 283.

Mass-Man, III, the totalitarian state sacrifices individual man, and appeals to the spiritually uprooted mass-man, 397; mass-man and fashion, 592.

Mass-Production, III, and bad taste, 139.

Mason, GURHARD, II,
Rank's Begriff der Weltgeschichte, 269, 282.

—, II, on RANK and the disintegration of the realm of values at the end of the nineteenth century, 282.

Materia II, signata vel individualis, and the immortal soul, 419.

Materia Prima, I, is the force of the Leibnizian monads, 231.

Material Criterion of Unlawfulness, III, was formulated by the Dutch Supreme Court; it cannot be explained by the contractual theory, 686.

Materialism, I, in HOBBS, 122.

Mathematical Concepts, I, are natural and usual, but useless and incomprehensible fictions to HUME, 285.

Mathematical Science Ideal, I, was undermined by PETER BAYLE, 260.

Mathematics, I, criticized by DAVID HUME, 280, 284, 283, 284, 285; creates its own Gegenstand; and metaphysics follow different methods; mathematical thought remains bound to sensory experience; KANT, 336, 337.

—, II, formalized geometry, 63; geometry of measure and geometry of position; analytic and projective geometry; DESCARTES' analytic geometry, 103; Poncelet's projective geometry; correlation between two spatial figures; the imaginary figure; imaginary points of intersection; transformation; comparison with imaginary number; principle of progression, 104; radical axis; anticipation of movement; theory of CAYLEY and KLEIN is antinomous, 105; mathematics universalis, 337 ff.; Dimnort on mathematics; its modal sphere-sovereignty; "pure mathematics"; logical and symbolical disclosure; economy of mathematical thought; later anticipatory spheres opened, 339; CANTOR'S "set"-theory; transfinite numbers criticized by II. WEL, etc.; biotic anticipatory sphere in number and space; MAXBR's view, 340; "pure mathematics", 341; its prejudices; social and juridical anticipations in the mathematical aspect, 342; natural law; the juridical sphere treated "more geometrico"; atomistic mechanistic view of the State; other communities; contractual constructions, 342; mathesis universalis in "pure" economics; prices, SCHNEIDER's theory of law, 343, 344; Eucken's analysis; the cause of the trouble in economic theory; mathesis universalis and aesthetics, 345; HUSSELM's and HILBERT's views, 452.

Mathematics, Pure, I, and philosophy; is not a priori in the sense that it can proceed from arbitrary maxims, 549; is not confronted with reality in its typical individuality structures, 554.

Mathesis, I, Mathesis pura et mathesis applicata in KANT, 344.

Mathesis Universalis, I, HUSSERL tried to rejuvenate this idea, 213; in LEIBNIZ, 229; in DESCARTES, 529.

—, II, the Humanistic Idea of mathesis universalis and the social and juridical anticipatory spheres of the mathematical aspect, 342; its seeming success in pure economics, especially in the theory of prices; the one-sided mechanistic and logical orientation of this idea has prevented pure economics from analyzing the complicated structure of the mechanical analogies in economics, 344; and music, in DESCARTES, 346.

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Matharchy, III, among the ancient Lyceans; socialist theories based on MORAN's hypothesis, 331—339; a matharchy is connected with the rise of agriculture, 338; is alien to the internal domain of marriage and family, 339.

Matrix of Living Matter, III, is substantial, in WOLTHERSCHEK's conception, 23, 24; his term "bio-molecule", 725 (note); germ-plasm, idio plasm, reserve plasm, 751; the "matrix" produces itself if need be; inductive components; enzymes, hormones, "protein combinations"; "organizers", genes, 752.

Matter, I, is only potentiality in ARISTOTLE, 20; is the metaphysical principle of imperfection and potentiality, 67; does
not owe its origin to the deity, in A"stotle, 182.

Matter, II, viewed as a filling up of mathematical space; in classical physics; Natorp on energy as a substance of occurrence, 95; moving matter as a filling up of space is exclusively oriented to the sensory aspect of experience; this latter appeals to our pure intuition of movement; matter determines physical space, 101; the idea of matter as a filling up of space is antinomous, 102; Nicolai Hartmann's layers of being and his opinion that "matter" as a layer would be completely "transformed" by life, 101.

Matter is the prototype of a "substance", 6; matter space is antinomous, appealing to our pure intuition of sensory aspect of experience; this latter appeals to our pure intuition of movement; matter determines physical space, 101; the idea of matter as a filling up of space is antinomous, 102; Nicolai Hartmann's layers of being and his opinion that "matter" as a layer would be completely "transformed" by life, 111.

III, according to August Branner, in the material sphere the cultural object is the prototype of a "substance", 6; matter is opposed to form in Greek metaphysics, and is the principle of becoming and decay; matter is never "ousia"; it becomes actual by assuming a form in an individual thing, in Aristotle's metaphysics; the matter motive is given the primacy by Anaxagoras, 7; matter is void of being, in Plato, the mé on, 8; Aristotle conceives of geometrical forms as of "intelligible matter", 8; eidos is used in two senses, 9; ousia synthetos, in Aristotle, 10; matter is the principle of individuality in Thomas Aquinas, 16, 17; matter and mind are logical structures of relations between events, in B. Russell, 21; Newton's "material units", 23; material substance, in Descartes, 27; secondary and primary qualities of matter, 37; Husserl's "regions" of the "material sphere", 54; "living" and "dead" matter, in Duns Scotus, 742; in chemistry matter is a system of equilibrium between protons, neutrons, and electrons, 760.

Matter-motive, I, had the primacy in Ionian philosophy, 56; in Anaximander; this motive qualifies Anaximenes' materialism, 122.

Mausz, Hubert et, II, Esquisse d'une théorie générale de la magie, 317.

Maxwell, III, his electro-magnetic theory, 706.

Mead, Margarette, III, An Investigation of the Thought of Primitive Children, with Special Preference to Animism, 34.

Meaning, I, the universal character of referring and expressing proper to our entire created cosmos; meaning is the being of all that is created and the nature even of our selfhood, 4; it constantly points without and beyond itself toward an Origin which is itself no longer meaning, 10; meaning and being; in Stoker; and in Rickert, 97; meaning connects reality and value, according to Rickert, 192.

 Meaning, II, modal diversity of meaning; meaning coherence, 3, 4; analysis and synthesis of meaning; logical and cosmic diversity, 5; the law of refraction of cosmic time, 6; the criterion of an aspect is its general meaning; a functional modality of the religious fulness of meaning, 7; meaning and reality, 25, 26; "nature" is meaningless in Fichte; neo-Kantianism; meaning and signification in Husserl; Husserl identifies them; he also identifies meaning with the pure Act in its noetic and its noematic aspect, 27; meaning is "the intentional content of an Act of consciousness in Husserl's phenomenology; noema and Gegenstand, and meaning, 28; Paul Hoffmann's subjectivism, 29; his logology; Dooyeweerd's view; meaning as such is the convergence of all temporal aspects into the religious root, 30; distinction between reality and meaning is rejected; can a burning house be meaning? everything that exists does so in some structure of meaning; meaning is the necessarily motive of being under the law, 31; is sinful reality "meaning?" the relation of dependence on God is not annihilated by depraved creation; sin is not mere privation, it reveals apostate power derived from the creation; Gratia communis and meaning, 33; the religious value of the modal criterion; specific sphere-sovereignty, 36; meaning-components of a word, 226.

Meaning-Idealism, I, of Rickert, 97.

Meaning-Totality, I, philosophic self-reflection requires being directed toward the Arche of our selfhood as well as of the meaning-totality, 11; the ego is the inner concentration point where all the aspects meet, converging into the unity of direction towards the Arche; the meaning totality or fulness of meaning is the necessary transcendental centre of the mutually cohering aspects, 16.

Mechanics, Developmental, III, in W. Roux, 752, 761.

Medieval German State, III, von Below's studies, 439 (note).

Medieval Juridical Interlacements, III, mark ordinances; those for weddings, funerals, poor relief, the Church; craft guilds; guild ban, 672.

Medieval Objects, III, castles, 146; attire, 147.

Meinong, II, his "Gegenstands-theorie" and Malan's "Gegenstands-theorie" and Malan's critique of the first modal law-sphere, 83.

Menzel, Adolf, II, on Protagoras' theory of cultural development, 263.


Melanchton, Ph., I, Leibniz was educated in the Scholastic philosophy of Me-
Lanchiton, 226; he undertook the task of establishing a relation between the Reformation and modern science but relapsed into Scholasticism; his influence was detrimental to the development of a truly Reformed philosophy; he dominated Protestant universities up to the Enlightenment; he grew up in a circle of German Humanists, admired Auctocola, enjoyed the friendship of Erasmus and Willibald Pirckheimer, 513; his inaugural address was only expressive of his philological Humanism; his academic reformation remained within the Scholastic encyclopaedia, inspired as he was by Erasmus and Aquicola; the latter aimed at an accommodation of the Humanist personality ideal to a supposedly:“simple, Biblical Christianity”; but they really humanized the radical Christian doctrine morally, 514; Melanchthon opposed only speculative realistic metaphysics with its “universalia”, “formalitates”, its nominalistic dialectic; Reuchlin and Erasmus broke with Melanchthon; in 1636 he brought about a definitive synthesis between Lutheran faith and a nominally interpreted Aristotelian philosophy.

—, III, Loci (Corpus doctrinae Lips., 1561), 515; Unterricht der Visitatoren, 545.

Mendelssohn, I, developed Causius’ distinctions further, 340.

Men’s Societies, III, in primitive tribes; arise from a reaction to matriarchy, 357, 363—365; and the dichotomy of the sexes, 365.

Menzel, A., III, Griechische Staatssoziologie, 205, 219, 380; Beiträge zur Geschichte der Staatslehre, 206; Der Staatsgedanke des Faschismus, 415, 421, 431.

—, III, he denies that Aristotle’s view of the State has no internal structural limitation, 380 (note); Mussolini appealed to the tradition of ancient Rome, 415; moral power of the State in an international sense; military power and war are the supreme court of justice of the nations, 421.

Mercantilism, II, the Humanist view of natural law was united with economic individualism and was expanded in a mercantilistic spirit as long as it turned into state-absolutism, 360.

Mercier de la rivière, III, his democratic ideology suggests that public opinion rules, 492.

Messer, August, I, Deutsche Wertphilosophie der Gegenwart, 136.

—, I, only a “realism of values” such as Plato’s doctrine of Ideas rests on hypo-statalization, 138.

—, II, Psychologie, 483, 484.

—, II, pre-theoretical attention is rigidly bound to psychical factors, 483; his psychological explanation of attention, 484 (note).

Metabolism, III, in a living organism, 61, 62; it happens through ferments, 730.

Metaphysics, III, should evoke a visionary picture of nature, in poetry, 68 ff.

Metaphysics, I, rationalistic metaphysics defies thought, 13; (rationalistic) arché and Archimedean point remain distinct; the arché is the Intelectus Archetypus, 20; metaphysics and natural theology are impossible on Ockham’s standpoint, 67; speculative metaphysics results from the failure to recognize the limits of philosophic thought, 93; metaphysics of nature criticized by Berkeley, 203.

—, II, ancient and medieval, 9—14, 15; of knowledge; N. Hartmann, 19; idealistic metaphysics absolutizes the rational function; N. Hartmann has no sense of the transcendence of the selfhood, 20; Greek and Scholastic metaphysics, 21; Hegel attacks ancient and modern metaphysics, 22; being as the ultimate idea of reason in immanence metaphysics; in post-Kantian freedom Idealism; the deity is actual pure form in Aristotle; divine creative mathematical thought was the true ground of being in pre-Kantian Humanistic metaphysics; Plato’s genesis eis ousian, 26; antinomies in speculative metaphysics, 35; Thomistic proofs of the existence of God, 39; the speculative concept “cause” is an absolutization, 41; the four cosmological ideas of reason, 43; Kant’s controversy with speculative metaphysics, 44; the metaphysical conception is unbiblical; in Thomism it is related to God, 32; Thomistic “objective qualities”, 53; Greek and Scholastic metaphysics and analogical concepts, 55; Parmenides identified “true being” with logical thought, 56; the metaph. doctrine of the analogia entis, 57; transcendental determinations and distinctions of “being” are analogical; a vicious circle; its cause, 58; the Scholastic principium individuationis, 417; individuality in Greek metaph. as an apeiron, a guilt, 418; individuality in Nominalism; Realism; Aristotle’s form-matter scheme; Thomas Aquinas; formae separatae and the human soul, 419; in pre-Kantian metaph. the Gegenstand of theoretic thought is the subjective reality of a substance independent of human experience, 467; speculative metaph. separates phenomenon from noumenon; also in phenomenology; in positivism; in Kant, 539; the meaning of the word a-priori, 542; the doctrine of the substantial essential forms was to
account for the plastic horizon of experience, 558; rational metaphysics of Descartes and Leibniz, 584.

—, III, on substance, noumenon and phenomenon, 4; its substance concept is rooted in an absolutization of the theoretical antithesis, 7; noumenal thing opposed to sensible things which are capable of generation and liable to destruction, 9; substance (ousia) is the primary category of being, the foundation of all accidental categories, of an exclusively intelligible character, a thing in itself, not sensorily perceptible; its sensibility is vested in human sensibility; its qualities are accidents, qualitates occultae; the category of being, the foundation of all theoretical antithesis, 7; noumenal thing ousia synthetos, 10.

Methexis, II, in Plato; the phenomenon shares in the true Being (ousia); the doctrine of temporal, changeable reality as a genesis eis ousian, 20.

Metzger, A., I, Phänomenologie und Metaphysik, 203.


—, II, a holistic biologist, 340, 341.

—, III, Logik der Morphologie, 80.

—, III, his holism; his concept "vitules", 647, 722.

Meyerhof, O., III, Die Naturwissenschaften, 644.


—, II, in Scheler, 588, 589; pre-Socratics; Plato; the Stoics Philo; Neo-Platonists; medieval Scholasticism, 592; the Renaissance; man is not a micro-cosm; 593; naïve experience does not know of a cosmos as a "personal world", 594.

Micro-cosm, I, is human personality, reflecting infinite nature, according to G. Bruno, 199, 200.

Micro-Physics, I, destroyed scientific determinism, 212.

Military Power, III, organized military power has an anticipatory structure, 422.


—, II, logical causality identified with physical, 119; condition sine qua non, 119.

Mimosa pudica, III, its leaves; the mim. pud. is an insectivorous plant, 645 (note).

Mind, I, according to Hume "mind" is not the theatre for "impressions" but consists of nothing but "perceptions", 295, 296.

Mineral Formations, III, of prototxin and protophytes, Si. O₂-formations (radiolaria), 724.

Mining Industry, III, a free association, 574.

Miracles, II, and Divine Providence were rejected by the Enlightenment, 362.

Missionaries, II, the isolating walls of partition (between primitive people and the world of a higher culture) must be broken, if there is to be any normative dynamics; very often it is the power of the sword that sets the opening-process going; but also peaceful powers like that of Christian missionaries, 260.

Mitleis, H., III, Lehrrecht und Staatsgewalt, 440.

Mixtum, III, a mixtum is a new "substance" according to P. Hoenen, 707; his neo-Thomistic conception: the virtual and the potential presence of the elements; the unity of an extended "substance" does not exclude a diversity of properties, 708.

MNEMISM, III, of E. Hering, 733 (note).

MNEMOSYNE, II, is idle in primitive cultures, 285.

Modal Diversity, I, is the expression of a totality of signification, 16.

Modal Nucleus, II, if nucleus, retrocipations and anticipations of a meaning modus have been found, there is no sense in a further analysis, 486.

Modal and Structural Difference, III, in the case of undifferentiated and differentiated communities, 348.

Modal Universality, II, counterpart of sphere sovereignty; the apparent success of absolutizations and the various "isms"; David Hume's universe of the imagination, 331; truth in this conception, his view is self-refuting; so is Kant's, 332; divine irony in all kinds of "isms" in the history of philosophy, 333; sphere universality and world order; and the Christian religion; the naïve attitude; dualism of belief and thought; nature and grace, 334; the opening process and modal sphere universality; the influence of sin; the harmony of a perfect work of art; the "spiritualization" of the material sides in such an artifact; sin as a disconcerting resistance, 335.

Moderation, II, and justice developed under the guidance of popular faith in Greece, 320, 321 (note).

Modern Humanistic Philosophy, I, the boundaries between the theoretic and the
pre-theoretic attitude have been wiped out gradually, so that the Humanist is unable to account for his cosmonomic idea in philosophy, 169; the Humanist life and world view from the outset proclaimed the autonomy of human reason; there was a dogmatic reliance on theoretical thought until the modern crisis; out of the crisis was born modern existentialism; in ancient and medieval philosophy there was a balance between philosophy and a life and world view; modern Humanistic philosophy has no such counterpoise; the Humanistic view of life and the world was invaded by philosophy, the naive and the theoretical attitude were equalized and the sense of religious commitment was undermined; modern existentialism sharply criticizes this impersonal attitude of philosophical reflection; to the Enlightenment science was the crown-witness of reason; the Humanism of Renaissance times was still conscious of real religious motives; in the 16th century Humanistic philosophy was popularized and the religious awareness faded away; there was no impulse towards religious self-consciousness in the pre-theoretical attitude, but belief in the impartiality and infallibility of theoretical thought, 170; the notion of the irreplaceable significance of the naive attitude toward reality was lost; the Humanistic life and world view had become a theory; the Sturm and Drang in German Romanticism were reactions in the part of the personality-ideal; but the reaction left the lower classes unaffected; the influence of popular scientific writings, of "belles lettres", and propaganda during the Enlightenment; the French Revolution; socialism; as mass movements, 171; the simple Christian calmly retained his pious certainty against all errors of theoretical thought; Dr. Kuyven's work in the Netherlands; his struggle with the enlightened liberalism of the 19th century; the Kant-renaissance of the XX century; the undermining influence of historicism and relativism; historicistic philosophy of life; a new view of life and the world manifest in syndicalism and fascism, 172; the "Moderni" based themselves on Petrus Hispanus' Patwa Logicalia; Duns Scotus and William of Ockham contributed to the chelronement of Thomism, 184-188; the process of secularization of late medieval Nominalism was introduced by John of Jandun and Marsilius of Padua, 188; the collapse of the medi eval ecclesiastically unified culture; the rise of national States; large-scale industry and business; early capitalism; expanded credit; new sea-routes; India and America; the Crusades and the process of individualization and differentiation; neo-Platonic and mystic-theosophy tinged "universal theism"; Georgius Gemisthos Plethon, father of the Platonic Academy at Florence; the Erfurt Humanist Mutianus Rufus, 189; the ambiguity of the Humanistic freedom motive; this motive calls forth the motive of dominating nature, leading to the religious self surrender to autonomous science, 190; they are the results of the Humanistic secularization of the Christian motives of creation and Christian freedom; modern man rejects "supernatural powers"; religion must concentrate on man; Descartes', Kant's, and Rousseau's ideas of a personal deity, 191; the ambiguity of the nature motive, 192; it leads to a deterministic theoretical view of reality; the mathematical physical method of science becomes the model of scientific investigation; all phenomena are ordered in a causal series; a structureless view of reality, 193; modern man thinks he can rediscover himself in the endless (Cusanus, Bruno); the limited is the metaphysical evil in Leibniz, 194; the principles of Humanistic philosophical thought received their first clear formulation in the system of Descartes, 195; he founded all knowledge in self-consciousness; this cogito implicitly proclaimed the sovereignty of mathematical thought, which he defied in his Idea of God, 196; analytical geometry became Descartes' methodological model of all systematic philosophy; thought produces its own foundation in a supposed logical process of creation; this motive of logical creation is modern and Humanist, 197; the cosmic temporal coherence of the aspects is replaced by the mathematical-logical continuity in the movement of thought, 200; modern natural science turned away from the Aristotelian-Thomistic substance-concept and wished to grasp the functional coherence of physical phenomena with the concept of function in mathematically formulated natural laws; it discarded the Ptolemaic-Aristotelian view of the universe, the Aristotelian "qualitates occultae", 201; the new "substance"-concept is the hypostatized concept of function; Leibniz' definition; it had a Nominalist background; Nicolaus of Oresme formulated the new concept of the law of motion in full mathematical precision; he anticipated Copernicus, and invented analytical geometry before Descartes; the functionalistic conception of reality is rooted in a Nominalistic tradition; up to Kant the "substance" of nature was conceived as a " ding an sich"; Descartes' definition (and that of Johannes Damascenus) of "substance", 202; Suarez on the substance, compared with Descartes; the criterion of truth is supposed to be in thought itself with the "more geometrico" attained clearness and distinctness of concepts; this thought has logically creating sovereignty; the Humanistic metaphysics of nature collapsed under the critique of Berkeley,
Hume and Kant; the mathematical concept of function became the common denominator of all the aspects of reality; reason employs the method of continuity as the sceptre of its absolute sovereignty; 203; the lex continui in Leibniz and in NeoKantians, 204; the continuity postulate opposes the subjection of philosophical thought to the cosmic temporal order originating in the Divine plan of creation; the postulate has led philosophy into a maze of antinomies, 204; the naturalistic science-ideal must reveal a fundamental antinomy in the basic structure of the Humanistic transcendentalist basic idea, 204; there will be a time when the Humanistic personality-ideal falls a prey to this science-ideal; the idea of unconditional and sovereign freedom of the personality will prove to be an illusion; transcendentalist-idealism supposes that since Kant and Fichte the fundamental antinomy between the science and the personality ideal has been solved; the "cogito" opened the way to self-reflection; all scientific syntheses depend on the transcendentalist logical function of the ego who is never a Gegenstand; but this "transcendental cogito" is also antinomous, 205; the Humanistic classical science-ideal was a primitive kind of naturalism insofar as they wanted to comprehend actual thought in a natural scientific manner; the natural scientific method was expanded over the total act of thinking; Kantian idealism accepts only a cosmic determinateness of the empirical act of thought in a natural scientific causal sense; Humanistic philosophy is placed before an inexorable dilemma between science and personality; the freedom of the personality possesses the same tendency of continuity as the science ideal, 206; the philosophy of the Enlightenment had conceived the freedom and the personality ideal in a rationalistic individualistic sense, and even Kant had done so; after them it was attempted to synthesize nature and freedom dialectically, and freedom and personality received an irrationalistic and universalistic form; there arose a new method of thought, viz., the historical one elevated to a new science-ideal; a historicist vision of reality also permeated the view of nature, 207; historicism undermined both the classical Humanistic science-ideal and its personality ideal; the dialectical basic motive led to a spiritual uprooting; "natural history" became the basis of human cultural history; Schelling's nature philosophy, the developmental process from inert matter to the living organism (from mechanical necessity to creative freedom); the dialectical union of necessity and freedom; Volksgeist, and the awakening of the historical consciousness; Hegel's dialectical logicing of the historical process, 208; as a dialectical unfolding of the Absolute Idea in the objective spirit, 208; it was impossible to conceive history in Hegelian a priori thought forms; man's creative freedom was thus lost; positivist sociology and Comte's law of the three stages, 209; the third stage embodies the classical science-ideal and its domination motive in a positivistic form and is elevated to the standard and goal of the historical process; it is the old faith in the freeing power of science; it proclaimed itself to be a new religion, "un nouveau christianisme"; in the middle of last century the dogma of evolution spread from biology to all other sciences; the classical deterministic science ideal was revived; it accepted the primacy of the nature motive; Hegel's idealistic dialectic was transformed into Marxist sociology and its historical materialism, united with Darwinism; there was still belief in a final goal of development outside historical relativity; the spiritual uprooting became manifest in Nietzsche's gospel of the super-man, 210; he was influenced by Romanticism and Idealism, later by Darwinian evolutionism; finally he developed a religion of power based on Darwin and historicism; man is an animal not yet "fixed", but not bound to static instincts and his "Umwelt"; his anthropology; man overestimates his own importance; man is a "phantastic animal" posing ideologies; science enables man to kill his gods; history is merely a struggle for power; "Wille zur Macht" is the only escape from nihilism; super-man; blond beast; the transvaluation of all values established on the ruins of Christian and Humanistic ideologies; the ideals of science and of personality are both rejected; science has mere pragmatic value; no faith in scientific truth or in the Idea of humanity, 211; he introduced the process of religious decay into Humanistic philosophy; Neo-Kantianism tried to check naturalistic positivism; historicism turned away from evolutionism; the difference between natural science and cultural science claimed attention; but the role of Neo-Kantianism was at an end with the rise of national socialism; German neo-Hegelianism interpreted Hegelian dialectic science under the influence of the Hitler regime, 212; the twentieth century development of microphysics, destroyed natural scientific determinism; quantum mechanics, 212; neo-positivism of the Vienna school (Mach) viewed the formulas and concepts of physics as conventional symbols, but not as truth; Edmund Husserl tried to rejuvenate the Idea of mathesis universalis; his "cific method"; tried to found logic on the direct intuition of essences (Wessenschau); his phenomenology and Descartes' cogito and Kant's practical reality
of the Idea of freedom; the “epoche”; transcendentental Ego-logy; the transcendent-ental phenomenological consciousness becomes an "uninterested observer" of the science of the "essences", 213; the abyss of nothingness behind the absolutized transcendentental theoretical consciousness; the second phenomenological trend was irrationalistic in origin, and established by DILTHEY; assimilated by HERMANN’s philosophy of existence; Sören Kierkegaard’s existential thought opposed Hegelianism; since Nietzsche there arose a strongly variegated philosophy of life, deprecating the science ideal as well as the Humanistic freedom idealism; "cogito" replaced by "vivo", the absolute Idea by the "stream of life"; depth psychology dealt the death blow to the personality ideal; Freud’s mechanistic view of the unconscious, dehumanizing Humanistic ethics and religion; SPENGLER’s Unter-gang des Abendlands; Herder’s Sein und Zeit; Sartre’s "L’Être et le Nant" are representative of the attitude of decline in Humanistic philosophy; historicism allows modern man only the insight into the meaningless act of his existential freedom in the state of nothingness in which he is "thrown", a "freedom to death", a "nothingness", 214; Humanism in decay lost its monopolistic position; there is a chaotic struggle for leadership in the future of Western culture, requiring a transcendentental critique of theoretical thought, 215; the critical separation between understanding and sensibility, universal form and individuality, form and matter of experience, understanding and reason, had to be overcome after Kant; the freedom motive was increas-ingly recognized as the root of the Hu-manistic life and world-view; it called into play its inner postulate of continuity; Kant’s theoretical reason elevated above the limits of sense experience, became a new dialectical logic, as a true "organ" of freedom idealism; nature and reason should be thought together dialectically; the classical science ideal was pushed back and subjected to the personality ideal, 403; antinomy was now sanctioned as a transition to a higher synthesis, 404; in Kant’s final cosmical world picture the science and the personality ideal remain the recognized antinomic factors; Fichte changes this antinomy into a contradic-tion within the personality ideal itself, viz., that between free activity (spontaneity) and bondage to the lower nature, or between Idea and sense; this bondage to sensory nature cannot be cancelled without dissolving the personality ideal into an empty abstraction; with the hypo-postalization of the moral norm this antinomy must be retained, 450; the titanic activity motive of the "Sturm und Drang", its voluntaristic tendency, its glorification of the "activity of Genius"; its ar-tistic expression in the "ego-drama"; enth-usiasm and optimism of the "Deed"; its bond with Rousseau’s "natural feeling of life", but its absolutization of the sub-jective individuality; it culminates in its demand for subjective ethical freedom; an irrationalistic type of the Humanistic personality-ideal, 453; but the Sturm und Drang could never free itself from the deterministic rationalism of the science-ideal; its irrationalist Idea of Humanity, Herder, Klopstock, 454; the method of empathy to understand every individuality, 455; Fichte’s philosophy of life and feeling, 413—455; especially pp. 456, 457, 458—462; Schiller’s Aesthetic Idealism; the "Beautiful Soul"; the "morality of genius" in early Romanticism; Nietzsche’s development, 465; the irrationalist philosophy of life; Bannisse; the rationalist types of Humanistic philosophy make the concept of the subject a function of the concept of the law in a special modal sense; thus the subject is the "true autos" into which the law; on the other hand the irrationalist types reduce the "true" order to a function of individual subjectivity, 466; KANT’s formulation; "the true autos discov-ers itself only in the nomos", concerns the Humanistic personality ideal; the Irrationalistic version would be: "the nomos is a reflex of the absolutely individual autos"; rationalism and irrationalism are polar contrasts; absolutized individuality and law display an antinomic inner tension, so that the Early Romans-tics, e.g., Hamann, developed a dialectical conception of reality; logical contradiction has an absolute reality here; Dilthey’s irrationalistic historical philosophy of life led to modern dialectical phenomenology; Rousseau’s phenomenological philosophy of life led to modern dialectical phenomenology; Huseau’s phenomenology is rationalistic, however; not irrationalistic, 466; the dialectical trait of irrationalism shows that irrationalistic philosophy is rooted in the absolutized theoretical attitude of thought; the sanctioning of a theoretical antinomy manifests the subjective attitude of thought to be directed against the cosmic order and the basic logical laws functioning in this order; this attitude is a component part of sinful reality insofar as its anti-normative meaning is deter-mined by the cosmic order and its logi-cal norms; it implies the negation of the law side of reality; but subjectivity without an order can have no existence and no meaning; there are as many types of Irrationalism possible as there are non-logical aspects of temporal reality, 467; irrationalistic types of Humanistic philo-sophy concentrate their attention upon the science of history; KANT’s Tran-scendentental critique of teleological judgment had cleared the way for a philosophy of history-oriented to the personality-ideal, to a certain extent at least, 408; KANT’s teleological view of historical develop-ment in his "Vom ewigen Frieden"; Her-
— III, Het primitieve denken in de moderne wetenschap, 33.

Molecules, I, reality of molecules, 559 (note).
— III, have a more complicated structure than atoms; the functional schema $x, y, z, t, 101$; atoms are embraced by the molecule as the minimum form-totality, viz., a typically ordered physico-spatial figure or configuration which is the foundation of the physico-chemical function of the whole, e.g., water, 701, 702; a molecule is not an aggregate, 705; molecules, atoms, crystal lattices, in P. Hoënen, 707; a molecule is a typically qualified enkaptic form-totality embracing three different structures, 710, 711.

Mollusc, the ontic structure of the shell of a mollusc compared with that of sawn wood, 130.

Mommsen, Theodor, III, Abriss des römischen Staatsrechts, 369, 370.
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Multiplicity, II, the numeral analogy in the logical modus is the analytical unity and multiplicity, inherent in every analytical relation and in every concept; a concept is a synthesis noematon, 38.

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—, III, Kultur und Recht, 372.

—, III, he considers primitive people to be outside of history, 572; they have social, but not historical life; the maintenance of the species started the development of the "social moment", the formation of a community; there arises tribal solidarity; a popular consciousness; embracing a unity of all possible norms; one day the unity is broken because of the fall of the tribal authority; then societal differentiation is started and history begins, 373.

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Music, II, Descartes' "Regulae ad directionem ingenii" extends the Idea of mathematics universalis to music, 346.
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—, III, naïve experience is not impervious to mythological aberrations, 29.

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Mythology, II, the personal gods of Homer are the first national gods of the Greeks and as such the creators of the Hellenic consciousness, 321.

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Nagel, III, says that Müller’s theory of the specific energy of the sense organs is based on experiments made on the “chorda tympani”, 43.


Naïve Attitude, II; in the pre-theoretical (i.e., the naïve) attitude a Christian ought to experience the relation between the Christian religion and temporal reality; he cannot fall back into the nominalistic dualism between faith and thought, and between nature and grace, if in the theoretical attitude he has seen the universality of the lawspheres, 334.

Naïve Experience, I, reality in naïve experience confronted with theoretical analysis, 3; in the naïve, pre-theoretical attitude of experience we have an integral, immediate experience of cosmic time in the uninterrupted coherence of all its modal aspects and in concentric relatedness to the selfhood; an example is: looking at the clock to know the time; the modal aspects are not explicitly experienced as such, but implicitly and conjointly, 34; the naïve attitude lacks an intentional antithetic structure; our logical function remains entirely accommodated to the continuous coherence of cosmic time; we grasp reality in its typical total structures of individual things and concrete events; naïve concept formation is not directed to the modal aspects but towards things and concrete events, 41; it is concerned with individual totalities, not with abstract relations, e.g., of number or space, energy effects as such, but with things countable, spatial and temporal, subjected to physico-chemical changes; the logical aspect is conceived as an inherent and implicit component of concrete reality itself; the subject-object relation is the pre-supposition of the integral characteristic of naïve experience; objective functions and qualities are unreflectingly ascribed to things and events in modal aspects in which it is impossible for them to appear as subjects; thus water is experienced as a necessary means for life, etc.; a bird’s nest is an object of life; a rose has objective beauty; the subject-object relation is grasped as a structural relation of reality itself; the sensory colour red is ascribed to a rose, not in relation to my or your perception, but to that of anybody, 42; we experience reality in the total and integral coherence of its aspects, leaving the typical total structures intact; naïve exp. is not a theory about reality; not an “uncritical realism”, 43; naïve experience is exclusively concerned with the typical total structures of individuality and does not explicitly distinguish aspects, 82; every philosophic view of empirical reality ought to be confronted with the datum of naïve experience; this datum must be converted by philosophy into a fundamental problem; it should analyse the typical structures of individuality which also constitute a philosophic problem; modern science breaks up the naïve concept of a thing in order to gain know-
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— II, is fundamentally misrepresented for the benefit of the "Satz des Bewusstseins". The Humanistic conception of experiential reality tyrannizes science by means of the Humanistic prejudice, 538.

— III, maintains the identity of a thing in all its changes within the limits of a thing's plastic structure, 3; but cannot account for such identity; metaphysics turns away from what is strictly given in naïve experience, 4; Austin's primary substance is foreign to the naïve exp. of a thing, 10; Russell's identification of thing and substance, 19, 21; and of naïve exp. with an ontological theory of "naïve realism", Russell's "refutation" of naïve exp.; he reduces naïve exp. to sense-impressions like Hume did, and appeals to the laws of perspective, 22; his "perspectivism" is, 25; the modern mathematical logical concept of function and the plastic horizon of human experience, 26; Hume acknowledged that naïve exp. cannot be a theory of reality; naïve thinghood and epistemological Gegenstand in Kant, 27; of the identity of a thing misinterpreted by Kant; various attempts to explain away the identical thinghood of naïve exp., 28; naïve exp. is not imperious to mythological aberrations; in the Biblical naïve attitude the transcendent religious dimension of the experiential horizon is opened to the light of Divine Revelation; the I-we, and the We-Thou-relationship, 29; a true Christian is not exempt from the solidarity of the fall into sin, and knows the impersonal attitude, the dread of nothingness in a so-called existential isolation; when his heart is open to the Divine Word-Revelation he experiences things as meaning pointing beyond and above itself to the true Origin; the Biblical attitude is not theology, 30; even concepts originating from modern science, their meaning need assume a concrete and practical sense when assimilated by us to common thought, 31; the plastic and the theoretical horizon have their historical aspect; social praxis forms naïve experience which pre-supposes a sufficient development of the act structure of human existence and practical acquaintance with the things of common life, 31; essential to it is the subject-object-relation; is the naïve attitude compatible with animism and magic?, 32; Russell's opinion refuted; infantile and pre-experiential thought is provisionally unable to conceive subj., obj. relations; and animistic myth or metaphysics; animistic metaphysics has nothing to do with the naïve attitude, 33; the sacred sphere of primitive belief does not affect the typical structure of the naïve attitude; primitive animism and magic may re-appear in the naïve attitude of modern Western cultured people as forms of superstition; causality is not functionally experienced but as a concrete fact in an emotionally striking event; the reason why superstitions do not prevent the opening of our experiential horizon; the representation or copy theory of naïve realism, 34; in the latter perceiving is like taking a photo; Windelband's theory; the internal contradiction in his view is that common exp. is called naïve and at the same time rooted in an epistemological theory to be refuted by the "critical" analysis of knowledge, 35; our consciousness in the naïve attitude is systatic; the refutation of naïve exp. is based on the unreliability of sensory perception as to "objective" reality; objective is here intended as verifiable by natural science; formerly the subjectivity of the secondary qualities was an argument against naïve experience; Schopenhauer, Baader, 36; Theorem Hearing; colours refer to electro-magnetic waves of which they are the symbols; physics has to restrict itself to formulae denoting the physical functions, but such formulae do not exhaust the objective contents of human experience, 37; in the naïve attitude we accept objective sensory qualities in the concrete context of our plastic horizon, we do not identify them with our subjective impressions; sensory perception is not preponderant in our naïve exp.; perception is strongly anticipating in character; espe., symbolical anticipations; the structure of this experience and its degrees of clarity; its practical tendency; the subj.-object relation, 38; naïve exp. does not know about "Denke an sich", nor of a reality in itself opposed to consciousness, 46; naïve exp. is incompatible with critical realism and with critical idealism, 47; Hume's view, 48; in Natorp naïve experience is lodged in the vestibule of mathematical logicism, 55; naïve exp. in Himmler's view, 56; of the modal structural coherence of the functions of a tree, e.g., 59; philosophy cannot replace naïve experience, 66; force is a particularly strong manifesta-
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Naive and Theoretical Thought, II, Von Jhering argues that the juristic conception of the res or of personality is merely an artificial expansion of the natural naive concept of a thing or a person respectively; but the modal legal concepts of object and subject cannot be artificial expansions of the natural idea of a thing since they only refer to modal functions, not to things, 125 (note).

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Natural Law, I, out of the correlation of abstracting and combining, the continuity of the movement of thought gives rise to the continuity-postulate, 204.

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typical moral love between parents and children, 269; its biotic foundation is not detrimental to the purity of its moral love but gives it intensity; this love cannot be matched by any other moral relation except the conjugal bond; the moral aspect coheres with all other modal aspects; family love cannot be reduced to an instinctive feeling of sympathy, 270; such feeling must be opened in the anticipatory direction by the moral bond; the love principle has not been affected by sin; sin affects subjective positivization; family unity is normative; its realization is defective; LEWY's error, 271; the moral qualification of parental authority; the latter has the intimacy of the bond of love by its natural biotic foundation; the divine fifth commandment is not at all in conflict with the intimacy of family love, education in the family sphere is irreplaceable, 274; the internal legal relations of the family; the parental competence has an internal function, and an external function in civil law; parental discipline compared with that of magistrates; difference between penal and disciplinary law; the competence to punish; parental discipline has a penal character in accordance with the structure of the family, 275; its pedagogical nature; it is accommodated to the stage of the child's development; children have a right to receive their livelihood from their parents as a proof of their love, 276; juridical relations within a family, 277; aesthetical aspect of family relations; aesthetical anticipation in juridical relations, 283; disharmony is a subjective anti-normative realization of family relations; beauty of family life is not artistic; it implies authority and subordination, 284; social and lingual functions; economic function; feeling tone within the family; the social tone; respect for parents; politeness and helpfulness; formality nor disrespect towards parents; tenderness; social respect is not identical with moral respect; they are intertwined, 285; cultural aspect of family life; 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but in this conception the opened anticipatory spheres of pre-psychical functions are unawares taken for the closed functions; ALFRED VIERKANDT on reciprocity, 290; what is taken for granted in his theory, 291; the biotic bonds of blood between parents and children cannot be separated from their moral qualification; motherly love of foster children; they do not belong to the family proper, 292; absence or weakness of communal family feeling is contrary to the inner vital law of the family; such feeling is opened by the moral function into tenderness, 293; souvenirs in the subject-object relation; pretium affectionis; psychical interlacements; authority and respect, 294; the internal affective relations between parents and children are actually interwoven with a great many other feelings: national feeling, that of social standing, ecclesiastical communal feeling, etc., 295; a family relationship does not have a mystical biotic corporeal organism apart from that of its members; but in the biotic aspect of their individual existences there are structural communal relations interweaving the members of a family, 299; these relations function in a moral anticipating way, 300; the family has typical chemical-physical and spatial aspects; its origin lies in the female ovarian cell fecundated by the male sperm; the care of the biophysical aspects is guided by love; left to instinctive natural impulses a human being would die; the spatial centre of the home, 301; the feeling for home; souvenirs suggest spatial nearness of the other members of the family; the family unity implies a typical unity in multiplicity in the numeral aspect; bi-unity is expanded into multi-unity in normative freedom of action, 302; the family relationship functions in faith; the father is the priest; but the family is not qualified as a typical faith communion; but it is the temporal expression of the religious meaningfulness of human communion in Christ in His relation to the Divine Father as the Son; its moral function does not terminate a family's opening process; its anticipatory spheres are opened by faith in the transcendental direction; faith does not obliterate a family's moral destination, but refers it to the Heavenly Father; a family implies a certain simultaneity in the internal interweavings of its members; when both parents have died the family-bond as such is broken, 304; the typical conjugal relations remain separate from the family commun-
ity; the bi-unity of husband and wife depends on their personal individuality; polygamy means as many marriages as the husband has wives; the harem is only enkaphically interwoven with the marriage bond; it is unnatural; marriage is impaired by it; polygamy gives rise to the relationship of a "joint, or extended family", a strongly patriarchal-agnicistic kinship, 305; but such an extended family is not necessarily polygamic, the Roman family excluded polygamy in its extended patriarchal character; this type of family is not a natural community; death of a marriage partner and re-marriage of the surviving partner, and parental authority; the original marriage has then ceased to exist; marriage and family are intertwined enkaphically, 306; they are of the same radical type, but of different genotypes; the institutional structure of the human kind and life is adviceable for the propagation of the human race; marriage is the "germ-cell" of the family relationship; marriage is also a legal institution; but it is qualified as a love union; love is not subordinate, 307; but has primacy; Scholastic view of marriage as a legal institution for the propagation of the human race; conjugal love was considered as variable feeling, a mere instrument for propagation; civil and canon law contain regulations which have only a formal and external character; the Scholastic view is unbiblical and untenable, 308; the institutional conjugal community is not dependent for its structure on the subjective arbitrary discretion of the partners; they are subjected to its institutional law; its continuous identity is not exclusively found on its lawside, 309; their unity in duality should be realized in a constant subjective vital union; a constant anti-normative attitude destroys the possibility of realizing the internal bond of marriage, but in its external relations in society the marriage is not dissolved; it is a civil institution still; civil or tribal law alone can dissolve it, 310; or in Roman Catholic countries canon law can; canon and civil law may be in conflict in this respect; the social form of marriage is maintained; divorce problems; the Pharisées and Christ, 311; deriving legal norms from the New Testament is a relapse into legalism; the Thomistic view; the theory of the bona matrimonii; marriage as a natural law institution, 312; agapè, eros and original sin in Luther; influence of Thomistic natural law conception on Protestant ethics, 314, 315; the contractual view in canon law and in Humanistic natural law, 316, 317; marriage as a love union in post-Kantian German Idealism; "free love", 317, 318; Roman Catholic reaction; the primacy of love; the encyclical Casrì communì, 310, 320; see further under "marriage" 300—342; Kul-turkreislehre, 333—41; natural conjugal family; kinship community and marriage are biotically founded and morally qualified, 342; a joint family is not biotically founded; kinship is unorganized; leges barbarum of Germanic tribes, 343 (cf. Cognate family).

Natural Forces, II, are deified in apostate faith, 132.

Natural History, II, this term explained, 196, 229; Rickert first adopted it, but gave it up later on, 230 (note).

Natural Law, I, in early Christian philosophy, 182; and the body politic, in Thomism; criticized by Hume, 311; rejected by Calvin, 519.

— II, Felix Solario, 142; from Grotius to Rousseau, Kant and the young Fichte explained the indirect arithmetical repercussions in the jural sphere by imputing an original mathematical meaning to them in the nominalistic doctrine of "natural law", the "mos geometricus"; they tried to construe the State, the juridical person and the legal order out of their "mathematical elements", 167; the Humanistic doctrine of natural law was tied down to an atomistic-mechanistic way of thought; the state became a totality of individuals instituted by means of contracts, 342; the ideals of natural law of the Enlightenment were meta-historical, guided by the faith in the scientific ideal and that of personality in its rationalistic individualistic form, 356, 357; the theme of innate human rights was conceived by John Locke, then expanded in the theory of the rights of men and citizens by Rousseau, and the French Revolution; the conception of absolute rights of the individual is in conflict with the fundamental structure of any positive legal order because every right is by nature relative, 357; in Hobbes, 403; the theory of personality rights tries to make the personality as such into an object of subjective rights; and is inherited from Locke and Ch. Wolff's views of innate human rights, 413.

III, and the view of Hugo Grotius, 169; and the State, in Aristotle, 223; in Stoicism; the legal order with its externals was grounded in the lex naturans, 226, 229; but did not permit essential subordination in Stoicism, 231; the Humanistic view of natural law, 232; here the State is the centre of a corporative unity; fiction theory; contract theory; Hobbes, 235; the mathematical science ideal and natural law; the state is an all-embracing societal relationship in Hobbes and Rousseau; State-absolutism, sometimes non-political organizations were granted freedom on the basis of natural law, 236.

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— II, the true ground of being is no longer mathematical thought in KANT; in Fichte nature is phenomenal, meaningless in itself, the material for doing our duty, 27; nature assumes meaning through value, in Neo-Kantian thought; 27; no synthesis of reality and value by the Akt-Sinn, 27; nature and value, 201; N. as the spirit that is coming into existence, in Schelling's philosophy, 278; Nature and freedom, their synthesis and unity according to von Savigny, 278; Christian thought should reject the dualism of Nature and Grace, 334.

— III, there is no style in nature, 121; PROTAGORAS depreciated nature, 199.

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— II, history is the creation of the "objective Mind"; transpersonal reason (Vernunft) infolding itself in time, 213; JULIUS BINDER's view on systematic juridical science and the science of legal history; both have the same Gegenstand, 213.

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in a dynamic process of creation, they applied Leibniz' continuity postulate to Kantian categories, 407; in the principle of determinability thought becomes "thinking of being" and all being becomes "being of thought"; reality can hold as reality only insofar as it is derived from a logical origin, 409.

— II, their theory of law and Kant's form-matter schema; provinces of knowledge: logical, social, moral; they have recourse to Aristotle's logic with its "genus proximum et differentia specifica", 14; they deviate from Kant; Stammleer's views, 16; Kelsen's "Reine Rechtslehre"; his conception of Kant's categories, 17; the logically continuous order of the various sciences created by logical processes, 49; J. P. van Melle; Görland; Nicolai Hartmann, 51; physical phenomena and space, 95; the facts of history are related to values; their view of individuality and history, 194; Rickert on individual causality, 254; Fichte's philosophy of history combined with Kant's critical formalism; individually subsumed under the subjective teleological viewpoint leads to formalism; teleology of cultural sciences, 421; individuality is the natural; meaning-individuality is only cultural; the form of thought is conceived apart from the meaning coherence, the subject-side of the juridical law-sphere is reduced to the law-side, which is mis-interpreted in a formalistic way, 422.

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— II, Scheeler's Idea of God and that of person are neo-Scholastic speculative metaphysics, 590, 591.

— III, August Brunner; substance is human personality in its concrete unity and identity; in the material levels of being the selfhood in its concerning (Sorge) struggle for possession seeks permanent things to rely on; a substance is a fixed thing with a certain permanency, 5; Mach; Mach's, and Machism, and Mach's concept of "substance", 16; Neo-Scholasticism is influenced by some ideas of Leibniz' monadology; it is spiritualistic; irrationalistic; conceives of the essence of things as volitional energy, the impulse of action; a modern irrationalistic reaction against the scientalist view of the world; natural science is said to be a controlling attitude furnishing only external knowledge; the "living" attitude penetrates to the internal essence which is love and a longing for completion, 71; the difference between neo-Scholasticism and the phil. of the Cosmonomic Idea is the latter's rejection of any accommodation of Greek or Humanistic motives to the Christian faith, 74.

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Neutral-Postulate, I, in immanence philosophy it is often maintained that the "objectivity" and "universal validity" of philosophy and its scientific character will be endangered if philosophy were to bind itself to religious or "weltanschauliche" convictions, 14; this is the so-called "neutrality-postulate", defended by Rickert, 15; under the influence of the personality-Ideal the neutrality-postulate is a means to avoid self-reflection as to the transcendental basic Idea of a philosophic system; it originates from Kant's distinction between theoretical and practical reason and his attempt to emancipate the free and autonomous personality from the tyranny of the science-Ideal; this postulate is of a religious origin; Rickert's defence of this postulate, 120, 134.

— II, Kant suggests that his critique of knowledge has been composed apart from any religious attitude and is quite unprejudiced as the product of "pure theoretical reflection", 493.

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— II, movement in space, 95; "absolute" space, 95; space is a metaphysical entity: sensorium Del, 96, 97; Newton's mathematical time is kinematical, 100; his principles of natural science and Voltaire's view of historical development, 208, 209; dominated the Enlightenment together
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—, III,
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Nicolaus of Oresme, I, formulated the new concept of the law of motion; and anticipated Copernicus’ discovery; and invented the method of analytical geometry before Descartes, 202.

Nietzsche, I,
Genealogie der Sitten, 125.
—, I, on life and world views; his philosophy of life sets philosophy the task of determining the practical “ordering of values according to rank”; philosophers are called “commanders and law-givers”; philosophy is the “art of living”, 125; his gospel of the super-man, 210; first a Romantic Idealist, later a Darwinian evolutionist; developed the religion of power; man an animal not yet fixed, overestimating his own importance; a “phantastic animal” with ideologies; he killed his gods; history a struggle for power; the “Will to Power”; super-man; blond beast; transvaluation of all values; science has only pragmatic value; no faith in scientific truth or in the idea of humanity, 211; since a new development of the natural science-ideal under Darwin’s influence pervaded the “historical mode of thought”, the irrationalistic turn in Humanistic freedom-idealism led to a dialectical struggle between the two basic factors of the Humanistic transcendental basic Idea; Nietzsche’s final phase marks the beginning of the religious uprooting of modern thought; this was the result of the dialectical self-destruction of Humanism in radical Historicism; Nietzsche’s first period was romantic-aesthetic, influenced by Schopenhauer and Richard Wagner; his second phase was positivistic, 465; the biological ideal gets the upperhand; in his last period, that of the culture-philosophy of the “Super-man”, the science-ideal has been entirely depreciated; science is a biological means in the struggle for life, without any truth-value, 466.
—, II, on good and evil in an ethical sense, 148.

Nizzius, Maritus, I, his extreme nominalistic sensualism conceived the universalia as mere collectives comprehending all the individual things implied in them; a concept is an abbreviated summation of many sensorily perceived individuals which are signified by a common name; this conception does not do justice to the Humanistic science ideal with its creation motive, 244.

Noah, III, the Divine covenant with Noah, and the State, 423.

Nodal Points, III, of enkaptic interlace; the positive forms given to these interlacements, 684.

Noema, II, in Husserl; every noema has a content, viz. its meaning, i.e. the intended as such, 28.

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—, II, universalia post rem; nonenomen and phenomenon; concept is symbol of a set of individual things, 387; Occam: universalia are exclusively intentional; they are symbolic terms (termini) signifying things; an intentional concept is almost identical with the actus intelligendi; in nominalism and in realism the subject-object relation is detached from the meaning coherence; as the merely intended content of thought; Aristotle’s theory leads to the copy doctrine; both in Thomas and Occam; Occam: supponere pro; universalia are no mere fictions, but images (imago), symbolic copies of things, but no substantial essential forms; Scholastic error about the Gegenstand of theory, thought, 388; intentional object and Gegenstand are identified, 389; the nominalistic separation between faith and reason, 564; is impossible and rests on the hypothesization of synthetical thought, 565.
—, III, in Riehl, 45; and sociological individualism, 183; Othmar Späns’ view of universalism and individualism errors in two respects; not all nominalism is individualistic; modern irrationalistic nominalism is universalistic in sociology; so is the nominalistic Stoic in an under cur-
rent; sociology is based on ontology; the realistic metaphysical theories of Aristotle and Thomas Aquinas are universalistic; rationalist individualist nominalism denies the metaphysical foundation of social relationships, 222; Plato's Glaucis considers only the individual sensory thing is real and enclosed within itself, the individual person precedes every societal relationship; the state as an aggregate of individuals; Sophists and Cynics denied social life, 222; nominalistic theories are functionalistic; e.g. a community is based on psychical interaction between individuals; or on a legal contract; Aristotle's "social impulse" was transformed into naturalistic or idealistic functionalism; the Stoic appetitus socialis; Avroist nominalism of John of Jandun and Marsilius of Padua, 224.

Nosmos, I, only has meaning in correlation with the subject-side of the cosmos, 96.

Norms, II, a norm is a rational standard founded in the logical manner of distinction; the central commandment of love is not a norm, 156 (note); according to Windelband, the logical, aesthetic, and ethical norms have an absolute character, elevated above time and not subject to temporal change, 239; but the truth is that logical, aesthetic and ethical norms, etc., are neither absolute, nor irrevocable, 240, 241.

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Nomennon, I, is the transcendent realm in which the ideas of free autonomous will and God have "practical reality", in Kant's thought, 90; in Kant, is a self-sufficient metaphysical reality, but it avenges itself by logical formalism in ethics, 357.

—, II, in Kant's dualistic cosmonomic Idea the realm of experience (of nature) is separated from that of super-sensory freedom; the realm of the understanding is restricted to the phenomenon; the practical realm of reason bears on the super sensory sphere of the absolute normative noumenon, 43; in Kant the theoretical Idea refers to the transcendent root of reality in a theoretically transcendental sense; this root is the Idea of the Homo noumenon, 44; Kant's idea of the Homo noumenon is a theoretical idea, based on synthetic abstraction, 187 (note); Plato split up reality into an independent noumenon and a material phenomenon, 387; Kant sharply opposes phenomena to noumena, showing that he holds to the absolute transcendence of the practical Ideas above the temporal world, 523.

Nous, I, the human nous has become the carnal mind, through sin, 100; the Divine nous is actu purus and pure Form, first transcendent cause, unmoved mover and final end of the cosmos in Aristotle, 122; or the divine mind, in Plato, 248.

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Nucleus, III, of an atom; determines the place of an element in the periodical system, and its physico-chemically qualified geno-type, 699; of a living cell; bears the heredity factors, and is the vital centre of the cell, 722.

Numerical Aspect, I, the + and — order of numbers is a modal aspect of time, and in temporal reality it is continually related to factual duration; the + and — directions express a numerical order of time determining the place and value of each of the numbers; Kant made number originate from a schematizing of the logical category of quantity in time; Hamilton defined arithmetic as the science of pure time or order in progression; intuitionistic mathematics makes numbers originate from a synthesis of the original intuition of time and the original ideas of one and addition, 32 (notes); Leibniz held that number as a sum of static units is the metaphysical basic Idea of the cosmos; later he gave this up and held that a discrete element is only a function of the mathematical principle of progression, and number itself is the simplest instance of the general relationality of thought; his mathematics is logicistic, 229; the differential number anticipates the modal meaning of phoronomic movement, 236; according to Hume, number is a fiction, 237.

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become entirely tarnished; there is no
place for metaphysics or natural theolo­gy,
although the autonomy of natural
reason is maintained to the utmost; the
grace motive retains primacy, but not in
the Thomistic synthetical hierarchical
sense, 67; he turned against the Thomistic
compromise between Christian and pa-
gn thought, 183; his nominalism was based on an extremely nominalistic conception of the “polesas Dei absconditum” and denied that the “universal concepts of thought” have a “fundamentum in re”; Occam opposed logical thought to reality itself and held that the sources of knowledge are only found in sensory perception and logical understanding; universals are taken to be merely “signs” standing for a plurality of things but having no reality in or before things; universals are concepts or intentions animae formed by the understanding; they are copies of things and have a merely subjective value; Occam depreciates science; faith is bound to the Bible and to the Church tradition; the Bible is a law book, 184; he assigned primacy to the will, 185; Occam changed the Augustinian primacy of the will in a radically irrationalistic manner; the essence of God is pure form; God’s potestas absoluta resembled the unpredictable Greek anagnke; he abstracted God’s Will from the Fullness of His holy Being and conceived of his Sovereign Power as an orderless tyranny; thus God’s Will was placed under the lex; with reference to ethical and religious laws God’s Power became “arbitrariness”, 187; Leibniz’ contemporaries were more radically Nominalistic than Occam, 223; Occam had disrupted the Christian faith from Aristotelian metaphysics, 260 (note).

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PENAS AND APEIRON, II, Plato's idea of Being synthesized positive and negative Being, the on and the μέ, on, and the principles of form and matter; all genesis is a becoming to a form of being expressing the Divine Idea of the good and the beautiful (KALOKAGATHION); the Elatic determinations of Being by unity and verity were completed by those of beauty and goodness, and the dialectical Idea of Being embraced peras and apeiron, the distinction of form and matter, 57; the Pythagorean idea of peras limiting the apeiron supplies the rational measure of
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—, II, perception, representation, remembrance, volition, etc., are concrete human acts which cannot be enclosed in a modal aspect of reality but have only a modal function in the psychical law sphere, 372.

—, III, its anticipations, 38; the necessary relation between stimulus and sensation, 44; in empiricist psychology, 104, 105.

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Persona Ficta, III, the Canonists conceive of organized communities as fictitious persons, 233; in the Humanistic theory of natural law; Hobbes, 235.

Personality, I, its freedom is guaranteed by the domination of mathematical thought in Locke, 318.

—, II, in primitive culture man does not realize that he transcends the things of nature. His sense of being a personality is diffuse, dispersed; he even incorporates personality in animals, plants or lifeless objects, 296; becomes diffuse in restrictive apostatic faith, 316.

—, III, Boethius' definition adopted by Thomas Aquinas; the substance concept; 6; its typology in psychology; W. Stern; Hempel and Oppenheim, 81.

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Perspective of Experience, Subjective, II, is restored to us in the faithful acceptance of Divine Revelation with all our heart; it enables us to grasp reality again perspectively in the light of Truth, 563.

Perspective of Truth, II, the a priori structure of truth bears on the horizon of human experience; its full richness is only conceivable theoretically in the Christian Idea of Verity; this Idea is directed to the fullness of meaning of Truth and has the same perspective character as the experiential horizon, 571.

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—, II, he objected to Kant's distinction between analytical and synthetical judgments, 438; analytical judgments concern the subject, synthetical judgments concern the object of a concept; Praëander distinguishes between subjective, intentional (or formal) Object and the "Gegenstand an sich" (material object); Attributionssurfeil, 440.

Phantasm, II, a phantasm is an original type of individuality in sensory phantasy in its restrictive function, and also in animal psychical life; it is not typically founded in the biotic function, for the sensory imagination produces a phantasm in merely intentional objectivity, 425.

Phantasy, III, the productive phantasy of an artist is founded in the sensory
function of the imagination; the act-structure; a phantasy object has an intentional character; a phantasm is the product of our imagination; aesthetic phantasms are intentional visionary objects, 115.

**Phenomenological Attitude, I**, the absolute “ego” is opposed to the world, 52. —, II, is absolutized by Husserl, and is internally anamalous, 489.

**Phenomenological Intuition, II**, of the essence; if theoretical insight could fully realize the eidos of a modal aspect, as the result of an adequate intuition of its essence, it should grasp the fullness and the totality of its meaning adequately; it should not merely refer to this meaning intentionally, but possess the latter as an immanent datum of the phenomenological consciousness. But then the modal meaning as such would have been cancelled. For such a condition can only be realized in the transcendent identity of all temporal modal meaning, 486; the phenomenological “identity”, however, remains enclosed in the horizon of a particular aspect; it is philosophical, theoretical, and requires the analytical epoché, 497.

**Phenomenological Ontology, I**, of Nicolai Hartmann, 35.

**Phenomenological Schools, II**, Husserl, Peander, Scheler, N. Hartmann, Heldegger, Hoffmann, each starts from a different cosmological Idea, 488.

**Phenomenological Subject, II**, in Husserl, is the phenomenological ego, in which the “universal Logos of all thinkable being” is found immanent in the constitutive possibilities of the phenomenological subject or ego and the transcendental inter-subjectivity of the egos, 543.

**Phenomenology, I**, with Franz Brentano phenomenology posited the intentional relatedness of every act of consciousness to a “Gegenstand”; it did not dissociate its theoretical attitude from the Gegenstand relation; Brentano and Husserl ascribe to feeling an intentional relation to a “Gegenstand”; (e.g. a melody); the absolute “cogito” (i.e. the absolute transcendental consciousness) is opposed to the “world” as its intentional “Gegenstand”; the intentional anti-theitical attitude of theoretical thought is present in the phenomenological attitude itself; Scheler considers the Gegenstand relation as the most formal category of the logical aspect of mind (Geist), 52. —, II, Edmund Husserl; his “regions” defined; and Kant’s categories, 17; on Sinn und Bedeutung in Husserl, 27; the phenomenologist’s intuitive gaze is directed to the intentional acts of his consciousness; then meaning is identical with the relation of the ego to the Gegenstand, 27; absolute consciousness; epoché; destruction of the world; noema, Gegenstand, meaning, 28; Husserl’s objective “meaning”, P. Hoffmann’s subjective “meaning”; meaning is the opposite of “thing”; the pure I; Erleben, 29; Hofmann’s Logology, 30; unprejudiced analyses of the states of affairs in a religious sense is impossible; two conceptions of the theoretical epoché; phenomenological epoché, 73; reduction and Wesensschauf, 486—488; the phenomenological attitude, 486, is that of P. Hoffmann, 488; rooted in a deeper level of the a priori than the merely immanent transcendental horizon of human consciousness, 489; this attitude is contrary to the truth; Husserl; fundamental thesis: the transcendental ego is absolute, a super-human being, the ultimate origin of all meaning; the adequate intuition of essence; this attitude lacks critical self-reflection; the attempt to investigate human selfhood theoretically; phenomenological reduction, 489; phenomenology has to construe the forms of all thinkable worlds in the cadre of all thinkable forms of being (543) in correlation with the constitutive a priori of the intentional acts creating this world as the Gegenstand; its knowledge is founded in a radical and universal self-reflection of the ego on its acts and their possibilities; this a priori is rational; the Wesensanschaung is an intuition of the logical eidos; the noetical and noemical contents of the intentional acts; its universal concrete ontology or concrete Logic of being, 544; it ascribes infallibility to the intuition of the essence, 597, —, III, Scheler’s phenomenology fails to give an insight into the plastic horizon of naïve experience, 53, 70; modern phenomenology demands more than an impersonal merely symbolical knowledge of things, 145; Litt’s phenomenological analysis of essences, 251; of social communities, 254, 255, 256, 259, 261.

**Phenomenon and Noumenon, II**, in Immanence philosophy, 50; phenomena are related to the sensory perceptive function; noumena are accessible only to theoretical thought; Kant’s view of noumenon and phenomenon, 430.

**Philo, II**, the contrast between a microcosm and a macrocosm, handled by Scheler, originated in the pre-Socratic philosophy of nature; Plato, the Stoa, Philo, and Neo-Platonism handed it down to medieval Scholasticism, 592.

**Philosophers, I**, approach the gods, 35; are commanders and law-givers in Nietzsche, 125; in Plato, III, 168.

**Philosophia Perennis, I**, its definition, 117; is an idea that is required by the religious transcendental basic Idea of philosophy, 118; in Leibniz, 224.
PHILOSOPHY PRIMA, II, in realistic Scholasticism the transcendental concepts of the "philosophia prima" become objects of the actus intelligendi, 389.

PHILOSOPHICAL JUDGMENTS, I, are not to be identified with subjective supra-theoretical prejudices, 115.

PHILOSOPHY, I, Philosophy is theoretical thought directed to the totality of meaning, 4; philosophical thinking is an actual activity and only at the expense of this actuality can it be abstracted from the thinking self; this abstraction is necessary for formulating the concept of philosophical thought, but even in this act of conceptual determination it is the self that is actually doing the work, 5; the supposed reduction of the selfhood (in philosophy) to an immanent, subjective pole of thought, 6; philosophical thought has no selfhood as mere thought, i.e., "reines Denken", 7; its genetic tendency towards the Arché, 9; so-called "critical" philosophy regards one or more of our cognitive functions as independent, i.e., apart from all further possible determinedness and elevates these functions to the a-priori Origin of our knowable cosmos, 10; phil. thought cannot withdraw itself from its tendency toward the origin; philosophic thought is restless; because our ego is restless; the unrest is transmitted from the selfhood to all temporal functions in which the ego is actually operative; the two-fold pre-supposition of philosophic thought: an Archimedean point, and a choice of position in the face of the Arché, 11; philosophy intends to give us a theoretical insight into the coherence of our temporal world as an intermodal coherence of meaning. Philosophic thought is bound to this coherence, 24; the theoretical attitude of thought arises only in a theoretical abstraction, so that theoretical reason cannot be considered as an up problematic datum, 40; dogmatic theory of knowledge identified the subject-object relation with the antithetic Gegenstand relation and misinterpreted native experience as a "copy theory" which had to be refuted, 43; the various "intermediate" the theoretical vision of reality are due to absolutizations, 46; the problem of the basic denominator for the theoretical comparison and distinction of the modal aspects, 47; starting-point of theoretical synthesis in the Kantian Critique of knowledge, 49; and critical self-reflection, 51; religion cannot be a theoretical "Gegenstand", 58; the transcendental basic Idea of philosophy, cf. sub-voce, 68—70; theoretical and supra-theoretical judgments, 70; analogia entis, cf. sub-voce, 71; the philosophical Idea of totality, 73; the Origin and the continuity principle in Comenius' philosophy, 74, 75; the masking of the transcendent basic Idea in Theodor Litt, 77, 78, 79; Litt's dialectical Idea of unity and identity, 80, 81; the theoretical character of the transcendental basic Idea and its relation to native experience, 82; philosophy, special science, and native experience, 83, 84; philosophy has to grasp in the view of totality the different modal aspects set asunder by theoretic thought and thus to account for both native experience and special science; the analysis of the modal aspects must precede that of the typical structures of individual totality; special science can neither have an autonomous conception of the modal structures of the different aspects, nor of the typical structures of individual totality; with the structure of a special aspect there is expressed the inter-modal coherence of cosmic time order; the aspect requires a transcendental idea of its coherence with other aspects and of the radical unity of all aspects; special sciences are pointed to the examination of the functional coherence and typical character of transitory phenomena within a special aspect; special scientific concepts must be made a philosophic problem; Einwands' concepts of time and space; in them their special synthetic meanings in connection with other sciences remain hidden; philosophy can elucidate them, 85; "reflexive" versus "objective" thought in recent philosophy; reflexive thought is introverted to the transcendent logical subject of pure thinking", it is opposed to "objective" thought, ("gegenständliches Denken"), in modern Immanence philosophy; "objective thought" is that of special science, it is "naive", lost in its "objets"; the ego of "reflexive thought" can never be a "Gegenstand"; cf. s.v. Theodor Litt; object and Gegenstand are confused in these statements; in philosophy, however, we assume the antithetic attitude as well as in science, but we focus phil. towards the totality and unity in the root of temporal meaning; the transcendent basic Idea is the hypothesis of philosophic thought, 86; the problem of the possibility of inter-modal synthesis occurs in phil. as well as in science; phil. is confronted with the fundamental problems concerning the relation of origin, totality, modal diversity and inter-modal coherence; it encounters its own limits within cosmic time; these limits can only be accounted for in the concentric direction of theoretic thought to its supra-theoretic pre-suppositions; truly reflexive thought is characterized by critical self-reflection as to the transcendent basic Idea of philosophy in which it points beyond and above itself to its own a priori conditions; reflexive thought does not transcend all structural limits because of their belonging to the "gegenständliche" world; this notion leads to the illusory sovereignty and autonomy of
philosophy, reflection; it is based on the identification of "Gegenstand" and "temporal reality"; the limits of philosophy transcend the Gegenstand relation; philosophy is determined and limited by its being bound to its intentional and to its ontological structure in cosmic time, 87; we can reflect critically on the limits of philosophy, thought only because in our selfhood we transcend them; the presupposition of philosophy are infinitely more than Idea; the religious presupposition of philosophy is of a transcendent nature; the choice of the Archimedean point crosses the boundary line of the temporal coherence of our world; but philosophy itself remains within this boundary line because it is possible only by virtue of the temporal order; transcendent and transcendental are no alternatives, but the latter presupposes the former; this is the original critical meaning of transcendental philosophy, 88; in transcending the transcendental Ideas; he does not accept them in their tri-unity as the real meaning of his "critical" philosophy; and restricts their significance to a purely formal one: they have a mere regulative systematic function; here he has become aware of the unbridgeable antithesis in the basic motive of nature and freedom, 89; he accepted the synthesis between natural necessity and freedom in his epistemology, but rejected it in his ethics; he could not account for the possibility of the synthesis between the logical and the sensory function of consciousness; this was due to his fundamental dualism in his religious basic motive; Fichte's first edition of the 'Wissenschaftslehre' made 'practical freedom' the hypothesis of his theoretical epistemology and introduced a dialectical logic to bridge the Kantian gulf between epistemology and ethics; in Fichte's conception of the basic Idea of Humanism the postulate of continuity broke through the Kantian boundaries set to the theoretical use of the transcendental Idea of freedom; in Kant's "dialectic of pure reason" the transcendental Ideas point to a transcendent realm of the "noumenon"; thought sets limits to theoretical thought, except for the bond with sensory perception; the transcendental Idea of freedom is dialectically related to the category of causality and is the hypothesis of Kant's transcendental logic, 90; this same Idea obtains "practical reality" for "reasonable belief" in the Krit. d. pr. Vern.; the essential function of the transcendental Idea is that of the hypothesis pointing beyond the limits of theoretical thought; it reveals Kant's transcendental motive; in Neo-Kantian logicism idealism this motive fades away in the postulate of logical purity and continuity in the system of knowledge; to Cohen the transcendental idea is the "self-consciousness of the (logical) concept", but it does not point towards a transcendent sphere; Lütte's conception of the pure self-reflection of theoretical thought and Edmund Husserl's "ego logic" exclude limits set to the "transcendental cogito" and deny the ego's transcendence in respect to transcendental thought and consciousness; the basic Idea of philosophy, is only a subjective hypothesis and must not dominate truth in a relativistic way, for it is accountable to an ultimate judge, 91; philosophy in its transcendental direction to the totality and the Origin remains bound to cosmic time and the cosmic order; failure to appreciate this limit leads to speculative metaphysics which seeks the absolute and supra-temporal within the temporal order; absolutizations and speculative metaphysics; the position that modal laws have absolute universal validity even God is speculative; and in the Krit. d. p. V ern.; the cosm onom ic Idea is not an "idealism of meaning", but the moralized domain of meaning ascribed to it by means of reference to values (Wertbeziehung); the philosophy of the cosm onom ic Idea is not an "idealism of meaning", (Stoker), 96; Rickert's meaning-Idealism distinguishes between meaning (Sinn) and reality; the latter has meaning ascribed to it by means of reference to values (Wertbeziehung); Rickert's reality is psycho-physical only; meaning cannot live, act, move, but living, action, motion are meaning not coming to rest in themselves; God's Being is not meaning; the meaning-totality transcends philosophic thought and has its correlate in the Being of the Arché; the modal concepts of laws and of subject and object in the sciences depend on the cosm onom ic Idea, 97; in the logistic trend in pure mathematics; the "continuous" series of real numbers is based...
on a logicist-rationalist cosmonomic Idea; mechanist biology depends on the classical deterministic Humanist science idea; the Neo-Kantian "reine Rechtslehre" of Hans Kelsen depends on a dualistic cosmonomic Idea (nature and freedom); the rationalists reduce the subject side of reality to the nomos-side; functionalist biology and juridical science do not know of typical structural-individuality laws, 98; the Archimeedian point of philosophy is chosen in the new root of mankind in Christ, in which by regeneration we have part in our re-born selfhood; the totality of meaning of our temporal cosmos is in Christ, with respect to His human nature as the root of the re-born human race; in Christ the heart bows under the lex as the universal boundary between the Being of God and the meaning of His creation; theological objections to this theme answered, 99; the transcendent totality of meaning of the cosmos excludes no concepts in the speculative Platonic sense, no being set by itself, but remains in the ex-sistential mode of meaning; sin is the revolt against the Sovereign of our cosmos; it is apostasy, the absolutizing of meaning to the level of God's Being; the fall permeated all temporal meaning aspects, also the logical one; the logical function in apostasy; St. Paul's word about the carnal mind; the laws of thought are not affected by sin, 100; only the subjective activity subjected to these laws; the contents of the cosmonomic Idea concern the Archè, subjection to God's sovereignty requiring love and service of God on the part of man, through Christ, in the observance of the sphere-sovereignty of the various divine laws regulating the temporal world; the symbol of the sunlight refracted by a prism into the seven colours of the spectrum, 101; the sphere sovereignty of the modal laws, 102; the disregard of this state of affairs on the immanence standpoint owing to absolutizations: psychologism, historism; dualistic starting-points; is the Christian starting-point an absolutized religious meaning?, 103; Christian religion is the connection between the meaning of creation and the Being of the Archè; religion is not identical with the function of faith; Rickert acknowledges this fact; sphere-sovereignty as a philosophical basic problem, 104; and the intermodal coherence; the aspects have a cosmonomic structure; all temporal structures of reality are laws founded in the cosmic order and are principles of temporal potentiality; as realizations of laws they have duration and actuality as transitory factual structures; potentiality resides in the factual subject-side, its principle in the cosmonomic side of reality; cosmic time and the refraction of meaning; Stoker and Kohnstamm, 105; the fulness of meaning is not actually given and cannot be actually given in time; the meaning of cosmic time (in its correlation of order and duration) is to be successive refraction of meaning into coherent modal aspects; in the religious fulness of meaning love, wisdom, justice, power, beauty, etc, coincide in a radical unity; cosmic time can only be approached in a limiting concept; such a concept is necessarily discontinuous; the relativity of the logical function is not of a logical, but of a cosmonic temporal character, 106; the elimination of cosmic time order in Kant's Kritik der reinen Vernunft; Kant's hypothalization of "theoretical reason" as self-sufficient Archimeadian point; the question about the possibility of philosophy pushed into the background; Kant's "Copernican revolution" concerned epistemology; it proves the impossibility of a truly critical Critique of theor. reason apart from a transcendental insight into the cosmic time-order; Kant's "Vorlegerena zu einer jeden künftigen Metaphysik": (this system) sets its foundation nothing as "given" except "reason"; but this reason is a product of theoretical abstraction, 107; the lex of the cosmos originates from God's holy creative sovereignty and is the boundary between the Being of the Archè and the meaning of everything created as "subject", i.e., subjected to a law; the subject-side implies the object-side; in immanence philosophy the subject becomes sovereign, 108; as a "substance" (noumenon) or in a transcendental logical or phenomenological sense; Kant; the subject is only epistemological, and as such Archè or form of the theoretical laws of nature; the "transcendental subject" is lawgiver of nature; the pre-psyehical aspects dissolved into a synthesis of logical and sensory functions of consciousness; their structural laws became a-priori transcendental forms of (theoretical) understanding and of subjective sensibility; numbers, spatial figures, energy effects; in his "practical" philosophy Kant makes the metaphysical subject (homo noumenon) the autonomous lawgiver for moral life; his "practical" philosophy renews the transcendental law giver of nature and norms; the subject on the Immanence standpoint is epistemological and ethical; things and events are considered only as objects; the proclamation of the "critical" "Satz des Bewusstseins", 109; the subject as "transcendental" or as "ideal" subject is the autonomous lawgiver; classical rationalism reduces the subject to a complex of causal relations; the laws are "the objective"; the empirical subject is "object", identified with "Gegenstand" of the "transcendental subject of thought"; in modern "realistic" positivism the lex is a scientific judgment of probability, an "autonomous" product of science by which to order the "facts"
by way of a “logical economy”; rationalists dissolve individual subjectivity into a universally valid order of laws originating from sovereign reason; irrationalists consider the “theoretical order” as a pragmatically falsification of true reality; the latter in its creative subjective individuality is not bound to universally valid laws and mocks at all “concepts of thought”, 110; prophetic philosophy, according to Jaspins, 125; phil. has to clarify a life and world view, 156.

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—, III, Aristotle was confronted with the question about the metaphysical primary substance and not merely the physical sensible Gegenstand, 13, 14; Russell thinks that modern physics has destroyed the naïve conception of things; Galilei and Newton and the classical physics view of substance filling up space; time as the fourth dimension of world space, 19; energy has replaced matter; the curious facts of interval and quantum; Russell’s “events”; his “rhythms”; physical and mental, 20; Whitehead’s events and permanent objects, 21; the constants of modern physics and Newton’s “material units”, 23; Russell’s concept of structure; he identifies psychological time with physical, 24; his theory of light waves, 25; he identifies the physico-psychical world with the whole of empirical reality, 26; the metaphysical “substance” since Descartes is the modal coherence between physical phenomena, 27; Kant on our naïve experience of the identity of a thing: the physical concept of quantitatively constant matter, the Gegenstand of natural scientific thought, 28; the doctrine of secondary qualities; B. Bavinck, 36; sensory colour and physics, 37; the physical system in a linden tree, 56; force, essence, energy, 70, 71; atoms, molecules; radio activity; the visibility of a body depends on light waves, 99; wave mechanics; corpuscles; Wellenpakete; classical mechanics; Kant on matter; substance; primary typical operational quanta are not “substantial”; the temporal unity of an individual whole is not modal in character; radio activity cannot be influenced by external functional factors; chemical “elements”; electrons, protons, neutrons, deuterons, mesons, viewed physically have mass and charge, 100; an atom possesses a veritable individuality structure in the radical type of physically qualified totalities; the structure of molecules and that of crystals are more complicated; enkaptic structural wholes; the functional schema x, y, z; the metaphysical reconstructions of the exploded substance concept in neo-Thomism; in Eddington’s “world-substance” in his psycho-monism after the manner of Heymans; mathematical forms are supposed to be “spiritual”; Planck’s “Wirkungsquantum” -h- has no modal mathematical meaning, however, 101; structure of atoms, 105, 106.

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I, eidé and immortal soul are supra temporal and immobile; Parmenides' absolutization of space is antinomous, 31; only philosophers approach the race of gods, 35; the law is a limitation of subjectivity, 95; Plato's transcendent basic idea is conceived in an objective idealistic sense, 247; in the Politica the eidé seem to originate from the Idea of the good, and the deity as demiurge is the origin of the eidos (e.g. of a couch: ἀκρομακρόσουσαν), but this is not a divine creation of the phenomenal world; the nous [divine mind], is only the origin of the eternal forms, never that of matter; in the later dialogues the conception of the divine nous as the origin of the eternal forms [eidos] is abandoned, 248 (note); theoretical reason is distinguished from practical reason, 535.

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— II, on retribution; recompense or punishment are deserved, 130; wage is price, not the indebted recompense of labour; equivalence and proportion; Vergelding en Vergoeding; Ditë, 131.

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—, III, on Plato and Aristotle's sociology, 206; he overlooked the kernel of Art's view of democracy, 211.

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Relativism, I, in Litt, 138.

—, III, with respect to the Church institution, in Emil Brunner, 542.

Relativity, II, incongruity between relativity and physical continuous space, 101.

Religion, I, the fundamental dependence of human selfknowledge on the knowledge of God has its inner ground in the essence of religion as the central sphere of our created nature, 55; it is the innate impulse of the human selfhood to direct itself toward the true or a pretended absolute Origin of all temporal diversity of meaning, which it finds focused conceptually in itself; to the formal transcendent character of this description the concrete immediacy of religious experience remains strange; in theoretical thought we can only arrive at a transcendental idea; the function of such an idea; religion transcends all modal aspects, faith included; religion is not at all a temporal phenomenon manifest within the temporal structure of human act-life, 57; it can be approximated only in the concentric direction of our consciousness, not in the divergent one, not as a "Gegenstand"; religion cannot be described "phenomenologically" or "psychologically"; it is not the experience of the "tremendum (Rudolph Otto); it is the ex-sistent condition in which the ego is bound to its true or pretended firm ground; veritable religion is absolute self-surrender, 58; true self knowledge discovers the ex-sistent character of the self also in the fact that the ego is bound with other egos in a religious community; the I-ness lives in the spiritual community of the we, which is directed to the Divine Thou; the central command of love is of a religious and not of a moral character; in this Command the neighbour is a member of the religious community of mankind in its central relationship to God Who created man after His image, 60; a religious community is maintained by a common spirit which as a dynamis is active in the concentration point of human existence; it works through a basic motive, whose forms are historically determined, but whose central meaning transcends historical form-giving; since the Fall and the promise of the coming Redeemer, there are two central main springs operative in the human heart, viz., the Holy Ghost and the spirit of apostasy from the true God, 61; in Western thought the apostate spirit has disclosed itself in two central motives,
61; pre-Homeric religion of life was a nature religion; the classical-Greek motive (since Aristotle) of form and matter; the Olympians were cultural gods; and the Humanistic motive of nature and freedom, 62; the Humanistic motive took its rise from the religion of the free autonomous human personality and that of modern science evoked by it, and directed to the domination of nature; the Christian motive of creation, fall, and redemption; the Scholastic motive of nature and grace was introduced by Roman-Catholicism and directed to a religious synthesis between the Christian and the other motives; the fall into sin is a privatio, a negation, a nothingness; but the central dynamics of the spirit of apostasy is no "nothing"; it springs from the creation and cannot operate beyond the limits in which it is bound to the divine order of meaning; the dynamics of sin can unfold itself only in subjection to the religious concentration law of human existence; without the law there is no sin, and there is a law of sin; but sin has no real power in itself, independent of creation, 63; idolatrous motives conceal themselves in a religious antithesis, for the absurdlizing of relative meanings evokes their correlata; these motives are composed of two religious antithetic motives driving human action and thought continually in opposite directions; the resulting religious dialectic is quite different from the antithetical gegenstandrelation of theoretic thought, 64; the Roman-Catholic theological dialectic of nature and grace was taken over by Protestant Scholasticism; it aimed at a synthesis of the Aristotelian view of nature with the central motive of the Word-Revelation; but it lends itself as well to a combination of the motive of the Word Revelation with the Humanistic motive of nature and freedom; then the Christian motive loses its radical and integral character; the Scholastic vision does not assign a central place to the Biblical revelation about the human heart as the radix of temporal existence; Thomism could proclaim the autonomy of natural reason in the "natural sphere" of knowledge; the dialectic tension between nature and grace hides the inner dialectic of the Greek and the Humanistic motives; in Scholastic anthropology this component is expressed in the dichotomy of body and soul; Scholastics was swayed from the Thomistic "natura praeambula gratiae to the Oceamist denial of any contact between nature and grace (William of Occam); the same polar tension in "dialectical theology" between Carl Barth and Emil Brunner, 66; Rousseau's religion of feeling, 67; cf. sub transcendental Basic Motive; — the central basic motive of the Christian religion is the motive of creation, the fall into sin, and the redemption through Jesus Christ in communion, with the Holy Ghost; God is the absolute and integral Origin, the Creator of the "earthly world" concentrated in man, and of the world of the angels, 173; there is no original power which is opposed to Him; in His creation there is no expression of a dualistic principle of origin; man has been created by God according to His image in man's heart participating in the religious community of mankind; the creation implies a world plan; Divine providence is concerned with the law side and with the factual side of the creation; the providential plan concerning the factual side is hidden from man; sin can only be understood in verifiable radical self knowledge, as the fruit of Biblical Revelation, 174; Sin is apostasy from God; it involves the root of existence and the whole temporal cosmos; it does not stand in a dialectical relation to the creation; the redemption in Christ is also radical; sin is propitiated by Him; gratia communis, 175; Kant's religion remains within the boundaries of mere reason, 384.

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RELIGIOUS FULNESS OF MEANING, I, love, wisdom, justice, power, beauty, etc., coincide in this fulness, 106.

RELIGIOUS HORIZON, III, the temporal and the religious horizon of experience, 68; the imago Dei, 69; religious love is the fulfillment of all temporal meaning, 71; the I-ness is the spiritual centre, of human existence, 88.

RELIGIOUS ROOT OF THE STATE, III, faith points to this root, 500; State and Church, 501.

RELIGIOUS SPHERE, THE, I, is pre-functional, the concentration point of the root of our existence, 31.

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REMEMBRANCE, II, is an act, 372.

RENAISSANCE, I, at the time of the Renaissance Humanism was completely aware of its real religious motive, but in the 18th century this notion faded away, 170; Romanticism was as aristocratic in character as the Renaissance had been, 171; the Renaissance began as a spiritual Humanistic movement when the medieval ecclesiastically unified culture had collapsed, 173; in Italy, especially, the Renaissance took the side of the ancient world view; it re-discovered Greek and Roman Culture and gave up synthesis.
philosophy, 180; in the Renaissance the Biblical motives were secularized, 190; the Faustian domination; the personality-ideal was permeated with an unquenchable thirst for temporal life and a Faustian desire to subject the world to itself; the Renaissance secularized the Christian idea of regeneration, 191; this "renascimento" and the "uomo universale"; Leo Battista Alberti; Leonardo da Vinci, 192; its secularized motive of regeneration, 193; the Renaissance did not explicitly develop the model of modern natural scientific thought, although it contained such a tendency; it also inclined towards the infinite in which modern man thinks he can rediscover himself in his boundless impulse of activity, 194; Stoic and Epicurean motives in Renaissance thought; da Vinci; Vala; the thirst after infinite nature and its mysteries was manifest in Renaissance painting and poetry; the Faustian passion to dominate nature was revealed in a flourishing alchemy; Petrus Ramus' logic, 198; Bruno's pantheism, his dithyrambic glorification of nature's infinity and the human microcosmic monad; nature naturata and natura naturans; the rejection of a "Jenseits", 199; the Renaissance ascribed the mathematical conception of natural phenomena to Plato and Democritus, 200.

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REPRESENTATION, II, is an act, 372.

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REPRESENTATIVE SYSTEM, III, Calvin did not introduce this system into the Church, nor the idea of the sovereignty of the Congregation, 545—549.

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RES PUBLICA, III, the State is a res publica, 412.

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REVELATION, I, is the synthesis of irrationality and originality — Fichte —, 492.

—, II, appeals to ourselves in the root of our existence, 52; general and particular, 306; are universally intended, 307; natural revelation, 308; and common grace, 309; the principle of Divine R. in the order of creation, 323.

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REVOLUTION, III, Christian revolution and Stoicism, 169; revolution can only succeed when its leaders collar the military power, 421.

RHYZOPODA, III, mineral formations in their protoplasma, 108, 774.

RHUMBLER, III, Das Lebensproblem, 733; Das Protoplasma als physikalisches System, 733.


RICKERT, Heinrich, I, System der Philosophie, 22, 23, 120, 121, 129, 151; Wissenschaftliche Philosophie und Weltanschauung, 23, 129; Grundprobleme der Philosophie, 129, 130, 133, 134; —, I, theoretical philos. thought first demolishes everything a-theoretical, leaving a chaotic material of consciousness, which is to be ordered in the creative forms of philos. thought, 14; he defends the neutrality postulate with respect to philos. thought, 14, 15; his statement: "If we are
able to determine the boundaries of thought through thinking, we must be able, too, to exceed these limits"; is contradictory on the immanence standpoint; he distinguishes "heterological" from "heterological-monological thought"; but it leads to antinomy, 22, 23; he observes, correctly, "as soon as we are beyond thought, we do not know anything", but fails to appreciate the transcendence of our selfhood; the non-scientific attitude towards the world must not claim universal validity for all; then it can hold its own by the side of scientific philosophy; the latter makes the entire man also its object and transcends man himself, 23; as a Neo-Kantian Rickert opposes being to validity, reality to value; these concepts are not modally defined; he reserves "meaning" for "culture" as a subjective relating of "reality" to values", 78; his philosophy-idealism distinguishes meaning (Sinn) from reality; the latter is only viewed in its abstract sense of the psycho-physical aspects, 97; his classification of the "life-and-world-views" is oriented to the Neo-Kantian philosophy of values; he distinguishes intellectualism, aestheticism, mysticism, moralism, eudemonism, eroticism, theism, polytheism, 121; his classification is a confusing schematism, 122; it is construed apart from the religious basic motives of Western thought and interprets ancient and medieval thinkers after the pattern of the modern Humanistic motive of nature and freedom, 123; his view of the difference between philosophy and a life view, 124; his "Wissenschaftliche Philosophie und Weltanschauung is aimed at modern existence-philosophy (Hansen, Jaspers, etc.), which opposes existential thinking to Rickert's purely theoretical; he tries to demonstrate that the cosmic totality must remain hidden from the total man, who is an individual complex of functions, 129; philosophy must separate the cosmos into two spheres: temporal-spatial (sensorily perceptible) nature reality and timeless values having absolute validity; imperatives and norms are not the business of philosophy; the concept of a normative science is internally contradictory; special science studies what is "mere reality" and immanent as "given reality", the "psycho-physical"; reality is also a theoretical form, a category of thought, which itself is not real, but has "validity", 130; the theoretical Idea of the totality of reality, viewed by Kant as an infinite task for thought, has value-character; "totality of reality" is a problem of epistemology; philosophy must be a theory of values directed to the "Voll-endung" (fulfilment) toward the totality and includes the universe of values in its horizon; it must strive after a system of values; and also investigate the a-theoretical values, such as morality, beauty, holiness; it orients itself to the historical life of culture to track down the multiplicity of the values; philosophy must reunite the worlds of "natural reality" and "values"; this unity can be immediately experienced when we are not thinking, 131; there is a third realm serving as a connecting link between reality and values; viz. that of meaning; meaning is constituted in the valuating act of the subject, but is not itself value, but relates reality to values; it joins these two in a higher synthetic unity; value is meaning of a transcendent, timeless, and absolute character; meaning is "immanent meaning"; reality is the object of the transcendental epistemological subject; in the realm of values there is no subjectivity at all; culture is reality to which values cling; philosophy must work with an "open" system, 132; such a system is only a formal order of "the stages of value"; philosophy must not be "prophetism"; nor a view of life and the world; the latter must be included in theoretical inquiry; the object of philosophy is the totality of the cosmos inclusive of the subject (the whole man and his relation to the cosmos); philosophy necessarily becomes a theory of the total meaning of life, 133; the pitfall in Rickert's neutrality view lies concealed in his a-priori identification of "truth" with theoretical correctness, and in his a-priori supposition that such truth is an "absolute" "value", "timelessly valid", "resting in itself", 134; this view is antinomous on Rickert's own standpoint, 135; the test of the transcendental basic Idea applied to Rickert's philosophy, 136, 137; Rickert's view of Calvinism, 149; the judgment "Truth is the highest value" is not theoretical but proceeds from a life and world view; theoretical judgments are oriented to a (theoretical) value; in the judgment "this rose is beautiful" the aesthetic attitude is abandoned for the theoretical judgment about "the aesthetic value", 151; he distinguishes theoretical from practical philosophy, 530.

— II, Kulturwissenschaft und Naturwissenschaft, 207; Die Grenzen der naturwissenschaftlichen Begriffsbildung, 207, 421; Die Probleme der Geschichtsphilosophie, 207, 208;

— II, on culture, nature, value, 201; culture is "natural reality to which values cling", 204; qualifies historical science as individualizing; cultural life filled with meaning, 207; reality bears meaning; all normativity is reduced to the cultural denominator, 208; his concept of transcendental logical historical forms of knowledge, 209; his distinction between systematic and individualizing sciences, is antinomic, 213, 217; at first he used the term "natural history" but he gave it up
later on because he believed that the historical viewpoint cannot include an individualizing view of nature, 230; and Kuyper, 243; individual causality; causal equation or inequivalence; individuality as such is an apero, not a norm as Riekert thinks, 254; his error, 276; individuality originates from the matter of experience; the genuine individual science is related to values by cultural science, 421; individuality is empirical uniqueness related to values; natural science method is blind to values and works in a generalizing way; individuality forced into the form-matter scheme, 421; individuality is a sensory mè on in Neo-Kantianism; meaning-indiv. in the general notion of culture only, 422.

—, III, Der Gegenstand der Erkenntnis, 49, 50; System der Philosophie, 51; Kant als Philosoph der modernen Kultur, 428.

—, III, his criticism of Riehl’s “Critical realism”; epistemology should not include a problem in its pre-suppositions; Riekert starts from the “Satz der Immanenz”; his objection made against Riehl is also valid for Riekert’s own transcendental idealistic epistemology; he qualifies naive exper. as “a complex of vague and rash opinions”, 49; he identifies the abstract sensory aspect with the integral whole of empirical reality; he rejects the copy theory; speaks of a pre-theoretical Erleben of the unity of value and reality; his Sinn-Begriff; his “naive realism” is Kantian phenomenal nature, 50; his notion of Erleben is: concept-less, irrational, nameless, a unity of two theoretically constructed worlds, corresponding to the dualism of nature and freedom, 51; his copy theory of naive experience, 49—51; of a work of art as a sensory perceptual thing related to aesthetic value, 113; Sorokin tries to solve the totality problem of sociology from the standpoint of H. Rickert’s philosophy, 162; and Darmstaedter’s sociology, 409; Kant held the State to be “power”; this statement of Riekert’s must be restricted to international relations, 428.


—, I, holds that there is no antinomy in Locke’s system, 268 (note); R. holds that Hume had unwavering faith in mathematics as the foundation of all science; he misunderstands Hume’s conception of mathematical certainty; Riehl says that Hume never meant to dispute the universal validity of “pure geometry”; and that Hume only attacked the possibility, presumed by geometry, of dividing space to infinity, some further arguments of Riehl’s on this subject, 281; his interpretation confronted with Hume’s statements about “pure geometry”, 285; in the third period of his development Kant was very close to Hume’s scepticism, 340.

—, II, Der philosophische Kritizismus, 80, 373, 439, 519.

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—, III, points out that the “bond between the objective and the subjective world” would be broken if Müller’s theory of the specific energy of the sense organs were true, 42; he holds that it is impossible to found a law on one single unexplained exception, 43; there is a necessary relation between stimulus and sensation; Riehl ignores the subject-object-relation, 44; he gives a Nominalistic interpretation of the relation between sensory percepts and things perceived; he distinguishes arbitrary from natural signs, like Occam, 45; his Kantianism, 47; his critical realism; his rehabilitation of the sensory aspect of human experience, 47; things and our consciousness form one totality of reality; this thesis is an improvement on Kantianism, but not wholly satisfactory, 48.

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—, III, Thomas Aquinas, recognizes subjective natural rights of individual man; a subj. right is a social function according to Duguit, 460.

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—, II, right is not right, 241; innate human rights in Locke, 350, 357, 98; Wolff, 413; personality- and property-rights, 392, 413; Roman jus in re, 392; rights to rights, 394; Hugo Grotius, 395.
—, III, inalienable rights of man were opposed to the absolute sovereignty of the State without denying such sovereignty, 399; they are denied by Léon Duguit, 460.


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—, III, we experience the qualities of a thing but the thing itself is not given in experience; it is put there by us; his view of substance, 28.

—, III, polyandry among the Todas; its origin, 341.

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—, III, maintains that the Idea of analogical being is the neo-scholastic basic motive; and that the motive of nature and grace is secondary; this is an error, 73.

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devours free personality in all its spheres of life; the "volonté générale" had a normative sense; Leviathan with its head cut off on the frontispiece of R.'s "Contract Social"! the accent was shifted to the personality ideal in Rousseau in contradiction to the science-ideal of the Enlightenment; feeling became the true basis of the Humanistic personality-ideal; R. attacked the rationalistic view of religion of the Enlightenment; his religion of sentiment condemned the French Encyclopedists and Newton; religion is seated in the "heart"; abstract science must not encroach upon the holy contents of human feeling, 317; he combated the rationalistic associational psychology "without a soul"; he got estranged from the materialistic Encyclopedists as well as from his earlier friend and protector David Hume, whose associational psychology was still dominated by the idea of science; Western culture had all its spheres dominated by sovereign science; Rousseau turned to the dream of a natural state of innocence and happiness; this state revived the Stoic "Golden Age"; his optimism; with respect to the original goodness of human nature; his pessimism with regard to culture, 317; the free personality will build a new culture, founded in the divine value of personality; the natural state of freedom and equality is not his ideal; a higher destiny calls humanity to the civil state; natural freedom must be elevated to normative freedom; innate natural rights must become the inalienable rights of the citizens; the social contract, 318; to give up one's liberty is to give up one's quality of man, the rights of humanity, even one's duties; the words slavery and right are mutually exclusive; the fundamental problem is the guaranteeing of the sovereign freedom of the personality; for this purpose a form of association must be sought, 319; the inalienable right of freedom is maintained in the inalienable sovereignty of the people; the sovereign will of the people is the "general will", not the "will of all"; the general will must be directed to the general interest; it is incompatible with the existence of private associations; he appeals to Plato's "Ideal State"; public law does not recognize any collective use of private spheres of association; the "Social contract" is the only juridical basis for all the rights of the citizens; this means unbridled absolutism of the legislator; R. saw there was inner tension between the "general will" and individual freedom, 320; the mutual relationship between the natural rights of man and the rights of the citizen; every individual transfers only as much of his natural power, his possessions, and freedom, as is required for the "common good"; natural rights are private rights; the absolute equality of all the citizens
as such; no special privileges can be granted, 321; with respect to the public interest every citizen has equal rights; Rousseau's concept of statute law; it differs from that of the so-called "material concept of statute law" of the German school of Laband; R. holds that a genuine public statute (tol) can never regulate a particular interest, 322; but in the civil state human rights have changed their ground of validity, viz. the social contract; the juridical source of private and public rights is one and the same; so that private rights can only exist by the grace of the general will; the sovereign people alone judges of the demands of the public interest; the general will in which every citizen encounters his own will, cannot do any injustice to anyone: volenti non fit injuria; to Rousseau it is the mathematical science ideal that is to guarantee the value of personality; "they must be forced to be free", 323; R. was impatient of every revolution, 324; his proclamation of the freedom of human personality from its subjection to science had a deep influence on Kant, 332; especially R.'s "Discours sur les sciences et les arts", 333; Rousseaus's influence led Kant to emancipate the science-ideal from metaphysics, 340; about the year 1770 Kant adhered to the sentimental ethics and religion defended by Rousseau and English psychology, 348.

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—, III, mechanistic biology, 753; he is the founder of "developmental mechanics" and showed the existence of "organizers" in the living cell-body; they exercise a determining influence on the development of an embryo, 752; his criticism of Woltereck's "bio substance", 761.

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—, III, the words "substance" and "thing" express the emotion of recognition; the motor habit in speech; general names are different from proper names; identity of name is taken to indicate identity of substance, 18; the conception of substantial identity in language, common sense, and in metaphysics; on the concept "thing"; a substance is a series of physical occurrences; this view is based on the general theory of relativity; his error is the identification of the Greek metaphysical substance with that of classical mechanistic physics (Galileo, Newton), 19; interval and quantum; rhythms; the discontinuous process of nature; a percept; events; the difference between physical and mental is unreal, 20; matter and mind are logical structures of relations between events; a thing is a group of events; criticizes Whitehead's view saying that the events of a group cannot be considered as aspects of the group, 21; Russell's error is the identification of naive experience and the theoretical Gegenstand relation; he tries to refute the "common sense" view, a.o., with an appeal to the laws of perspective, 22; later he refers to common sense arguments to make his "causal theory plausible", 23; misinterprets naive experience; his concepts of structure as "what we can express by mathematical logic"; it is the foundation of arithmetic; identified with the notion: relation — number; logical properties include all those which can be expressed in mathematical terms; psychological time of perception is the same as physical time; the similarity of structure between percepts and groups of events, 24; semi-similar systems; different percepts need not have exactly similar stimuli; (the act of perception has different modal aspects says D.); Russell's argument rests on a petitio principii; his theory illustrated by considering a light-wave, 25; he replaces the real data of experience by abstract elements of a psycho-physical world, 26; animism and magic and common sense according to Russell, 32; he thinks primitive animism due to defective observation; but primitives are generally excellent observers in a practical sense,
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—, II, and PUCHTA, considered juridical interpretation as essentially theoretical; the Historical School, 138; Von Savigny did not agree with the attack on the reception of Roman Law in Germanic countries, nor did PUCHTA, 234, 277; nature and freedom, their synthesis in historical development, and their deeper unity; he took over Kant’s moralism, 278; this idea carried through in the theory of law, 278; the jurist’s activity at a higher stage; legislation; a conservative nationalistic idea of the Volksgeist, 279; Savigny and Puchta on subjective right as the particular will power of the individual apart from the interest served by it, 397; personal and real rights; personal right is control over a person; jus in re identified with absolute right, 398; confusion between subjective right and competence (= authority over persons); subjective right merged into juridical law, 398.

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Der Formalismus in der Ethik und die materinle Werthethik, 111.

—, I, human personality is “a monarchical arrangement of acts one of which at every turn takes the lead”; he overlooks the transcendent character of the ego and conceives of the ego as an immanent centre of its acts only, so that its radical unity disappears, 51; the human mind can oppose itself to the “world” but even makes into a “Gegenstand” the physiological and psychical aspects of human existence itself; the Gegenstand relation is the most formal category of the logical aspect of mind (Geist), 52; the concept of the subject and the selfhood in irrationalist phenomenology; the selfhood is not a substance in the Kantian sense, but “pure actuality”; as such it is transcendent to the cosmos as “world of things”, 111; sociology of thought, 165; his foundation of philosophy, 543, 544.

—, II, Phänomenologie und Erkenntnistheorie, 488, 597; Der Formalismus in der Ethik und die materiale Werthethik, 545, 546, 547, 570; Der Formalismus in der Ethik, 585, 586, 587, 588, 589, 590, 594; Die Stellung des Menschen im Kosmos, 591, 592, 593, 594, 595, 597.

—, II, his version of the metaphysical dichotomy of body and soul, 112; his view of an adequate Wesensschatz, 488; dis-
tistinguishes between pure logic and pure axiology, through the influence of Dilthey; the contents of the emotional acts of valuation; the a-priori is the whole of all the units of signification and sentences given in an immediate intuition of their essence; the origin of the differences between essences is in the things in which they appear as universal or individual; feelings also have their own a priori content, 545; the a-priori is pure and immediate experience; the a-posteriori is dependent on the senses, 546; only in the coalescence of the intended and the given can we become aware of the content of phenomenal experience, 570; his view of the absolutely individual character of truth; he accuses Neo-Kantianism of subjectivism; its totality of the cosmos is only a subjective idea; the cosmos has not actually been given us, 585; he individualizes and personalizes Husserl’s transcendental consciousness, 587; truth is held to be individual; his view of cosmic reality; microcosm and macrocosm; the personal correlate of the macrocosm, 588; the idea of God; every unity of the world without an essential regression to a personal God is a contradictory hypothesis; MAEBRANCHE influenced this period of Scheler; God’s concrete revelation can only make us experience the Idea of God; from this he finds his way to an inter-individual essential community of persons founded in their communion with God as the correlate of the macrocosm; all “other communities of a moral or juridical character” have this possible communion with the personal God for their foundation, 589; his idea of God and that of “person” are neo-Scholastic metaphysical; God is the “Person of all persons” and subject to the same “essential phenomenological law-conformities”; the essential individuality of a human personality must be distinguished from an individual “I-ness” which pre-supposes a “thou”, a “body”, and an “outer world”; personality is hypostatized above its “I-ness”; object and Gegenstand are identified; this is neo-Scholasticism, 590; in the final stage of his thought Scheler abandoned the Christian religion; individuality is the absolute pre-requisite in the “concrete essential structure” of human experience, i.e. in the transcendental horizon of experience, which is at the same time the transcendent religious horizon to Scheler’s metaphysics, which is an irrationalistic standpoint; thus individuality is ultimately elevated above the law, cf. BLONDEL, 591; his Idea of God is a deus ex machina to pave the way to a macrocosmic experience and avoid solipsism; he shows affinity with LEIBNITZ “vérités éternelles”; he speaks of all “possible worlds” and “all possible personalities”, and in so doing he tries to hypostatize the theoretical transcendental horizon of our human experience of reality; his Idea of a phenomenological possibility of the being of God as the “person of all persons” is nothing but a manifestation of human hys-

birs; the contrast between a micro and a macro-cosm is un serviceable in Chris-

tian philosophy, it can be traced back to Greek philosophy, PHILO, etc. and it passed into medieval Scholasticism, 592; and Humanism; according to Scheler man is the personal correlate of an absolutely individual cosmos; his idea of God, 593; and the societal structure of the individuality of human experience, 594; his “intuition of the essence” gives us the essence in an a-symbolical way, 595; the actual datum of what is intended in the immediate evidence of intuition is above the contrast true-false; SPINOZA’s dictum quoted: “truth is its own crite-

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— III, his view of the copy theory of naive experience; he protests against the views that consider natural things in our naive experience as the products of a theoretical synthesis; but he gets no further than a somewhat impressionistic image of the plastic horizon, 53; he thinks that all the objects given in natural ob-

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II, his idea of a hidden law of Providence as the foundation of history and giving its coherence; his transcendental Idealism, 232; his romantic Idealism; nature as the "werdender Geist"; nature and history are at bottom identical, 278; he aimed at a new aesthetic culture as the goal of history, 278; his Humanistic cosmonomic Idea, 593.

—, III, organological view of a "Gemeinschaft" adopted by Tönnies, 186; his concept of "spiritual organism" influenced the German Historical School, e.g. Greine, Tönnies, 245; his use of the term "organism", 406; his idea of totality and that of Hans Driesch, 748, 749.

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—, III, of Nicolai Hartmann influenced Wolterbeck, 762.

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—, his modern Humanist aestheticism was ruled by the motive of nature and freedom, 123; his "Räuber" says: the law has not yet formed a single great man, but freedom has, 452; his aesthetic Humanism is the embodiment of the irrationalistic and aesthetic conception of the personality ideal within the formal limits of transcendental Idealism, in the Idea of the "Beautiful Soul"; the basic denominator of the modal aspect is shifted to the aesthetic aspect viewed exclusively from its individual subject-side; "beauty is freedom in appearance" (phemonenon); the fulness of human personality and of the cosmos becomes evident in the aesthetic play-drive; man is really man when he is playing, when the conflict in him between sensuous nature and rational moral freedom is silent; Kant's rigorous morality holds only for immature man; but in the "Beautiful Soul" (463) nature is so much ennobled that it does good out of natural impulse; this refined stage is the fruit of education, 464; in Schiller's more mature period aesthetic irrationalism was still held within the limits of transcendental Idealism, 465.

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—, I, wrongly sought the root of Leibniz's arithmetic in "Calvinistic religiosity", 229.

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—, III, "modern political theory emancipates itself from the speculative view; it leaves alone the metaphysical question about the Idea of the State and restricts itself to the empirical world", 382.


—, III, refuted the evolutionist theory of
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— II, his pure theory of Law; only yielded in eidetic juridical logic, 342; his four fundamental legal concepts; legal theory turned into mathematics, 345; a juridical norm is an exact law, on a level with the laws of mathematics, 343.

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— III, the origin of men's societies among primitive tribes is the "dichotomy of the sexes"; this view is refuted, 365.

Science, I, depreciated by Rousseau, 67; special science in Rickert, 130.

— III, as the self-transillumination of the human mind, according to Litt, 249, 250; and culture; and the State, 488, 489; science as an integrating factor, a concrete social phenomenon; science is logically qualified, 592, 594; and materially differentiated, 597.

Science and Philosophy, I, the philosophy of a special science examines the philosophical pre-suppositions of this science in the light of a total theoretical vision of temporal reality, which vision is ruled by the transcendental basic Idea and the basic motive; the supposed independence of special science with regard to philosophy; its historical arguments, 545; Modern Humanism recognizes this claim to independence on the part of special science; Hans Driesch opposes this view, 546; epistemology being orientated to the "Factum" (or the "Ficri", as the Neo-Kantians say) there is no possibility of independent philosophical critique of method and constructions in mathematical natural science; philosophy does not guide but it follows special science; the latter is taken to be neutral, 547; Rickert and Litt; the need of an integral empirical method in philosophic investigations; no science is able to investigate a
specific modal aspect "with closed shutters" toward all the other modalities, 548; philosophic and scientific thought in mathematics and its problems; "pure mathematics", 549; mathematics is not a "fait accompli", not a "factum"; a theoretical scientist will maintain, perhaps, that he only works with technical concepts and methods not implying philosophic or religious pre-suppositions, 550; but behind such concepts and methods are hidden very positive philosophical postulates; e.g. the principle of "logical economy" and fictions not corresponding to the "states of affairs", 551; behind the so-called "non-philosophical" positivist standpoint is hidden a philosophical view of reality which cannot be neutral with respect to faith and religion; the mask of neutrality and the mischief done by the technical pragmatic conception of scientific thought; difference between the concept of an individuality as a functional one; in modern times psychology and the cultural sciences have, reacted with respect to philosophy or to religion; the positivist school of Austrian School of economics; "pure economics" modal functional and technical pragmatic conception of sciences; 552; structural differences are only to be understood in terms of typical individuality structures; examples taken from the jural modus, and from the physical aspect, 553; a tree, an animal, an atom, a molecule, a cell, have physical-chemical functions but other functions as well: they are typical individuality structures, 554; under the influence of the positivistic view of the task of science and in keeping with the continuity postulate, the concept of function was used to eradicate the modal diversity, and the typical structures of individuality were erased; e.g. in "pure theory of law", and "pure economics" modal functional and typical structural views are confused; the Austrian School of economics; KELSEN's Reine Rechtslehre, 555; the absolutization of the functionalist viewpoint is not neutral with respect to philosophy or to religion, but is the fruit of a Nominalist view of science; the positivist school of ENNEN MACHT; and of the Vienna School; DUNSCUT's "conception" of "organic life" as an "entelechy"; WOLTERMÜCK's conception of organic life as a material living substance (matrix) with an outer material constellation and an inner side of life experience; are examples of the illegitimate introduction of a specific structural concept of individuality as a functional one; in modern times psychology and the cultural sciences have reacted against the complete domination of the functionalistic science-ideal, mainly from the irrationalistic antipode; empirical science depends on the typical structures of individuality, 556; twentieth century physics abandoned its classic functionalistic concept of causality, matter, physical space and time; relativity and quantum theory reduced NEWTON's physical conception to a mere marginal instance; PLANCK, HEISENBERG; radio activity; MACHT and OSWALD oppose the acceptance of real atoms and light waves and try to resolve the physical concept of causality into a purely mathematical concept of function, because of their positivistic-sensualistic standpoint in philosophy, 557; the principle of logical economy in the positivist and empirico-critical sense of MACHT and AVENARIUS is not the only criterion in physics; the discussion about causality (PLANCK, V. LAUE, LENARD, and SCHRODINGER, HEISENBERG, JORDAN), 558; science pre-supposes a theoretical view of reality; B. BAVINCK holds natural science to be autonomous with respect to philosophy; he overlooks that physics has eliminated the naive view of reality, 559; in BAVINCK's view the physical world is opposed to the animal kingdom as a "fotum in se"; he considers "entelechy" to be "rational" in its deepest foundation; this is like "critical realism", 560; but physical reality cannot be comprehended apart from a subjective insight into the mutual relation and coherence of the modalities within the cosmic temporal order; physical phenomena have an objective analogon in the sensory ones, they must be subjectively interpreted in scientific thought and thereby logically opened; the experimental method is one of isolation and abstraction; it is pointed to the solution of theoretical questions which the scientist himself has raised and formulated, 561; modern physics rests on epistemological pre-suppositions that have been generally accepted since the days of GALILEO and NEWTON; but they imply a purely quantitative and functionalistic view of reality which became the content of the Humanistic rationalistic science-ideal; the appeal to "reality" in scientific investigations is never free from a philosophical and religious prejudice; RANKE said that historical science has only to establish how the events have really happened; but the word "really" is ambiguous: in historical science we do not grasp an event in its full reality, only in a particular aspect, 562; it pre-supposes a theoretical view of reality of a philosophical character; Historicism; the Historical School; the view of the State in which the latter is identified with its historical aspect of power, 563; biology offers many examples of a functionalistic view of reality; evolutionism; holism; mechanists and neo-vitalists; DUNSCUT denied that organic life can be reduced to a physical-chemical constellation of matter, and proclaimed it to be a reality in itself, an immaterial entelechy; this was an "immaterial substance" and the result of a new absolutization; holism wanted to conquer DUNSCUT's dualism by a conception of structural totality; but
holism fell back on a functionalism that construed the whole of a living organism by levelling its different aspects; any special science has to solve the problem concerning the limits of its field of research and the modal structure of this aspect; empirical phenomena have as many modal aspects as human experience has; only the theoretical Gegenstand relation gives rise to fundamental divisions of the non-logical fields and to the philosophical problems implied; in the empirical phenomena the inter-modal coherence is realized and the typical structures of individuality can only be studied in their empirical realization; philosophy can, therefore, not ignore the results of special scientific research, 566; philosophy cannot be restricted to the problems implied in the special sciences, since it has also to give an account of the data of naïve experience; Christian philosophy and science should mutually penetrate; the modern Humanistic division between science and philosophy cannot be maintained, 566.

Scotus, John Duns, I, De Rerum Principio, 186; Opus Oxoniense, 186.

— I, a more consistent realist than Thomas, held to the primacy of the will; his doctrine of the potestas Dei absoluta, 185; this potestas absoluta was distinguished from the potestas Dei ordinata and belonged to the unity of God's holy being (essence); the lex aeterna originates in this essence; absolute truth and goodness are grounded in the Divine Being; this potestas cannot have any Nominalistic purport, 186.

— II, Quaestiones sup. Metaph., I, IV, q. 1., — 21.

— II, on being, 21.

Scriptures, The, II, Reveal God's act of creation; appeal to our religious root of existence; tell us about man's place in the cosmos; the fall into sin, redemption, 52.

Sculpture, III, its structure, 111 ff.; it is an enkasis, 111; its objective implicitly intended vital function, 117; Aesthetics's failure to account for its reality, 126; a sculptor has to open the natural structure of the material, 126.

Sea-Hog's Eggs, III, Driesch's experiments, 735, 753.

Secondary Qualities, III, these qualities were adduced as an argument to refute naïve experience, 36, 37; in Locke; Müller's specific energies of the sense organs, 93.

Secondary Radical Types, III, of art, 110.

Secret Men's Societies, III, the so-called "Mannerbunde"; are under the leading of a political structure; the skull-cult; initiation rites for boys, according to Lorn; ancestor worship; Vechmgerichte; cruelty at initiation, 365—366.

Sectarian Conventicles, III, were favoured by Luther's theory of the Church, 513.

Section. II, "section" in the system of rational numbers is the "irrational" function of number, which can never be counted off in finite values in accordance with the Archimedean principle, 90.

Sec. Sects, in Troeltsch and Weber sects are viewed as independent sociological types, 527, 528, 529, 530; they nearly always arise through the fault of the Church, according to Kuyper, 532; they as a rule approach the institutional church in the second and third generations, 534.

Secular Government and the Church, III, secular authority in the Church, according to Thomasius, 517.

Secularization, I, of Nominalism by John of Jandun, and Marsilius Van Padua, 188, 190.

Secularization of Political Conviction, III, is furthered by ignoring the ultimate fundamental questions of belief; this fact justifies Christian party formation, 624.

Segmentary and Organic Types, III, of social forms, in Durkheim, 175.

Seigniorial Rights, II, in the Netherlands, 236.

Sein und Solten, III, in modern political theory, 335; this dualism of Neo-Kantianism is criticized by Hermann Heller, 335; and accepted by Siegfried Marx, 401.

Self-consciousness, I, as absolutely free ego in Fichte, 414.

— II, cosmological self-consciousness, 473; unity of self-consciousness, and Kant's synthesis, 494, 495; cosmic and cosmological self-consciousness, logicalized in Kant, 498; Kant's definition, 500; he excludes sensibility, 501; its unity; the cogito in Kant, 519; and the self, according to Heidegger, 523; Heidegger's interpretation of Kant on the finite ego in the transcendental unity of self-consciousness, 528; Kant did not conceive the transcendental unity of self-consciousness to be sensible, 535; not a single aspect transcends self-consciousness, 539; cosmic and cosmological self-consciousness, 540, 541; pre-theoretical and theoretical experience rooted in self-consciousness, 560; cosmic self-consciousness and the selfhood, 562; and the knowledge of God, 562; this self-knowledge and the knowledge of God restores the subjective perspective of human experience, 563; its transcendent freedom, 574; man's self-
consciousness becomes more and more individual; his individuality has a societal structure, 594.

SELFHOOD, I, is supposed to be reducible to an immanent subjective pole of thought, 0; as pure actuality in Schiller, 111.

— II, in Heidegger: finite; its essence is historical time, 524, 525; only in theoretical abstraction Heidegger holds reality to be accessible to the selfhood, 527; his self is the origin and identical with time; our self and time, 531; his "existential" time is not "cosmic time", 531; the transcendence of the religious selfhood above time, 535; sensory phenomena and the selfhood, and cosmic time, 539; the transcendent phenomenological subject or ego, 543; the subjective a-priori of the intentional content of the acts, 544; intersubjectivity of egos as mental monads, 545, cf. 549; the absolute transcendent subject is an absolutization, 546; the religious root of human existence, 549; our selfhood is under the law, 552; intermodal synthesis and selfhood, 554; the transcendent horizon of the selfhood, 560; the individual ego has been integrated into the religious selfhood and self-consciousness, 562; man in his full selfhood transcends the temporal earthly cosmos in all its aspects and partakes of transcendent root of this cosmos, 593.

— III, is the individual religious centre of human existence and experience; this existence is a "stare extra s"; 6.

SELF-KNOWLEDGE, I, we do not possess real self-knowledge in the transcendentological concept of the thinking ego, according to Kant, 54; depends on knowledge of God, 55.

SELF-REFLECTION, I, philosophy cannot do without critical self-reflection; I know myself; how is self-reflection possible; if it does not transcend the concept, and we cannot think in a theoretical sense without conceptual determination, 5; self-reflection pre-supposes that our ego directs its reflecting act of thought toward itself; in this act philosophical thought finally transcends its own limits, 7; the way of self-reflection is the only way leading to the discovery of the true starting-point of theoretical thought, 51; the concentric direction of this thought, necessary for critical self-reflection, must spring from the ego as the individual centre of human existence, 55; the selfhood gives this central direction to theoretical thought by concentrating on the true, or on a pretended absolute Origin of all meaning; self-knowledge is in the last analysis dependent on the knowledge of God; a real account of this fact is only given in the Biblical Revelation of man as the image of God, 55; critical self-reflection started by Locke concerning the root of the science-ideal, 271; it went no further than the idea of the sovereign personality, 500.

— II, intuitive self-reflection on the modalities and theoretical synthesis; the modal aspects are our own and do not transcend the self; they refer to the selfhood; in the foundational direction there is no free synthesis; analysis remains at rest in the synthesis of the given; enstatic Erleben of individuality structures; Hineinleben, 474; Erleben lacks theoretical insight into modalities; conscious Erleben, or intuition, 475; our experience of identity, 500; in phenomenology, 543; Fichte and Husserl, 549; radical religious self-reflection, 550; and the access to the intermodal synthesis, 554; Husserl follows Descartes' solipsist selfreflection, 584.

SELF-FEELING, II, is psychological phenomenon which manifests itself in a concentric direction to the ego; but the ego escapes every attempt to grasp it in a psychological view, 115.

SELF-SUFFICIENCY, I, of philosophical thought; 12, 14; is an absolutization of meaning, 20; of philosophic thought, within its own field, 20, 22, 23.

— II, this postulate cannot be epistemologically accounted for; it forces its religious a-priori on us in the disguise of a "pure theory", 492.

SELF-SURRENDER, I, absolute self-surrender is religion, 58.

SEMEI RELIGIONS, II, has been preserved in the human heart thanks to God's gratia communis; and in many apostate religions important remnants of the original Word-Revelation have been retained, 311.

SEMIMANUFACTURES, III, e.g. planks, 131, 132.

SEMON, III, "in Nemism", 733.

SENECA, I, shows a theological preference for theoretical philosophy of nature, 539.

— II,

Epist., 102 (Lib. XVIII, 2), — 392; De Benef., 3, 20 ff, — 411.

— II, on slavery, 411, 412.

— III,

Epist. 102 (bib. XVII, 2), 227.

— III, developed the idea of an uncorrupted natural state as a society under the leadership of the best and not as an aggregate of a-social individuals, 229, 230 (note).

SENENSISUS, PETRUCIUS, III, on "universitas", 233.

SENSATIONS, II, are distinguished from feelings in psychology, 116.

of movement, 112; feeling, 347; sensory Sensibility, II, in the sensory experience
imagination and objectivity, 425; pure "sensibility" in Kant, 495.

Sensarium Dei, I, in Newton's thought, 96.

Sensory Images, I, of movement, 168.
—, III, there is no logical identity in sensory impressions as such; they do not furnish a logical foundation for the application of the fundamental logical norms to a judgment, 450; are not preponderant in naïve experience, but anticipate the symbolical aspect; their degrees of clarity, 38; qualitative and modal differences between sensations, in Helmholtz, 43; Müller's law, 44; sensations are signs, according to Riehl, 45; symbols, 46; Riehl rehabilitates the sensory aspect of experience, 47, 48.

Sensory Picture, II, of the destruction of a cultural area by some natural catastrophe is perceived as a disaster, a calamity, 379.

Sensualism, I, Nominalistic sensualism in Marius Nizolius, 244.

Sertillanges, A. D., O.P., III, S. Thomas d'Aquin, 12.

Servet, M., III, Calvin's struggle against Servet's pantheism, 72.

Servitutes, II, praediorum rusticorum compared with servitutes praediorum urbanorum, 426.


Seyerlijn, Dr., III, Ernst Troeltsch over de betekenis van het Calvinisme voor de Cultuurgeschiedenis, 531.

Sextus Empiricus, I,
Pyrrhonic Hypotyposes, 275;
Adv. Math. 7, 16; 275, 556.
—, I, "being is appearance"; this Pyrrhonic skepticism had the ultimate intention of denying every criterion of truth; it was adopted by Hume and Berkeley; in 1718 Sextus Empiricus' work was published in a Latin translation, in 1725 in a French version, ascribed to Huart, 275; he states that the first explicit division of philosophy into ethical, physical, and logical, was made by a pupil of Plato's, Xenocrates, 536.

Sexual Intercourse, III, was at first promiscuous, according to Bachoven, 331; sexual communism instead of individual marriage is nowhere to be found, according to Lowie, 332.

Sexual Propagation, II, an original type of biotic modal individuality of meaning, its substrata display anticipatory types of meaning individuality, 424.

Shaftesbury, I, sought the ethical faculty in the moral sentiment, 338; ethics is psychologically and aesthetically grounded in the "feeling of beauty", 339; he converted the Humanistic personality-ideal irrationalistically into that of the aesthetic morality of genius and turned against every supra-individual norm and law; true morality consists in a harmonious, aesthetic self-realization of the total individuality; this was his transformation of the Greek ideal of katharsis; virtuosity is the highest disclosure of the sovereign personality in Shaftesbury's thought; not a single power and instinctive tendency is allowed to languish; they are all brought into harmony by means of a perfect life, and thereby the welfare of the individual as well as of society is realized; the source of moral knowledge is in the subjective depths of individual feeling, 462; morality is brought under a subjective and aesthetic basic denominator; the morally good is the beautiful in the world of practical volition and action; the good, like the beautiful, is harmonious unity in the manifold; it is the object of an original approbation rooted in the deepest of man's being: taste is the basic faculty for both ethics and aesthetics, 463.
—, II, his aestheticism, 276.

Shapers of History, II, Caesar, Galilee, Rembrant, Luther, Calvin, 243, 244; and historical economy, 286.

Shell-Lime, III, as an enkaptic structural totality; it possesses a typical embracing form totality, 702.

Sin (or Clan), III, organized community but with an undifferentiated qualification; kinship in it is usually unilateral; maternal or paternal; it is not patriarchal or matriarchal; patrilineal sibs are called gentes among the Romans, 353; Lowie's error, 354 [cf. s.v. Lowie] common descent is a fiction; the sib or clan is not found at the lowest level of primitive cultures, but the conjugal family and kinship community are found, 354; sibs are often very large; they cannot exist without comprising a considerable part of the natural kinship; members must be born in the sib; there is sometimes adoption; the sib is dominated by the family mind; once a sibmate always a sibmate; the rule of clan-exogamy: sibmates must marry with each other; such a marriage is incest, 355; the sib is a peace relationship between sibmates; it executes the vendetta; this testifies to the presence of a political structure interwoven in the sib; the sib-chieftain leads ritual and is a magician; the sib encloses a business organization in agriculture or in hunting; totemistic clans are centres of mana belief, etc., 356; the leading structure in the sib is the family bond; what structures are combined in it depends on societal conditions; clans are extremely changeable units; common descent is a fiction,
sibs have a leading structural principle, not a leading function; its collective responsibility in case of a blood-guilt; the leading structural principle is the unilateral family bond, 358; this is a parallel to the relation between foster parents and their foster child; adoption of a child incorporates it into either the father's or the mother's clan; the fiction of common descent proves the super-arbitrary nature of the clan's structural principle; its foundation is a power organization, 359; sibs are not economically founded; their foundation is a power organization uniting the power of the sword, that of faith, economic power, etc. in an undifferentiated total structure, 360.

**Siegewick, N. V., III, The Electronic Theory of Valence, 700.**

**Stevens, E., II, modern phonology, 224.**

**Siger of Brabant, I, an Averroist; disrupted Christian faith and Aristotelian metaphysics, 260.**

**Signifying, II, Husserl considers it as a psychical act which can only intend the linguistic meaning but belongs as such to psychology; but the intending and signifying function is not identical with an act; the change in the intentional meanings of symbols is adapted to the cultural development by virtue of the inner structural moment of linguistic formation; the reference of the symbol to what is signified is made only via the meaning intention and subjective signifying, 226.**

**Signs, I, have universality in Berkeley, 273.**

—, III, like Occam, Riehl distinguishes arbitrary and natural signs, 45.

**Stewart, II, Logik, 442, 444.**

**Silico Skeletons, III, 774.**

**Silico Lattices, III, 773.**

**Similarity, III, in the culture of different peoples are not due to derivation, 332, 333.**

**Simmel, Georg, I, Hauptprobleme der Philosophie, 127.**

—, I, philosophy is "a temperament seen through the picture of the world", 127.

—, II, Soziologie, 210;

Die Problenme der Geschichtsphilosophie, 211, 212;

Der Fragmentcharakter des Lebens, 212;

Logos, Band V, 212.

—, II, his form-matter scheme in sociology; geometrical form used to distinguish formal sociology from material social sciences, 210; social forms are a priori conditions in the historical psychical life of social individuals, as elements of society. Society is their synthesis; psychical interaction is the fundamental social category; was Simmel's material historical, 210; form and content scheme; his Neo-Kantian scheme for the epistemology of history; the individualizing view of reality as "objective mind", 211; theoretical cognitive and non-theoretical cognitive forms; he cannot differentiate between sociology, history; cultural sciences, 212; on history, 252.

—, III, Über soziale Differenzierung, 242;

Soziologie, 242.

—, III, his concept "social form", 172; on the unity of societal communities, 241; he is the ‘father’ of the formalistic school of sociology; the true realities in society are the separate individuals; the concept of society vanishes; an organism is a unity because of the interaction between energies of its organs being more intense than that with any exterior being, 242.

**Simon, Saint, I, tried to combine Restoration historical thought with the naturalistic scientific view of the Enlightenment, transforming into the rationalistic Idea of progress the irrationalistic idea of development of Romanticism and the Historical School; his school started a positivistic sociology, 200.**

—, II, his positivistic view of culture, 200; his view of world history, 209.

—, III, Oeuvres de St. Simon et d'Enfantin, 455.

—, III, society is an organism, 163; the constitution of the state is of secondary importance, 452; economical factors in "civil society" gave rise to authority and subordination; property is the origin of class-distinctions; authority belongs to the ruling classes; the natural scientific method in sociology, 453; politics will turn into economics; government into the administration of common interests; the State will vanish, 455.

**Simplicity, II, Classicist aesthetics was guided by the science ideal and by analysis penetrated to the functional character of aesthetic meaning. It discovered modal analogies in the aesthetic sphere: unity in multiplicity, economy, simplicity and clarity, frugality, 347.**

**Simplicus, III, In Categorias Arist., 68 E, 227.**

**Sinn, I, wiped out the image of God, 4; the possibility of sin; sin as privatio; the law of sin; a dynamis; there is no contradiction between creation and fall, 63; Descartes' explanation, 236; in Leibniz' sin is due to metaphysical imperfection, 237.**

—, II, the curse of sin, 32; sin is not mere privatio; is sinful reality still meaning?, 33; sin is both privation, and, positive, i.e. apostasy, a power; but not independent of the meaning character of creation, 33; Common Grace, 33; world, flesh, and sin, 34; sin and legal order,
the closed social intercourse is in-...
personal relations, 570; the category of societal form assumes a typical transcendental relation to a well defined category of societal individuality structure. Tönnies' category of "Gesellschaft" is the product of an individualizing and rationalizing process in the inter-individual and inter-communal relations of society; the purposes pursued in these organizations are to be freely chosen and extremely varied, according to the variation of human needs in the process of cultural disclosure, 571; the genetic forms constituting voluntary associations have an abstract character; purpose and means must be indicated to relate them typically to the organized community to be formed; juridically they imply a social compact, which functions in the sphere of common private law; institutional organized communities have priority over differentiated voluntary associations; voluntary organizations may be associatory or authoritarian in form; the latter require a labour contract or a contract of employment to grant membership; such contracts are genetic forms constituting a communal relation; here voluntary associations may assume an indirectly compulsory character in their existential forms; the contractual character of their genetic forms is a transcendental condition of differentiated voluntary associations, 572; a contract of association is a collective interindividual act of consensus constituting a unified will of a whole, bound to a common purpose; agreements not directed to the formation of voluntary organized communities do not constitute a unified will of a whole bound to a common purpose; Tönnies holds all associatory bonds in the "Gesellschaft" to be based on the do ut des principle; Bindung and Treue is the genetic form of an association a Vereinbarung, i.e., a unifying act of the will; two parties have opposite interests and aims; such a contract they held to be based on the principle of do ut des; these opinions are wrong; Binder and Treue extend their concept "Vereinbarung" even to the parties in a law suit; but only voluntary associations are strictly bound to the genetic form of a "Vereinbarung", 573; the Humanist natural law doctrine was too one-sided; it assumed that institutional communities, too, could only arise from individualized inter-individual relations; in modern society the genetic form of marriage is an agreement; this agreement is not sufficient in most countries to constitute a marriage; the natural law doctrine of the contractual genesis of a State has been generally relinquished; the leading function of a voluntary association is not identical with the purpose that its founders had in view; such a purpose gives form to the internal structural principle and means the free choice of the type of association; a modern mining industry has a supra arbitrary structure; an historical (subjective-objective) organization comprises power comprising capital, management, division and coordination of labour; its genetic and existential forms shape its internal relations as well as its external relations in an enkaptic interlacement, 574; its internal structure is realized in a necessary correlation of communal and inter-individual relationships; the example of a modern department-store; the limits within which the subjective purposive plan of the founders plays an individual formative role; the purpose of a voluntary association is not restricted to the internal life of the organized community to which it refers; it is necessarily directed to the correlation of internal communal and external inter-individual relationships, 575; the genetic form of a closed club is constituted chiefly by the aim and means of the founders and is a nodal point of inter-structural intertwineinents; the internal leading function of a trade-union is the moral bond of solidarity between the labourers typically founded in their organized historical vocational power to elevate labour to an essential and equivalent partner in the process of production, 576; purposes like the promotion of the intellectual and bodily development of the members, etc., do not qualify the internal community; only the chief aim has a typical relation to the leading function without coalescing with it; the typical relation between purpose and internal structure of a criminal organization; Sinzheimer's sociological and Hauriou's institutional view of a criminal association; it is not possible to establish the factual existence of a criminal organization without the aid of norms functioning in the social order; a positivist might consider norms as factual rules of behaviour in a society that has accepted them, 577; but this does not explain the "code of honour" and the internal authoritative order in a criminal organization; this code has a supra arbitrary foundation in the structural principle of their internal communal sphere independent of criminal purposes and not different from that of a "lawful" industrial organization; it is given an illegitimate positive form; Hauriou distinguishes between purposes and internal "institutional idea"; this idea is neo-Platonic and becomes an "idée d'oeuvre" in an organized community; but this metaphysics cannot explain a criminal organization, 578; Tönnies' contractual view of "Körperschaften"; the relative truth in this view. Voluntary associations formed for a subjective purpose pre-suppose a process of individualization in the inter-personal societal relations guaranteeing the individuals a sphere of private liberty outside of all institutional
forces voluntary organizations into his three classes, 587; Hegel discovered a structural law of modern society; viz, the generalizing and integrating tendency in the free societal purposes which forms the necessary counterpart of the increasing individualizing tendency; the normative law of correlative differentiation and integration; individuality structures in the differentiated inter-individual and inter-communal relationships (free market relations, publicity, fashions, sports, competition, the press, traffic, musical and theatrical performances, private philanthropy, diplomacy, etc.), 588; these individuality structures possess two radical functions; fashion and sports are qualified by a typical function of social intercourse; free market relations, publicity, etc., are qualified by the economic function; social philanthropy by the moral aspect; missionary activity is an activity of faith; all these structures are of a typical historical foundation; individual acts display different individuality structures: saluting a friend is qualified as a typical act of social intercourse; a purchase agreement, a lease contract, are economically qualified; a public performance of music is aesthetically qualified, an alms in public is morally qualified, etc.; these structures are not based on organization; the acting individuals act in essential coordination in a cooperative or in an agonistic sense; they follow the same direction (in fashion, e.g.) supplement each other (division of labour), or are at strife (competition), 589; primitive inter-individual relations are undifferentiated and interwoven with the undifferentiated order of the narrow tribal or folk community and share its isolating and limiting character; they vary from tribe to tribe; those of one community are experienced as alien or hostile by another; each tribal relationship has its vertically individualized, miniature “society”; modern Western society tends to expand their sphere of validity horizontally; they have an international tendency; leading groups set the pace and are generally followed, 590; the leading houses in Paris, London, Vienna, etc., lay down the norms of fashion; they cannot create norms in a perfectly arbitrary way, but are bound by dynamic principles of taste, social distinction, efficiency, etc., and by the various societal individuality structures; extravagances never have a normative function; they have a momentary expansive character; there are no national fashions; but there are folk dresses, 591; fashion is an integrating factor in inter-individual social relations; v. JHÄNZEL treats fashion as a social excrescence in contrast to folk dress, and as originating from impure motives of class pride and vanity; but fashion is not a sign of decadence, nor a
symptom of the "mass man"; fascist and national socialist salutes were a foolish set-back caused by the setting up of national barriers; fashion is only radically qualified as a structure of social intercourse; it is geno-typically and pheno-typically differentiated in particular subject-object-relationships and in its interweavings with other structural types of inter-individual relations, e.g., a fashion in sporting dress, evening dress, travelling-costumes, lounge suits, etc.; such differentiation bears an expansive cosmopolitan character; this is the result of the integrating process manifest in modern society; the differentiating factors in the integrating process are the individuality structures of the inter-individual relations (592) especially in those of social intercourse; national and local forms not founded in climatic or other natural factors are experienced as obsolete peculiariites; in the typically economic relationships the correlation between integration and differentiation is very marked owing to modern technique, modern traffic, trade, industry; the integrating tendencies in these structures are founded in the economic power of the leading entrepreneurial groups; customary stipulations, standard contracts, general conditions in individual economically qualified agreements; little scope is left to the private autonomy of the contracting parties; contracts d'adhésion, 593; the organized industrial groups bring about a horizontal integration in the contents of the individual agreements; this integration is differentiated according to the horizontal branches of industry or trade; Doxurr supposes that such integration is an intrinsical transformation of civil law into an economically qualified social law; but in this case there is only question of an enkaptic interlacement of industrial and commercial law with civil law; outside of the internal sphere of civil law there is no equality of the coordinated subjects in the inter-individual societal relations; science is a necessary integrating factor presenting itself as a concrete social phenomenon in the correlation of inter-individual and organized communal relationships; science is theoretically-logically qualified and materially differentiated, and is the foundation of the individuality structure of modern technical progress; the opening and individualizing process is a rationalizing process, 594; it is destined to disclose and realize the potentials and dispositions inherent in social relations according to the divine world-order; as far as the formation of law is concerned the Historical School pointed out the necessary part played by scientific jurists; their inference that theoretical jurisprudence is a formal source of positive law was erroneous; Pucitta; von Jhering; modern individualization and integration should be counterbalanced by the unfolding of organized institutional communities and voluntary associations; otherwise they will result in an individualistic process of disintegration; hence the extremely individualistic and merciless capitalistic form of the industrial sector of Western society, 593; the class struggle; labour became impersonal market ware; the labour community was affected by the individualistic contractual view; unlimited competition created the Hobbesian "homo homini lupus"; family, kinship, and the State were also affected by this social disease; the "sacred" egoism of the separate States; all these abuses revealed the Civi­tas terrae; modern society is forming voluntary associations to counter-act this destructive individualism, 596; employers and labourers are organizing; trusts, world concerns, are international; cartels exercise restraint on competition, but may become a menace to healthy market relations; collective bargaining between employers and the employed; this was stimulated by the Christian idea of solidarity in opposition to Marxism; but there was some misconception of an entire branch of industry being a "natural community" and "organical part of the national whole", which error was an after-effect of the universalist-Romantic view of human society current in the Christian historical trend of thought during the times of the 19th century Restauration, 597; a public legal organization of industrial life is not a "natural community"; it has no public legal competence on its own account; the Romantic view cannot be interpreted in terms of the principle of sphere-sovereignty, a misconception on the part of the Protestant League of Trade Unions in the Netherlands; medieval political autonomy as a subjective right of the guilds only suited an undifferentiated society; public legal authority can never be derived from the inner nature of a private organization of industrial life; the Dutch Public Industrial Organization Act of 1950, 598; the organs of such an organization have delegated autonomy; the State combines a horizontal public legal integration with a compulsory vertical organization by national production processes; the State can only bind the industrial (and agricultural) relationships as far as they are enkaptically interwoven with the State's structure; the political integration displays international tendencies; since the second world war individual States are more interdependent than formerly, 599; international political relations are increasingly being integrated; the second article of the Charter of the United Nations; international security and the position of the leading powers; the integrating function of the U.N.O. in the non-
political spheres; the Uno is not an all-inclusive society, but a voluntary organization of Individual States; it is qualified by an international public legal function and founded in an historical international organization of power; but it is not an institution; nor has it any monopolistic organization of armed force or a territory, 608; it is not endowed with real governmental authority over the separate States; it is not a civilitas maxima; its inner nature is determined by the juridical principle of international public interest; its integrating function displays a promoting and supporting character, not a compulsory trait of State regulation; modern society shows continuous tension between differentiation and integration processes, between individual and organizational bonds; individualism and universalism; more than a third part of mankind is delivered to totalitarian power, 601; Western democracy tries to integrate its military forces; communism is a secularized eschatological faith; dialectical Western humanism has been swayed between universalism and individualism; its ideas of freedom and authority have been undermined by Historicism relativism, 602; the doctrine of unassailable human rights cannot check the absolutization of temporal communal relationships; the Biblical view excludes individualism as much as universalism; such a voluntary association as a club touches man's temporal existence only superficially; occupational organizations (trade unions, e.g.), are very important, and animated, at least partly, by a spirit of community and solidarity; the typical foundation of a restricted club is an historical form of organized social power, 603; its leading function is that of social intercourse within a closed communal circle; the club's authority is vested in the board and the general assembly; the exclusion of a member from any personal social intercourse deprives him of his internal societal rights; the requirements for membership and the grounds of expulsion have a typical internal juridical character; the ballot in connection with the social position of an applicant, for admission; this internal social law has its reverse side in civil legal inter-individual relations, 604; a political party shows an enkaptic interweaving with the State guaranteed by its primary aim of influencing the State's policy; also in the party's genetic and existential societal forms; undifferentiated unions are no political parties; Sonnen's view criticized, 605; a party is not a faction; there are factions in a Church, in a school, in a trade union, etc. Ostrogorski's definition mentions as a party aim "the attainment of a political goal", but "political" remains an undefined general concept in its ignoring the typical trait in a party's structure; this structure is bound to that of the State as a res publica; the rise of parties manifests the interest and the sense of responsibility of the founders and members with respect to State affairs, 606; James Bryce argues the indispensability of parties in a free country; parties awaken the public spirit in the people; their discipline is a remedy against political egoism and corruption; the debate between parties promotes mutual correction and the finding of a common basis for practical cooperation; Kelsen attributes this situation to a universal axiological relativism inherent in democracy; he says that autocracy is founded in the belief in an absolute verity; why this view is wrong, 607; Kelsen's appeal to the principle of proportionality is unwarranted by his relativistic view of democracy; without belief in an absolute supra-theoretical Truth and supra-arbitrary norms the political struggle would be meaningless, 608; the factual grouping of the population into political parties may or may not coincide with the differentiation into "religious groups"; opposite parties may have the same religious basis, and the same party may embrace Christians and atheists; but the radical antithesis between the Biblical and the apostate religious motive is decisive; the dualistic motive of nature and grace may blur the line of division; it is not always necessary to form separate Christian parties; a political party has an historical foundation; its unity is dependent on the power of a political conviction concerning the policy of the State, 609; it does not rely on military power; a military organization is not a political party; the possibility of an anarchistic political party, 610; a farmer party, a labour party, a middle class party are only variability types which are enkaptic interweavings between a political party and occupationally differentiated interests; the meanings of the adjective "political", 611; the party bond is never of a theoretical political character; because the party takes sides in practical politics; the Anti-Corn-Law-League of 1838 was not a political party but an organization ad hoc for the realization of certain transitory political aim; so was the Eastern Question Association of 1878; a genuine party requires some total view of the State and its policy to guarantee the party's relative stability; inner divergences regarding practical politics, between conservative and progressive opinions, etc., cannot affect the inner unity so long a compromise remains possible, 612; opposing parties may make a mutual, inter-communal compromise ad hoc, so long as the latter does not concern fundamental principles; the leading function is not that of faith; i.e., political faith; political organization is not really pietistically qualified; a common politi-
cal belief is not the leading function, 613; political divergence is possible between members of the same Church; the party's qualifying function is the moral aspect; the party's political bond is a non-original, reticent individuality type of the moral aspect; referring to the nuclear type of formative power in a typical politico-structural sense; the party community implies an historical vocation; the political bond produces a mind of politic-ethical solidarity; a totalitarian party discipline contradicts the moral guiding function, 615; organizational stratification should not muzzle independent thought and creative criticism; overstrained party discipline changes the individual member into a negotiable quantity; and the leaders are mediocrities and hypocrites, says Sorokin; this seems to be an unwarranted assertion, 616; very big parties are apt to affect the integrity of the moral bond by the formation of a dictatorial elite; the Russian Communist party has acquired a monopoly, grants its members certain privileges and advantages, but exercises an extremely rigorous party control over its members, 617; exclusively personal interests cannot explain the loyalty of American citizens to their parties; notwithstanding the "spoil" system; pressure groups and deceitful slogans and promises endanger the party's moral bond; a party is a voluntary association and therefore not a part of the State, 618; the prohibition of a party has a dubious effect; there may come underground activity; in elections and the formation of a new cabinet political parties have a typical enkaptic function within the constitutional sphere of the State; the parliamentary system of government is insolubly bound to the parties; this side of party life does not belong to the inner sphere sovereignty of a party, for its public legal functions are derived from the State and depend on the public function of the electorate; historically the parties arose from local election committees; these were their genetic forms; a monopolistic party in a totalitarian State is an extremely close enkaptic interlacement similar to that of a Church-State, 619; the monopolistic party is the chief organ of the totalitarian State, and it rules the whole machinery of the body politic; but in its inner sphere it remains a closed community qualified by a moral bond of common political conviction, which conviction it cannot impose on all the citizens of the State; the term "ecclesiastical parties" is confusing; since it has various meanings; the task of the Church with respect to politics, 620; why a political party cannot be bound to a Church confession; the Catholic national party is closely bound to the Roman Catholic Church, 621; the Anti-revolutionary Party is independent of ecclesiastical authority; a party's political belief is conditioned by the life- and world-view of its members which is rooted in a basic motive, 622; the appeal to a common belief deepens and strengthens the moral bond, checking an overstrained party discipline; in Anglo-Saxon countries there is little interest in the deeper fundamentals of party principles; public opinion there is partly Christian and partly Humanistic, but generally anti-totalitarian; Bryce observes that the party system of the U.S.A. has contributed to the unification and homogeneity of the population; but there is no real political education of the members; parties are oligarchically ruled and require blind obedience to their discipline; the French Revolution and Marxism have stimulated Europeans to reflect on the spiritual fundamentals of party formation; the antithesis between liberalism and conservatism in the English dual party system is too superficial now that Western society is faced with the threat of totalitarian ideologies, 623; the secularization of political conviction is furthered by political parties ignoring the ultimate questions of belief; this is the justification of a Christian party formation, 624.

SOCIAL CONTRACT, I, this theory has to reconcile the mathematical science ideal with the personality ideal; criticized in Hume, 311; in H. Grotius, 311, 319; in Locke, 318; in Hobbes, in Pufendorff, 319; in Rousseau, 320. — III, in Hobbes, 182, 232; Rousseau, 236.

SOCIAL DYNAMICS, III, the historical development of human society is the subject of Social Dynamics, 187.

SOCIAL FORMS, II, Simmel assumes that social forms are a priori conditions included in the historical-psychical life of the social individuals themselves, 210. — III, von Wieser's concept; Simmel's 172; social forms are positivizations of structural principles, 173—175; segmentary and organic social forms in Dunning, 175—178; they are nodal points of enkaptic interlacements, 405.

SOCIAL GROUP, III, this concept and the various criteria of a general classification lack any transcendental foundation, 176.

SOCIAL IMPULSE, III, in Aristotle; was denatured in Stoicism to the "appetitus socialis", 224, 226, 228.

SOCIAL MEDIATION, III, by means of symbols, 243, 250—253; in a "closed sphere"; in a Gemeinschaft; is conductive to its interwoven structural unity, 253, 254; this mediation criticized, 260, 272.
Social Prejudice, I, in philosophy and in a life and world view, 165.

Social Process, III, according to Fr. Oppenheimer, 166.

Social Psychology, II, psychology deals with its logical, historical, lingual, social, economical, aesthetical, juridical, moral, and faith anticipations, 115.

Social Restriction, III, this idea of Litt's is crypto-normative, 272.

Social Whole, III, a communal whole is never an object; it is realized in the social coherence of typical human acts and modes of behaviour, and bound to objective social vehicles or conductors; especially to the lingual subject-object relation, 198; the polis embraced all other communites and individual men as parts of a whole, in Aristotle, 201; the State determined the nature of the household; the conjugal relations and those between parents and children are equalized with the relation of master and slave, 202; homogeneous and heterogeneous wholes distinguished by Anaxagoras, Aristotle, 638.

Socialism, II, conservative liberalism evo­ ked the reaction of socialism and communism, 362.

Socialist Revolution, III, in it private and public law will vanish, according to St. Simon, and in Marxism, 455.

Social Types, III, Weber's "ideal type", 82.

Societal Relationships, III, and sociology, 157; interlacements and the irreducibility of their radical and geno-types, 164; sphere-sovereignty and inter-structural coherence; enkapsis; mankind; realization, 170; difference from animal types of symbiosis; soc. relationships require human formation and are omnifunctional, 172; positivization, 173; constitutive and existential forms; geno-types, 174; communal, inter-individual, and intercommunal relationships, 176; community, 177; intercommunal relationships and inter-individual relations, and en­ kapsis, 181.

Societal Structure of Human Knowledge, II, the individuality of human experience within the temporal horizon has a societal structure excluding any possibility of a hermetically closed "microcosm", 594.

Society, I, a universalist conception of society in Fichte, as a whole in relation to its parts, 489.

—, III, is the system of free market relations according to Locke, 452.

Society, Modern, III, its generalizing and integrating tendency is a structural law, 588.

Sociological Method, III, intertwine­ments of individuality structures cannot be posited a priori, but must be discovered in a continual confrontation with empirical reality, 264.

Sociology, General, II, form-matter scheme applied by Georg Simmel, 210; Von Wiese, Formal Sociology, 212.

—, III, sociology investigates societal relationships as such; in their totality and as a specific view; the positivist "factual" view and that of a normative ideal socio-cultural phenomenon, 157; the modern pseudo-natural scientific concept of structure in sociology; ideal types; structure is then "constellation" of elements; theoretical sociology and biology, 158; sociology as a total science of society; causality; structural causality presupposes a legal view; and causal interactions handled as a transcendental Idea; Sonokin takes the societal components in a cultural-social sense; the structural constellation of interacting subjects (= persons), meanings, values, norms, social vehicles or conductors and "causal interaction"; his notion of socio-cultural causality is multivocal, 159; Sonokin over-estimates the role of legal norms in organized groups; only a particular secondary radical type has the legal aspect for its central leading function, 160; the typical sociological problem of totality; Sonokin minimizes the divergence between the various sociological schools and their -isms; these -isms are not specific viewpoints of a pure societal nature, arising from the variety of the sciences concerned with sociology (psychology, history, etc.), but they originate from the absolutization of specific modal aspects applied to a totality view, 161; Sonokin follows Ratzinger: his sociology tries to deal with the super-organic or mental mental phenomena; his societal-structural universes; meanings, values, and norms are super-imposed on biotical properties; human subjects and material vehicles; sociology is a generalizing science, history is an individualizing science; this is neo-Kantianism; Sonokin loses sight of the totality problem, 162; S. Simon and Aue. Comte proclaimed society to be an organic whole; their irrationalistic freedom-Idealism and rationalistic science ideal; is there a cultural community?, 163; Comte's positivism intended to re-integrate Western culture by assuring it a mental solidarity; a cultural community cannot be all-embracing; the universal interlacements of all temporal societal relationships cannot detract from the irreducibility of their radical and geno types, 164; Gunvtrich particular and all-inclusive groups; groups and societies, 164; an all-inclusive society is a definite historical cultural community; fascist and capitalist "societies", 165; Fr. Oppenheimer: all natural
sciences are related to biology; in the same way all the activities of the human mass constitute the "social process", life is unique and has many forms in plants, animals and men; a society is a species of human mass living socially, i.e. united by psychical interactions; his metaphysical substance concept "Life", 106; human society is a secondary immortal substance; the errors committed by Oppenheim's view; his metaphysical vitalism; Universalistic sociology may consider humanity as an all-inclusive temporal community (Comme); it may be founded in ontological universalism; and it may be accompanied by axiological universalism, 167; Plato's consistent ontological universalism, an inconsistent universalist in sociology; his Phaedo rejects the axiological universalism of the polis; mankind is not the all-inclusive temporal whole of human society; the Biblical "from one blood" is not intended life; individualistic sense; the three aspects of the transcendental problems of a theoretical view of human society; of the basic denominator for a comparison of the types of societal relationships; their mutual relation and coherence; their radical unity and meaning-totality, 168; the central religious community of mankind in its creation, fall and redemption; the Stoic conception in conflict with the Christian view; Christian revolution and the Stoic idea of mankind; the Greeks absolutized polis; the basic denominator is the temporal world order rooted in the Divine order of creation, 169; the mutual relation between the social individuality-structures: sphere sovereignty and inter-structural coherence; enkapsis; radical unity and meaning-totality in the central religious community of mankind; sphere sovereignty and undifferentiated societies; the inner natures of the typical societal relationships may not all of them have been factually and fully realized; but at any stage of their realization they depend on their internal structural principles; 170; marriage displays its own structure even in its defects and deterioration; the internal structures of a marriage, a church, a state, etc., cannot be identified with their variable and often sinful factual realizations; structural principles are not "ideal types", 171; animal types of symbiosis differ from the normatively qualified societal relationships; the latter require human formation (a historical foundation) and function in all the aspects of our social experience; Simmel, von Wiese, etc., and the concept "social form"; interpreted as "social elements", 172; transcendental structural principles and subjective socio-political principles; the latter may contradict the structural principles founded in the Divine World-order; positive norms constitute social relations; societal forms that the typical structural principles assume in the process of their positivization; they are the necessary link between the structural principles and the factual transitory relationships subjected to them, 173; genetic (or constitutive) forms and existential forms, and phenotypes; civil and ecclesiastic marriage; industrial and farmer-families; pastoral family, etc., 174; the Dutch East- and West-Indian Companies; the medieval church; Durkheim's segmentary and organic types of social forms; Max Weber's "ideal type" and antique and medieval forms of "political life", 175; communal and inter-individual or inter-communal relationships; their correlativity; the term "group", 176; Gemeinschaft, Gesellschaft; community, society; a new definition of the term "community", viz., a more or less durable societal relationship joining its members into a social unity, irrespective of the degree of intensity of the communal bond; collective, community; and inter-communal relationships function in coordination, 177; antagonistic behaviour within the marriage bond is something quite different from such behaviour outside of marriage between a man and a woman; the factual behaviour of people occurs within the cadre of an intricate network of typical structures of correlated communal, inter-communal, or inter-personal relationships; superficial and untenable generalizations; Simmel's theory of the evolution from status to contract; Durkheim's view; Tonnies' Gemeinschaft and Gesellschaft; organized and unorganized communities; "Verband", 178; natural (unorganized) communities are of all times; marriage, cognate family, kinship family; neighborhood community of colonists; vicinage; guild; the concept "natural community" in Anscombe's view; friendship is not a natural community, 179; public legal organization of industry or agriculture; comparison of a natural community and the public legal organization of a branch of industry or agriculture; cognatic family, extended family bond; organization makes a community independent of the lease of life of its individual members; authority and subordination in organized communities; and in marriage and family, 180; authority of the magistrate, of a factory manager; natural law of freedom and equality; communal and inter-individual relationships and their enkapsis, non-integrated inequality and diversity in social position; inter-personal and inter-communal relations have their counterpart in a communal bond, 181; human society cannot exist as an unintegrated diversity;unity and diversity form a transcendental correlation and condition of any possible human society; the relation of a societal whole and its parts; sociological universalism over-
estimates the communal relationships; sociological individualism absolutizes the inter-individual relationships; the individualistic concept of "elements"; the denial of the reality of communities; ontological individualism in Lévi-Strauss' methodology combined with axiological individualism of personality; Hønnes' sociological individualism, axiological primacy of his State as a fictitious super-person construed by a compact between individuals, 182; sociological individualism, or universalism and nominalism or realism; community is not a natural fact but a normative task; Max Weber wants to eliminate the idea of community, 183; Tönnies' Gemeinschaft and Gesellschaft; cf. s.v. Ferdinand Tönnies, 184; social Dynamics, 187; institutional and non-institutional communities; an institution encompasses its members intensively, conducts and for "large part" of their lives independently of their will; e.g., the familial community; the State; the institutional Church; the conjugal community, 187; undifferentiated organized communities are a secondary type of institution, 188; among the organized communities only the State and the Church are institutions; all other organizations are voluntary associations; based on the principle of freedom to join and leave, 189; compulsory organizations; enkapsulation with the State; indirect compulsion; associatory and authoritarian non-institutional organizations; employer, manager, labourers in a factory; an organized community with its essential structural subject-object relation to buildings and machines (e.g. a factory), 190; is most often an authoritarian organization; the freedom to join or to leave is frustrated by the situation of the "labour-market"; this frustration is not caused by the structural principle, but by factual positive situations; indirectly compulsory organizations; the State; associatory and authoritarian voluntary or indirectly compulsory organizations may be enkaptically interwoven with each other in the genetic form of a free association, 191; naive experience of organized communities, as continuous units, not as pluralities; and their subject-object relations; a church and its building; household; these subject-object relations are actualization relations, 192; naive experiences cannot explain the internal continuous unity of a societal whole; the naive conception of organized communities as the totality of their united members; this resembles the naive view of a man's inheritance as including all the separate objects belonging to it, 193; in primitive tribes the individual man is only known as an outcast, an outlaw; sociological universalism eliminates the correlativity between communal and inter-communal or inter-personal relationships; we experience the close community of family life against the background of inter-individual intercourse, 194; all temporal societal relations are concentrically related to the radical spiritual solidarity of mankind in creation, fall, and redemption by Christ in the religious communion of the Holy Spirit; more extensive communities show a lower level of morality than those of a more intense character, 195; universalism absolutizes the temporal communal relationships and replaces the radical unity of mankind by a theoretically devised temporal one; the totalitarian ideology implied in universalism is often camouflaged as an "organic" view; the human I-ness is never an "organ"; the biological analogy fails at the critical point of the transcendental Idea of totality in universalism; the membership of the "Corpus Christi" is independent of all temporal communal relationships, 196; comparison of organized societal units with a thing structure; inter-communal and inter-personal relationships do not resemble thing structures; things lack subject functions in the post psychical aspects; they are only "objects" in the typical human societal relationships; perhaps a thing lacks any subject function in the post physical spheres; for the term may be restricted to "dead" objects, 197; the human body is qualified by the act-structure, and not a "thing"; temporal communal human relationships function in the mental and in the pre-logical spheres; a communal whole is never an "object"; it is realized in the social coherence of typical human acts and modes of behaviour; it is bound to the objective social "vehicles" or "conductors" mentioned by Sorokin; especially to the lingual subject-object relation, 198; the conception of the Greek polis; Phratraea depreciates the genital-itarian organization; form-matter motive, 199; Plauto's ideal universalistic state, 200; Aristotle's view of the polis is universalistic, 201; his conception of the household (οίκος), 202; Aristotle's state is the perfect community directed to the good life, his conception of the marriage and family bonds, 203; friendship; authority and obedience; property, 204; his "organic" theory and Scholasticism; division of labour and corporative occupational classes, 205; the sociological fictitious person-theory, cf. s.v. fiction theory, 233—236; societas inaequalis et societas aequales, Locke, Wolff, 237; problems about the unity of an organized community; universalism and individualism; Othmar Spann's views, 240; modern individualistic nominalism, its conception of reality; unity of an organized community is explained in terms of psychological interaction as a category of consciousness; or in a functional juridical sense, 241; as the functional logical unity of a system of legal norms derived from
an original norm; Simmel's conception: unity is merely interaction between elements, 242; Von Wieser says: these social interhuman formations exist only in the minds of men, 243; Greek universalism viewed an organized social whole as a composite "corpus", organic in structure, rooted in a metaphysical form (eidos); its unity was in its controlling part; modern universalism qualifies an organized community as a "Gesamtperson"; an "Oberperson" is the State; Hasel's view; this is an hypothesis, 244; the German adherents of the Historical school viewed the state only as the political form of a national community; and gave the transpersonalistic conception of an organized community a pluralistic elaboration, recognizing the autonomy of non-political and lower political associations; whose substance is found in a communal or general social "spiritual organism" as a corporative personality originates in Schelling's philosophy; Gierke's theory, 245; on a radical Christian standpoint the dilemma between universalism and individualism is meaningless; man's personality transcends the temporal horizon of reality; tranpersonalism rests on an irrationalistic hypostatization of temporal communal relationships; modern individualism reduces man to an atomistic self-contained thing, or to a system of functional interactions or to an auctorial metaphysical combination of matter monads and a central soul monad; or to a self-sufficient moral individuum, or to such a moral ego; these views deny the inner communal structures of temporal society; Othermar Spann's criticism of such individualism, 246; there is no polar tension in the Christian view; no antithesis between universalism and individualism, 247; the faithful are members of reborn humanity, elected in Christ; Weber frames the tension in individuality under the meanings of individualism, which is greatly confusing, 248; Th. Litt calls sociology the foundation of the "Geisteswissenschaften" (socio-cultural sciences), 248; sociology must examine the spiritual world in which the I-hood lives and in which subject and object are identical; it must start with the totality, the coherence of spiritual reality, necessary for the understanding of the relative self-sufficiency of its moments; scientific thought in here the self-transillumination of the human mind; the "moments" are interlaced in dialectical tensions, 249; the egos' psychical experiences are united with the timeless social meaning signified in the sensory symbolism of social forms of expression; the latter possess a transpersonal character; the ego is a monad living solely in its psychical acts, interweaving past experiences; with those of the present; intertwined in a real reciprocity of perspectives with the other egos, the "thou"; these perspectives are not similar or comparable, but correspondent, 250; these reciprocating perspectives are realized in the symbolically expressive movement in which I and thou unite spiritually and understand each other in the world of timeless meaning; the social interwoveness of the ego in the Gemeinschaft (community) of the closed sphere, 251 (cf. s.v. Gemeinschaft, 251 ff.); a summary of the various theories of a communal whole; individualism versus universalism; rejection of the religious transcendence of the human I-ness in immanent philosophy, 260; Litt's theory of social interwoveness is valuable; a comparison of the present situation in sociology with that of Plato and Aristotle, 261; the relation between social philosophy and positive sociology; attempts to delimit sociology from "social-cultural" sciences have failed; elimination of the non-rationalistic and non-blocked theoretical approach to social reality; Simmel's formalistic view also failed; philosophy of human society has to give "empirical" (or rather: positive) sociology a solution to its transcendental basic problems, 263; structures of individuality and types of intertwinement are philosophical subjects and the necessary pre-suppositions of positive sociology both for descriptive and explanatory science; individuality structures and intertwinements cannot be discovered in an a-priori way; but in continuous confrontation with empirical social reality; theory makes them explicit, 264; the institutional natural communities of marriage, family, kinship are to be distinguished from the undifferentiated organized communities, 265.

Sociology of Thought, III, Karl Mannheim's views, 289.

Socrates, I, he gave a new introspective meaning to the Delphic maxim, 51, 52; with him the primacy passed over to the form-motive, 67; in the culture religion the concept of law was that of "order", and assumed a teleological sense with respect to "natural subjects", 112, 113; Socrates' ethics has no affinity with Kant's, 123; he inquired whether his ego was related to the wild Typhon or to Apollo; his interests were directed to culture, ethics, and politics; he wished to regain fixed norms, in the philosophical theory, as to the good, the true, and the beautiful; and to elevate philosophy to epistemé, a science; virtue must be directed to the divine Idea of the good; the true, the beautiful, 534; Socr. did not distinguish between theoretical and practical philosophy, 535.

—, II, the kalokagathon, 10; on the Deimurge or form-giving nous, 56.

—, III, his idea of a teleological world-order is handed down to us both by
XENOPHON'S Memorabilia and PLATO's Philebus; it was probably influenced by ANAXAGORAS and DIODENES, 633.

SOMLÓ, FELIX, III,
Juristische Grundlehre, 370.
— III, the primitive primary norm; this norm can only be explained by the individuality structures of undifferentiated societal relations; SOMLÓ considers the primitive primary norm as "law", not as "Sitte"; law to these primitive people is an undifferentiated complex of norms, 371; these norms originate from a supreme power; legal rules are the sum total of such norms; then norms are juridical; and laid down by an arbitrary supreme human authority; this view is refuted by the facts, 372.

SOMLÓ, FELIX, III,
Juristische Grundlehre, 240.
— II, broke with ROUSSEAU's and KANT's natural law view of statute law, 142; follows WINDELAND; difference between legal rules and social conventions and logical, moral and aesthetic standards: empirical and absolute, 239; arbitrary accidental and universally valid; but a norm cannot be arbitrary and accidental; absolute norms is a contradictory designation, all norms depend on the others; aesthetic norms vary with time and place: Renaissance, Middle Ages, Antiquity; ARISTOTLE on the Drama, 240.

SOMLÓ, FELIX, III,
Juristische Grundlehre, 370.
— III, the primitive primary norm; this norm can only be explained by the individuality structures of undifferentiated societal relations; SOMLÓ considers the primitive primary norm as "law", not as "Sitte"; law to these primitive people is an undifferentiated complex of norms, 371; these norms originate from a supreme power; legal rules are the sum total of such norms; then norms are juridical; and laid down by an arbitrary supreme human authority; this view is refuted by the facts, 372.

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**Thinghood, I**, is only due to impressions separated in time but united by associational relations, in Hume, 293.

—, III, is theoretically explained away as a category of relation; or as a metaphysical concept of substance; a fictitious union of associated impressions; a constant system of functional relations; thinghood is experienced in the naive attitude in its integral individuality structure, 28; Husserl's misinterpretation of the thing structure; naive experience of a Linden tree; focussing our theoretical attention on it, implies theoretical abstraction, for the tree is not experienced as a separate independent entity; the "simple" only occurs in the full complexity of a universal interlacement of structures, 54; the different subject and object functions of the tree do not together constitute it as a thing; not even its modal individuality in the aspects; the functional coherence seemingly absorbs the tree's individual functions, 55; a tree's last subject function, 56; its object functions; its logical object function cannot be eliminated, 57, 58; the internal modal typical opening process and the modal anticipations, the structural coherence; our implicit inarticulate awareness of this structure, 59; a thing's integral unity; the leading, qualifying function indicates the intrinsic destination of a thing in the temporal world-order; no teleology or entelechy; external teleological relations lie outside a thing's internal integral actual unity although they play an essential part in our naive experience; we do not confound the inner nature of a tree with the needs of other beings which it may satisfy because of the subject-object relations of naive experience, Aristotle's entelechy of a living thing, 60; but the structure of individuality of a living thing is incompatible with Aristotle's conception of the "inner telos of a natural osis"; metabolism in a living organism does not eradicate the boundaries between its modal functions; sphere-sovereignty, 61; there is not a hidden entelechy or vital force which can explain metabolism in its physical chemical
structure; there is no enroachment of vital energy on this physical chemical structure; Stroken's concept of substance; individuality structures belong to another dimension of our experience than the modal structures, 62; modal irreducibility is founded in the same temporal order as the plastic horizon of human experience; the seeming contradiction between modal sphere sovereignty and the internal unity of a thing is only due to the Gegenstand-relation; the theoretical epoché of cosmic continuity; every modality of an individual whole has a bottom-layer in the continuous inter-modal coherence of cosmic time; the internal thing-causality is not parallelism nor modal interaction of functions, 63; the problem of body and soul arose from the absolutization of the Gegenstand relation; Stroken's objections; time is not an external cause in the structures of individuality; but the various functions are intrinsically temporal; the continuity of cosmic time is intermodal but not empty, 64; reality has its intermodal bottom-layer in the continuity of cosmic time; the individual identity of a thing receives its determination from its internal structural principle and is intuitively experienced in the naive attitude; the transcendental Idea of the individual whole is the cosmological a priori of the theoretical analysis of its modal functions; we are unable to isolate the cosmic temporal bottom layer of a thing structure, nor can we theoretically isolate our intuitive faculty, 65; the possibility of the internal unfolding process in a tree is an unsolvable problem; to grasp a thing's temporal unity within the functional diversity of our cosmos, we must appeal to the naive experience of time; philosophy cannot replace naive experience, 66; the individuality structure of a tree embraces all the modal aspects in subject-object relations of naive experience; it individualizes the modal functions and groups them together in a typical way within the cadre of an individual whole, 76; this individuality horizon is the ground of a thing's temporal unity in the diversity of its functions; modern vitalistic holism rejected; the structural unity of a thing has a layer and a subject-side; its modal functions can only become its internal structural functions insofar as they express the structural unity as an individual whole, 77; see further sub voce: Individuality-structure.

THOMAS AQUINAS, I, De Instantibus, 26.

I, time as the numerical measure of motion can have real existence only in the soul, although it has a fundamentum in res in the motion of matter, 26; following his teacher ALBERTUS MAGNUS, THOMAS AQUINAS sought to adapt to Christian doctrine the speculative Aristotelian philosophy in interrelation with neo-Platonic, Augustinian and other motives forming the common property of Christian thought in the patristic period: the lex acterna with the lex naturalis, Christian and pagan ideas were seemingly made to converge, 173; compare sub voce Christian Philosophy, pp. 170—181; the lex naturalis, immanent to natural substances, relates to a transcendent lex acterna (the plan of creation in the Divine Mind); this lex acterna is Divine reason; the obligating force of the lex naturalis is derived from the will of the Creator; providence is the telological natural order and hierarchy of substantial forms; the Divine Origin of this order is the first cause and final goal of the whole temporal movement in nature from matter to form, 182; in the sphere of supra-natural grace the Divine Origin is conceived in the light of Revelation, the lex naturalis has its complement in the lex charitatis et gratiae, 183; he accepted ARIStotle's axiological view of theory and practice, 398.

II, Quaestiones disputatæ de veritate, 21, 566, 567; Summa Theologicae, 21, 85, 386, 419; Expositio in Metaphysica, 21; In Sent. II, dis. III, q. 2, a. 2., 386, 419; Quaestiones sup. Metaph., 389.

II, on "being"; metaphysical unity, etc. as grounds of being, 21; on object and subject; esse intentionale et esse subjective, 367; principium individuationis; formae separateae, 419; and the human soul, 419.

III, Summa Theologicae, 6, 12, 321, 707, 714; De ente et essentia, 12, 16; Summa c. gent., 12, 221; De Regimine principum, 219, 221; Comm. Aristot. Politica, 219, 221; cf. 323.

III, accepted BEETHUS' definition of personality, 6; held substance to be unknowable, 12; form is the cause of the being of matter; matter is the principle of individuality, 19; but then "substance" is not possibly: individuality-structure; Thomas accepts Aristotle's principle individuations; and also the creative Ideas in the Divine Logos of Augustinian Scholastics; the result was insoluble antinomies in the view of the soul's immortality; dialectical dualism in the explanation of the Aristotelian Thomistic categories, 17; he accommodated ARIStotle's theory of organized communities to the Christian conception of the human race as the "body of Christ"; nature and supra-natural grace, 214; Thomism combined the universalistic view of the Church institution with ARIStotle's conception of the State; ARIStotle's "substantial essential form" of human nature; the
household is the germ of the State; guilds are called organic components of the State; the city-state and the Holy Roman Empire were both perfect autarchical communities (societas perfecta) in the “natural” sphere; Church and faith are the sphere of “grace”; the State is an organic “unitas ordinis”, even man is “unitas ordinis”; ARISTOTLE’S concept “taxis” is accepted by THOMAS; the controlling part makes the components to cohere and to form a unity for the purpose of the communal good; analogy to the unitas ordinis in the human body; reason produces the State as the perfect and supreme natural community; the State is higher than all other communities and includes them all as its organic constituents, 219; the Thomistic theory of organized communities only known about autonomy of the lower communities; its universalistic “natural society” idea, the supplying of temporal goods as a basis for striving after eternal salvation; one single limitation of the State’s task; the Church is the perfect society in the supra-natural sphere of grace; and can elevate natural life to supernatural perfection; it decides which affairs are natural and which are supernatural, 220; the Church is the infallible interpreter of natural law and the limits of the State’s competence; the Greek absolutization of the State is broken through; THOMAS recognizes subjective natural rights of individual man; positive law is bound to natural law; but there is no natural sphere of the lower communities exempt from the State’s authority; the autonomy of medi­val corporations; its difference from sphere sovereignty, 251; his definition of res publica, 227; universalia only exist in abstracto, 283; ARISTOTLE’S view of the family and of education; was suffocated by its supra-natural completion of educating by children to be good sons and daughters of the church as the institution of grace; a teleological view, 267; Roman Catholic moral philosophers conceived of love as an effect of pleasure in a corresponding good originating in a sensory knowledge of such good which rouses sensual appetite; spiritual love derives from spiritual knowledge through reason (nous) affecting the appetitive faculty, 321; he holds that the essential structure of marriage can be deduced from the cosmic principle of propagation; this view eradicates the difference between marriage and family; he calls posterity essential to the marriage bond; but allows sexual intercourse in a barren marriage, 323; he calls woman “mas occasionatus”, only “aliquid viri”; not “elvis simpliciter”, 328; a substance can only possess one single substantial form, 707; a plurality of “substantial forms” is incompatible with the “unity of substance”, 714.

THOMASUS, II, law regulates external behaviour, 151; on subjective rights, 395.

—, III, his criterion of law as a coercive regulation; adopted by KANT, 427; his Humanistic idea of tolerance, 517; the secular government authority in church matters has to maintain the external peace in the Church; it has to abstain from any maintenance of doctrinal discipline except for the purpose of safeguarding the external peace in the interest of the State; this task was entrusted to the secular governors “sine concursu necessario Theologorum”; this is the territorial system, 517.

THOMISM, I, in the proper use of natural reason philosophy can never come into contradiction with supernatural truths of grace in the Church-doctrine; Aristotelian metaphysics is accommodated to the ecclesiastical dogma, 36; Thomistic metaphysics will deny the religious foundation of the transcendental Idea of totality and origin of the modal diversity of meaning in its internal coherence; it will argue that our thought has an immanent and autonomous transcendental concept of a whole that is more than the sum of its parts; but this concept hides the relation between modal diversity and totality and unity of meaning; Thomism considers the transcendental concept to be implied in the analogical concept of being; this argument criticized; the Aristotelian metaphysical concept of being, 71; is ruled by the form-matter motive, which is religious; pure matter and pure form; pure matter is the principle of potentiality and imperfection, pure form is identified with God as pure actuality, the unmoved Mover of material nature; the proofs of the existence of God as the unmoved Mover; they leap from the relative to the absolute and pre-suppose the conception of God which should be proved; HERACLITUS deified matter but could never ask for an unmoved Mover as prime cause of empirical movement; ARISTOTLE’S Metaphysics speaks about the mystical moments of union of human thought with the divine pure Form through theological theoria; THOMAS’ view of the autonomy of natural reason implied a meaning of autonomy quite different from the Aristotelian conception; the analogical concept of being does not explain in what way the theoretical meaning diversity can be concentrated on a deeper unity; it cannot even explain the modal coherence which is the presupposition of a true analogy, 72, 73; Medieval Thomism and Greek thought, 173; compare sub voce: Christian Philosophy, pp. 179—181; the intrinsic dialectic of the Scholastic basic motive of nature and grace created polar tendencies but they were effectively checked by ecclesiastical excommunication; in the late Middle Ages the medieval ecclesiastically unified.
Nominalism turned against realistic Thomism with its doctrine of the reality of the universalia (i.e. the universal forms); Petrus Aureolus and Durandus of St Porcin took up the Nominalist tradition; William of Ockham became the leader; Nominalism became a cultural factor of worldwide significance, 183; Ockham attacked the metaphorical conception of the Aristotelian "substantial forms" on which the Thomistic Idea of the understructure of the order of grace was based; Ockham's views, 184 ff; Thomism held to the primacy of the intellect; Ockham defended the primacy of the will; this antithesis was originally unrelated to the conflict between realism and nominalism; Duns Scotus, a more consistent realist than Thomas, contended the primacy of the will, like the Augustinian School; Ockham and the Nominalists criticized Thomism so that the motives of nature and grace were separated; Humanism then developed the line of "autonomous natural thought", 187; the Aristotelian-Thomistic "substantial forms" were based in a lex aestera, and differed fundamentally from the super-temporal "substance" in Modern Humanistic Philosophy, 202; in the Aristotelian-Thomistic doctrine of natural law the body politic is founded on the substantial form of human nature; the doctrine of the appetitus socialis, 311.


Thomson, R. E., III, asserts that the church elders are representatives of the church in the same sense as a nation has its representatives in Parliament, 521.

Thomson, R. E., II, Rechtsnorm und subjektives Recht, 400, 403.

—, II, on subjective rights, 397; subjective rights in the claim granted by the lawgiver to the individual by permitting other norms to be enforced in case the primary norms protecting him are infringed, 400; showed that the power of disposal may occur apart from a subj. right; e.g. the conveyance of fraudulently converted personal property to a bona fide third party; he carried to absurdity the doctrine that the power of enjoyment is essential to a subj. right, 403; his positivistic psychological theory of subj. right cancelled the power of enjoyment, contained in the concept of subjective right, 403; Honnes' view shared by Thomson, 403.

Thorbecke, III, Aanteekening op de Gronidiet, 679, 690.

—, III, the "visible" church is an ordinary civil society, a "corporation" in the sense of the Civil Code; its internal regulations have a civil legal character; private law is identical with civil law, 690.

Thorowness, I, of man, according to Existentialism, 215.

Thurston, III, Castles and Tribes of Southern India, 340.

—, III, the practice of polyandry was to prevent the splitting up of the family property, 340.

Tillich, III, Kirche und Kultur, 589.

Time, I, is the medium through which the meaning totality is broken up into a modal diversity of aspects, 16; in Aristotelian time cannot exist outside the soul, 25; in Thomas Aquinas, 26; as a fourth dimension; in Benson it is the psychical duration of feeling; in Humanistic thought; in Kant it is a transcendental form of intuition, 27; as order and as duration in organic life; the temporal order of birth, maturing, adulthood, aging, and dying, 28; in the logical aspect, 30; as an existential of the "authentic" ego, 58; in Einstein's theory, 85; Augustinus broke with the Greek vision of time and paved the way for an Idea of historical development, 170; in Hume, is an "Idea" formed out of the sequence of changing sensory "impressions" and "ideas", 286; a synthetical form of the inner sense, in Kant, 347.

—, II, the continuity of cosmic time, 4; mathematical time is simultaneity, 85; kinematical time, 100; time in the numerical and in the spatial sphere, 102, 103; indications of time in language, 127; historical time, 193; time according to Oswald Spengler, 283; historical time is the essence of the selfhood in Heinegger, 525; time and our selfhood, 531; our selfhood transcends time, 535.

—, III, in Russell; he identifies psychological with physical time, 24; time is not an external cause in the individuality structures and it is not empty, 64; cosmic time is the intermodal bottom layer of reality, 65.

Tissue Cells, III, 772.

Tisza Incident, III, and international relations, 480.

Tolerance, III, the Humanistic idea of tolerance in Thomasius; Spener was opposed to this Humanism, 517.


Tönnes, Ferdinand, III, Kritik der öffentlichen Meinung, 490.

—, III, Gemeinschaft und Gesellschaft, 178; his concept of "community", 183; Gemeinschaft is an essential "social organism" in which the individual is in-
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Totality Idea, I, the coherence of all the aspects refers to a totality, 4; the self is a subjective totality lying at the basis of all the functions, 5; philosophical thought is theoretical thought of the totality, 7; thought must be directed to the idea of totality; I must choose my standpoint in the meaning totality of our temporal cosmos; I must participate in this totality; but I must not lose myself in the modal speciality, which I must transcend; this standpoint is the Archimedean point of philosophy; the totality view is not possible without a view of the origin or ōgyō of totality and speciality of meaning, 8; the metaphysical concept of totality, 71; is logically formalized in Husserl; the philosophical idea of totality, 73.

→, III, its fourfold use, 424.

Totalitarian States, III, in Aristotle, 398; rule more than a third part of mankind, 601.

Totemism, II, in totemism the members of a clan identify themselves with the totem-animal or the totem-plant. They are storks, kangaroos, coconut palms, etc. They have a diffuse personality awareness, 318; according to Durkheim, 318; in totemistic communities, Cassirer supposes that all individuality of the members is absorbed by the group, 320.

Totemistic Clans, III, arise from economic causes according to Köppers, 359; they may be divided into matriarchal phratries; age-groups; secret men’s societies, 363, 364.

Tourtual, III, distinguishes two kinds of sense impressions, 43.

Toynbee, II, his concept of the challenge, 252; and mission, 253.

Trade Unions, III, are qualified by the moral bond of solidarity between labourers, 576.

Tradition, II, is what is handed down from generation to generation, 202, and progress; vital and dead elements, 232; tradition is not a norm, 242; its struggle with progress, 243, 250, 256; tradition and manners and morals, in Voltaire, 352.

Transactions of the Unity of Science, II, start from the idea that there is a logical unity of scientific language, 59.

Transcendence of the Selfhood, I, overlooked by Rickert; is not appreciated on the immanence standpoint, 25. →, II, of the selfhood, in Nicolai Hartmann has been lost, 20; of the selfhood, in Heidegger, 531.

→, III, God’s transcendence is supposed to have been overemphasized by Calvin, according to Marlet, 72.
Transcendental versus Transcendental I, with reference to criticism, 37, 68.

Transcendental Super-Temporal I-ness, II, is the pre-supposition of the intermodal meaning synthesis as an actus, 472.

Transcendental, II, the ideal form world in Plato has transcendent being in the Eleatic sense, and includes the numbers themselves (eidetic numbers) together with the exact geometrical figures, 9.

Transcendental Horizon, II, of experience, 552; encompasses the cosmic temporal, the modal and the plastic horizon, 560.

Transcendental and Transcendental Horizon, II, both identified in irrationalism, in Scheler, c.g., 591.

Transcendental Root, I, of human existence is the rational moral function of sovereign personality, in Kant, 356.

II, and the fullness of individuality has been saved in Christ, 418.

Transcendentalia, II, in Scholasticism, in Occam, 388, 389; in Thomas Aquinas and in Aristotle, 566.

Transcendental Basic Idea, The, I, religious basic motives control the immanent course of philosophic thought, 68; through the medium of a triad of transcendental Ideas: the coherence, the totality and the Origin of all meaning; these are related to the three stages of critical self-reflection in theoretical thought, 69; analogia entis, 71; the abstract character of the transcendental basic Idea, 82; the transc. basic Idea implies a relation to the cosmonomic side as well as to the factual subject side of temporal reality, the subject side is by nature individual; the transc. basic Idea is also a basic Idea of type and individuality, 83.

II, and the continuity of cosmic time, is the hypothesis of philosophical thought, 4; of the meaning totality, 8; the transcendental Idea of Christian philosophy, 25; refers to the totality and to the arche and is concentrated to the transcendental reality; transc. Id. of the meaning coherence, 42; and the concept of Gegenstand, 44; the transc. Idea of the Origin implies that of the human ego as the centre of the empirical world; the Idea of creation guides our philosophy; man is the lord of the creation, 53; transc. id. of the totality turns thought in a transcendental direction, 54; transc. id. of time is the Idea of the cosmic order of succession of the aspects, 54; the transc. idea of a modal function, 486.

Transcendental Basic Motive, I, the influence of dialectical basic motives on the philosophical conceptions of time: the Greek form-matter motive, 28; in Albert the Great, Thomas Aquinas, Augustinus, 26; the Humanistic basic motive of nature and freedom; Kant's Krilik der reinen Vernunft; Benson's vitalistic view of time; Dilthey, Heidegger, 27; the form-matter motive and Thomistic anthropology, its dichotomy of body and rational soul, 44; the motive of form and matter in Greek thought and culture; the Christian motive of the Divine Word Revelation: creation, fall and redemption, 61; the modern Humanistic life-and-world-view with its motive of nature and freedom; the Humanistic basic motive; the Roman Catholic motive of nature and grace; the Christian motive of creation, fall, redemption, 63; the origin of the religious dialectic in idolatrous basic motives (cf. s.v. Religion, 64); the R.-C. Scholastic motive of nature and grace; why this motive fails to realize the central place that the Biblical revelation assigns to the human heart; the dichotomistic conception of the relation of body and soul, 65; the antithesis between Thomas Aquinas and Ockham, and that between K. Barth and E. Brunner; the ascription of the primacy to one of the antithetic components of the dialectical ground-motive entails the depreciation of the other; Ionian philosophy held to the primacy of the matter-motive, 66; Dionysian and Orphic movements; Ionian philosophy deprived the form-principle of its divine character; the true god is formless, the eternally flowing stream of life (water, air, fire) or in Anaximander an invisible "apeiron" flowing in the stream of time and avenging the injustice of the transitory individual forms; in Socrates, Plato and Aristotle the form has primacy; the deity is "pure Form"; matter loses its divinity; Ockhamism depreciates "natural reason", he rejects metaphysics and natural theology, although the autonomy of natural reason is maintained to the utmost; the grace-motive retains the primacy, but not in a synthetic hierarchical sense as in Thomism; in modern Humanistic thought the antithesis between autonomous science and autonomous personal freedom is at first hardly realized; Rousseau depreciated science and ascribed primacy to the freedom-motive, the main spring of his religion of feeling; Kant follows Rousseau, depriving all nature from any divine character and denying its divine origin; God is a postulate of the practical reason, 67; the freedom motive has the absolute religious primacy in modern phil. of life, and in existentialism; the meaning of each of the antithetic components of a basic motive depends on that of the other, 68.
a-priori, 12; constitutes the “Gegenstand”, according to Husserl, 407; is hypothesized to the super-individual subject proper of theoretical knowledge, 583; individualized and personalized by Scheler, 587.

Transcendental Critique, I, the first way of a transcendental critique of philosophic thought, 8—22; no philosophical thought is possible without a transcendental starting point, 22; the first way started from the position that philosophy is necessarily directed to the meaning totality, to the selfhood and to the Arché, 34; the second way starts with an examination of the structure of the theoretical attitude of thought as such, 35; the dogma concerning the autonomy of theoretical thought, 35—37; difference between transcendental and transcendental criticism; the necessity of transcendental criticism of the theoretical attitude, 37; the Gegenstand-relation, 38; it is intentional, 39; the first transcendental basic problem; naive and theoretical attitude compared, 41; subject-object relation in naive experience, 42, 43; the second basic problem, concerning the starting-point of theoretical synthesis, 45; the source of theoretical antinomies, and various “isms”, 46; the basic denominator, 47; Kant’s starting-point, 49, 50; starting-point and critical self-reflection, 51; the third basic problem about the possibility and nature of critical self-reflection, 52, 53, 54, 55; the alleged vicious circle in our transcendental criticism, 56; the supra-individual starting-point, 59; the religious basic motive, 61; the form-matter motive; the Humanistic motive of nature and freedom; the Christian motive; the Scholastic motive, 62, 63; the dialectical character of apostate basic motives; religious and theoretical dialectic; attempts to achieve a synthesis; the motive of nature and grace, 65; the shift in the primacy, 66, 67; the three transcendental Ideas of theoretical thought are the medium for the control of this thought by the religious motive, 68; they form a tri-unity; they answer the three fundamental problems as three directions of one and the same transcendental basic idea; this Idea also lies at the basis of the various special sciences, 69; the sciences are dependent on philosophy in their theoretic conception of reality and of the method of forming concepts and positing problems; the transcendental critique can pave the way for a real contact among the various philosophical trends of thought; it unMASKS DOGMATIC PREJUDICES OF A SUPRA-THETICAL CHARACTER; it sharply distinguishes between theoretical judgments and supra-theoretical ones, 70; transcendental critique of the metaphysical concept of the analogia entis, 71—73; opens the way to a better mutual understanding of the various schools of thought, 520.

Transcendental Deduction, I, in Kant, was intended to explain why the categories are necessarily related to the “Gegenstand”, 353.

Transcendental Determinations, II, in Aristotle’s metaphysics, e.g., the being true, and the being good; Augustinus’ Veritas est id quod est, identifies “truth” and “being”; 20; there are three of them in Kant, 58.

Transcendental Direction, II, of time, 186.

Transcendental Ideas, I, a transcendental Idea is a Limiting Concept, 24; the transc. Idea of religion, 57; transc. Id. in Kant; the three-unity of the transcendental Ideas; their content depends on supra-theoretical pre-suppositions, 89; in Cohen the transcendental idea is the self-consciousness of the logical concept, 91; the absolutized logical category, 363.

Transcendental Ideas of Possibility and Necessity, II, are conceived in the cosmonomic Idea; they become speculative metaphysical as soon as they absolutize the horizon of human experience into an internal rational order, 551.

Transcendental Idealism, I, assumes that since Kant and Fichte the fundamental antimony between the science and the personality-ideal has been solved, 205; transcendental freedom-idealism was inaugurated by Kant, 325; it was the first trend to penetrate to the foundation of the science-ideal, 499.

—, II, is guilty of identifying a modal Idea with the meaning totality of the cosmos, 187; stands and falls with the acceptance of a transcendental-theoretical consciousness which “constitutes” the world as its “Gegenstand” and eventually constitutes itself, 549; on universally valid, transcendental truth, 573.

Transcendental Imagination, II, the problem of the intermodal synthesis in Kant’s doctrine of the “transcendental imagination”, 513 ff.; the transcendental imagination is the original essential unity of the stems of knowledge in Kant, according to Heidegger’s explanation, 526.

Transcendentalism and Moralism, II, in Kant, 278.

Transcendental Level of Truth, II, we cannot say that transcendental verity consists in an adequate intellectus et rei; the Christian cosmonomic Idea requires us to formulate another definition of transcendental truth, 573.

Transcendental Limiting Concept, I, is an Idea, 8.
Transcendental Logic II, in Kant, 503.

Transcendental Logic of History, I, developed by Fichte, 492.

Transcendental-Logical Categories, II, of Kantian philosophy, 459.

Transcendental logical ego, I, is the logical unity of the thinking subject, 16.

Transcendental logical subject, I, is a reduction of the thinking ego, and is nothing but the bare concept of the subjective logical unity of thought presupposing the thinking ego: a pseudo-concept, since it is incapable of analysis; it is a meaningless abstraction involved in internal contradictions, 7; transcendental logical ego in Immanuel philosophy, 16; transcendental cogito neglects the basic transcendental problem concerning the relation of the ego and its logical function of thought; this does not transcend the modal diversity of meaning, 17; also the transcendental logical function is a logical unity of philosophical thought to which we must ascribe theoretical logical meaning; there is an immanent logical diversity in the logical meaning of thought; but it cannot exist apart from a cosmic meaning diversity, 18; logical and cosmic diversity must not be identified; such identification leads to antinomy; the proclamation of logical meaning as the origin of the cosmic diversity is tantamount to the elimination of the modal diversity and consequently to the abandoning of theoretical thought itself; the intermodal synthesis pre-supposes the modal diversity and cannot be introduced into the logical aspect; transcendental logicism can only be maintained by a shift of meaning, 19; Arché and Archimedean point coalesce in transcendental logicism, 20; the logical function cannot be a Gegenstand of theoretical thought; only the abstracted, purely intentional, modal structure of the logical function; we never arrive at a "transcendental logical subject", detached from all modal structures of time and sovereign and absolute, 40; Kant's transcendental logical subject of thought, 53, 54; and in Litt, 78.

Transcendental-Logical Unity of Apperception, I, is the logical unity of the thinking consciousness, 16; (in Kant), is a subjective pole of thought in the logical function of thinking, of the understanding, 53, 358.

Transcendental Logicism, I, absolutizes the logical function of theoretical thought, 19; Arché and Archimedean point coincide, 20.

Transcendental Motive, II, Kant was led by a transcendental motive in his doctrine of the Theoretical Ideas, 432.

Transcendental Problems, I, the first transcendental problem is concerned with the Gegenstand relation; what do we abstract in the theoretic antithesis from the structures of reality and how is this abstraction possible? the naïve attitude confronted with the theoretical, 38, 41; the subject-object relation in the naïve attitude, 42, 43; the consequences of ignoring the first transcendental basic problem in the traditional conception as to the relation of body and soul in human nature, 44; the second transcendental problem: from what standpoint can we re-unite synthetically the logical and the non-logical aspects of experience opposed to each other in the theoretical antithesis; this question touches the kernel of the inquiry; the true starting-point should transcend the two terms of the theoretical antithesis; it cannot be cosmic time, nor the cosmic coherence, 45; the third transcendental problem: the possibility of critical self-reflection, and the true character of such self-reflection; Kant ignored the third basic problem together with the first, and as a result he was unable to bring the second problem to a critical solution, 52—54.

— III, three transcendental problems of sociology, 168.

Transcendental Schema, II, in Kant, 517, 519.

Transcendent Subject of Autonomous Moral Freedom, I, in Kant, is law-giver to human action, 359.

Transcendental Subject of Thought, I, does not satisfy the requirements of an Archimedean point, 16; is merely an abstract concept, 20; in Kant's philosophy, 109.

— II, is the absolutization of the theoretic-phenomenological attitude of thought, 546.

Transcendental Synthesis, II, in Kant's precedes analysis, 443.

Transcendental Thought, I, in Rickert, it is the Archimedean point and the Arché of the theoretical cosmos, 14; pure transcendental thought is always meant in a logical sense; the logical function of the act of thought does not transcend the modal diversity of meaning and so it lacks the unity above all multiplicity which characterizes the central ego, 17; the transcendental logical subject of thought is conceived as a "Transzendenz in der Immanenz", 18;

Transcendental (-Theoretical) Truth, II, its accordance with the principium exclusiae antinomiae, 579—582.

Transcendental Unity of Self-consciousness, II, is identified with the cogito, by Kant, 499; is not sensible, 535.

Transfinite Numbers, II, Cantor's conception; and in that of Veronese, 87; in H. Weyl's theory, 340.
Transpersonalism, III, is universalistic, and absolutizes temporal society, 240; it rests on an irrationalistic hypostatization of temporal communal relationships, 248.

Transzendenz in der Immanenz, I, all modal diversity of meaning is irreversibly dependent on the "transcendental subject of thought", 17; and in respect to this subject we can speak of a "Transzendenz in der Immanenz", 18.

Trasymachios, III, Sophistic radical individualist, 199.

Tree, I, is a typical individuality structure, 554.

—, II, a tree has a central biological function, 56; its object functions, 57; and the opening relation, 58; its sensory aspect, 98, 104, 105; its wood in a piece of furniture; sawn wood has a secondary natural structure, 129—132.

Tremendum, I, the experience of the "Tremendum" is identified with religion by R. Otto, 58.

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