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PREFACE

Although the number of subjects and cross-references given in this Index might be multiplied, this fourth volume of the Critique of Theoretical Thought has already assumed considerable proportions. The compiler alone is responsible for any errors or regrettable omissions and only hopes that the work may be found useful.

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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 of the modal diversity of meaning; it also presupposes a position in the face of the Archê, 11; the three requirements which the Archimedean 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 DESCARTRAS 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 requirements of an Archimedean point; this “subject” is the subjective pole to which the empirical world is related as “Gegenstand”; “transcendental consciousness”, “archimedean cogito”, or transe. “unity of apperception”, transe. “logical ego”, is conceived of as a logical unity of the timeless consciousness, without multiplicity or diversity of moments, 16; the transcendental subject of thought does not satisfy the requirements for the Archimedean point, 16, 17, 19; in transcendental logicism Archê and Archimedean point coincide; rationalistic metaphysics absolutized the logical aspect in the Archê, but distinguished Archê from Archimedean point, 29; even on the immament standpoint the choice of the Archim. 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 concentrated, 59; the I-ness is rooted in the spiritual community of mankind, of the “we” which is directed to the Divine “Thou”, 69; THADDON Lrrt seeks the Archim. point in “pure reflection” of theoretical thought on its own activity, 77; the Archimedean point of philosophy, 99.

Architecture, III, BERLAGE’S Views, 139; is bound art, 140.

ARISTOTLE, I, Physics, 25.
Metaphysics, 72.
Categories, 293, 537.
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—, 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 Archimedean view; the psychic can give unity to this plurality in the subjective synthesis of counting; time cannot exist outside the soul, 23; he defied Form; psyche is the form of the material body, matter is only potentiality, 26; the philosophical theory of the Greeks was dominated by the same religious basic motive, which was called the form-matter motive since ARISTOTLE, 36; ARISTOTLE tried to prove that the nous poëtikos (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 hypostatized as an immortal ousia or substance, 44; the form-motive has primacy, the deity has become “pure Form”, and matter is completely deprived of any divine quality by becoming the metaphysical principle of imperfection and “potency”; 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 ThoMIS the Aristotelian concept of deity is accommodated to the divine human nature of creation; ARISTOTLE 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 theory, 72.

ARISTOTLE’s theistic philosophy, (121) his idea of the divine nous as actus purus (pure actuality) and pure Form, first transcendent cause, unlimited in space, time, and final end of the cosmos is the hypostatization of theoretical thought ruled by the Greek form-motive; an idol, 122; his conception of philosophy as the handmaiden of theology, the queen of sciences, 178; the change in ARISTOTLE’s metaphysics brought about in THOMAS AQUINAS synthesis philosophy, 180; the natural component of the Thomistic cosmicomic 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 naturals; 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 anangkê; cate-
gories of matter (spatiality, number) are to be distinguished from those of form; substance is the central category of being and unites the form and matter of natural beings into a merely analogical unity, 192; 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; Aristotle's nous praktikos, 535.


Ethisc. , 145. De Anima, 434, 566.

— II, A metaphysical and an epistemological form-matter scheme was used in ancient and medieval metaphysics; ousia imparted delimitation to matter (byōle), in Aristotle the dynamēi (potentiality), 9; the Platonic process of becoming was the starting point for Aristotle in his last period; he rejected the eídē, conceived the Platonic eidos as the immanent 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 archè; this concept of Being is founded in an absolutized theoretical Gegenstandrelation; 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 specifics 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 of matter to form, of potentiality to actuality; its use in the Thomistic 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, 133; 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 eudaemonia, happiness; logical virtues; their ethical meaning is derived from the human will; control is cultural, not ethical, 145; Aristotle started from popular morality in his ethics, 321 (note 3); the substantial form of a natural being, as such, lacks individuality and must be combined with matter into a nómolon (eids nÊ); the "principium individualisationis" is found in "matter" in its quantitative potentiality, 419; the Aristotelian categories are basic forms of predication about the existent; substance or ousia, subject or hupokeimenon; all other categories are accidentia (sumbebekota), 445; the ousia 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 (dynamēi ơn — and — énergēs), 512; the universal is the metaphysical ground of being of individual things; this is the essential form and the proteron phainomen as well as the hósteron pros hémas, 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, 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; ousia (substance) and its accidents; thing in itself and human sensibility; qualities occultae; and the subject-object relation; Aristotle's "ousia" as a "poumemon" is Gegenstand of the logical function; this is a hypostatization; ousia synthetos; Aristotle mistook the Gegenstand of theor, thought for the reality of pre-theoretical experience, 10; the antinomy in the substance concept; substance is knowable from its accidentalia; 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 osia, which contradicted his view that these forms cannot have an independent being; the deity and pure spirits; the soul, 15; his primary osia 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 antinomy 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 societies 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 individuality pertaining to a good life; the State aims at the highest good, 201; genetically the State originates in 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 absolutist universalism; the polis regulates human recreation; 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 fizesi; it is a law concerning the distribution of political authority and benefits; fizesi guarantees the identity of the State; when the control of the State shifts to another social group, fizes is changed, and a different state arises, 208; fizes is the eidos of a polis, its essential form; this fizes 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 war; it is a perfecta state in the days of Aristotle, 210; Aristotle rejects the principle of majority; his concept of fizes 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 divine command; 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 tokosin and n a i s t h e s i s are not 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 denatured Aristotle's nous to immanent world logos; his eidos to logoi spermatikoi; 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Aristotle's entelechy (orexis) became the Stoic syndesmos (material coher-ence), 224; his theory of the State is metaphysical teleology; authority and 
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Moral perfection of undeveloped human 
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ties; his conception was man's social im-
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hold; his "village community" polis, 368; 
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as parts of a sib, so that Ansty's view of 
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Aristotle could not overcome his idea 
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ological order of essential forms in the 
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ing of arithm. is discrete quantity 
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of number; logical, sensory multiplicity, 80; 
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proposition; the extension of a class 
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ber has no retrocipations but is the sub-
stratum to all other aspects; in Aristo-
telian Scholasticism number is an on-
ological category implying spatial exten-
sion, 83; dimensionality is a numerical 
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differential functions anticipate space 
and movement and logical distinction, 87; 
they are not actual numbers but relations; 
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on discreteness and continuity; the contin-
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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 Perrault; monumentality; style Louis XIV is a façade style; the 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 Kant, 306.

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 cosmological 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 retraction 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-soverignty; 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 supertemporal 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, 34; 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, 88; 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 retrocipation; 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
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—, III, in pre-Socratic phil. are elements; Democritus calls them "ideal", non-sensible but intelligible; Plato includes atoms in the world of the "easias" and the choora; the flowing air is the principle of matter, the void; the "atoms" are called "full" of being; matter is void of being, the more, 8; the structure of atoms and molecules contradicts the positivistic thesis that they are fictitious, 99; atoms have a veritable individuality structure, 101; atoms are considered as real parts of a living cell by B. Bavinck and Ta, a thing; and so are molecules; the atoms in a living cell are enkaptically bound in a molecular union, 641; an atom's nuclear structure is not essentially changed; its existential duration is determined by the typical temporal order of its individuality structure, 794; an atom is a "mixture" of protons, neutrons and electrons, according to Hoenen, 708; atoms and chemical combinations are not parts of the living organism, 714.

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—, I, Inquietum est cor nostrum et mundus in corde nostro, 11; Augustinus' subjective psychologistic view of time, 26; the struggle between the civitas Dei and the civitas terrena and the historical development of philosophy, 119; his view of theology in its relation to philosophy; he started on the path of scholastic accommodation of Greek thought to the doctrine of the Church; he interpreted Genesis 1:1 in the cadre of the Greek formulation motive, 178; his later Christian conception of God's Will as Creator and his insight into the obfuscation of human reason by the fall became involved in the proclamation of the "primacy of the will", 185; it came into conflict with realism that sought its Archimedean point in theoretic reason; by way of Franciscan thought Nominalism was related to the Augustinian tradition, 186; all knowledge depends on self-knowledge, and self-knowledge depends our knowledge of God; his refutation of skepticism is radically different from that of Descartes; he did not declare the natural ratio autonomous and unaffected by the fall, 196; Deum et animam scire, volo, 196, 223; Augustinianism of Maurice Blondel, 525.

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—, II, Das Gebot und die Ordnungen, 156; Die Gerechtigkeit, 157; Cf.: 143, 158, 159.

—, 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 fullness of religious love to the temporal ordinance; he wants to build Christian ethics on the basis of the actions proceeding from religious love within the frame of all the temporal ordinances; this is an after effect of the dualistic schema of nature and grace in Luther's thought; it leads to the identification of morality and the Christian religion; everywhere in his thought there arise antinomies, 157; he absolutizes temporal love; his conception of the Law is erroneous, 158, 159.


—, III, law and morality are contrasted; this is a result of the absolutization of civil inter-individual law; Brunner knows no other positive law besides state-law; he calls this view the antinatural attitude of the Reformed view of life, but it is the individualistic "natural law" conception, 281; numerical relations in a family point to monogamy as the order of creation, 302; he calls love a "sandy ground" as the basis of marriage, 322; the fundamental nature of the State is half demonic, namely: power, 402; the State is an enigmatic formation and escapes any univocal theory; this riddle points back to the riddle of creation and fall within man; Brunner relapses into a synthesis with the immanence standpoint by accepting the latter's dialectical principle; his false contrast between nature and grace in his opposition between love and law; he confuses the subjective realization of the factor "power" with its structural meaning and denies the possibility of a Christian State, 403; power is called an irrationalistic product of history with its "hidden god"; Brunner tries to combine the Biblical motive of creation and fall with Humanistic irrationalism, 404; the "morale" of an army, 422; Kirche des Glaubens und Kulturordnung, 509; the organized (Church) institution must at least document itself before the world as a manifestation of the Church..., 522; sects nearly always arise through the fault of the Church, 532; as a rule the sect will approach the Church institution more and more in the second or third generation, 534; his undefined concept "order" (Ordnung) is unserviceable, 538; a confessional Church may become a sect through misunderstanding the Gospel; a national Church, recognizing infant baptism, may influence the whole nation, 540; the manner in which the Church is organized is not decisive; only the living Word of God is decisive, 541; Christ's inheritance is divided, who shall investigate who has retained or acquired the biggest part? this is relativism with respect to the Church, 542; a church without a living congregational diaconate must be mortally ill; necessity of an
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—, 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.

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—, II, Modern Christian existentialism has taken over BRUNO'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 in the temporal order of human existence; BRUNER has considerably influenced dialectical theologians, 143.

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—, I, man wanted to be something in himself, 4; CALVIN'S judgment: "Deus legibus solutus est, sed non ex lex" touches the foundations of all speculative philosophy, 93; he expanded 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; he 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 anti-
thesis between the apostasies 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.

III, according to
nism is individualistic, the same view in
schmalenbach, troeltsch and wibus, 247.

"... According to troeltsch calvin
ism is individualistic, the same view in
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III, according to troeltsch calvin
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and art was founded on the establishment of the Carolingian Empire, 191.

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.

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

Cartesian Doubt, II, applied by Bayle to historical tradition, 355.

Cassirer, I, Philosophie der symbolischen Formen, 35; Das Erkenntnisproblem, 199, 228, 229, 240, 247, 249, 265, 282, 340, 342, 344, 345, 349, 350; Leibniz' System in seinen wissens. Grundlagen, 229, 255; Die Philosophie der Aufklärung, 462.

—, II, 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 Huma-
nistic concept of the ego and the new concept of nature, 190; he rejects Riemel'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 Cassirer has overlooked the termino-
logy in Kant's inaugural oration, 345.

—, III, Die Philosophie der Aufklärung, 346, 347, 348, 350, 351, 354; Substanz Begriff und Funktions Begriff, 83, 103; Philosophie der symbolischen Formen, 318, 320, 321, 323, 324, 326, 328, 330; —, II, rejects Russell's logification of number, 83; on the change from the geo-
metry of measure to that of positions, 103; mana-idea; personal and impersonal, natural and super-natural are merged in it, 316; criticizes Durckheim's view of totemism; animals and humans; their unity of action proves their unity of es-
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sorb individuality entirely; the power of the primitive communal consciousness, 320; pietistic conception of self in rela-
tion to the deity is mythical; the con-
centrated self is reached in myth by pro-
jecting new images of deity; man knows himself only insofar as he can visualize himself in his idols, 323; mythical con-
sciousness, 324; myth and the theoretical -I- of transcendental apperception, 325; on Classicist art, 346; Leibniz' treatise: Von der Weisheit; Boileau's reduction of the individuality of an artefact to law-
conformity is not criticized by Cassirer, 347; his view of Condillac's theory, 348; on Voltaire's attempt to save human freedom from deterministic science, 351; praises Bayle excessively, 353; criticism of Voltaire, 354.

Casti-Conunrii, III, the Encyclical, 319.

Catalysts, III, in fermentation processes, 716; compared with lubricants, by Ost-
wald, 731.

Categorical 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, 746.

Categories, II, in Kant, 13; Kelsen, 17, 42; Kant's cosmological ideas; the Idea is a "Ding an sich" to which the catego-
ries of the understanding are applied as logical determinations without the aid of any sensory experience; thus reason gets involved in antinomies, 43; of quantity in Kant are merely analogical concepts, 58; Aristotle's system of categories was influenced by metaphysical and ling-
guistic considerations; they are basic forms of predication about the existent, 445; refer to sensibility in Kant, 495; in Kant, are the foundations of the syn-
thesis; Kant derives them from the table of logical judgments, 506 ff.; independent of sensibility, 507; there is one synthesis of categories and time, 508; Aristotle's categories of possibility and actuality were based on the form-matter scheme, 512; "of knowledge" in critical epistemo-
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Cathethein, Victor, II, Recht, Naturrecht, und positives Recht, 182.

—, III, Moralphilosophie: Die Ehe als naturrecht-
liche Institution, 313, 351; —, 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 propa-
gation 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 juncture of successive events in Hume, 299; Wolff derived causality from the logical principle of con-
tradiction; Kant opposed this view, 335; it is a natural-scientific category exclusi-
vously related to sensory experience never to "Dinge an sich", in Kant, 381; causal-
ity in Pichite's thought, 443; 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 SPengler, 283; historical development and natural causality, 283; causality is implied in the concept "happening", 438; Kant ascribes physical meaning to the category of causality, 512.

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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 naive 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 plant 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 been 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 (echinoidea); 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 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-dissolved 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, kino-centric, morpho-centric 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 ferments, 723; a cell cannot live in the molecular or crystalline matter structures, 769; a living cell-organism is enkap-istically 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 complicated and labile, 715; in animals it is an enkapotic 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, 15; two types in Volckelt: intuitive certainty originating from the logical necessity of thought, and the certainty derived from the moral law, 477.

Christian, III, is a kind of seat; it has a biotic characteristic; the cultural need of man, 134.

Challenge, I, the world is an infinite active chain of challenges, according to Fichte, 476.

II, in Toynbee’s sense, is at the same time an appeal to the normative task of the real formers of history, a historical test of their qualification as leaders in the process of cultural development, 252, 255.

Chamberlain, III, Grundlagen des Neunzehnten Jahrhunderts, 486.

II, his mystic pan-Germanism and vehement anti-Semitism, 496.

Chance, III, according to V. Baer, 747.

Character, II, Heymans’ definition; character in its relation to the standards of good and evil as the veritable object of ethical judgment, 147, 148.

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Chemistry, I, cannot operate exclusively with a general concept of function, 554.

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Christian, I, as the New Root of mankind is subject to the law, 101.

II, embodies the religious fulness of meaning as the meaning-ground of created existence, 25; the new root of creation, 30; of reborn creation, 32; a Christian is given everything in Christ, 34; the Kingdom of God, 93; in Him is the consummation of historical power, 294; He is the Root and Head of reborn Humanity, 307; and the transcendent Root of individuality, 418.

III, His kingship, — in Calvin — 504; His authority in the Church, exercised through His Word and His Spirit, 519.

Christian, I, science, art, politics, philosophy, are rejected by E. Brunner, 519.

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 Philo; 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 transcendent basic Idea is the cosmonomic Idea (idea legis), 93; its idea of the Arché, meaning totality, modal laws, subject, object, (97,) depends on the cosmonomic 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 cosmonomic Idea by the central motive of the Christian religion; Arché, totality, diversity; the subject side is the correlate to the cosmonomic 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 transcendent 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-
ject", 108; 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 content of our transcendentalist 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 "philosophia 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 transcendentalistic 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 reformation of the theoretical 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 Origen 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 gnosia placed above the faith of the Church; in the Orthodox period Christian philosophy culminated in Aurelius Augustinus, 178; but the inner point of contact between religion and philosophy was not accounted for; the Christian character of philosophy was the "ancella theologiae"; a notion already found in Aristotles' Metaphysics; philosophy had no independent rights in Augustinus' statement: "Deum et animam scire volo. Nihilus plus? Nihil omnino." Augustinus started on the path of scholastic accommodation of Greek thought to the doctrine of the Christian Church; his cosmoneic Idea (the lex aeterna 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 accommodating to the dogma of the Trinity; Genesis 1:1 was interpreted in the cadre of the Greek form-maker 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 the 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 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 nihilo fit"; the Greek concept of the divine Demiurge; Aristotles' "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 analogical concept of Being (analogia entis), 181; under the sharp critique of Nominalism the Christian and pagan motives, synthesized in Thomism, 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;
Scholasticism proclaimed the "autonomy anti-Christian basic motive; this is the of the "naturalis ratio" in the sphere of universal sense of KUYPER'S Idea of the natural thought, 508; "theologia natura-religious antithesis in life and thought; neoplatonism, aristotelism, stoicism penetrated Christian thought; the personal classification, but one of divi-sion 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 re-jects the name "Calvinistic Philosophy" and insists on denoting his thought as "Christian Philosophy"; Thomistic philo-sophy has constantly rejected this name; neo-thomists like GILSON and MARITAIN 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 philo-sophy of MAURICE BLONDEL, 525; the philosophy of the Cosmonomic Idea ap-proaches each philosophical system from the standpoint of its own basic motive it opens the way to a better mutual un-derstanding of the various philosophical trends by means of its transcendental Critique so that supra-theoretical pre-judices shall no longer be propagated as theoretical axioms; it enters the 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 Archê, 104, —, II, should penetrate philosophy, 566.

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 eccle-siastical State, 502.
who viewed theoretical life as an end in itself, which he called refined hedonism, 539.

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

CHURCH, THE, III, its competency marked off from that of the State by GELASius, 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 struggle between pope and emperor, 217; theory of the two swords of the Corpus Christianum; a new problem posed by Scholasticism, 218; the Church is the perfect society in the super natural sphere of grace, 220; the infallible interpreter of natural law and of the limits of the State's competency, 221; the Christian conception of the "invisible" Church as the corpus mysticum with Christ for its Head and the faithful for its members was transformed by the Canonists (cf. sub voce), 234; 235; in the late Middle Ages the Nominalists rejected the canonical legal theory and viewed the Church as a congregatio fidelium (democracy versus hierarchy), 234; visible and invisible Church; the una sancta ecclesia is the Body of Christ; the terms visible and invisible; KYPrianos' nomothen and phenomenon; KATTENBUSCH introduces "Kirche des Glaubens" and "Kultgemeinde"; like Brunner; this is fideism, 509; a State separated from the Body of Christ is part of the civitas terrena; the body politic as such is a divine institution; its subjective actualization does not coalesce with its structure but is defective on account of sin; AUGUSTINUS did not sufficiently distinguish between the Church as the kingdom of Christ in the hearts of men and the temporal Church; and thus laid the foundation for the medieval view of the Holy Roman Empire; the medieval Church view identified visible and invisible Church in a universalistic way, 510; Scholastical compromise with the classical Greco-Roman view of human society; GRATIANUS VII viewed the visible Church as the hierarchy of a sacramental institution of grace transcending all the "secular" social relationships as the absolutized perfect Christian society; THOMAS based this view on the motif of nature and grace; the dogma of papal infallibility; the seven sacraments; the supra natural power of the clergy; the ecclesiastical juridical community was motived on the public juridical organization of the State, 511; BONIFACE VIII's bull Unam Sanctam and the two swords; 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", 512; LUTHER'S dualism; its origin; he hypostatized 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 praecipuum membrum 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 judicial 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 jurisdicció ecclesiastica and jurisdictio saecularis; the Christian sovereign was the guardian ecclesia; the two tables of the decalogue in his capacity as the prae copium membrum 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; GERMAR, CAMPOVIOUS 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 communis 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 Thomasius 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 as a "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 sovereignty over the Church; the Church possesses the jura collegialia including the contractual establishment of dogma, the regulation of liturgy, the ordaining of the ministry, etc. The majority has the power to decide upon everything, 518; Zwingli also started from the ecclesia invisibilibis, characterizing it as the community of the elect; only the visible Church has an organization; Zwingli opposed the sects; the visible Church consists of the assemblies of the local Church ecclesia; the internal organization and the government are left to the reformed lord of the country, 518; and are to be performed in agreement with the congregation in the name of the Church; Zwingli, Bullinger and Thomas Erasus were opposed to the Calvinistic conception of Church discipline; Calvin conceived the temporal Church institution as a real organized community and inferred this from 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 Jesu Christo, 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 supra-temporal 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 supra temporal Body of Christ, but is nevertheless the institution of "gratia regenerativa"; as a temporal organization it has been instituted by Christ within the modal and radical typical structures of temporal reality given at the creation, preserved by temporal grace from the disintegrating operation of sin; it does not embrace believers and unbelievers alike as to its inner nature, but only those who have been included in the New Testament Covenant by baptism and (when adults) by their confession of faith; it is qualified as a Christian community of faith, 526; thus it is a particular institution of regenerating grace; gratia regenerativa reveals itself also in the institutional Church as the true root of temporal conserving common grace, for in this institution the structure of the function of faith implanted in the human race at the creation is again opened to the Divine Word revelation in Christ Jesus; the problem about the Church and the sects is discussed by Weber and Troeltsch; Troeltsch calls Church and sect two independent sociological types, 527; in "the religious basic scheme of Christianity, with its radical tension between individualism and universalism a sect is perfectly equivalent to the Church in a sociological sense; the Church is an "Anstalt" of saving grace; bears the treas-
ure of grace independently of the possible personal unworthiness of the office-bearers; membership status is 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; Evangelical standards 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 an 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 worldly 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 misidentifies the "perfect society"; 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 corporative 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 relationships, for 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 terræna, 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 characteristic of the Church, viz. to the transcendental root of the ecclesia visibilis, i.e. Christ's Kingdom in the hearts of men; it is the Church as 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; 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logically approachable societal relationship" can be explained by means of general sociological concepts, 539; the organization of Church power is incompatible with political dominance 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, 339; 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 cultic 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 positiveness is the work of the Lord and must be tested by the Divine Word, 541; a confession requires actual adaptation to the historical development of the pistential 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 dogmatism; fundamental differences in confession disrupt the institutional ecclesia visibilis; an appeal to "pluriformity" cannot justify fundamental deviations from the Divine Word Revelation, 542; 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 pistential aspect; its authority is coercive; ecclesiastical authority is 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 did not at all favour 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", 546; 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 19th 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 reciprocation; as such it is qualified by faith expressed in a common confession; this love does not allow of competition by any other love, and intercedes 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 Christian 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. 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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 embodied 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 enkapic structural interlacements within the juridical lawsphere; alien legal forms may intrude upon Church law: an official Church rate, e.g., 554; internal Church law displays its pietistical qualification in regulating the inner constitution of the Church, the competence of its offices, its discipline, alteration of the union, etc.; by Roman Catholics legal regulations of marriage are held to be the exclusive competence of the Church; this view denies the "natural" substructure of marriage requiring "secular" sanction, 555; 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 ecclesiastical 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, 556; 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 invisiblis; 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 unities; the papal centralized hierarchical 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 papal 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.

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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; refractional 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, retrocipations, anticipations, 75; terminal spheres; foundation and super-structure, 78; cosmic order as a lex aeterna based on divine reason in Christian synthesis philosophy; universalia ante rem and in re, 659.

**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 tali, 24; the classical Greek dilemma of time as something subjective mental or objective physical; Anaximander considers time to be the numerosity 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; Bergson calls time the psychical duration of feeling; the actual “duer” 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 Cosmonic 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 happens 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 presupposes 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, 109, 110... II, its lawside is order, its subject-side is duration, 3; it overarches and permeates all the aspects; it splits up the fulness
of meaning into modal diversity, 4; the law of refraction of cosmic time; concept of modal function requires abstraction; the cosmic temporal order is the basic denominator of the aspects 6—8; spatial time is simultaneously, 384; before and after in the spatial time function refers to magnitude, 384; cosmic time is the guarantee of the temporal coherence but not the deeper identity of the functions, 529; it cannot contain the totality of meaning but refracts it into meaning diversity, 532.

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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 immannence 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; this difference is due to a difference in religious starting-point; the Greek theoria 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. Parmenides; according to Plato it is exclusively destined for philosophers to approach the race of the gods, 35; Greek, Scholastic, and and modern Humanistic basic motives; the autonomy of theoretical thought impedes a mutual understanding between philosophic 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 insolar as they are required by the immanent structure of such thought; transcendental criticism versus transcendental criticism, 37; the drawbacks of transcendental criticism; and of dogmatic theology; why transcendental criticism is valueless in science and philosophy, 38.

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for the truth of mathematical thought, 191; the "cogito" is a "res cogitans" checking methodical scepticism; the given world is broken up and then reconstructed by autonomous mathematical thought, 195; from his "cogito, ergo sum" DESCARTES proceeds to God, but as absolutized mathematical thought; he founds all knowledge in selfconsciousness, 196; his discovery of analytical geometry; its propositions could be proven without any other pre-suppositions than arithmetical ones; the laws of arithmetic originated from sovereign thought; the motive of logical creation is modern Humanistic, 197; at the back of this is the continuity postulate of the mathematical science-ideal, 200; his definition of a "substance", 202; and ARISTOTLE's, 203; his "semi-idealism" came into violent conflict with the mechanistic naturalism of THOMAS HOBES; this conflict was the first expression of the basic antinomy in the Humanistic Cosmonomic Idea, 216; he hypostatized "the thinking soul" and "the extended body" as "finite substances"; they are mutually irreducible; a dualistic view; he rejoiced at HAR- vey's discovery of the circulation of the blood as a victory over the Scholastic 'substantial forms'; in HOBES, mathematical thought is causally determined on the part of the movements of the ma- terial body; there is no room for the freedom of human personality; no standard of theoretical truth, or even for mathematical science; DESCARTES elevated the ideal of personality to the rank of referee, but it was infected with rationalism and identified with mathematical thought, 218; but DESCARTES coordinated the "res extensiva" and the "res cognitans"; the relation between body and soul in DESCARTES; his concept "influssus physicalis"; this influx entered human consciousness from the parva glandula in the human brain; stimulating consciousness to sensory perceptions and affects which disturb logical thought; he extended mathematical and natural scientific methods to psychology; the "in- fluxus" could not enter mathematical thought and the pure will directed by such thought; his epistemology and ethics exalted the mathematical method to the norm of truth and morality, 219; the perfect free personality should conquer the confusion wrought by sensory perception with the aid of the pure concept formed "more geometrico"; the emotions can be ruled only by the moral will according to clear and distinct Ideas; his partial "indeterminism"; absolute freedom of the will with respect to inadequate sen- sory obscured Ideas; he does not want to undermine the foundations of the science-ideal; the "will" is a modus of thought, just like fantasy and sensory perception; the will has no freedom in
the face of clear and distinct concepts; theoretical error is apostasy from the mathematical sense; immorality is also due to this apostasy, involving us in the causal processes of affects and passions; the mathematical "cogito" does not err; his dichotomy of thought and mechanistically determined space was to save the science of "cogito" in Leibniz, 237; his "ideae innatae" are innate capacities to think them; universals are modes of thought, and general names; his metaphysics is Nominalistic; mathematical thought is not subjected to a cosmic order; the personality ideal is resolved into the science ideal; the personality ideal has primacy within the scientific ideal in Descartes; he has to struggle with solipsism; the idea of God has to be the bridge to absolute mathematical thought creating the res extensiva, 222; movement is a modus of filled space, 223; his crass dualism, 227; the "res extensiva" as a natural substance is a part of absolutized space of which motion is the only modus, 231; his explanation of error and sin; the influxus physicus; freedom of indifference, 236; doctrine of innate ideas in Leibniz, 237; his "liberum arbitrium in differentiae" was retained with regard to sensory representations, 238; Locke's division of human experience into "sensation" and "reflection" is the counterpart of Descartes' division between "extensiv" and "cogitatio"; the material and the spiritual substance are independent of each other, 263; mathematical thought is purely logical, 264; such thought, with its strict deductive coherence, is the mainstay of the discipline of science, 265; in Descartes Ideas are potentially innate, 268; he permitted mathematical thought to become a static "res cogitans", 269; the ego, the personality, is identified with mathematical thought and hypostatized as a thinking substance, 295; he called the law of physical causality an "innate idea", 298; in his work "Le Monde" the passion to dominate nature found its classical expression in Descartes' proud motto: "Give me matter, I will build a world from it", 332; Descartes conceived of the science-ideal in an abstract deductive mathematical sense, 337.

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—, II, analytic geometry, 103, 104, 337; Cartesianism could not form an idea of historical development, 351; his scholastic view of subject and object, 367.
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—, II, a biotic retrospective in historical development, 232; historical dev. requires cultural contact, 259; in the different spheres of human society, in science and art, in the whole of creation, 261; multimodal dev., 262; individuality in Vico, 276; according to the Historical School; the idea of cultural development in J. F. Herder threatens to stiffen into biological analogies, 277; intensive idea of histor. development in Hegel, 279; Rank's idea of histor. dev., 281; historical development as a steady progress of mankind, in Voltaire, 350; the Christian Idea of hist. dev., 363.

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—, III, protons, neutrons, electrons, deuterons, mesons, have mass and charge, 100; the typical chemical reactions occurring in chemical combinations are related only to the electrons in the periphery of the atom; in the heavier elements the change is restricted to the outermost shell of electrons; the inside shell and nucleus retain their inner structure unaltered, 699; electrons emit elementary waves, 705.

Elements, III, the structure of chemical elements, 100.

Elite, III, influences all the individuals by means of institutional ideas, according to Hauser, 189.

Emancipation, III, of individual man, 581.

Embryo, III, embryology and evolutionism; the "biogenetic law" of Haeckel, 95; an embryo's development, 733.


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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), 144; in Branson 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.

Enkapsis and the Relation Whole-Parts, III, enkapsis is the inter-structural coherence between different interwoven types of individual totalities, 92; different kinds of interlacement: natural and unnatural interlacements; both may occur side by side in the structure of a whole (e.g. parasitical forms of symbiosis), 93; the enkapsis in the structure of a marble sculpture, 111; the Abbild-relation in such a sculpture, 113; the physical structure is opened in it and directed in an anticipatory way to the aesthetic expression, 123, 125; 128, 131, 132; enkapsis and sphere sovereignty in the inter-structural coherence of interlaced societal individuality structures, 170; animal types of symbiosis differ from normatively qualified societal human relationships which require human formation, 172; civil and ecclesiastical marriage, etc., 174; enkapsis of com-
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vings of various structural norms, 374, 375; the enkaptic interlacement between Church and State as seen in an Established Church; the State may enact eccle-
siastical norms, 376; no single individuality structure can be realized but in inter-
structural intertwinnings with other in-
dividuality structures; the idea of a "Um-
verse", 626—632; the structural type of a living tree is the intertwinnings of complete isolation and cannot be conceived in itself as an independent substance; its met-
bolism appears to the cosmic coherence of the tree and its environment ("Umwelt"); outside of the latter the metabolic functions are impossible, 632; the complicated structural interlacements revealed in the natural scientific view of the tree are multiplied when the objec-
tive normative functions are con-
sidered, including the tree also in the structures of human society; the uni-
versal inter-structural cosmic coherence is reflected in the pheno-typical indi-
viduality-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 centering in the reli-
gious root of human existence; the inter-
 woven coherence of the individuality structures and the ideological order of the Aristotelian "essential forms"; (see ANAXAGORAS; DIOPHANES of Apollonia; Socrate; Xenophon; Plato; Aristotele; the 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 defy any speculative construction; THEODOR HARRING borrowed the term "enkapsis" or incapsulation from HEIDENHAIN to denote the relation between the separate organs of a living body and its total organism; kidneys, lungs, etc. are not mere "parts" of the body but relatively independent individuals, 634; the body, however, displays an independent internal unity working in all the individual component parts; an example is the enkapsis of his systems arranged one on 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 physis, psyche, and spirit, 635; HARRING's own term, viz., "unity of individuality" is better suited to what he intends to express; 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 (cf. ANAXAGORAS, Aristotele); 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 protoplasm with their numerous organic-struc-
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 individuality 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 not 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 interlacemements display different types of ordering; between the marble and the sculpture there is an irreversible foundational relation in their enkaptic interlacement; 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 varia-lability 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 dissipatory processes display an anticipatory direction; the resulting chemical combinations are for the most part detached and extraneous 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 product of some or other, but much rather the living mass; but this assertion is unwarranted; the hypothetical "protome-ries" they are often called "bio-molecules". Life will be extinguished when ruthlessly exposed to the light; Bohr, called this fact "complementarity"; it found expression in HEISENBERG'S "relations of incertitude", 643; JORDAN'S theory; he biologistizes 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 or co-ordination; these interlacemements 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 synphonobora; 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 internal structure; assimilatory and dissipatory processes the bound structure is opened by that of the cell-organism; assimilatory and dissipatory processes display an anticipatory direction; the resulting chemical combinations are for the most part detached and extraneous 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 product of some or other, but much rather the living mass; but this assertion is unwarranted; the hypothetical "protome-ries" they are often called "bio-molecules". Life will be extinguished when ruthlessly exposed to the light; Bohr, called this fact "complementarity"; it found expression in HEISENBERG'S "relations of incertitude", 643; JORDAN'S theory; he biologistizes 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;
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 ensures 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 intertwinement 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 means and ends of an association, 657; prohibition of trade-unions and the territorial enkapsis of the French Code penal; in England the Combination Act; opened in-terorganizational communities of a differentiated character; there may exist a real State or Church, whereas the interindividual 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 interindividual societal relations in its interindividual course; between different States there is an correlative type of enkapsis; the State's structure has always been realized in a plurality of States; the ideal of a Civitas maxima is speculative; Relius denies 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; Bourgeois genetic forms establishing or constituting these relations presuppose positive genetic forms of international law; the sovereignty of the State's legal order of international inter-communal law; 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 omnifunctional, 664; there are constituent and constituted genetic forms; agreements for cooperation are formal sources of law in intra parts, 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 law-sphere; 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; Guvrach 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 bylaws); in a differentiated human society the genetic forms cannot guarantee the internal 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; longaevus usus, 668; juridical genetic forms interlace original and derivative spheres of competence; one and the same genetic form postulating juridical principles may be an original source of law in one sphere of competence, and 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 format-juridical aspect of an internal communal legal point of distinction; 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 Romanistic wing led by Pochta, etc., 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, esoter, the sworn peace guilds formed an artificial sib; also in the late medieval fraternities the sib-idea survived; Sommers and Scher's conception, 673; later differentiation in the genuine 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 all at all connected with the external 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; Overvordie and Joosting's edition of the sources of law relating to the guilds at Utrecht up to 1528, 675; 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 interlace-ment; 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 protective guild relationship, 677; the guild could possess original spheres of competence 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 THORBEEK, 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 employing a formal concept of unlawfulness could refuse to judge the internal structure of a material civil law standard; the internal communal law of Zwangsgenossenschaften necessarily interwoven with civil legal relations to protect the legal status of the human personality as such; an ecclesiastical assessment imposed upon baptismal members of the Dutch Reformed Church brought before the civil court and the jurisdiction sphere sovereignty of the Church, 689; the theoretical view of the Dutch Supreme Court agreed with the doctrine of THORBEEK; DE SAVORNIN 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—689—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
civil juridical interests of its members are injured, 691; then there should be an appeal to the civil judge possible. The agreements with a transportation company may violate the deepened civil-juridical principles de facto; then the civil juridical counterpart of the non-civil law-formation must not be lost sight of; the enkaptic inter-structural interlacements between civil law and non-civil law form a delicate tissue; the original spheres of competence cannot be isolated from one another hermetically; sphere-sovereignty only functions in the cosmic meaning coherence; the legislator's competence is limited as regards the enkapsis between non-civil inter-individual commercial or industrial law and the civil legal order; the Dutch Code of Commerce in its earlier form restricted commercial transactions to movables; brokers in real estates were not merchants, 692; this was encroachment on the part of the civil legislator upon the internal sphere of competence of commerce and industry; it was abolished in the Limited Liability Company Act of 1928; and the Acts of May 1922 and July 1934.—693.

**Enkaptic Whole** — **And** — **Substance Concept**, III, naïve experience knows individual wholes; the idea of the enkaptic structural whole is opposed to the a priori substances 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 individual structure, e.g., a primitive organized community, 695; 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 physical chemically qualified geno-type; typical chemical reactions in chemical combinations are only related 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; H₂O is the minimum form-totality, 699; the H-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 matter "water"; they 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 H-atoms and the O-atom remain 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 spatial 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 H₂O; 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-
sentially; H-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; Bohr tried to accommodate Rutherford's pattern to Max Planck's quantum theory; Maxwell's electro magnetic theory conflicted with Rutherford's model; Bohr's improvement entailed new anomalies, 706; Hoenen'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, a conclusion Hoenen achieves only by 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 potentially; 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 view; the unity of an extended substance does not exclude a diversity of properties in its different parts; there are "heterogeneous continua"; this theory is applied to atom and molecule; Hoenen'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 indispensible "unity of being"; in Thomism this structure should be called its substantial form; it cannot be destroyed in the combination of atoms; Hoenen'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; Hoenen's theory of a crystal lattice as a heterogeneous continuum; he does not mention the "atomic formfactor" is influence on the intensity of the reflected Böntgen rays, 709; nor does he mention Kössel's experiments; the neo-Scholastic concept of a heterogeneous continuum is incompatible with the foundations of modern wave-mechanics; in Brouil's pronouncement; the unacceptable dilemma in the Aristotelian-Thomistic concept of substance; temporal reality is in principle built up in enkapistical wholes 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 enkapistical form-totality bearing the genuine chemical combination; there are three different structures enkapistically interlaced, 710; a molecule or crystal as an enkapistical form totality can embrace the interlaced structures of its bound atoms leaving the atomstructures' sphere sovereignty intact; the Thomistic substance concept is bound to the form-matter motive; Hoenen posits a wrong dilemma, 711; it is impermissible to argue from neo-Thomism that an enkapistical 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; Hoenen cannot solve the structural problem concerning the dissolution of a combination; how can the atoms regain their substantial form in the process of interlacing, losing it in the chemical combination?; 712; there is no genetic affinity of nature between the mixtum and its elements; 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 of the mixtum are explained from the efficient cause," says Hoenen; this reasoning should hold in the reverse direction as well, but a "material cause" is no "ratio sufficiens" and Hoenen 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; Bohr'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-
fermentation processes; "living organism" (716) is a typically biotically qualified individually functioning within an enkaptic whole; a living body does not coalesce with its "living organism"; HÖNEN's view, 717; neo-Thomism reason a priori from the Aristotelian substance concept rendering empirical research superfluous; the cell with its nucleus and plasm sphere is the smallest unity capable of independent life discovered up to now; there exist non-cellular tissues; the extra cellular bifurcation of the genuine cellular plasm in protozoa (exoplasm); exoplasm has autonomous division, increase and capability for stimulation, etc.; but they lack viability, 718; bacteria, blue-green algae have no cell-nucleus; their more diffuse central cell-sphere plays the part of a nucleus; most living cells have the material substructure of a colloid system; the enormous development of surface of solved matter in the cell's colloid mixture; their enormous surface charges of electricity render them sensitive to changes of electricity condition and temperature; being colloidal, protoplasm may pass from a sol into a gel-condition and vice versa; most cells have an alveolar form of plasm, 719; the hylometric, isocentric and morpho-centric structure of a living cell; the living cell has a centralised structure; metabolism, and its organismizing, determining and regulating effects are directed from a central sphere in the cell-body; the role of the nucleus is that of chromatin; in animal plasm there is an internal motile centre, viz. centro-soma; the cell's centred structure and the production of typical somatic part-forms; difference between a living cell and physico-chemically qualified micro-wholes, like molecules and crystals; its physico chemical aspect expresses the cell's individuality structure qualified by the biotic function. 720; an artificial model of a polypeptide molecule is not centred; KOLZOFF's materialistic conception of the "molecular components of living albumen substance"; assimilatory processes are supposed to be crystallization processes; but this theory cannot explain the typical centred structure of living plasm in protozoa every nucleus is the potential centre of a new cell-body; finally the polynuclear protozoa split up into as many new individuals as there are nuclei; cell-division in metazoa; polynuclear protozoa may retain their plurality of nuclei: an actino-sphereum has over a hundred of them; arbitrary cut pieces of cytoplasm can become complete individuals, 721; SACI's designation of "energide"; infusoria have dissimilar nuclei; a nucleus bears the heredity factors and is the vital center; genital cells in poly-cellular beings have an unlimited capability of propagation; protozoa nucleus bears activity centers and are vital centres; infusoria have two different nuclei: for propagation and for vital processes; generative and somatic nucleus; the smallest living units within the cell-structure: bio-molecules; Miscellen; vitules; protomerries; but they have not been proved to maintain life apart from a living cell, 722; endo- and exoplasm; the cell-organism is the real normal minimal centre of life; non-living components of the cell-body and their enkaptic binding in the living organism; enzymes or ferments are not living components of a cell; but are organic catalysts; BUCHNER'S experiments of 1896; fermentation is an intricate process; enzymes are complicated protein combinations; "organizers" are inductive, non-living material components influencing living cells, 723; vacuoles, nucleoles, and other para plasmatic material particles; typical mineral formations of protozoa and protophytes; SiO₂ formations of radiolaria; they are typical form-totalities, enkaptically intertwined in a cell, but not parts of the living organism; the term "bio-molecules", 724; a cloud crystal of an organic chemical combination lacks the centred structure of living units, it is physico-chemically qualified; in bio-physico-chemical constellations there are biotically directed physico-chemical functions of material components; such constellations are opened by the subjective vital function; such constellations 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; BOHR'S relation of incertitude is structurally localized and determined as an enkaptic relation; the bio-chemical constellation starts exactly at the point where the molecular or quasi crystalline structures of organic matter end; the living organism avails itself of variability types of these structures; irradiation of nervous tissues; tendons are built up of genuine crystals with large molecules and ordered after the pattern of fibres; muscular contraction and myosin-molecules, 726; the problem of so-called "living protein" is wrongly posited; protein combinations found in a living body are intricate, liable material combinations physico-chemically determined in structure; BOHR's bio-chemical 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"; WÖLRLI's summary of the modern programme of bio-synthesis; but he holds that the combination of continual active change
with the maintenance of the total system is a completely new biotic phenomenon that cannot be produced artificially, 728; WULTERECK adds that an artificial combination will never “experience”; the most simple living beings have a kind of a-pyschical experience (Innen-Erregungen) says WULTERECK; this a postulate of his "emergent evolutionism"; a cell's centred 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 ferments; bio-chemistry is not identical with organic chemistry; the process of mineral formation in radiolaria and other protozoon, 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 DRIESCH 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” conception; WULTERECK 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 absolves the biotic aspect; the “Stufen-theorie”; or “emergent evolutionism”; “mnemism” (HERING and SEMON); GURVITCH, UNGERER, BERTALLANFY, 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; Older vitalism proclaimed the a priori thesis; (734) “chemistry 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 “Ganzheitskausalität” is contrasted with “Einzelkausalität”; 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 immortal “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 concept; Kant’s epistemology, notwithstanding the intentional character he ascribes to his ordering concept; WOLTERECK speaks of a vital form (morphe) regulating, but not determining the physico-chemical system; BERNARDO BAVIKN’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 concept involves theoretical thought in insoluble problems, 743; Aristotelian entelechy is in different ways in a better position than neo-vitalism; Driesch could not adopt this conception 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 potency, anangē and tuchē, 746; his dualism of “totality” and “chance” (Baer's definition of “chance”), — but his idea of tuchē 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 Schelling's freedom-idealism; Schelling's and Driesch's idea of totality was derived from Kant's Kritik der teleologi schen 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; Woltereck's theory and assumed sub-entelechies; experiments have shown them to be 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; Spemann's experiments with the transplantation of cells from the blastosphere, i.e. the invagination of the gastrula; inner-, outer-, and blastoderm, 752; during its development the living cell of an embryo has more genetic potencies than that which is utilized; 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. Mangold's experiment; “chimera formations”; Spemann's hypothesis: the blastopore must contain the organizing centre, 753; mechanisms 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; Holterfren's experiments; the discovery of the genes in the chromosomes; the hereditary dispositions, 754; Morgan's genetical analysis; chromosome maps; chromatin; Woltereck'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; presump able location of the germ-cells; Woltereck 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 assimilatory and dissimilatory processes has not been proved; by “matrix” Woltereck means germ-plasm, idio-plasm or hereditary material; August Weismann's theory of germ-cells, 757; recent discoveries have almost invalidated this theory; Driesch's criticism of Weismann's view, 758; the question about material combinations is a philosophical problem of structure; the influence of the metaphysical substance concept on Woltereck'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 a molecular “living matter” eliminates the typical totality structure of a living organism, 759; the classical concept of matter; its transfor-
nation 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 in-organic 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; Wolterek 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 "emergence" of physico-chemical constellations; emergent evolutionism; different chemical elements are explained by Wolterek 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 organism; Wolterek 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 overestimating of the modal aspect of biotic development; W.'s evolutionism is irrationalistic; he views structural laws as products of the creative freedom of 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 indi

viduality structures: the physico-chemical material combinations (themselves enkaptic structural wholes), the cell's living organism, in which these building materials are enkaptically 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-

tion in a cell is built up by means of those physico-chemical functions of the material components that are enkaptically bound in the living cell-organism; these functions fall outside of the internal structure of the material components; they are subject to the specific material bio-

substance of the living organism; the leading biotic function of the organism whose internal physico-chemical functions they are, are, therefore, not functions of the material molecules; the organism can only realize itself in the enkaptic whole of which (in vegetable cells) it is the qualifying component; in animal cells the sensorium binds the lower individuality structures; there is a bio-chemical as well as a physico-chemical constella-

tion; a psychical qualified reaction in protozoa also displays a physico-chemical and biotic aspect; TUMSOONn disinguishes "material body", "psyche" and "mind" (or "spirit"); the living or-

ganism of a cell-body can as such not contain lifeless parts, but this organism is not identical with the cell-body of which it is a part-structure, 766; this total cell-

body is an enkaptic form-totality also containing lifeless material combina-

tions bound by its living organism; in an animal cell the organism is enkap-

tically bound by the sensorium; thus the contnd between mechanistic and

vitalistic views cannot be settled on the basis of the substance concept; the Aristotelian-Thomistic substance concept is unable to resist the mechanistic view; so is neo-Scholasticism with its theory of the virtual preservation of properties of the material components in a living whole, 767; the internal molecular and crystalline structures of the material components are not as such part structures of the living whole; our theory of a plurality of structures interwoven within an enkaptic structural whole does not contradict this structural unity, 768; the living body is not an aggregate; a cell cannot live in the molecular or (quasi-)

crystalline matter structures, though the latter are actually present in the living cell, because its organism can no more live without than within them and the material sub-structure functions within its form-totality, 769; a living cell-organ-

ism is enkapatically founded in a very particular mixture of matter and binds the latter within its own individuality structure; its nodal point is the alveolar-

colloidal and centred form of the plasm maintained in the continual processes of dissolution and building up of the matter structures; in this form the material components disclose their particular vari-

ability types that function in the bio-chem-

ical constellation; the cell-body as a whole gives the plasmatic matter its par-
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 cilia, 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; DNIESCH 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; WEIDMANN'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, amoebeae; no particular forms have developed in them besides membrane and nucleus; flagellated cells; sperm-cells; monads; peridinidiae; 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 cell-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, vertebres; 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 plastic.

ENKAPTIC WHOLE

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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 interlacements 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 it, 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 inter-structural and sensory total form of the body overlaps the interfaced 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 net-structure of the enkaptic whole, 776; the enkaptic totality constitutes itself by means of inter-structural interlacements 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 rôle 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-
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tural strata has its proper internal structural criterion; the body intertwines it 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 subjectivistic 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" (the soul) so that the material substance can only be a vehicle or organ of the soul; this is a hypostatization of the objective morphological aspect of the body; M. Hauriou 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 corporeality is then considered as a "blind adherence" to the "pre-objective" world, 780.

Enlightenment, I, the primacy of the Humanistic science ideal of the intellec-tualistic "Aufklärung" (Enlightenment) had to yield to the personality ideal in KANT'S "primacy of the practical reason", 157; at the time of the Enlightenment and out 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 HERDER'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 domi-nated its science ideal, DILTHEY, 349; POPE'S praise of NEWTON, 350; the En-lighenment opposed 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 CASSIER, 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.

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..., II, in ARISTOTLE, 11; in DRIESCH'S view of "organic life", 110.

..., III, in DRIESCH, 23, 24; in ARISTOTLE, 684, 739, 746, 751; DRIESCH'S entelechy concept is criticized by WOLTERECK, 732; DRIESCH's supposed proofs of the existence of entelechies, 753; his recourse to the substance concept, 756; he rejects a prima philosophia, 757; but he finally ascribes a metaphysical sense to his entelechy idea as a "substance", 758; 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 ARIS-TOTLE; 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 BAVINK criticized the second and the third possibility, 744; criticism of the fourth, 745.

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

Environment, III, the naturalist environment theory has entangled RATZEL'S view of the spread of culture, 335.

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Epicureanism, 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 canonico (logical), a physical, and an ethical section, 238.

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 it appear 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 epistemology 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 HOBBES is mechanistic, 221; LOCKE’s is psychological, 262; substance, Ding an sich, became the epistemological x, 263; HUME reduces abstract concepts to sensory impressions, 272–277; KANT opposes sensibility to logical understanding, 380; 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, 209; in SMELSER, epistem. of history, 211; immannence standpont; 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”; positivist Nominalism; intuition as inner certainty of feeling — or 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 view of the “thing in itself,” 431; abstraction is theoretical disjunction and opposition; the epistemological capital sin; critique of knowledge; its cosmological petitio principio; 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 transcendental 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, 435; 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; “heaviness”, 437; empirical judgments are also analytical; the concept of causality is implied in that of “happening”; it is not synthetical a priori; KANT’s note on his own distinctions, 438; RIEM’S paraphrase; FRANZEN’S elaboration; formal and material object, 439; the concept “triangle is supposed not to imply “three angles”; the material object of the concept does have three angles; PFÄNDER’S exegesis, 441; that of STUART and SCHLEEMACHER, 442; KANT says that synthesis precedes analysis, 443; his dualism; STUART 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; $\leq P$ 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; WHITEHEAD and RUSSELL’S logistic, 452; HUSSERL’S complete formalization, 453; KANT on “the whole and its parts”; HUSSELM’S “regions”, 454; logical space and movement and subject and object functions, 455; HUSSERL on “the whole and its parts”;}
formalization implies synthesis; H.'s modal shifts; RUSSELL; 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 individuality in the law-sphere concerned; the concept triangle, 458; its limits; the limits of formalization; false formalisms in HUSSERL; also in KANT, 459; analytical and synthetical judgments; only logical relations are formalized; linguistic formula and analytical relation do not have an absolute objective character; theoretical-logical subject-object relation and gnoseological Gegenstand relation, 460; the signification of: S = S; logical identity and diversity; PLATO'S Parmenides shows that the relation of identity must not be absolutized, 461; pre-theoretic judgments are systatic; there is no Gegenstand relation in them; the possibility of logic as a science, 462; KANT's view of the Gegenstand; that of HUSSERL; a definition of Gegenstand, 467; the enstatic and the antithetical attitudes of thought; there is no antithesis in the psychical aspect; analysis in naive experience has no Gegenstand; definition of naive experience: a concrete experience of things and their relations in the fullness of individuality; the enstatic subject-object relation; the theoretical Gegenstand relation; meaning-synthesis and time; the "epoché", 468; in theoretical Gegenstand relation the continuity of time is abstracted; various Gegenstände; limits to abstraction; the "epoché" is unavoidable, 469; the dynamics of sphere-universality urges the analytical function on to the deepened meaning of analysis; anti-theoretical thought distinguished from enstatic analysis; the naive concept; and the temporal systasis; naive distinctions are oriented to practical life, and verifiable in the sensory sphere, 470 (and III, 779); the anticipatory sphere in the pre-logical Gegenstand is opened; its pre-disposition to the systematic tendency of theoretical thought; the logical object side is deepened; logical systasis becomes distasis; the modal concept of function, 471; this distasis is made manifest, not created; it is a possibility, not a datum; intermodal synthesis is a subjective cognitive act presupposing the transcendent super-temporal I-ness, 472; cosmic intuition and our continuous contact with all the functions, our selfhood becomes cosmologically conscious of itself in the temporal coherence and diversity of all its modal functions; actual analysis exceeds the limits of the analytical law-sphere, 473; self-reflection on the modalities as being our own; enstatic Erleben, 474; synthetical thought is based on intuitive insight; VOLKELT'S theory, 475, 476; KANT's view, 477; "pure sen-sation" is an abstraction; theoretical intuition of time and inter-modal synthesis, 478; cosmic and cosmological self-consciousness, 479; animals are ex-statically absorbed by their temporal existence; man enters into the coherence of cosmic time enstatically; his "universal intuition"; SCHELLING'S view; BERGSON'S psychologistic theory of intuition, 480; he has to revert to concepts connected with intuition, 481; BERGSON on "pure duration", 482; theoretic intuition cannot operate apart from the analytical function; intuition and instinct, men of genius, 483; WEINHEINDRAS' discovery and intuition; RIEUMANN'S, 484; limits set to concept formation and definition; the phenomenological attitude, 485; its internal antinomy, 486; its character dangerous to Christian thought, 487; a great variety of phenomenological schools of thought, 488; its lack of real transcendental selfreflection, 489; the dogmatic character of the crypto religious attitude in "critical" epistemology, 491; the postulate of self sufficiency is a religious or a priori forced on us as a "pure" theory; KANT's critical method is a failure as to the central problem of epistemology, 492; HEIDEGGER on KANT'S Kritik der reinen Vernunft; his view does not concern the second edition, 493; KANT'S synthesis and the unity of self-consciousness; his "datum"; HUME, 494; KANT's "pure sensibility"; he was influenced by the metaphysics of substance, 495; his categories refer a priori to the objects of sensory intuition, 496; he does not distinguish between logical and intermodal synthesis; his concept of the power of the imagination, 497; he logi-"whole and its parts"; ARISTOTLE; LEIB-
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Essence, III, critical Ep. considered the transcendental-logical category of substance as the origin of the experience of things; RITTER 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 HUSSELM's "Intuition of the Essence"; the theoretical epoche enables the "disinterested observer" to give an adequate essential description of the entire act-life of man, 213.

—, II, in HUSSELM's philosophy, is the replacing of the naive 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 epoche of philosophical prejudices; this epoche is the reverse of HUSSELM's notion of epoche, 73, 74, 75; the epoche from the cosmic meaning-coherence, 469; the contiguity of this coherence is cancelled theoretically by BERGSON; 482; HUSSELM's self-constitution of the ego; his theory of the phenomenological reduction (epoche) and eidetical intuition, 549.

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

ERINYES, II, the daughters of Ananké, in Heraclitus, 132, 133.

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

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

EROS AND AGAPE, II, Eros described in Plato's Symposium, is an aesthetical love drive to the beautiful; Agape is religious love; they form no contrast, 153.

(INNEN-)ERREGUNGEN, 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.

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ESTABLISHED CHURCH, III, an interlace-ment with the State, 376.

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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.

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

ETHNOLOGY, II, evolutionistic ethnology; Morgan; Tyler; Frazer, 265, 267, 270.

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

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EUSEBIUS, II, his Christian conception of history, 268.

EVIL, II, and good, in Nietzsche, 148; the radical evil (Kant), 150.

EVOLUTIONISM, I, in the 19th century, 210; and Charles Darwin, 465.

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 Spencer; that of James Frazer; in Wells' History of the World, 270.

EVOLUTIONISM, DARWINISTIC, III, B. Bavink; Lloyd Morgan's, 84; Charles Darwin; Haeckel, 95.

EXCESS OF LEGAL POWER, I, in Hobbes' view of the State as a perfect instrument of domination (Leviathan), 217; in Rousseau'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 talion in primitive tribal laws, 136; excessive striving after power dashes itself
to pieces against the power of the other differentiated cultural spheres, 230; 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 (395); 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 potestas", 411.

—, 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, 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, 311; 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 BONIFACE VIII's Bull "Unam Sanctam" and the excess of legal power on the part of the Church, 511, 512; 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, 513—518; 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 juridical 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 HEGELGER "Dasein" as the "ontological" manner of being against the "given world" as the "ontical"; for SARTRE "le neant" as against "l'etre"); HEGELGER's phenomenology is irrationalistic, in DILTHEY's hermeneutical historicist way; existentialistic thought assumes an anti-thetical 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"; 53; in so far as it considers time to be an existential of the "authentic ego" it remains entangled in the diversity of meanings 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 absolutizing of the historical aspect of our existence we transcend time, 59; opposes existential thinking to theoretical, 129 (note); HEGELGER's existentialism, 234.

EXISTENTIAL ISOLATION, III, and the impersonal attitude; the dread of nothingness, 30.

EXISTENTIALS, III, care, dread, concern; HEGELGER, 781.

EXILE, 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-sistent character of the selfhood, 58.

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

EX-SISTENT, I, modern Humanistic existentialism can grasp existence as the free historical ex-sistere only in its theoretical anti-theosis to the given reality of na-
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EXTATIC, II, extatic absorption in sub human creatures by their temporal existence, 480.


EVIL, I, radical evil, in Kant, 175; evil has not any original power, according to Augustine, 178; the metaphysical evil in Leibniz is the limited, 194; this metaphorical 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, 269. —, 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 Leibniz against the normative conception of God's guidance in history, 233.

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 other two classes. This misconception is due to the faculty psychology of the 18th century since Hume, especially to Tetens 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 Ockam, 184; the faith in the validity of mathematics is a product of the imagination and of psychological association, according to Hume, 289; Jacobi opposes emotional faith to the understanding, 458, 459; faith and reason, in Luther, 513. —, II, ecclesiastical power, 69; faith power, 71; primitive popular faith and legal life, 183; historical development of faith, 291; of Humanism; Warner's Religious Soziologie; substrata of faith, 292; and Marxism; Weber's Die Protestantische Ethik und der Geist des Kapitalismus, 293; faith and the meaning of history; civitas Dei and civitas terrena; Christ and the consummation of historical power, 294; 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 principium, 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; Kevan 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; Toelstech 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 departure of life; Volkel'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; 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 Abraham came revelatio particularis; Israel; revelation to a community, not to individuals; Christ as Root and Head of reborn humanity; no theologia naturalis, 307; revelation in nature disclosed by the
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pansion of the normative law spheres; Orphism; deified nous undermines poly-
theism; self-reflection, 321; transcendental
consciousness; faith anticipates the
revolution of the deity in the selfhood;
man becomes aware of his freedom to
deive ideals, 322; the principle of divine
revolution in the order of creation; man
transcends his own self in the central rela-
tion to his Origin; positive and negative
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the self is identified with some normative
function; Egypt; the juridical and the
moral function; immortality; Ossiris the
judge; Iranian belief; Veda, rita; the Upa-
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altheos; myth and magic; and fiction, 325;
áatman of the Upanishads is not a primitive
magical form of faith; KANT’S idea of the
transcendental logical subject is a Human-
istic article of the faith in reason, hence
a myth; a logical unity without multipli-
city! not every faith is mythical; myth
is fictitious; though not like a tale or a
legend; its time aspect; myth falsifies
Revelation; misses”, etc. truth; the mys-
tic 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 noume-
non is the image of his moralistic god; HUME and KANT had a mythical idea of the
temporal coherence; the profane and the sacred; BERGSON, DURK-
he view, 323; the opening process; Greek
aesthetic humanizing of polytheism; He-
teenth century, according to Mussolini, 414; the Fascist State is a will to power; the myth; Fascism was State-minded, 415; its economic autarchic concept, 484.

FASHION, III, and the leading houses, 591; is an integrating factor in inter-individual social relations, 592; fashion in sporting-clothes, etc., 661.

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

FECHNER, G. Th., 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 psychical 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, 332; of bloodrelationship, 424.

FEELING OF JUSTICE, II, the feeling aspect of freedom 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—448, 453, 479; Zweite Einleitung in die Wissenschaftslehre, 301; Die Bestimmung des Menschen, 449, 450; Grundzüge des Eigentümlichen der W. L. in Rücksicht auf das theoretische Ver mögen, 433; Transzendente Logik, 449; Die Tatsachen des Bewusstseyns, 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, 438; Ueber den Grund unseres Glaubens an eine göttliche Weltregierung, 438; Rückerinnerungen, Antworten, Fragen, 455, 456, 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, 494; Grundzüge des gegenwärtigen Zeitalters, 459; Sonnenklarer Bericht an das grössere Publikum über das eigentliche Wesen der neuesten Philosophie, 459, 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 theoretical thought, in his Kantian period, to him the root of the selfhood was in the “practical”, not in “theoretical” reason, 143; the concept of substance is antinomius; so is that of the “Ding an sich”, 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 idealism (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, transcendental 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 dynam- 
amic totality of activity; from it originates 
the entire cosmos; even necessity is a 
product of the activity of the absolute -I, 
414; his highest principle is: the ego 
possits 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-
solute 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-
minality; morality became a pro-
duct of the hypostatized moral freedom; 
"theoretical" reason, practical reason, 
and faculty of judgment are no longer 
mixed mutually isolated, but are related to 
the root of self-consciousness viewed by 
Fichte as freely creative moral activity; 
the ego is the immediate subject; every 
category is derived from it; everything 
to which it may be applied has its real-
ity transferred from the ego to itself, 417; 
the logical principle of identity is merely 
the form of the conclusion from "being 
possited" 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-
solute 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-
dition 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; 
al opposition must be made with refer-
ence 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 neg-
ation; like all other categories it is a 
dialectical point of transition to the ego's 
consciousness of infinite 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 authenti-
cally real in things, the true basic matter 
of all appearance"; the material world 
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" (KRONER); 
speculative 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 
ego; the absolute synthesis remains 
an infinite task; here the Idea of the abso-
late 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
between definiteness and indefiniteness, "productive imagination", 430; F. sought a synthesis, and a function of feeling; a

tion" proclaimed the free creating origin of the 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 itself as creating the "Gegenstand" of epistemology, until finally "theoretical reason" becomes conscious of itself as creating the transcendental; 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-
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 hypostatized 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). Kroner 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 abstraction 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 limited, 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 felt, 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 and self-determining; the drive towards 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 hypostatized in its mathematical and mechanical functions for the sake of the continuity postulate; in Fichte's "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 antinomy between the science and the personality ideal implied the recognition of both factors; Fichte converted this antinomy into a contradiction within the personality ideal itself between free activity (spontaneity) and bondage to the resistance of the "lower nature", or between "I am" and "I feel"; to Fichte the world is the posited contradiction, 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 Humanistic personality ideal, 451; his connections with the "Sturm und Drang"; his titanic activity motive and strong voluntarism is consonant with this "Storm and Stress" glorifying the "activity of the genius"; Sturm und Drang artistically expressed in its ego-drama; activity and selfhood are the two poles in this world out thought; Goethe's Faust; Schiller's "Räuber"; "the law did not yet form a
single great man, but freedom hatches colossuses and extremities"; HAMANN's "Sokratische Dekvürdikten", 452; FICHTE separates theoretical knowledge from real life; real life is feeling, desire and action; speculation is only a means to form life, 135; his answer to the challenge of atheism; "our philosophy makes life, the system of feelings and appetitions, the highest, and allows to knowledge serve only where 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 mere image...", 457; this "something" can only be embraced by belief, not by science; like JACOB 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 mode of mankind from blind chance and destroy fate, 459; he now recognizes both the value of "empirical individuality" and the immediate points 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 princi-pium individuationis 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 individuate 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 ir-rational; 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 formu-lates the question of the individual ego, 472; and that of the metaphysical foundations in being for the spiritual life; the consciousness of the whole 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 their appearances of the blind Origin, as the larger ego, originate from a metaphysical actus individuationis in which time itself acquires individual points of concentra-tion; 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 reason-able 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 trans-personal 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 his- tory is that of striving upwards to free-dom, 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
historical process, 478; individuality can essentially be 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 hypothesis 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 infinite understanding 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-posteriori component, 484; he distinguishes true historical time from empty time; he anticipates modern philosophy 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 rationality, 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 simple 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 irrationaizes 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 principium individuationis, 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 individual moral nature which, as given freedom, produces the material of history, since it becomes an individual paradigm for the producing 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-
munities 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 of nature; the historical is the totality of what is new and creative individual, 491; nature is static being; the infinite content of "freedom", the moral task, remains incomprehensible, the image of God, to be experienced only in the revelations of history; revelation is the synthesis of irrationality and originality; religious life in the historical empirical form of Jesus is the immediate individual revelation of the Idea of God in the appearance; Fichte brings all normative subject functions under a historical basic denominator; yet he denies all knowable historical determination of facts, because de-termination can only issue from a law regulating and limiting the subject functions in their infinite individual diversity, 492; his discovery of the national community of a people as an individual historical totality; under the influence of Romanticism he broke radically with the atomistic cosmopolitan view of the Enlightenment, 493; he opposes the nationality to the State; the latter is to him a mere conceptual abstraction; the former is "true historical reality", which has an "earthly eternity", far above the State, 494; he absolutizes nationality to the spiritual community of humanity; Fichte and the Historical School; in recent times this view of the relation between nation and State has been elaborated in detail in the irrationalistic "pluralistic" sociology of Georges Gurvitch, 495; he classified philosophy into a "Doctrine of Science" with a theoretical and a practical section, 703.

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 Scheler's thought, 70.

Form, II, is a dynamic principle of development in Aristotle, 558.

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

Formative Control, II, is the original meaning nucleus, qualifying the historical sphere, 203.

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

Form-Matter Motive, I, in Greek thought, esp. in Aristotle's view of time and motion, 25; the Greek philosophical theory was dominated by the form-matter motive. This term derives from Aristotle, 30; from the purely intentional anti-etic 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, anangkê or beinarmê tychê; this matter motive was expressed, a.o., in the worship of DIONYSUS imported from Thrace; the Olympian religion was that of form; essentially a delimitation 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; ARISTOTLE 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 logicalistic judgment, 374; MAIMON attempts to overcome the antinomy of the Critical form-matter schema, 405.

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—, III, his evolutionist hypothesis of
scheme; the Humanistic nature and freedom scheme; they show dialectical tension between the universal and the individual; Aristotelian substantival form with matter, a synolon; principium individuationis; Thomas Aquinas materia signata vel individualis and the immortal soul; 419; if an aspect becomes a form of thought, it cannot be individualized; Rembrandt’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 retractions 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; — 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 founded; these projects are realized in objective works of art; the objective type of a picture differs from that of a painting or a sculpture; that of juridical types of movables and immovables; of sectates praediorum rusticorum or urbanorum, etc., 426; individuality belongs to the apeiron in Kant's philosophy, 436; the plastic horizon comprises structural individualities, our insight is subjective and fallible, 583; individual knowledge and society, Husserl, Scheler, Spengler: Scheler’s “essential community”, 584—594; the insight of genius, 585.

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GEGENSTAND, I, in the phil. of the Cosmopolitan 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, 38, 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 "Gegenstände" 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 psychical 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 LIFF's "pure thinking ego and its Gegenstand" (the concrete ego) were one and the same, the Gegenstand-relation would be eliminated, 81; LIFF confuses Gegenstand and object, 86; the Gegenstand is identified with "temporal reality" in immaterialism phil., 87; the Gegenstand relation in LIFF, 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 founding; the Gegenstand must be in the diversity of the modal aspects owing to a theoretical setting apart; the “cognitive” 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, 304; the Gegenstand in Husserl, 544.

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→, II, on the Roman conceptions of a res, 393; the construction of “rights to rights”, 394, 395; he holds that the real object of a right can only be the specific object-sphere of the res affected by this right, 408; personality rights and copyright, 412, 413.


→, 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 psychical social impulse, 226; on the canonist view of organized communities as personae fictae, 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 differentiation specifics 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, 408; organized communities are
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--, II, on the order of classes of knowledge, 51.


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--, III, We can only experience the objective reality of things connected with the sacred character of the community to which they belong if we sympathize with such a community; this fact is important for the ethnological ascertain-ment of the objective destination of primitive utensils, 144, 145; he is an adher-ent of the theory of the cultural orbits, 333; “mixed and contact cultures” are of a secondary character, 334.

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Gratia Communis, I, God maintains the fallen cosmos in His common grace by His creating Word; the redeemed creation shall finally (175) be freed from its participation in the sinful root of human nature, and shall shine forth in higher perfection, 176; Christian philosophy recognizes in common grace a counter force against the destructive work of sin in the cosmos; this grace is not to be dualistically opposed to particular grace; Calvin subordinated "gratia communis" to "gratia particularis" and to "the honour and glory of God"; Common grace is meaningless without Christ as the root and head of regenerated mankind; it is grace shown to mankind as a whole, which is regenerate in its new root Jesus Christ, but has not been loosened from its old apostate root, 523.

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—, III, Dutch Christian historian; opposed v. Haller's patrimonial conception as the "Christian Germanic State-Idea" to the classical republican idea defended by the a-priori natural law doctrine; he abandoned this reactionary view for that of F. J. von Stahl, 478.

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—, II, the doctrine of natural law, 167; my own rights are all that others are forced to respect on account of the legal order, 395; he denied England's and Portugal's claims to the property of the open sea, 407.
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—, III, his natural law doctrine used the Stoic idea of mankind as an all-inclusive temporal community for his foundation of international law, 169; he denied that "distributive justice" has a juridical sense; he ascribed a moral sense to it; he summarizes natural law in four main principles pertaining to inter-individual relationships, 212; his theory of the contractual state and the Stoic "social instinct", 232; marriage is a contractual relationship giving rise to mutual iura in ré, viz., the right of using each other's body, 316.

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—, I, his materialistic metaphysics, 122; he was a Nominalist and considered truth and falsehood to be attributes of language, not of facts and things; the exact truth consists in the immanent agreement of concepts with each other on the basis of conventional definitions, 150; he describes (in the terms of the story of creation in Genesis) the methodological denominator of all given reality by human reason in order to reconstruct the cosmos out of the simplest elements of thought; the logical activity creates; the motive of logical creation is entirely modern and Humanistic, 197; behind it lies the postulate of continuity of the mathematical science-ideal, 200; he did not recognize any limits to the continuity postulate founded in his monistic metaphysical ontology; the post-biotic functions, 216, were brought under the basic denominator of "moving body"; an idealistic materialism; "moving body" was not conceived in a physical sense only; it was a metaphysical-mathematical denominator; "body" is everything that can be mathematically determined movement is in overt contradiction to his "pessimist scientific" view of human nature, 253; he sought to free himself of the Cartesian dualism, 264; the picture of Leviathan on Rousseau's "Contrat Social" had its head cut off, 316; Hobbes' idea of the state of nature as a "hellium omnium contra omnes"; his optimism and pessimism compared with Rousseau's, 317; Locke opposed the absolutist doctrine of Hobbes (318) who conceived of the Social contract in a formal sense, 319; his encyclopedic systematizing of the sciences in a successive continuous process from simple to complex spheres of knowledge, 529.

—, II, Leviathan, 360.

—, II, his absolutism of the State, 167; his view of justice, 360; theory of subjective right: my own right is all that has not been forbidden me, 395; his theory of natural law considered the power of enjoyment of a subjective right as the natural freedom to enjoy anything not forbidden by positive law, 463.

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—, III, the essence of marriage is determined by its purpose, 312; and the new tendency in Roman Catholic circles in the views of marriage, 319.


—, I, shares Augustinus' conception of movement with Albert the Great, 26.


—, III, his neo-Thomistic conception of molecules, atoms and crystal lattices; a mixtum is a new substance in which the elements are no longer present actually but merely potentially; their properties that are preserved have become accidents of the new substance; this substance can only have one single substantial form; the preserved properties are due to the affinity of the nature of the elements with that of the mixtum; the mixtum is a new totality consisting of one "primary matter" and one "substantial form"; the substantial form gives unity of being to the
“matter”; there are gradations of potentiality in “matter”; the “matter” first has a disposition to the elements and via these to the “mixture”. 707; its substantial unity does not mean that the new substance is always a homogeneous whole, it may have a diversity of properties; there is a possibility of a “heterogeneous continuum”; the atom is a mixture of protons, neutrons and electrons; it is a natural minimum, not further divisible; after splitting it up there arise “elementary substances” of a different physical nature; if molecule or crystal lattice consist of atoms of a different chemical kind they are “specific heterogeneous totalities”; i.e. the specific heterogeneous properties of the atoms are preserved to a certain degree in the combination; as a result of the affinity in “nature” between combination and atom, 708; criticism of this view, 708; 709, 710, 711, 712, 713, 716, 717; his a priori method of reasoning, 725.

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—, III, is a totality view of a living organism reducing its physico-chemical aspect to a modality of its central biopsychical sphere, 77; Haldane’s holism, 647.


—, III, his investigations in the domain of Church history, 513, 514.

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—, II, this idea is the root of reality according to Kant, 44; Kant’s ethical metaphysics maintains the selfhood as the super-temporal, super-sensory noumenon, 527.

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—, I, his summary of the development of the conception of the “Idea” as the embodiment of the Humanistic personality-ideal, 328, 329.

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among men; structural types of law are unchangeable; the plastic horizon, 557; ancient and medieval views, 558; individuality structures manifest themselves only in the analysis of variable things, events, and relationships; the plastic horizon is a priori because it determines experience and makes it possible; the a priori horizon of exp. is the Divine order of the "earthly creation" itself; this order was present in God's plan before the foundation of the world, 559; the perspective structure of the horizon of experience; its religious root; the transcendent horizon encompasses the cosmic temporal one, which encompasses the modal one and the plastic horizon, 560; Calvin's view of self-knowledge; exp. is limited by, but not to, temporal reality, 561; the apostatic selfishness abused its religious freedom, 563; and fell away into the temporal horizon; it tried to hypo-statize an abstract part of the temporal horizon, 564; the process of theoretical cognition is experience according to Kant, 568; the temporal horizon, 594.

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The native tribes of South-East Australia, 322.

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HUMAN BODY, THE, III, there is no radical type, 87-89; is the individual whole of man's temporal existence; it shows a very complicated interlacement of different typical structures (87) combined in a form-totality qualified by the act-structure; this act structure is founded in animal, vegetative and material functions in all modalities, lacks a typical qualifying structure; is the immediate expression of the I-ness, which transcends the cosmic temporal order; man's erect gait, his spiritual countenance, his hand formed for working after a free project; human acts have a threefold direction: cognition, imagination, volition; the human body is the field of free expression for the human spirit, i.e., for the religious centre of human existence, 88; the human body is man in the structural whole of his temporal appearance; the human soul is man himself in the radical unity of his spiritual existence transcending all temporal structures; racial differences, 89; the human body is not qualified aesthetically, 113; the body as "experienced corporality" belongs to a supposed "pre-objective" experiential field, according to Merleau-Ponty, 779; it is a blind adherence to the "pre-objective world", 780.

HUMAN BRAIN, THE, III, exemplifies the difference between living and dead matter, according to Driesch, 742.

HUMANISTIC THOUGHT, I, (cf. Modern Humanistic Philosophy, I), its ground motive of nature and freedom; its conception of time is orientated rationalistically toward mechanical motion in the sense of classical physics; or it is irrationalistically considered in a vitalistic, psychical, logical, or historical way; objectivistic and subjectivistic views, 27; As long as Nominalistic Scholasticism subjected itself to the dogma of the Church it rested in a dualism between faith and natural knowledge; its secularization was introduced by John of Jandun and Marsilius of Padua, 188; the discovery of the pure Greek and Roman sources of culture, resentment against Medieval barbarian linguistic forms of Scholasticism, and against the synthesis between Christianity and the ancient life and world view, 189; Biblical Humanism and the Reformation; the Bible was moraistically interpreted by Erasmus, etc., 190; the religious basic motive of Humanism is that of nature
and freedom; this motive is founded on
the secularized Biblical motive of crea-
tion, and Christian freedom and assim-
ilated the Greek motive of form and mat-
ter 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,
190; the radical unity of the human per-
sonality gets lost; any faith in the “super-
natural” is rejected; its religion concen-
trates on man and his needs; 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
HOURSSEAU, as a postulate of the “practical
Reason” in KANT; the Renaissance secular-
zized the Christian Idea of regenera-
tion, i.e., in the Italian “Renaissance”,
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 Hu-
manistic life and world view was originally
artistic; the “uomo universale”
of LEONARDO DA VINCI; Faustian desire for
the progress of culture; the Greek “phys-
ics” 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 personal-
ity; or as such a reflection of the Faus-
tian domination-motive; this leads to a
deterministic theoretical view of reality;
GALILEO and NEWTON; this scientific me-
thod 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
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away from the “formalistic hairsplitting”
of scholastic conceptual distinctions;
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—, II, in the crisis, 18; has given up re-
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perience owing to the pressure of posi-
tivism and historism; the historical con-
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ude; the decay of religious self-reflection,
19, 20; the Humanistic cosmonomic Idea,
26; assumes a logical continuous order of
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—, III, Newton’s “material units” and
the concept of substance are based on the
classical Humanistic science-ideal,
23; this ideal is deterministic; was in-
tended to destroy the world of naïve ex-
perience and reconstruct reality by means
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—, II, modern Idea of humanity in
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HUMAN NATURE, I, is a composition of
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HUMMEL, W., Von, II, Werke I, 376; cf. 222.

—, II, the general dignity of man, 276.

HUME, DAVID, I,


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Dialogues concerning natural religion, 275;

Dissertation on the Passions, 302;

The Original Contract, 312;

An Enquiry concerning the Principles of Morals, 312,

—, I, He criticized the Humanistic metaphysics of nature, 203; desired to reduce all phenomena to the smallest possible number of simple principles (economy of thought); and in this way to achieve a Copernican revolution in the field of the phenomena of human nature; all abstract concepts must be reduced to individual sensory “impressions” as the simplest elements, 272; this shows a strong vital of Nominalism in Hume’s psychologism; his “empiricism” and that of Leibniz; moderate and radical nominalism; his reduction of universal “representations” to “impressions” is the exact psychological counterpart of (e.g. Leibniz) the resolution of “complex concepts” into the simplest conceptual elements by mathematicism, 273; Hum’s “data” do not belong to the real data of our experience; Locke’s “simple psychological element of consciousness” is as abstract as the concept “triangle in general”; he eradicated the boundaries between Locke’s “sensation” and “reflection”; all reality was “sensation”; 274; he was strongly influenced by the method of Sextus Empiricus; but he did not want to end in Pyrrhonistic scepticism, 275; Hum’s scepticism was only a method in the interest of the psychological ideal of science; he repudiated the dualistic division between “sensation” and reflexion; reflexion became an image of “sensation”; truth has its criterion in the demonstration of the “original impressions” from which an Idea is derived; his notion of “impressions”; he does not conceive them in their subjective actuality, but according to their objective content as the elements of phenomena; ideas, or thought and reasoning are derived from sensory “impressions”; they are copies of impressions and less sensory intense; his explanation of “false Ideas”, 276; the difference between the Ideas of memory and those of fantasy; the phantasm possesses a concept of order excluding arbitrariness; the law of this order is that of necessary connection or association; Ideas are simple or complex; the complex Ideas are partly based on sensorily perceived relations between impressions; impressions are either simple or complex; all associations obey the law of resemblance, spatial and temporal coherence (contiguity), the law of cause and effect, 277; they are purely mechanical laws and concern only the so-called “natural relations between the Ideas; their products are the complex Ideas of relations, substances and modi, i.e., the ordinary objects of our thoughts and judgments; the imagination produces associations on the basis of sensory relations and exceed that which is given; they may go astray; there are “natural” and “philosophical” relations; the latter compare Ideas or impressions not connected by association; there are six classes of philosophical relations (278) in this classification; the basic mathematical principles have become psychological ones, and so have the laws of logic, philosophical relations are either variable or invariable; the latter are the ground of certain knowledge because unchangeable and directly perceivable together with their terms without reasoning; reasoning always consists in a succession of Ideas; they fall under the province of intuition rather than under that of demonstration; the same thing is true for the variable; identity, time, and place, 279; natural relations rest on a veritable association in the sequence of Ideas; on the ground of the causal relation those of time, place, and identity can exceed the directly given sensory datum and play a part in the associational process of thought; Hum’s criticism of mathematics; contradictory interpretations of Hum’s critique of mathematics: Riehl, Windelband, 280; he doubted the claims of mathematics to exact knowledge; mathematics belongs to the knowledge of relations, not of facts; in his Enquiry he says: though there were never a circle or a triangle in nature, the truths demonstrated by Euclid, would for ever retain their certainty and evidence, 281; his Treatise contains very contradictory statements; the method to solve this riddle; Hum’s contrast between “matters of fact” and “relations of Ideas” is not Lockian; Hum’s “reflection” is an “image” of sensation; many complex Ideas are not due to corresponding “impressions”; many “complex impressions” are never reflected exactly in “Ideas”, 282; “I can imagine a city like the “New Jerusalem”, although I have never seen such a city; I have seen Paris but I cannot form such an Idea of it that is adequate to reality; all judgments that are
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, 283; 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 sensibiliae, 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 sensibiliae; he reduces original numerical meaning to “sensory impression”; but sensory multiplicity pre-supposes the original modus of number; in Hume arithmetical laws are psychological 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 laws are to arrest radical Pyrrhonist skepticism; 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, 290; 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 and 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 absolutizes the sensory aspect of experience; he desired to explain the claim to logical exactitude of so-called “creative mathematical thought” in terms of psychological thought; he replaces 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 Arche, 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 continua, 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 a quality 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 only 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 natural law; this habit compels us to join the Idea of an event B repeatedly occurring 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 scientific 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 reflective 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 impression felt in corporeal motion or in the production of a new Idea in our mind, 305; he thought his doctrine of the psychological necessity of human actions should be held 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 that 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, rather; he thinks that ethical norms can be proven a priori and "more geometric"; Hume derives vice and virtue from feelings of pain and pleasure; this is anomalous; 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 mechanistic 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, 334; Hume sought the moral faculty in the moral sentiment, 335; 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, A Treatise of Human Nature, 331; cf. 12, 86, 96, 332, 333, 350, 430, 494. — II, psychologizes mathematics; this leads to antinomy, 46; he refuted the view of space as an a priori receptacle, 96; he provided Kant with psychologistic epistemology, 494; his definition of the imagination, and that of Kant, 515.

— III, his psychologistic notion of substance, 27.

Hundeshagen, III, emphasizes the fact that Calvin recognizes the functions that the Church has in all the spheres of human societal life, 520.

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— I, in the phenomenological attitude the absolute "cogito" is opposed to the "world" as the intentional "Gegenstand" which is dependent on the cogito, 52; the modal diversity of meaning can be transcended by means of a formalized logical totality-concept; thus he arrived at the "formal logical" relation "whole and its parts" which is to be purified from any non-logical speciality of meaning; then he can formulate different purely logical propositions and definitions by means of the concept "logical foundation"; but the proposition: "the whole is more than its parts" is not purely analytic; Husserl's concept of the whole is taken in the special sense of mathematics, which he considers to be reducible to pure logic, 73, 74 (note); the concept "whole" remains enclosed in the analytical aspect which pre-supposes the inter-modal coherence; it cannot be a transcendental Idea of totality; his formalized concept of the whole is conceived in the special sense of pure mathematics which he reduces to pure logic, 74; his "egoology" excludes the existence of limits for the "transcendental cogito", 91; his "absolute consciousness" is a speculative metaphysical concept, 92; his "eidetic logic"; direct intuition of the essence by an "uninterested observer" in the "epoché" can give an adequate essential description of the act-life of man in the intentional relation to the world, 213; considers his phenomenology to be the foundation of philosophy, 543, 544.


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JURIDICAL PERSON, II, is considered as a construction of thought in the functionalistic view of "empirical-reality", 537.

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

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

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Gedanken von den wahren Schätzungen der lebendigen Kräfte, 547.

→, I. time is a transcendental form of intuition, coordinated with space, the form of intuition, 27; number originates from a schematizing category of quantity in time, 2; Kantian epistemology is involved in a theoretical dogmatism, because it starts from the dogma of the autonomy of theoretical thought, 35; since Kant the religious background to the Humanistic ideal of science and personality has found expression in the basic motive of nature and freedom, 36; he is the father of critical-transcendental philosophy; he sought a starting-point in theoretical reason as the basis of every possible theoretical synthesis; his "Ge-sinnungsethik" rationalizes the "disposition of the heart" as the criterion of morality; he absolutized the moral aspect, (note) 48; he identifies the act of thinking with a purely psychical temporal event, the "Gegenstand" to the "transcendental-logical cogito"; his dualistic view of reality, 50, 51; his "transcendental-logical unity of apperception" is a subjective pole of thought in the "Verstand" (i.e. the logical function of thinking); representation, i.e. concepts of empirical Gegenstände, must be accompanied by the

"I think" if they are to be my representations; the "cogito" can never be a "Gegenstand" of the "transcendental-logical subject of thought", 53; we do not possess real self-knowledge, for knowledge is concerned with the forms of intuition and the logical categories in connection with the sensory world; the transcendental-logical ego remains caught in the logical pole of the theoretical Gegenstand relation, the counter pole is the non-logical aspect of sense perception, 54; theoretical self-reflection in thought pre-supposes self-knowledge, the concentric direction of theoretic thought can only start from the ego; Kant has overlooked this truth, 55; his motive of nature and freedom, 62; Kant's verdict: the antinomy cannot be solved, 65; Kant deprives nature (in the natural-scientific sense) of all divine character and even denies its divine origin; God is a postulate of practical reason, i.e., 67; of autonomous morality, which is completely dominated by the Humanistic freedom motive, 68; his distinction between synthetic and analytic judgments, 73; the unity of reason was dissolved by Kant in the dualism of theoretical and practical reason, 75; in his epistemology he calls "reality" one of the "categories of modality", 76; Kant's "transcendental-logical subject" and Theodor Litt's, 78; the tri-unity of the transcendental Ideas: 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 transcendental ideas have a content depending on supra-theoretic pre-suppositions; he restricts their significance to their purely formal-logical regulative systematic function; the deeper reason for his view was his awareness of the unbridgeable antithesis in the basic motive of nature and freedom, and he refused to attempt a dialectical synthesis; his conception of the autonomy and spontaneity of the transcendental logical function was ruled by the freedom motive; the nature motive found expression (59) in his view of the purely receptive character of sensory perception subjected to the causal determinations of science; he accepted the a priori relatedness of the transcendental categories to sensory experience, but rejected this synthesis in his ethics; his "dialectic of pure reason"; the transcendental ideas point to the transcendental realm of the "noumenon" in which the ideas of free autonomous will and of God have "practical reality"; theoretical thought has no other limits than its bond with sensory perception; freedom is dialectically related to causality and is the hypothesis of transcendental logic, 90; the same Idea obtains "practical reality" for "reasonable belief"
in de Krit. d. pr. Vern., 91; his hypostatization of "theoretical reason" as the self-subsistent center of the 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 elucidation from the preliminary questions of critical thought, 107; in his "theoretical" philosophy the subject is homo noumenon (pure will), the autonomous lawgiver for moral life, 109; his epistemology has a theoretical dogmatic character, 116; 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, 131; the ideal of personality gained the upperhand over the Humanistic science ideal of the intellectualistic Enlightenment; Kant's primacy of the practical reason, 137; Kant's "homo noumenon" is a hypothetical 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 objective coherent reality; the secondary qualities are merely "subjective", 161; he eradicates the difference between theoretic knowledge and pre-theoretic 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 uproot the primacy of the ideal of science, 261; Kant did not make any fundamental distinction between naive experience and natural science, 297; Kant was the first to undertake the actio finium regundorum 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, 318 (note); the general will in which every citizen encounters his own will, cannot do any injustice to any one; volenti non fit injuria, 323; Kant's philosophy inaugurated the "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 Kroner 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 philosophical 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 originating 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 ideal of personality awakens from its lethargy, 327; the freedom-Idea in Kant is religious totality and Origin of meaning; Richard Hönigwald on the conception of the Idea as the embodiment of the Humanistic personality-Ideal; this development starts with Kant's Kritik d.r. Vern.,
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329; 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 psychologism, in ROUSSEAU's free personality; Pietism and positive have an entirely different significance from that ascribed to them; he rejected the ontological proofs of the existence of God; 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"; theoretical metaphysics is intended to criticize the foundations and limits of mathematical and causal thinking; he opposed the division between analytical and synthetic judgments, 340; he was interested in KANT's 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 grip of theoretical metaphysics; he 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 "sensorium 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, 345; 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 singulares" and also "intuitus singulares puri"; he opposed them to "conceptus universales" 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 makes a reaction against theoretical metaphysics every mode of theoretical metaphysics 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 Critique 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 transcendent root of human existence in the rational-moral 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 noumenon is the sovereign (i.e. the hypothesized rational moral individual); 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 unclarified; his "transcendental cogito" has no metaphysical 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 gap between "theoretical" and "practical reason"; the cogito is lawgiver of "nature"; the transcendent subject of autonomous moral freedom is law-giver of human action; the antinomies of natural necessity causal law and norm; natural necessity remains a counterforce against the moral Idea of freedom, 359; KANT's 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 noumenon" Idea; the "Ding an sich" destroys the sovereignty of thought, 360; KANT tried to avoid the antimony in his 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 transcendent Idea of theoretical reason; the limitation of the categories to the sensory phenomenon makes it impossible for the intellect to conceive of 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 ("Vernunft") 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 "theoretical Reason" with its transcendental Ideas; the latter point the understanding 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 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
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 hypothesis 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 unbridgeable clef between the science and the sensibility Ideal, 368; 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 appeal, 370; the 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 theologia 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"; the ego only becomes an ego when it obeys itself (KANON); 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 antinomious; 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 logicistic 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 logistic 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 holy, 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 his philosophy the absolute freedom of the homo noumenon exists by the grace of the same logical understanding that in his epistemology he had bound to the chain of sensory phenomena; this understanding subjects the personality Ideal to logical formulation, 377; that which is said generally in the ethical rule (in abstracto) must be applied to an action in concrete by the practical faculty of judgment; a concrete action is always "empirically determined", i.e., belongs to the sensory experience of nature — 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 execu-
menon”; but the “causa noumenon” of sensory actions is merely the absolutized form of law “überhaupt”; here is autonomy; 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; Kant’s attempt to solve this antinomy, 380; the origin of this antinomy is the impossibility of thinking the moral 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 heterogeneous 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; it can only be thought synthetically; if happiness is the moving cause of moral action, there is no autonomy; if happiness is directed by the knowledge of natural laws and not by its own moral inclination; this is the “antinomy of practical reason”; happiness as the result of moral action is a false thesis only in so far as it considers virtue a cause in the sense world thus ascribing only a phemenal existence to rational beings; an intelligible Creator may have set moral inclination in a necessary causal coherence with beatitude as its effect in the sense world; Kant had hypostatized the moral principle of “Intelligenz” and the “intelligible Creator” is a postulate to escape his antinomies; this postulate rests on a universally valid and necessary reasonable faith (like two other postulates of practical reason: positive freedom and immortality); nature and freedom are to be brought into a deeper coherence, 383; but then he must abandon the Idea of the “homo noumenon” as “Ding an sich”; the intrinsic character of the pure practical reason is autonomy, but this is undermined by Kant’s inclusion of happiness as a material determination in the pure moral law; in the concept of the highest good all the antinomies between the personality- and the science-ideal are crowded together; Kant’s “deity” as postulate of “pure practical reason” is the final hypostatization of the ideal of personality; this reason-
encroach upon the domain of the science 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 super-sensory; but we cannot acquire any theoretical 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 transcendental 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 transcendental 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 transcendental Ideas; Kant's dualism between reason and sensibility, universally valid a priori form and sensory empirical matter; transcendental, self-reflection 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 himself likened "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 elucidation 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, 459; 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 "Gegensände", 427; but the a priori synthesis issues from the transcendental logical function, 490; 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, 462; 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 Gauss, Lobatschewsky, Riemann, Bolat, etc., has tended to emancipate Kant's epistemology to the non-Euclidean geometries; the same applies to Kant's conception of causality as a transcendental logical category; this idea of purpose from the concept of substance, 278; influenced the idea of development was oriented to the homo noumenon; he restricts science to the sensory matter, 270; his Idea of development was oriented to the personality ideal; his judgment "als ob" (=as if) he shared Rousseau's criticism of the Enlightenment; he opposed civilization to morality, 271; the League of nations as the aim of history, 272; he blamed Honore for the lack of direction in Herder's idea of the philosophy of the Geschichte, 277; Kant's transcendentalism and moralism, 278; influenced the Austrian Civil-Code, 358; he excluded the idea of purpose from the concept of subjective right, 396; he seeks the principle of individuality in the sensory matter of
experience; the intellect archetypus idea; the view of nature as the work of a divine architect is teleological; the regulative use of theoretical ideas; the law of specification, 420; the extension and the content of a concept; generic and specific; the rule of variety in the similar among the lower kinds; homogeneity and continuity, 420; all individuality is empirically determined, 421; this view is criticized; KANT's law of specification is an a-priori logical rule; there are degrees from the general to the particular, 422; his epistemology: "Ding an sich" is: "substance"; the Gegenstand, 430; synthesis of logical categories and forms of intuitions; the datum; his implied pre-suppositions, 431; his starting point is dogmatic; ancient, Scholastic and pre-Kantian metaphysics gave an account of their cosmomonic Idea, KANT did not, 432; analytical and synthetical judgments; "all bodies are heavy" is a synthetic judgment, 435; body and extension cannot be identified logically, 436; "body" in KANT's "Transcendental Aesthetik"; and extension; he states: "extension" is implied in the concept "body"; therefore this concept embraces more than mere extensiveness; viz. its substratum of sense impressions; it is not an exclusively and "purely" analytical concept; he means "body in the sense of "material body"; then it necessarily implies "heaviness", 437; he calls "empirical" predicates excluded from the concept of the subject of a judgment, these predicates are not subject to the logical principles; then they cease to be "predicates"; if they are genuine judgments, they must be analytical; 2 + 2 = 4; causality, 438; RUEHL, FRÖNÉ explain KANT's "notes" on the distinction between analytical and synthetic judgments, 439-441; criticism of KANT's theory, 442; SCHLIEREMACHER and SIGWART's attempts to clear things up, 443, 444; KANT's dualistic cosmomonic Idea; SIGWART confounds linguistic and logical structures, 444; KANT adopted ARISTOTLE's substance and accidentia in a modified form; his substance is only related to the senses; accidentia are modes of existence; his remark on empirical judgments, 445; his theory of synthetic judgments is confused, 446-449; he calls the expression "general concept" tautological, 450; a discursive specific concept and its species; space and the whole and its parts, 455; KANT's Categories and forms of intuition are false formalisms, 459; his view of the Gegenstand of theoretic thought, 467; Kritik der reinen Vernunft interpreted by HAMMGEN, 492; KANT's epistemology is based on his Idea of human personality; his doctrine of Ideas is determined by his faith in reason; although he suggests that his "Kritik" is religiously neutral, 493; his Transcendental Aesthetic and Logic are not to be isolated; such isolation is due to a misconception of epistemology; the sensory material is not really the datum; his debt to HUME, 494; his isolation of the sensory material of experience is a problem; it creates an antimony; he assumes an a-priori reference of the categories to sensibility, but no reference of sensibility to the categories, 495; metaphysical "Ding an sich" is unknowable though it affects sensibility; which latter is purely synthetic; the understanding is free, active, spontaneous, 496; synthesis is the combination of a plurality and transcendental logical unity; it is the result of the imagination; and conceived by the understanding in a conceptual form; even the unconscious imagination executes this synthesis by means of the logical function; theoretical synthesis is the prerequisite of analysis, 497; KANT does not distinguish logical from intermodal synthesis; logification of cosmic and cosmological self-consciousness; his categories pre-suppose the basic unity of self-consciousness, 498; but self-consciousness transcends the logical function; KANT's "law of the unity of apprehension" is the well-known logical: Cogito; he merges the self into the logical unity of thought, 499; definition of self-consciousness; KANT's Kritik is self-destructive; his unity of apprehension is synthetic, i.e., a law conformity determining all experience; an a-priori logical unity excluding sensibility; intuitive and creative thought are only in God as the intellectus archetypus; human knowledge is always conceptual, KANT denies the theoretical intuition, 501; his transcendental logical I-ness is a formal logical unity above multiplicity, a transposition of "soul" as "substance" into the logical modus; transcendental logic concerns synthetic cognitive thought, 502, 503; his doctrine of the pure understanding; we think "Gegenstände" a-priori; general or formal logic; transcendental logic operates in the categories, which are conceptus dati a-priori applying to objects, 504; KANT's table of judgments, 505; the synthesis of the categories is purely logical; neo-Kantians; a substance is a subject without the capacity to become a predicate to anything else, 506; categories are independent of sensibility, 507; they do not imply any inter-modal synthesis; there is only a synthesis of the categories and time; but KANT cannot recognize this as a synthesis because it is not a logical function of the understanding; quantity categories, 508; those of quality; reality, negation, limitation, are analogies in a logical respect; movement
is misrepresented as an a-priori synthesis of sensation with the representation of time; Newton's time concept, 509; in kinematic time the impressions of the "inner sense" are received; Kant's view is confused; the categories of quantity and quality are related to "Gegenstände überhaupt"; in time as a sensory intuitional form the categories cannot become numerical or kinematical; qualitative categories determine mathematical kinematical meaning, 510; but Kant's categories are mathematical themselves; logical synthesis replaces intermodal, 511; his logical relation is analogical: the praeceptum rationis sufficientis; logical implication of an effect to a cause is not something physical; Kant ascribes physical meaning to the category of causality; Aristotle's categories; Leibniz identified possibility and logical possibility; the actual is the Divine selection from the possible, 512; Kant relates logical categories of modality to sensory phenomena; the sensory only is actual; actuality as such is a category of thought; in Kant's "transcendental logic" the notion of the "transcendental imagination" is introduced, which is central in the chapter on the "transcendental schema"; this schema originates in "the productive faculty of the imagination"; the pure concepts of the understanding are mere "forms of the receptacle"; his receptive representational faculty; based on this sensibility is a certain form of a priori sensory intuition; the intuition of time as a sensory intuition; the understanding operating on sensibility, it is the first application of the understanding to the objects of possible intuition and the basis of all other applications; it is, therefore, the synthetic activity of the productive phantasy which is ascribed to the logical function of thought; this figative activity is a figative influence of the understanding on the "inner sense"; the problem is exactly the possibility of this influence, 515; the synthetic unity of "transcendental apperception" is distinguished by Kant from sensory intuition; the understanding does not find a conjunction of the manifold in the inner sense by affecting the latter but creates it; the interfunctional synthesis is only ascribed to logical thought; Kant sticks to the dogma of pure reason; the figative synthesis is called the "transcendental figuration"; the problem is exactly the possibility of the interfunctional synthesis between logical category and sensory phenomenon by an appeal to the interfunctional synthesis in the a priori schematized category, 518; a transcendental determination of time being of the same kind as a category in that it is universal, is based on a rule a priori; it is also homogeneous with a phenomenon; thus its application to phenomena is made possible; this argument begs the question of the inter-functional synthesis, 519; Kant's view of the transcendental unity of self-consciousness involves him in an impasse (an aporia); his critical conscience has been roused in the chapter on the schematism; Heidegger holds that the productive imagination also functions as the root of practical reason in Kant; Kant speaks of three subjective sources or faculties of the soul: sense, imagination, apperception, 520; each with its own synthesis; he assumed the possibility of a common root; in the second edition of the Kritik der r. Vern. he retracts this view, 521; then there is no possibility to find the unity between sensibility and pure thought, nor to posit such unity as a problem; Kant wrote his Kritik der r. Vern. for the sake of his metaphysics of practical reason; his critique of theoretical reason is oriented to his idealistic conception of the super-temporal noumenon, a fundamental theme of the traditional metaphysica generalis, 522; Kant sharply distinguishes between phenomena and noumena; the practical ideas are absolutely transcendental above the temporal world; he clings to his rational faith in the homo noumenon; Heidegger interprets Kant from a historicist, irrationalistical point of view, 523; he calls the transcendental imagination the root of knowledge and holds it to be identical with "pure reason" (theoretical and practical), and with the "pure finite self" rooted in time; the pure reason is pure receptive spontaneity, or sensory reason; human reason does not create but receives its "objects"; for human life (Da-
"Imagination" is the connecting link between the inner experience of the "ex-sistere", the future, 531; KANT'S "transcendental imagination" is the genus proximum of thought and sensory intuition; the genus concept is of a logical origin, 529; in his treatise: Über die Fortschritte der Metaphysik seit Leibniz und Wolff, KANT emphatically rejects the identification of the transcendental self-consciousness with time as "pure sensibility", 530; HEIDEGGER makes one of the "stems of knowledge" into the origin of the other; his concept of modality can only isolate understanding from sensibility on the basis of a primary intermodal synthesis; but he does not see that such isolation is made possible by starting from the fulness of the temporal meaning systasis; HEIDEGGER seeks the selfhood in the temporal (historically conceived) Dasein, 525; and he supposes that reality is only accessible to the self in theoretical abstraction of the "gegenständliche"; this is the phenomenon; human knowledge is delivered to what is given (das Vorhandene) in nature, the Platonic me on, the relative nothing; he designates the utmost order of time, merging the self into time, 527; pure thought and pure sensibility are modi of the "transcendental imagination", which in essence is time and selfhood; KANT'S three modi of the cognitive synthesis are merely the present, the past and the future; the pure identified; time is pure self affection, the basis of the finite ego, and the finite ego is, "pure understanding"; this explanation does not solve the problem of the intermodal synthesis, 528; HEIDEGGER makes the two cognitive functions flow together, thereby cancelling the possibility of a real synthesis; designating KANT'S "pure understanding" as "pure sensory understanding" results in a dialectic that KANT would have rejected; to KANT "representation in general" is the genus proximum of thought and sensory intuition; the genus concept is of a logical origin, 529; in his treatise: Über die Fortschritte der Metaphysik seit Leibniz und Wolff, KANT emphatically rejects the identification of the transcendental self-consciousness with time as "pure sensibility", 530; HEIDEGGER makes one of the "stems of knowledge" into the origin of the other; his "existential time" is not cosmic time; he seeks the transcendence of the self in the inner experience of the "ex-sistere", the historical mode of time anticipating the future, 531; KANT'S "transcendental imagination" is the connecting link between the two stems of knowledge, not its "hidden root", 532; the subjective viewpoint considers the pure understanding and its possibility; this is not an essential element in KANT'S aim; his principal concern is to ascertain how much and what can understanding and reason know a priori?, 538; KANT ascribes the transcendental imagination to "pure sensibility" relating to the transcendental unity of the apperception; first he follows a line of reasoning that descends from the transcendental unity of apperception; then he follows a course of argument in the opposite direction; apperception renders pure imagination intellectual, 534; all knowledge is based on the faculty of pure imagination; KANT starts from a necessary systasis, viz. that of sensibility and that of pure thought; he misrepresents it as a systatic datum, 555; in the supposedly "given" unity of pure thought and pure intuition the logical function remains the law-giver and determining factor in KANT'S view; the Kantian conception of experience has become the shibboleth between the "critical and the dogmatic trends of thought; this conception was precipitated in the "Satz des Bewusstseins" or the "Satz der Immanenz", 550; the influence of the Kantian conception of "empirical reality" in the normative special sciences, 537; for the benefit of the "Satz des Bewusstseins" naive experience is falsely interpreted, in "empiricist-positivistic" thought; in HUSSERL'S phenomenology; KANT is entirely dominated by his dualistic cosmnomic Idea: the normative aspects of reality fall outside of experience; experience is only allotted to the mechanistic science-ideal; it is not possible for Christian thought to accept KANT'S view of experience in her Krit. d. r. Vern., and to reject his Krit. d. r. Vern., 538; KANT'S conception of matter is a theoretical abstraction, not a datum of experience; the sensory aspect of reality is experienced only in its subject-object relations in the cosmic meaning coherence; animals merely undergo sense-impressions; if nothing outside of the psychic function has been given, we should not have been given anything at all, not even the sensible, 539; the data of experience have not been given to the sensory function but to our self-consciousness, 540; epistemology has long accepted the restriction of experience to the sensory and logical aspects because it was dominated by the dualistic Humanistic cosmnomic Idea, 541; his idea of the a priori as the universally valid transcendental forms; all synthetical judgments of universal validity which cannot be founded on sensory experience, 543; his categories of modality are supposed only to express the relation of the object (intended in the concept) to our cognitive faculty; but possibility and necessity can be conceived in every abstracted meaning modus, whereas "reality" can never be enclosed in an abstract modal meaning, 550; KANT'S "Grundsätze des reinen Verstandes" were inspired by
the science ideal, and could not stand the test of the progress of natural science.

Kant understood the traditional Idea of truth as a mere "explanation of a name"; he asks how the adequacy of thought and reality is possible, 567; he seeks the criterion of truth in the activity of the transcendental logical ego and restricts truth to the sensory phenomena; a priori synthetic judgments constitute the guarantee of truth; they are the source of all truth before all experience; empirical truth is relative; experience is identified with theoretical cognition; its direction to the absolute ideal; the correspondence between representation and "object"; his criterion of truth leads to the denial of the possibility of non-mathematical-natural-scientific-theoretical knowledge, 568; his concept "transcendental truth" undermines every trans-subjective validity of theoretical verity; the transcendental subject is the seat of transcendental truth; his view of the empirical world was determined by the classical Humanistic science ideal; it landed him in an inner autonomy with regard to his conception of truth, 569; his principles of pure understanding (Grundzüge des reinen Verstandes), cannot hit off the transcendental structure of theoretical truth, because they are not oriented to the transcendental direction of time; functionalistically they isolate and absolutize two aspects of the theoretical horizon of experience, 575; on the transcendental standpoint the subjectivistic a priorism of the rationalist Kantian epistemology had to be outbid by an irrationalist a priori view, 683; Kant could only assign a place to individual genius in the field of artistic creation, 595.

—, III, Kritik der reinen Vernunft, 27;
Metaphysik der Sitten, 317, 427, 428;

—, III, his "critical" concept of substance as a synthetical a priori concept of function, 37; he misinterpreted our naive experience of a thing's identity as the classical physical function concept of the quantitatively constant matter; things became "Gegenstände" of natural scientific thought; critical epistemology, 28; he dominated Immanuel's epistemology, 47; his theory of positive law as the general will, volenti non fit iniuria, 232; the destructive character of Kantian autonomy; authority and subordination in the family; Kant considers this heteronomy in an ethical sense to be opposed to morality; Kant has no room for moral community; Kant's absolutization of morality; this aspect has become meaningless, 273; Kant replaced the bond of love by a legalistic motive of respect for autonomous ethical law, 274; the law of nature is a law of reason giving priority to the personality ideal; his crude definition of marriage as the union for life long possession of each other's sexual qualities, 317; Kant's distinction between autonomy and heteronomy in the sociology of Fr. Darmstaedter, 408; Kant identifies public and civil law; to him law is an a-priory idea of civil law; the principle of civil co-existence; his view of public law, 457; the state is a union of a multitude of people under legal rules; Kant ignores the historical foundational function of the monopolistic military power almost on purpose, 458; he derived his definition from Cicero, 429; Kant's idea of the salus publica, 422, 444; his concept of iustitia distributiva, 445; Driesch's "Ordnungslehre" is influenced by Kant's epistemology, 737; the metaphysical question of freedom in his Critique of Practical Reason, 748; totality idea in the Krit. der Urteilskraft, 748, 749; categorical imperative, 749.

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Keil, Joh. Chr., II, Über die Lebenskraft, 735.

Kelsen, Hans, I, Reine Rechtslehre, 98, 555, 556.


—, I, his "reine Rechtslehre" identifies the legal rule with a logical judgment, and dissolves the juridical aspect and its subjective right into a logical complex of legal rules, 98; he reduces all other typical juridical spheres to State-law; or to law of a supposed international super-State (civitas maxima) and completed the confusion between modal functional and typical-structural viewpoints by the pseudo-logical identification of law as State, or law and Super-State; but if State and law are identical, it makes no sense to speak of State law; if all positive juridical norms are of the same formal nature, and typical material differences are meta-juridical, then it is contradictory, 555 (note), to introduce into this modal functional conception of law the typical characteristics of State law or of Super-State law, 556.

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—, II, pure theory of law, 17; he logifies the jural aspect; this is antinomous, 46;
he deemed formal sociology to be impossible, and considered sociology as a natural science, like natural science, 212; a positive legal norm is a logical proposition, 343; he abandons the concept of subjective right, 399; and calls the juridical modus an empty form of thought; his theory of degrees of law making; and of positive law, 422.

—, III,
Der Staat als Integration, 260, 661; Vom Wesen und Wert der Demokratie, 386, 607; Allgemeine Staatslehre, 407, 607, 608.

—, III, criticizes SMEND's integration theory, 260; he holds that the organizational principle of an economic business and that of the State are the same, 386; his "normological" theory; the State is a logical system of legal norms, 387; he caricatured the naturalistic sociological view of the State, 401; he identifies State and law and conceives of every State as "law", 431, 432—434; his formalistic view of public law, 439; sovereignty of law from a normological viewpoint, 461; Kelsen ascribes axiological relativism to democracy; autocracy is supposed to be founded in the belief in an absolute reality, 608; he appeals to the principle of proportionality to attribute prevalence to the opinion of a parliamentary majority; this appeal is unwarranted on a relativistic standpoint, 608.

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—, III, existentialistic philosophy and the Divine Revelation in Jesus Christ he considered to be separated by an unbridgeable gulf, 782.

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—, II, defines subjective right as the concrete unity of the will of the state and the individual subjective will, 399; eliminated the element of interest from subjective rights, cancelled the power of enjoyment, contained in the concept of subjective right, 403.

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—, III, applies the substance concept to the State, 197; his vitalistic-organic idea of the power State; he defends autarchy as the principle of "the individuality of the State in the economic sphere", like geographic individuality of the State's territory and like nationality (= demic individuality), 484.

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—, III, Fascist autarchy in economic respects; The programme of economic integration of the Italian Fascist State, 484; he adds that the one-sided dependence on foreign countries is founded in the natural basic conditions of the Italian national economy, 485.

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—, I, joined Stokke's opinion after his transition to the philosophy of the cosmonomic Idea, 94; he raises the question why it should be in cosmic time that the totality of meaning is refracted into coherent modal aspects, 186.

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—, III, tried to explain the rise of the totemic clans in terms of economic causes, 359; he even included the faith aspect of these clans, 360.

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—, I, a Hegelian philosopher; his view of Kant and the Christian religion, 326; Kant's "things in themselves" confront the subject with a predominant principle that is not mediated in thought; "affect-ion" is a mysterious word taking the place of a concept that is lacking, 361 (note); his view that the Idea of the understanding producing its own Gegenstand leads beyond logic as epistemology: it is a limiting concept, 361; Kant's ego becomes an ego only when it obeys itself; a double sense is included in Kant's "Idea of moral autonomy", 373; Kronen tries to solve the Kantian antinomy of the "causa noxum" of sensory action as the absolutized form of the law "überhaupt", 380; but a "pure" will cannot be "empirically conditioned without losing its purity", 381; the autonomy of pure practical reason is undermined by the inclusion of happiness as material determination in the pure moral law, 384; in his "Wissenschaftslehre" of the year 1794 Fichte raised ethics to the position of metaphysics, 421; Fichte's proposition of the selfcreative absolute ego is "the basic law of pure practical reason in its speculativ use", 423.

—, II, Von Kant bis Hegel, 500.

—, II, realized Kant's self-refutation, 500.


—, II, on Aspect and Character, 126, 127.

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—, III, on Max Weber's conception of "community", 183.


Kulturreislehre, III, (i.e. the doctrine of cultural circles), the doctrine of cultural circles was adhered to by Anker, Brauner, Hahn, Fox, W. Schmidt, W. Koppers and others; the founder of this school was Leo Probenius; they attempted to trace the genealogical coherences between "cultural orbits" and give a picture of pre-historic humanity; some adherents of this theory of historical coherences reject the method of complex formation on geographical grounds, viz., Boas, Lowie, Marett, Swanton, Goldenweiser, etc. Criticism of W. Schmidt's conceptions of pygmean culture; the one-sided causal explanations of this school; Koppers' rationalistic view of matriarchy and totem belief as due to economic factors, 333; this school ignores the difference between open and closed cultures; it pre-supposes that the cultural circles first developed in complete isolation before getting into contact; this is not true for deepened cultures; Schmidt's and Koppers' cultural orbits are irrelevant to the historian; ethnological time becomes deepened in historical time, 334; historical science requires written documents, etc., 335; the doctrine of cultural orbits ignores the differences between ethnology and history; the Roman Catholic scholars Schmidt, Koppers, and others had an eye for the structural principles of marriage, family, and kinship as given in the order of the creation; they distinguish between the external and the internal functions of these communities; however, their conception of the state is vague, 336; Schmidt and Koppers point to the fatal influence
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---, II, Gemeene Gratie, 33; Encyclopaedie der Heilige Godgeleerdheid, 299, 309, 310 ---, II, Common Grace, 33; on the function of faith, 299; Christianity and paganism are related in the same way as the plus- and minusdirections of the same series, 309; the deterioration of faith in which man has been abandoned to the inclination of his heart, 310 (note).


---, III, election in Christ the Head of reborn humanity; the operation of the spiritual factor is also individual, 247; but individual in connection with and as a result of the operation on the whole, Individuals do not exist in themselves; there only exist membra corporis generis humani, 248; the State belongs to the general temporal life of the world, and owes its existence to common grace as an "institution ordained on account of sin", 506; we cannot subsume the Church institution under some higher general concept, 521; the church as an organism, 524; the institutional Church as a temporal organization has been instituted by Christ within the modal and radical structural types of individuality structures given already at the creation, 526; it is impermissible to isolate "the doctrine of Jesus" from the context of the whole of the Divine Word-revelation, 531; sects nearly always arise through the fault of the Church, 532; the institutional Church is the mother of our faith in Christ Jesus, 535; in the days of the Old Testament there was a visible church manifesting the invisible ecclesia invisibilis electorum, but there was no institutional Church, 539; the institutional Church is confessional, not national in character, 540; "you cannot prevent your Church from deteriorating even if you could equip your Church government with a strictly Orthodox personnel, if your Church government is bad, 541; the
The apostles never mention a Church that is a more comprehensive body embracing a number of local churches, 559.


→, II, tradition is the nucleus of history; Rickert's distinction between individualizing and systematic sciences criticized, 207; historical subject must have an analytical sense of meaning, 230; tradition and historical continuity, 243.

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→, I, Hume's conception of unity is found in Sextus Empiricus, 287; in Hume's distinction between what is and what ought to be, 308.

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→, III, and its fauna and flora are not structural wholes proper, and are ruled by a law of biotic balance, 650.

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→, I, Fichte's "absolute ego" is only an hypostasis of the universal concept "ego" as the totality of reason, 416; he sharply analysed the various phases of development in Fichte's thought since 1797, 451; the change in the valuation of individuality brought Fichte to a metaphysics that was completely different from his former identity-philosophy, 470; Fichte's initial dualism between empirical individuality and value is removed in fact by the ascription of value character to that which is irrational; this ascription is not made a problem until Fichte's last phase (Staatslehre); then he discovers the logic of historical truth; here he tries to synthesize nature and freedom in the historical field, 486; Fichte developed a transcendental logic of history in contrast with the metaphysics of Hegel, 492; his logic of philosophy, 544.

→, II, Die Lehre vom Urteil, 436.

→, II, culture and nature, 201; warns against confounding the linguistic and the logical significations of the copula "to be", 436.

→, III, a Neo-Kantian, 409.


→, III, he characterizes the guild socialist view of the State as the opinion that the State is "a body on the same footing as the Miners' Federation", 387; calls political pluralism "guild-socialism"; he himself overstrains the economic function of the State; "the State is the body which seeks so to organize the interests of consumers that they obtain the commodities of which they are need"; the State has coercive membership and a territory, these two features are its distinctions, 465 (note).

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rent modal aspects, 106; the lex originates from God’s holy creative sovereign-
ity; everything created is subjected to a law, 108; the concept of the lex in posi-
tivism, 110; in ancient Greek thought it depended on the form-matter motive; 
first the lex has the juridical sense 
of justice (dike), (cf. Anaximander, p. 
67); this Dike is inescapable fate, Anang-
kte; in the form motive of the later, cul-
ture religion the lex is order, in a theo-
logical sense with respect to all “natural subjects”, 112; Sophocles introduced this conception; Plato; Aristotle elaborated it metaphysically; it was opposed to the 
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ture; in Aristotle, the subject is com-
posed of matter and form, ruled by natural law in the striving of matter to its proper 
form; Plato’s peras or natural law set-
ing a limit to the apeiron and the form-
less stream of becoming receives the character of a genesis ex oiusan (be-
coming to being); criticism of these con-
cceptions; the Christian Scholastic con-
cepction of the law and the subject is domi-
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113; a real law can never acquire the function of a mere register of the subject-
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—, III, and the Church are considered to 
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Emil Brunner, 551; legal order is, how-
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LEIBNIZ, 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, 197; 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 JACOB THOMASIUS and to REMONT de MONFORT, 223; his emphasis on the "philosophia perennis"; his doctrine of "eternal verities" existing in God; his letter concerning Platonism; but 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 praise of the "sect of the Nominalists", 224; his moderate Nominalism maintained the necessity of logical relations in opposition to HOBBES' 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; monads are differential numbers, 229; 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 terminology; 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 finalis" 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 force of the monads is materia prima, 231; the self-sufficiency and autarchy of the monad is in conflict with Aristotelian metaphysics, especially with the Aristotelian doctrine of the relation between body and soul; he tried to express that latency of the personality ideal in a metaphysics of the science ideal, which caused polar tensions; the science ideal remained supreme, espec. in its Faustian domination motive; mathematical science must construe the relation between totality and diversity in the meaning coherence; his common denominator of the aspects is the "perception" of the composite or what is outward in the simple substance, 225; all monads are perceiving points of force reflecting the cosmic coherence in their representations; to these he applies the lex continu, arranging them in mathematical progression; their qualitative difference is quantified according to their degree of clarity and their tendency to pass from one perception to another, 233; the material, unconscious perceptions pass into confused representations (of the sensory soul monads), to the clear and distinct apperceptions of the limited spiritual monads; and then to the infinite creative mathematical thought of the Deity; man is placed between matter and Deity; his limitation; here Theism becomes pantheism; "universal harmony is God"; because of its limitations human thought cannot get an insight into the absolute (mathematical) necessity of a seemingly contingent event in the world of phenomena; the logification of the dynamic personality ideal, 234; the activity of all the monads has "Vorstellung" (representation) for its basic denominator; their autarchical activity was interpreted as a tendency (appetition) to pass from one into another, 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 spiritualis; determining causes are "inclinantes, non necessitantes"; freedom is in proportion to our agreement with reason; the lex continui and "harmonia praestabilita" owe their origin to the deity; 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 continu; ideas are symbols of reality in L's nominalistic philosophy; he quotes Occam's distinction between vox and 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 immmanent 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 essential 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 unformulations 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 modern Nominalism of the school of Occam, and fought against the conception of Nizolius, 242; 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 Hoams for doubting the theorem of Ptolemaeus "that has been deemed worthy of the sacrifice of a hecatomb"; L.'s idea of a logical alphabet, a universal symbolical 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 universal contains all the facts; in the judgment between subject and predicate must approach zero in the prolonged analysis; the concept of the factually contingent 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 Archimedean 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 demigurge; L.'s conception secularizes the Christian (248) view of God's sovereignty as the Creator; the modal aspects are modi of a mathematical order; the lex continualis maintains the coherence; the universe in the representation of the monads is a sensory phenomenon; the monads are the root of reality, the noumenon, 248; the spiritual ones are the australical individuals of the idea of personality; verites de raison versus verites de fait are 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 rationis sufficientis has a natural scientific causal meaning; in the deity the difference between verites de raison and verites 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 mathematicalistic 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 theology was to reconcile evil reality and the ethical ideal, 252; he tries to resolve the antinomy 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 Enlightenment in the final unity of the antagonistic factors in the Humanistic basic Idea; scientific thought was believed to make humanity free; the antinomy 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 transcendental 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 antinomy in the Humanistic cosmonomic Idea assumed the form of a mathematical problem in Leibniz: the reduction of the discreteness of the monads to mathematical continuity; here is the mathematical antinomy 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 scientific idea
with that of the personality; but his logi-
cistic continuity is in conflict with the
discreteness of the monads; in his the-
dicy he contrasts the actual infinity of
the cosmic monads as finite with the in-
finity of a 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 spi-
ritual monads participate in mathema-
tical thought together with the deity,
and form the Civitas Dei; metaphysical evil is
necessary if there is at all to exist a cos-
mos; 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, metaphy-
sical; physical and moral evil is possible,
not necessary; metaphysical evil is nec-
cessary; the latter evil is privatio, lack
of perfection; its cause is a causa defi-
ciens; 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; with-
out 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 mo-
lands, and the continuity in the species of
substances must be actualized, 258; in the
actual process of the intuitionistic 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 dis-
tinct concept; cause efficaces, cause
finales and harmonia praeestabili are
brought into complete harmony with the
appetitions in the monad's representa-
tions; the inner contradictions of this theo-
dicy, 259; Leibniz' theodicy was
pointed against Peter Bayle, 260, 261;
he sought to free himself of the Cartesian
dualism, 264; he combated Hume's radical sensationalism from
the very beginning, 284; the ego, the per-
sonality is identified with mathematical
thought and hypositized as a thinking
substance, 295; he conceived "causality"
as a "factual verity" but held to its logi-
cal foundation in our judgment, 297;
causality is the foundational principle of
all judgments of experience, bound to
"factual verities", 298; he distin-
ishes what is from what ought to be; but ethi-
cal action remains dependent on clear
and distinct thought; he agrees in prin-
ciple with Descartes' ethics; Leibniz' ra-
tionalism is mitigated by a mystical mo-
tive: that of a "supra-natural" participa-
tion of human reason in the creative
thought of God, which produces love and
piety, 308; his monadology was attacked by
Ch. Abs. Causius with a famous ar-
gument, 339; space is an a priori order
of possible coexistences, 342; space and
time are a priori forms of pure thought,
"notions", or "conceptus intellectus
puri"; we become aware of them on the
occasion of our sensory perceptions of
corporeal things, 343; the a priori con-
cepts enable us to know the "eternal
truths"; the metaphysical order of the
cosmos; the laws of the "noumenon", the
"Dinge an sich", but sense experience is a
lower function of knowledge concerned
with contingent truths only, 344; Kant
derived the expression "symbolical know-
ledge" from Leibniz, 349; Kant rejected
Leibniz' and Wolff's theory of sensory
knowledge being only "cognitio con-
fusa"; Leibniz' God exists in a
creative mathematical thought, 350; L.'s logistic cosmoo-
nic idea of pre-established harmony in-
cluded the free personality in a contin-
uous mathematically construed cosmic
order and relativized the distinction be-
tween sensibility and rational freedom,
356; the idea of the intellectus arche-
typus in Kant is derived from Leibniz,
361; Kant's characterization of the Leib-
nizian conception of free personality as
an automaton spirituale, 380; his doc-
trine concerning the "petites percep-
tions" was introduced into Kanti-
anism by Maimon who wanted to
transform Kant's antithesis between sen-
sibility and logical understanding from
a fundamental into a gradual one, 404;
to bridge the gap between the universal
and the particular Kant used Leibniz' theo-
tical Idea of the "Intellectus arche-
typus", 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 transcenden-
tal 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 Melan-
chthon, and transformed its motives in a
rationalistic Humanistic sense, 513.
— II, cf. 98, 103, 118, 171, 272, 327, 345; Von der Weisheit, 347 (note).
— II, his law of continuous movement of thought, 98; analysis situs, 103, 104;
apperception and perception, 118, 119; idea of historical development, 232, 272; and mathematics, 338; intellectus archetypus chooses from the possible to create the actual, 512; lex aeterna, 559; vérité éternelles and SCHÉLIER'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"; STOKER's use of this notion, 79; LEIBNIZ' monadology, 182.

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LENIN, III, realized that a communist community is incompatible with the State institution; its realization in the Marxist sense is Utopia, 464.

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LEX CONTINUAI, 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, 248; the lex continui maintains the meaning coherence, 249; as a developmental series from inorganic matter to organic life and human history in HERDER, 455.

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LIBERALISM, II, resisted the reactionary policy of the Restoration in the 19th century, but evoked the reaction of socialism and communism, 302.

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LIEBBMANN, H., III, Das deutsche Volk, 497; Deutsches Evangelisches Kirchenrecht, 545, 548. —, III, In 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 19th century, 548.

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

LIFE 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-theoretical prejudices; a popular argument against the possibility of Christian science and philosophy; 2 × 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 × 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; DILTHY'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-sovereignty; 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 terrena and the civitas terrae, 119; in immanence philosophy the antithesis of standpoints takes the modern form of the conflict of life- and world-views (Weltanschauungslähere); 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"; others make philosophy itself into 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; "theistic philosophy" was built on a metaphysical idea of God as the hypostatized nous, 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; HOBSES' materialism was mechanistic scientialistic; 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 Socrates' 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; LITT's criticism of RICKERT, 124; LITT's criterion; NIETSCHE's view; modern existentialistic opinion; KARL JASPERS and "prophetic philosophy", 125; his "Psychology of Life-and-World Views"; LITT'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 "temporment 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 included; the Divine Word-Revelation does not give a detailed life and world view but it 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; philosophic 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 Hume's to be ruled by a supra-philosophical position with respect to the Archimedean and meaning total- ity; an idea of reason has been hypo- statized as a self-sufficient value; Acosta's defence of the philosophy of values, 136; the root of the axiological metaphysical theory is the Humanistic personality ideal that gained the ascend- ency over the science ideal after a long struggle; the proclamation of the self- sufficiency of philosophic thought signifi- cates 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 de- monstrable theoretically: truth cannot be demonstrated 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-suf- ficient truth, he says, exclusively holds good in correlation to the "cogito": he does not hypothesize 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 ab- solute, "pure" thought which cannot be a Gegenstand of thought; the full concrete ego and all temporal-spatial reality is the objective antipode of the transcen- dential "I think", 140; the correlation be- tween truth and the transcendental cogito saves this philosophy from relativi- sm, according to Litt at least; criticism of Litt's view: he relativizes the ful- ness of meaning of truth to mere theore- tical truth and starts from the tacit ac- ceptance of the self-sufficiency of theoreti- cal 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 "Gegenständ- lichkeit", 143; he determines the self- hood by "pure thought", i.e. by dialect- ical logic, the "self-refutation" of scepticism: the question as to whether the logical principia are set aside by God and the angels implies that God and the an- gels have to think in a cosmic temporal fashion, 144; Greek irrationalistic sophis- tic scepticism; the self-refutation of scepticism; Litt's relativism is sceptical and antinomic; his view of the "trans- cendental cogito": reality is only in the absolutized individual; his "Erkenntnis- niskorrelation" and "Gegebenheitskorre- lation": the "pure thinking subject" is it- self the "universally valid" and the ori- gin of all universal validity, 145; Litt's "theoretical universal validity" replaces the cosmic order; there arises a dialect- ical tension between universal validity and individuality; between philosophy and a life and world view; individuality is lawless; dialectical thought has to re- cognize 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 rel- ativistically undermined Humanistic ideal of personality, 146; the self-refuta- tion of scepticism is that of the neutral- ity postulate as well; but this self-refuta- tion 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 religi- ous basic motive: he offers a theoretical account of a life and world view; he should not claim for it "universal validity" and "absolute truth", nor "theoretical neutral- ity"; his hypothesization of "pure" dialectical truth serves to release human personality from any norm of truth; hence the conflict against the "univer- sally valid norms and values" of rational- ism and semi-rationalism; Hume's theo- ry of life and world views is not neutral; he stops half-way on the road to irration- alism; 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 classed as "theistic", based on the choice of the "value of holiness" to which as sub- jective commitment "piety" answers, 148; the theoretical concept of truth de- .pends on the transcendental basic Idea: Hobbes' nominalist view of truth; Aris- totle'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 transcendent 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 Ricker; 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 principles; Rembrandt'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 evaluation, 152; of "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 truth 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 inherently 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 cosmos the 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 validity 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 "transcendental-logical 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 per-
ception is not merely valid in the con-
crete here and now of the sensory per-
ception; if it were, it would be merely sub-
jective; the structural laws of tem-
poral reality, and therefore of naïve ex-
perience, regulate the subject-object-re-
lations 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 concen-
tration of human experience; the univer-
sal validity of religious judgments, 162;
the "transcendental consciousness" is hy-
postatized theoretical thought; in it truth
is made dependent on the really general
apostasy of thought in immanence philo-
sophy; the concept "normal conscious-
ness" is not identical with the "norm of
consciousness"; LITT explains the great
diversity of life and world views by call-
ing them "individual impressions of life", 163;
but philosophic and special scienti-
fic theories are no less divided among
them 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
enlightened with the Enlightenment;
focused in the full temporal reality we
direct our religious vision of totality to-
ward the reality of life in its concrete
structure, in our life and world view;
neither life and world view, nor philoso-
phy can be understood individualistic-
ally; they have a social origin; a life view
is ex-origine the common conviction of a
human community bound together by a
central religious motive; 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 limit-
ation of the views prevailing in a social
environment (class- and racial prejudi-
ces, those of a church group, etc.); philo-
osophic 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.
—, III, RUSSELL's theory, 25.

LIMITS TO CONCEPT FORMATION & DEFINI-
TION, II, law sphere cannot be grasped in
a purely logical way; nucleus of a modal-
ity cannot be further analysed; we can
form an Idea of the nucleus; pheno-
menology; its rigid "eidos"; an "absolute
essential structure"; Sach 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 phe-
nomenology; its danger to Christianity;
it penetrates to an a-priori level of phil.
thought; it does not "leave religion
alone", 487; phenomenological reduction
its environment, 632; its objective function of faith, 633.
LINGUISTIC ASPECT, I, when I let a person go
first who is ranked higher in the social
scale, I am intuitively aware of the tem-
poral aspect of symbolic significance, 33.
- II, and historical, legal, etc. space, 65;
lingual economy, 66; lingual denota-
tions of fundamental analogical concepts,
55—71; number, space, economy, com-
mand, 55—71; objective sensory pheno-
mena are symbols of physical states of
affairs; linguistic economy is an antici-
pation; deictic and mimic gestures show
some lingual economy; primitive and ci-
vilized languages; Aktionsarten and As-
perts; flexion, 126; internal and chrono-
logical time indications; artificial lan-
guages and economy of speech; scientific
language; juridical anticipations in lan-
guage; univocality, 127; juridical sense
of linguistic expression is a juridical an-
ticipation, so is univocality; a deepening
of language; there is no juridical antici-
pation in primitive languages and no aes-
thetical or economic anticipation, 140;
the historical aspect of language, 194,
197; the nuclear meaning of this aspect is
that of symbolic signification; VON HUM-
OLDER'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 histori-
cal element is retrocipatory; modern
phonology, phonemes; phonetics; HU-
SELMER's "pure grammar", and "pure" sig-
ifications are logical, not lingually quali-
fied, 224; HUSSERL has broken the sub-
ject-object-relation in language; sign and
signification; interindividual under-
standing; the Diltheyans protested; the
"vivo" and the historical stream of ex-
périence, 223; expression; the meaning
intended; the signifying act has a lingual
modus; HUSSERL identifies act and mo-
dus; the formative moment in the lingual
sign adapts the meaning to cultural de-
velopment; lingual reference through sub-
jective intention and signifying; concep-
tual and emotional components of mean-
ing; HUSSERL's logical meaning kernel;
the "feeling tone" and its intentional re-
—, III, objective sensory phenomena are symbols referring to the pre-sensory aspect of energy (i.e. the physical), 37; the important role of symbolical anticipations in sensory impressions: they evoke a name, 38; RIEHL calls sensations signs; OCCAM's distinction between arbitrary and natural signs, 45, 46; sensory phenomena as symbols, 46; naive experience and names, 51, 57; cultural function precedes lingual function in human development, 78; symbolically qualified things, 110, 111; literature, 123; intuitive and symbolical knowledge, 144, 145; on books, scores, etc. 146-153; symbolical social mediation, 243, 250-253, 272; why in language there is a difference between motherly and maternal, fatherly and paternal, 292.

LINGUISTIC ECONOMY, II, 66.

LIST DER VERNUNFT, II, in HEGEL, 120.

LITERATURE, III, in Poetry the aesthetical imagination may seek expression in pregnant metaphors which have no other role than evoking a visionary picture of nature, 68; a work of literary art, a drama, etc., have an inconstant individuality structure, 110-116; a work of literary art has a cultural foundation and an aesthetic qualification, 123.

LITT, THEODOR, I,
Einleitung in die Philosophie, 78, 80, 81, 82, 125, 139, 141, 154. —, I, defends the neutrality-postulate with respect to philosophy, 14, 15; seeks his Archimedean point in the "pure reflection" of theoretical thought on its own activity; he introduces a dialectical identity of the "thinking ego" ("pure thought in its self-reflection") and the "concrete ego" (as a real individual "totality" of all its physical-psychical functions" in space and time), 77; "in the unity of the thinking I and the concrete I, the former gains the mastery"; the "dialectical identity" is intended in a transcendentalist-logical sense; only in "pure thought" does the "concrete ego" come to itself; the "concrete ego" is not a transcendental "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 motives 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 FRICHT and HEGEL, but disagrees fundamentally from KANT, 78; it is a masked transcendental basic Idea, 80; he cannot and does not explain how the "pure thinking ego" and the "concrete ego" (as the Gegenstand) can be one and the same; but he intends not merely a logical but a real identity; he holds that by elevating itself to the abstract function of pure thought the ego has reached the ultimate limit of its inner possibilities, 81; his dialectical-metaphysical logicism, 82; the difference between philosophical and "objective" scientific thought and LITT's view of the "thinking" and the "concrete ego"; his "pure thinking ego" could not be detached from the Gegenstand-relations; his confusion in his view of "object" and "Gegenstand" and of the really "naive" and the theoretical attitude of thought, 86; the concept of the pure self-reflection of theoretical thought lacks the tendency towards the Origin, 91; LITT criticizes RICKERT, 124; he considers "value" to be a-theoretical, and the foundation of theoretical truth in a value is to be rejected; in philosophy not a single valuation may 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 subject has not sacrificed its concretely personal relation to the totality of reality to the striving after pure knowledge", 125; 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 "individual impression of life" arising in contact 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 popular outlook on life; this view of LITT's agrees with GEORG SIMMEL'S, 127; his criticism of RICKERT, 138; he identifies theoretical truth with theoretical correctness; theoretical truth is absolute and self-sufficient exclusively in and for theoretical thought; this is self-contradictory; and relativistic, 139; in all biological, psychological and anthropological thought the actual "I think" remains hidden; it can never be made into a Gegenstand 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 (in the epistemological relation) 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 fulness of meaning of verity is relativized to mere theoretical truth; and if the transcendental cogito was as self-sufficient as theoretical thought 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", 141; his "absolute truth" is dissolved into a mere "personal impressions of life"; the truth of a 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 are 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.

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


—, 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 reflexive 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 ego's psychical experience is united with it in symbols which possess a trans-personal character; the ego monad; its interweaving of past and present perspectives; its intertwining of corresponding experiences of other I-monads, 230; recrivity of perspectives is realized in symbols; social interwovenness, 251; of the closed sphere; its coherency with the system of symbolical expressive forms necessary for mutual comprehension; the conjugal bond disqualifies the partners 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 interwoveness guaranteed by social mediation and centred in individual physico-psychical personality; a totality without an I-hood, 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 confuses 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 "Gesamtperson", which Litt rejects, 258; he ends in a functionalistic universalism of a historical type, 259; criticism of Litt's "soziale Vermittlung" 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 crypto-normative, 272; psychic interlacements between family members are not a separate department; he rejects the hypo-statization of a community to a "spiritual organism or super personality"; social acts are inferred from the interlacements among individual ego, 295; his monadological 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 ("monadological 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, 102; a living organism is a typically biologically qualified individuality structure functioning within an enkaptic whole; a living body does not coalesce with its "living organism", 717; living albumen in Kolzoff'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, 283, 305, 330.

—, 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 "extenso" and "cogitatio"; behind experience there is supposed to be a material substance and a spiritual one; they are held to 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 ideas 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 com-
plete the psychologizing of scientific thought; he held science (mathematical)
to be the mainstay of the science-ideal; his view is antinomic, 265; his psycholo-
gical 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, "sub-
stance"; they are like the letters of the alphabet and capable of being joined to-
gether arbitrarily in "reflection"; from this it follows that no scientific knowledge
of empirical reality is possible; but the necessary coherence between concepts re-
quired in science does not originate in the psychological impressions; between the
"Ideas" there are necessary relations elev-
ed above the sensory impressions and
having an eternal constancy, 268; true science is only concerned with this neces-
sary connection of concepts; the understand-
ing 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 mathematical
concepts of Locke; he reduced the metaphysical conceptions of personal
Ideas; exact proofs are as possible in
ethics as in mathematics; both furnish us
with primary, 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 "so-
vereign 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 dog-
matic acceptance of innate ideas endan-
gered the sovereignty of thought; the psychological Arche of mathematical
thought must be traced; he refused to
"swallow" principles with a blind impli-
cit faith; he limited scientific knowledge
to the sphere of the non-real; he distin-
guished empirical facts from necessary
relations between concepts (like Hobbes),
269; Hume was to adopt this distinction,
too; Locke maintained that mathematical
and moral judgments are synthetical; he
then introduced a new faculty of cogni-
tion, the intuition of the "cogito"; this
intuition was the basis of all mathema-
tical proof (demonstratio); thought must
always remain joined to psychical sensa-
tions if it is to lead to knowledge; the
continuity and infinity of space and time
are beyond sensory perception; he capi-
tulates to the science ideal; physics and
biology are entirely dependent on sensi-
tive perception and cannot be mathema-
tically demonstrated, 270; here was the
beginning of critical self-reflection on the
root of the science-ideal; and of a reac-
tion against the rationalism of the "En-
litement"; L. rejected the Cartesian
reduction of "Sum res cogitans"; the
"Cogito ergo sum"; he denied to mathe-
matical 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 mathe-
matical thought; the mathematical
science ideal was emancipated from a
rationalistic metaphysics of nature; the
insight was possible that the root of real-
ity is not to be discovered by science;
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he reduced the metaphysical conceptions
of nature and human personality to ab-
surdity, 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 ima-
ginary for real happiness is the neces-
sary foundation of our liberty; Locke is
indeterministic, 305; he opposed Hobbes'
absolutist doctrine, but remained a ge-
une figure of the Enlightenment in his
optimistic faith that the domination of
mathematical thought was the best guar-
antee of the freedom of personality; the
free individual remained the central point
of the civil State; he construed the tran-
sition 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
by an organized power according to a
contract; the civil state is no more than
a company with limited liability; this is
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litement, 339; his conception of innate
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whose sovereign authority is bound to
the aim of protecting the innate natural
rights of man to life, freedom and pro-
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— 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 real meaning of the Aristotelian "ousia"; it is thought of as a synolon, i.e. a whole, ousia synthetos, 10.

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Modal Universalism, 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 naive attitude; dualism of belief and thought; nature and grace, 334; the openingsprocess 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.

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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 construct his cosmogenic idea in philosophy, 160; 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 phil. has no such counter pole; 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 philosophic 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 selfconsciousness in the pre-theoretical attitude, but belief in the impartiality and infallity 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 partiality and 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. Kuyper'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; historicist philosophy of life; a new view of life and the world manifest in syndicalism and fascism, 172; 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the naïve and the theoretical attitude 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 "qualitatem occultae", 201; the new "substance"-concept in the hypositized concept of function; Leibniz' definition; it had a Nominalistic 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 Newtonianism, 204; the central scientific postulate opposes the subjectivity 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 transcendental 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; transcendental-idealism supposes that since Kant and Fichte the fundamental antimony between the science and the personality ideal has been solved; the "cogito" opened the way to self-reflection; all scientific syntheses depend on the transcendental 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 scientistic manner; the natural scientific method was expanded over the total act of thinking; Kantian idealism accepts only the 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 mode of thought, viz., the historical one, elevated to a new science-ideal; a historicistic 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 logicizing 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; positivistic sociology and Comte's law of the three stages, 209; the third stage destroys 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 estimates his own importance; man is a "phantastic animal" positing 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 rôle of Neo-Kantianism was at an end with the rise of national socialism; German neo-Hegelianism interpreted Hegel in a relativist sense and soon became a docile instrument 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 "eidetic method"; tried to found logic on the direct intuition of essences (Wesensschau); his phenomenology and Descartes' cogito and Kant's practical reality.
of the Idea of freedom; the “époche”; transcendental Ego-logy; the transcendental phenomenological consciousness becomes an “uninterested observer”; his science of the “essences”, 213; the abyss of nothingness behind the absolutized transcendental theoretical consciousness; the second phenomenological trend was irrationalistic in origin, and established by DILTHEY; assimilated by Husserl’s philosophy of existence; SÜREN KÜNG’s existential thought opposed Hegelianism; since NUNN, there arose a strongly variegated philosophical life of life, depreciating 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; Fichte’s mechanistic view of the unconscious, dethroning Humanistic ethics and religion; SINGHATRA’S Undergang des Abendlandes; HEGELER’S Sein und Zeit; SARTRE’S “Être et le Néant” are representative of the attitude of decline in Humanistic philosophy; historian allows modern man only the insight into the meaningfulness of his existential freedom in the face of nature in which he is “living”, 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 transcendental critique of theoretical thought, 215; the critical separation between subjectivity and objectivity, universal form and individuality, form and matter of experience, understanding and reason had to be overcome after KANT; the freedom motive was increasingly recognized as the root of the Humanistic 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 dualistic world picture the science and the personality ideal remain the recognized antinomic factors; Ficichte changes this antinomy into a contradiction 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 hy- postatization 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-

istic expression in the “ego-drama”; enthusiasm and optimism of the “Deed”; its bond with Rousseau’s “natural man” and “beautiful soul”, but its absolutization of the subjective 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, HERBER, KLOPPSTOCK, 454; the method of empathy to understand every individuality, 455; Ficichte’s philosophy of life and feeling, 453-455; especially pp. 456, 457, 458-462; SCHILLER’S Aesthetic Idealism; the “Beautiful Soul”; the “morality of genius” in early Romanticism; NIETSCHE’s development, 465; the irrationalist philosophy of life; BINSOON, 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 dissolved into the law; on the other hand the irrationalist types reduce the “true” order to a function of individual subjectivity, 486; KANT’S formulation: “the true autos discovers 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 Romantics, 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; HUSSERL’S phenomenology is rationalistic. However; not irrationalistic, 496; 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 determined by the cosmic order and its logical 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, 497; irrationalistic types of Humanistic philosophy concentrate their attention upon the science of history; KANT’S transcendental critique of teologological judgment had cleared the way for a philosophy of history orientated to the personality-ideal, to a certain extent at least, 486; KANT’S teleological view of historical development in his “Vom ewigen Frieden”;}
MODERN I, based themselves on PETRUS MODERNUS' Parva Logica, 184—188.

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—, III, Het primitieve denken in de moderne wetenschap, 53.

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—, 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. HÖHEN, 707; a molecule is a typically qualified enkaptic form-totality embracing three different structures, 710, 711.

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—, III, on the possibility of forming corporations during the Roman Republic, 234; on Roman curiae, 369, 370.

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—, III, LEIBNIZ' metaphysical "concentration points of force", 70; biological monads, 772.

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Moral Aspect, II, his "trias politica", 428; to him the State is the whole of society, 452.

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Moral Faculty, I, sought in the moral sentiment by Hume, Shaftesbury, etc., 338.

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—, II, and decent behaviour in civil law, are ethical anticipations, 407, 408.

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MORGAN, LEWIS H., III, on matriarchy; the six stages of the development of the human family, 331; the consanguineous family; group marriage, 339.

MORPHE, II, or the essential form of material substances, is the teleological cause of the development of matter, 10.

MORTGAGE, II, an objectified right may become the object of an other right, e.g., the right of mortgage, 409.

MORPHOLOGICAL TYPES, III, according to WOLTERBECK; suspensoid, motoroid, bas-oid types, 777.

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MOUNTAIN, A., III, is an enkaptic natural totality; so is a poly-cellular plant, or animal, 702.

MOVEMENT, I, in ARISTOTLE 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 without actual being; the psyche can give it unity, 25; ALBERT THE GREAT described to the movement of things, independent of the human soul, a form and structure of its own, in the numerous formalia; THOMAS AQUINAS and P. HOENEN follow AUGUSTINUS, 26; the theoretical logical movement of thought follows the analytical order of prius and posterius as being subjected to the principle of sufficient ground; this movement of thought is compared with mathematical movement, (note) 30; NICOLAUS OF ORESME formulated the law of motion, 202; HOO-RES called space a subjective "phantasmal reality", movement a phantasma motus; movement is a modus of filled space in DESCARTES, 223; LEIBNITZ logicified movement, 236.

II, in ARISTOTLE, 39; movement is continuous flowing; the differential is an anticipation, 93; movement of theoretical thought is a retrocipation; phrononomy in logistic thought, 94; logical movement is retrocipatory; KANT and NEWTON on movement as occurring in space, 95; ARIS- TOTLE clearly realized the analogical character of the concept movement; ancient Ionian view an Divine Movement; kine- matic movement; absolute time, 97, 98; movement is not a change of place; but a flowing space in the temporal succession of its moments; founded in static space; flowing extension is a spatial analogy implying direction; it cannot be the nucleus of physics, 98; physical movement is restricted to mechanics; GALILEI's principle of inertia; movement is pre-sensory; sensory perception is founded in the original intuition of movement, 99; GAL- LAT's kinematics, 100; actual continuity in the aspect of movement, 105; biotic movement, 109; biotic movement is intensive and qualitative development; original movement approaches the modal meaning of life in its biotic anticipations through the intermediary of energy; energy movement, cause and effect (operation), 110; the movement of thought in the process of concluding, 120, 384.


II, he thought the order of the aspects to be a gratuitious assertion; his "arrangement of classes of knowledge"; he is a neo-Kantian; later on he acknowledged his misunderstanding, 51.

MÜLLER, JOHANNES, III, changed LOCKE'S "secondary qualities" into physiological events, 39.

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MÜLLER, MAX, II, mana belief; the theo- heist feature in primitive nature belief, 317.

MULTIPLE PROPORTION, III, the law of multiple proportions according to DALTON, 704.

MULTIPLEDICITY, II, the numeral analogy in the logical modus is the analytical unity and multiplicity, inherent in every analy- tical relation and in every concept; a concept is a synthesis noëmaton, 60.

MUNCH, FRITZ, II, the formation of nature and society related to ideas is culture, 204.

MUNDUS INTELLIGIBILIS, I, in KANT, 349.

MUSIC, II, DESCARTES' "Regulae ad direc- tionem ingenii" extends the Idea of ma- thesis universalis to music, 346.
NAIVE ATTITUDE, II, in the pre-theoretical (i.e. the naive) 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, 354.

NAIVE EXPERIENCE, I, reality in naive experience confronted with theoretical analysis, 3; in the naive, pre-theoretical attitude of experience we have an integral, immediate experience of cosmic time in the uninterrupted coherence of all the 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 naive 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; naive 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 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 character of naive 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; naive exp. is not a theory about reality; not an "uncritical realism", 43; naive 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 naive experience; this datum must be confronted 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 naive concept of a thing in order to gain know-
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ledge of the functional coherence of the phenomena within a special modal aspect. The fundamental deficiency of theoretical thought in comparison with naive experience; temporal reality does not give itself "gegenständlich"; naive experi. has an integral vision of the whole, and, if rooted in the Christian religion, naive exp. has the radical, integral view of reality conceptually conceived in its root and in its relation to the Origin, 84; philosophy, special science, and naive experience, 85; in Hume, 290; it is not a theory, but explainable in terms of a natural impulse of feeling, in Hume, 290; a view of "common sense", "the vulgar view", based on sensory impressions, 291, 292; naive exp. and natural science were not fundamentally different in Hume and Kant, 297; naive exp. is identified with feeling, by Jacobi, 458. — 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 accept the identity metaphysics turns away from what is strictly given in naive experience, 4; Aristotle's primary substance is foreign to the naive exp. of a thing, 10; Russell's identification of thing and substance, 19, 21; and of naive exp. with an ontological theory of "naive realism". Russell's "refutation" of naive exp.; he reduces naive exp. to sense-impressions like Hume did, and appeals to the laws of perspective, 22; his "perspectival"-argument, 25; the modern mathematical logical concept of function and the plastic horizon of human experience, 26; Hume acknowledged that naive exp. cannot be a theory of reality; naive 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 naive exp., 28; naive exp. is not impervious to mythological aberrations; in the Biblical naive 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 change their meaning and 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 naive experience which pre-supposes a subjective transformation 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 naive 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 naive attitude, 33; the sacral sphere of primitive belief does not affect the typical structure of the naive attitude; primitive animism and magic may re-appear in the naive 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 naive 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 naive and at the same time the idealist in an epistemological theory to be refuted by the "critical" analysis of knowledge, 35; our consciousness in the naive attitude is static; the refutation of naive 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 naive experience; Bernard Ba-vink, 36; Theodor Heuring; 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 naive 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 naive exp.; perception is strongly anticipating in character; espec. symbolical anticipations; the structure of this experience and its degrees of clarity; its practical tendency; the subj.-object relation, 38; naive exp. does not know about "Dinge an sich", nor of a reality in itself opposed to consciousness, 46; naive exper. is incompatible with critical realism and with critical idealism, 47; Hume's view, 48; in Natorp naive experience is lodged in the vestibule of mathematical logicism, 52; naive exp. has an implicit awareness of the modal structural coherence of the functions of a tree, e.g., 59; philosophy cannot replace naive experience, 66; force is a particularly strong manifesta-
tion of energy in naive exp., and not the essence of a picture, table, etc., 70; in the macro world of naive exp., our plastic horizon has three radical types of individuality structure of a prelogical qualification, matter, plants, animals; most border cases belong to the micro world, 83–85; a living cell is not directly accessible to naive exp., 102; naive exp. and Divine Revelation, 128; Plato's interest in the "trivial"; modern thought is indifferent to chairs, lamps, tables, etc., as such, 129; the routine view of modern daily life is not naive exp., because it is content with names and without a very superficial knowledge of what those names mean; phenomenology bypasses such verbalism in its "intuition of essences", 145.

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).

NAMES, III, evoked by the symbolical anticipations in sensory impressions, 38; and naive experience, 51, 57, 145.

NAPOLEON I, II, and the battle of Waterloo, 231.

NATIONAL, III, national honour, in international intercourse; its transcendental meaning, 485; David and the Ammonites, 498; national solidarity, binds country, government and nation, 493; is revealed in the anticipatory spheres of the psychical sphere; its enkapsis with international relations, 494.

NATIONAL CHURCH, III, this idea is a deformation; its recognition of infant baptism; it may influence the whole nation according to E. E. Brunner, 540.

NATIONAL COMMUNITY, I, is an individual historical totality in Fichte; "the true historical reality that has an earthly eternity", 493, 494.

NATIONAL INDIVIDUALITY, II, Ranke saw that national individuality does not begin to unfold until the historical development has been opened and includes the nations in a larger dynamic cultural coherence, 276, 277.

NATIONALITY, III, Herder's view, 467; Gurwitz and the Historical School, 468, 469; von Jhering, 470.

NATIONAL SOCIALISM, German, III, its racial theory and its background, 414; was folk-minded, 415.

NATIONALISM, German, III, its racial theory and its background, 414; was folk-minded, 415.

NAIVE AND THEORETICAL THOUGHT, II, Die logischen Grundlagen der exakten Wissenschaften, 91, 92, 95, 171, 172, 173, 386.

—, II, he logifies number and space, 91; his view of matter as a substance of occurrence filling space, 95 (note); of multidimensional or complex numbers; "Dimension überhaupt" is a modal shift of meaning serving to derive imaginary numbers from the relation of isolation and unification, 172; Dimension überhaupt, 173.

—, III, Die logischen Grundlagen der exakten Wissenschaften, 35, 51, 52.

—, III, held Aristotle's Xth book of Metaphysics to be non-authentic, 13; our imagination gives a kind of reflection of things (the copy theory), 35; his caricature of naive experience; he holds that the things given beforehand are syntheses of primitive understanding, far from pure or correct, 51; the naive exp. of a thing is lodged in the vestibule of mathematical logicism by Natorp and inexact, 52.

NATURAL ASPECT, III, of the State, can only be understood in a normative juridically qualified individuality structure, and not merely functionally, 493.

NATURAL BEAUTY, III, and the observer's task of deepening his own natural aesthetic vision, 114.

NATURAL FAMILY, III, the cognitive "extended family", 180; the typical foundation of the family in the biotic aspect of reality; the communal tie between parents and children is genetic, grounded in a blood relation of an extremely immediate kind; human procreation is not entirely biotic or functional; but has a biotic substratum; human blood-relationship is not qualified biotically; Aristotle's and Thomas' views, 267; the universal view of the marriage and family bond; in what sense there is universality; the differentiating process leaves the inner structure intact and concerns only the positive forms of actual transitory societal relationships, 268; the undifferentiated household was never identical with the actual natural family-relationship; the natural family is not a rudiment of a former historical phase; it is a normative bond of love based on the natural ties of blood between parents and children; the reflection of the bond of love between the Heavenly Father and His human children; this love is not the meaningfulness of love in the corpus Christi, but is temporal modal; founded in the biotical aspect, qualified by the
typical moral love between parents and children, 209; 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 of love 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 subjectively positivizations; family unity is normative; its realization is defective; Litt'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; aesthetic aspect of family relations; aesthetic anticipations 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 interwoven, 285; cultural aspect of family life; education; the parents' formative power and the cultural stage of development of society; undifferentiated cultural spheres; modern society; home education in the early years; support of psychology and pedagogy, 286; school and family; the moral bonds among teachers and pupils are typically determined by the instructional community, 287; different schools, 287; communal sense in the home and in later life; communal notions in the family are pre-theoretical and directly founded in the life of feeling; such communal thought is guided by family love; it implies parental authority; later on in puberty parental thought should be justified by arguments, 288; the internal communal sphere of thought must be accommodated to the development of the adolescents; social prejudices; historical position of the family's milieu; pre-logical functions of family life; they are rectified by family love; i.e. their anticipatory spheres are opened; the naturalistic conception: a reflex of biotic relations; reciprocity within the group is viewed as a biological necessity; but in this conception the opened anticipatory spheres of pre-psychical function 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; pre-unity affectionism; psychological 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; the 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 ovum 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 the morpho-spatial aspect; social 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 enkaptically intertwined with the marriage bond; it is unnatural; marriage is impure by it; polygamy gives rise to the relationship of a "joint, or extended family", a strongly patriarchal-suggestive kinship, 306; 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 enkaptically, 306; they are of the same radical type, but of different genotypes; the institutional sexual union of husband and wife is serviceable 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 unbiological 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 Phari-saies 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; agapé, 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 CASTI connubii, 319, 320; see further under "marriage" 306—342; Kulturkreislehre, 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 defied in apostate faith, 132.

Natural History, II, this term explained, 196, 229; HICKEN 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 SOMLO, 142; from GROTTHUS to Rousseau, KANT and the young Fichte explained the indirect arithmetical recapitulations in the juridical 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 science ideal and that of personality in its rationalistic individualistic form, 355, 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 HOBSES, 403; the theory of personality rights tries to make the personality as such into an object of subjective rights; and is inherited from Locke in and CH. WOLFF'S views of innate human rights, 413. — III, and the view of HUGO GROTNUS, 169; and the State, in ARISTOTLE, 223; in Stoicism; the legal order with its external tonos was grounded in the lex naturalis, 229, 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 corporate unity; fiction theory; contract theory; HOBSES, 235; the mathematical science ideal and natural law; the state is an all-embracing societal relationship in Rousseau and Rousseau: State-absoluteism; sometimes non-political organizations were granted freedom on the basis of natural law, 236.

Natura naturans, I, is God, in G. BRUNO, 199.
Natura naturata, I, in G. Bruno is the self-development of God, 199.
Natura praeframula gratiae, I, in Thomism, 66.
Natural Powers, II, the fear of the powers of nature is at the basis of primitive faith, 297.
Natural Reason, I, in Thomism, 36; depreciated by Occam, 47; is autonomous in Thomas Aquinas, 179.
Natural Science, I, modern mathematical natural science founded by Galileo, etc., 193, 201.
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—, 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: STAMMLER'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 MULLEM: GöRLAND; NICOLAI HARTMANN, 51; physical phenomena and space, 95; the facts of history are related to values; their view of individuality and history, 184; RICKERT on individual causality, 254; PICTET'S philosophy of history combined with Kant's critical formalism; individuality subsumed under the subjective teleological viewpoint leads to formalism; teleology of cultural sciences, 421; individuality is the mé on; meaning-individuality is only ever accepted as being the side, which is misinterpreted in a formalistic way, 422.

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

—, III, AUGUST DROINNER: 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; MANSON and MARLER on the concept "substance", 16; Neo-Scholasticism is influenced by some ideas of LEBENZ' monadology: it is spiritualistic; irrationalistic; conceives of the essence of things as volitional energy, the impulse of action; a modern irrationalistic reaction against the scientialist 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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—, II, movement in space, 95; "absolute" space, 95; space is a metaphysical entity: sensonium Dei, 96, 97; Newton's mathematical time is kinematical, 100; his principles of natural science and Voltaire's view of historical development, 268, 269; dominated the Enlightenment together
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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.

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—, II, 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 basis; 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 Schoenhammer and Richard Wagner; his second phase was positivistic, 456; the biological ideal gets the upperhand; in his last period, that of the culture-philosophy of the "Superman", the science-ideal has been entirely depreciated; science is a biological means in the struggle for life, without any truth-value, 456.
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NIZOLIUS, MARIUS, 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.

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—, II, universalia post rem; nounomen 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 intelligenti; 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), symbolical copies of things, but no substantial essential forms; Scholastic error about the Gegenstand of theor. thought, 388; intentional object and Gegenstand are identified, 389; the nominalistic separation between faith and reason, 584; is impossible and rests on the hypostatization of synthetical thought, 565.
—, III, in Runhl, 45; and sociological individualism, 183; Optimism Spann's view of universalism and individualism errs in two respects; not all nominalism is individualistic; modern irrationalistic nominalism is universalistic in sociology; so is the nominalistic Stoic in an under-cu-
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 Glaucus in his Politeia considered 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, 223; 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 appetite socialis; Averroist nominalism of John of Jandun and Marsilius of Padua, 224.

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

NOMS, 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 the logical, aesthetic and ethical norms, etc., are neither absolute, nor invariable, 240, 241.

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NOTHINGNESS (DAS NICHTS), II, in Heidegger, in its awareness of the nothingness of its Being; Dasein turns in upon itself and reflects on its freedom in order to project its finite existence, revealing it in its inner essence in the movement of historical time, 22, 23.

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---, 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 noomenon, 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 noomenon, 44; Kant's idea of the homo noomenon is a theoretical idea, based on synthetical abstraction, 187 (note); Plato split up reality into an independent noomenon and a material phenomenon, 387; Kant sharply opposes phenomena to noomena, showing that he holds to the absolute intransitivity of the practical Ideas above the temporal world, 523.

Noue, I, the human nous has become the carnal mind, through sin, 180; the Divine nous is actus purus and pure Form, first transcendent cause, unmoved mover and final end of the cosmos in Aristotle, 123; or the divine mind, in Plato, 248.

---, II, the actual nous, i.e., the actual reason, cannot become matter because it is the Archè of all delimitation of meaning, in Aristotle, 11.

NOVALIS, I, laws are absolutely opposite to morality; they are the complement of defective natures and entities, (note) 465.

NUCLEUS, III, of an atom; determines the place of an element in the periodical system, and its physico-chemically qualified gene-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 relation 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, 297.

NUMBER, II, rational, irrational, and complex numbers pre-suppose the "natural" numbers; the nuclear meaning of number is discrete quantity disclosed in the se-
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Obedience, II, the legal duty of obedience does not function in a juridical subject-object-relation in which it is the object of a legal duty and of a corresponding right. Obedience as such is only subjective behaviour in conformity to legal norms, 410.

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Objectifying thought, II, according to Romanticism and Hegel the socio-cultural sciences (Geisteswissenschaften) are required to detach themselves completely from the spatial, objectifying way of thought customary in the natural sciences, 390.

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Objective mind, II, in Hegel; history is the temporal mode of development of spiritual reality, 194; in it the Objective Mind immanently unfolds its infinite wealth of meaning; each individual phenomenon in history is a particular figure or shape adopted by that mind in its dialectical course through history, 195; in Hegel's dialectical idea of development; the "Volksgeste" as the true subjects of world history have become manifestations of the "Objective Mind", 279.

Objective natural things, III, formed or produced by animals, 107.

Objective reality, III, in Immanence philosophy "objective" means: verifiable by natural science, 36; the object functions of a tree, 57, 58.

Objective spirit, II, in history, according to German historical Idealism; a shaper of history is a leader in a historical group-function; he is forced along the paths of historical continuity by the power of tradition (objective spirit), 245.

Objection intensionale, II, the sensory function of imagination produces its phantasms in merely intentional objectivity, entirely apart from the sensory objectivity of real things, 425. — III, is bound to the plastic horizon, 116.

Obrecht, III, Gerke's discussion, 452.

Occam, William of, I, the inner dialectic of the motive of nature and grace drove Scholasticism in the 14th century from the Thomistic pseudo synthesis (Natura praebamula gratia) to the Occamist anti-thesis (no point of contact between nature and grace); Occam was the leader of the Nominalistic Scholasticism of the 14th century, 66; "natural reason" has 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-
gan thought, 183; his nominalism was based on an extremely nominalistic conception of the "potestas Dei absoluta" and denied 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; universalia are taken to be merely "signs" standing for a plurality of things but having no reality in or before things; universalia are conceptus or intentiones 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, 183; 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 anankê; he abstracted God's Will from the Fulness 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, 225; Occam had disrupted the Christian Idea of cultural development, 337; the guidance of faith in the opening-process of mathematics; mathematics, Ogburn, W. F. and Meyer F. Mimkoff, III, A Handbook of Sociology, 305. Ogden, C. K. and I. A. Richards, II, The Meaning of Meaning, 227. Oedipus Complex, II, and religion in Freud, 312, 313. Ogburn, W. F. and Meyer F. Mimkoff, III, The Meaning of Meaning, 227. Olympian Gods, I, were personified cultural powers, 62. Olympians, II, are the personal gods of Homer; the first national gods of the Greeks; they are the universal, celestial gods, bound neither to a specific loyalty, nor to a particular place of worship, 321. Opening-Process, I, discloses the temporal character of the cosmic order; anticipatory moments are developed cohering with later aspects; the opening-process has temporal duration, 29, 30. —, II, other names; closed structures; juridical, 181; primitive legal sphere is closed, 182; its retrocipations in the closed state; feeling as a closed aspect, 183; closed physical aspect; limited functions of number, of logical feeling; of juridical guilt, etc.; unlawfulness, juridical, 183; "higher feelings" deepen the retrocipations in feeling; sensory perception refined to human sensibility, 186; in the Idea philt. thought is directed to the root and to the origin of all meaning, 188; anticipatory spheres can open only after retrocipatory spheres have been disclosed, 188; prelogical spheres and normative anticipations; a guiding function must first open its own anticip. spheres; opening-process starts in the cultural sphere, but is guided by faith; but faith has no anticipations, 189; a provisional resting point in history, 190; historical sphere is nodal point in opening-process in the transcendental direction, 191; in the historical aspect and its superstrata the opening-process may have started whereas logical thought is still unopened; Carolingian Renaissance; a real state requires an opened cultural function; science starts after the opening of culture; why the historical aspect is the nodal point of meaning disclosure, 191; the expression of the foundational direction of time in the transcendental direction, 192; opening-process and sphere universality, 335; sin and the opening-process; positivization of structural principles, 335; sin affects the laws of the opening-process; paper decrees in the French Revolution, 336; logic of facts; the eschatological perspec- tive in the Christian Idea of cultural development, 337; the guidance of faith in the opening-process of mathematics; mathematics universalis; Descartes, 337; Leibniz; physics; the deepening of mathematical thought; in how far the idea of mathesis universalis was useful; absolutization of mathematics by Leibniz, lex continua, 338; rigidity of mathem. Idea expressed by Diderot; pure mathematics, 339; various attempts to mathematicize other sciences: biology, physics, 341; sociological, juridical theory; Husserl; Schreier, 342; the so-called socio-cultural sciences, 343; biology and society, 344; when can the opening-process start; the contribution of the Enlightenment to the disclosure of Western civilization, 356; positivization of individualizing norm in the Enlightenment; normative principles of sociality, economy, justice, morals and faith in an anticipatory individualistic way; Locke's theory of in-
nate human rights, 357; the Enlightenment had to create new forms of culture; its natural law view; rights of man; world-citizenship borrowed from the Stor; a world organization of the church rejected for a humanistic humanity; use of Reformation ideas; process of disclosure becomes secular in direction; rationalistic-individualistic-utilitarian codifications; CHN. WOLFE and JOHN LOCKE, 358; juridical principles positivized in the Humanistic rationalistic sense, freedom of contract principle positivized at an early period, the doctrine of justa causa in Canon Law; HECO DE GOOIT: pacta sunt servanda; HOBES' theory of natural law; rejects Thomistic justum preterium; justitia commutativa et distributiva, laughed to scorn; constitutional and civil law reduced to a formalistic contractual principle; private law too, 359; opening of economic relations; Law-State in Locke; liberalism; classical economics; guilds abolished, 360; one-sided opening of economic relations; atrophy of communal relations, 361; homo economicus; bourgeois "Christian" callousness; excessive power of science and technique; no cultural economy; revolution, 362; reaction Romanicisim; Restoration; Socialism; Communism; disharmony in opening-process becomes antimony in Humanistic thought; science and personality; but such disharmony is a defect in the process of disclosure through sin, 362; process of disclosure is bound to history and guided by faith; the Christian idea of historical development is not guided by the optimistic faith in progress — nor by the pessimism of Historism, but by the struggle between the civitas Dei and the civitas terraen, 363; our univocal criterion to distinguish between primitive and disclosed cultural spheres; apostate guidance by apostate faith leads to disharmony on the law-side and misery on the subject-side; apostatic movements have an historical task; Historism rejected, philosophical or theological speculations rejected in the periodizing of history, 364; Christians have to struggle for the power of cultural formation, 364; the struggle is not against our fellowmen but against the spirit of darkness, 365.

—, III, the possibility of the internal opening-process in a tree is an insoluble problem, 66; disharmonious opening, 142; this process does not abolish the original foundation of the State, 419; the opening and individualizing process is a rationalizing progress, 594.

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—, 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.

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**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 fulness of meaning of Truth and has the same perspective character as the experiential horizon, 571.


—, II, 262; **Rousseau**, 271.

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—, II, he objected to Kant’s distinction between analytical and synthetical judgments, 458; analytical judgments concern the subject, synthetical judgments concern the object of a concept; **Pfänder** distinguishes between subjective, intentional (or formal) Object and the "Gegenstand an sich" (material object); Attributionsurteil, 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
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**Phenomenological Attitude, I, the absolute “ego” is opposed to the world, 52.** —, II, is absolutized by Husserl, and is internally antinomous, 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 fulness 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, 487.

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

**Phenomenological Schools, II, Husserl, F. Schuender, Scheler, N. Hartmann, H. Deger, 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 transcendent 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 could 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), 32.**

—, II, Edmund Husserl; his “regions” defined; and Kant’s categories, 17; on Sinn and 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; noumena, Gegenstand, meaning, 28; Husserl’s objective “meaning”, Paul Hoffmann’s subjective “meaning”; meaning is the opposite of “thing”; the pure I; Erleben, 29; Hoffmann’s Logology, 30; unprejudiced analyses of the states of affairs in a religious sense is impossible; two conceptions of the theoretical epoché; phenomenological epoché, 72; reduction and Wesensschau, 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 the 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 Wesensanschauung is an intuition of the logical eidos; the noetical and noematic contents of the intentional acts; its universal concrete ontology or concrete Logic of being, 544; it ascribes infallibility to the intuition of the essential, 547.

—, III, Scheler’s phenomenology fails to give an insight into the plastic horizon of naive experience, 50, 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 Nounmenon, II, in Immanence philosophy, 50; phenomena are related to the sensory perceptive function; noumena are accessible only to theoretical thought; Kant’s view of noumena 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.**
Philosophia Prima, II, in realistic Scholasticism the transcendental concepts of the "philosophia prima" became objects of the actus intelligenti, 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 activity can it be abstracted from the thinking self; this abstraction is necessary for formulating the concept of philosophical thought, but even in this set 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 the "philosophia prima", 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 twofold presentation 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 upproblematic datum, 40; dogmatic theory of knowledge identified the subject-object relation with the antithetic Gegenstand relation and misinterpreted naïve experience as a "copy theory" which had to be refuted, 43; the various "-isms" in 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", 56; 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, 72; the Origin and the continuity principle in Curen's philosophy, 74, 75; the masking of the transcendental basic Idea in Thoason 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 naïve experience, 82; philosophy, special science, and naïve 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 thought ("Gegenstand", 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; Einstein's 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 transcendental 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 "naïve", lost in its "objets"; the ego of "reflexive thought" can never be a "Gegenstand"; cf. s.v. Thoason 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 transcendental 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 selfreflection as to the transcendental 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 phil. thought transcend the Gegenstand relation; phil. thought is determined and limited by its being bound to its intentional and to its critical structure in cosmic time, 87; we can reflect critically on the limits of phil. thought only because in our selfhood we transcend them; the pre-suppositional philosophy are infinitely more than Idea; the religious pre-supposition 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 pre-supposes the former; this is the original critical meaning of transcendental thought, 88; KANT's opinion concerning the transcendental Ideas: he does not accept them in their tri-unity as the real hypothesis 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 metaphysics; the 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 "dialectical 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 in that of the hypothesis pointing beyond the limits of theoretical thought; it reveals KANT's transcendental motive; in Neo-Kantian logicistic 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; in his conception of the pure self-reflection of theoretical thought and EDMUND HUSSELMAN'S "ego-plasticity" exclude limits set to the "transcendental cogito" and deny the ego's transcendence in respect to transcendental thought and consciousness; the basic Idea of phil. 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 for God is speculative; PLATO's Ideas; modern absolute "values": "truths in themselves; "absolute consciousness" in HUSSERL; the "immortal soul" doctrine; the hypothesisization of the non-sensory psychological, logical and post logical functions of mental acts (Geist), in a rationalistic or an irrationalistic sense, 89; the abstracted realm of meaning becomes Archê, conceived of as "being", non-substantial actuality, "validity", in its subjective or its cosmonomic side; CALVIN'S verdict: "God is not subject to the laws, but not arbitrary"; strikes at the root of metaphysical speculations; the origin of the term "cosmonomic Idea", 93; DR. H. G. STOKER'S objection to it; and DR. PHILIP KONNEK's, objections for maintaining the term, 94; comparison with the term: the Idea of creation; objections to this term; the cosmonomic Idea gives expression to the limiting character of the basic transcendental Idea; SOCRATES on the nonos as limitation, 90; the cosmonomic has meaning only in correlation with the subject-side of the cosmos; the Idea of the subject points toward the factual side of reality (totality, diversity, coherence); the philosophy of the cosmonomic Idea is not an "idealism of meaning", (STOEGER), 96; RICKETT'S meaning-Iden-Iden distinguishes between meaning (Sinn) and reality; the latter has meaning ascribed to it by means of reference to values (Wertbeziehung); RICKETT'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 Archê; the modal concepts of laws and of subject and object in the sciences depend on the cosmonomic Idea, 97; in the logicistic trend in pure mathematics; the "continuous" series of real numbers is based
on a logistol-rationalist cosmomic Idea; mechanist biology depends on the classical deterministic Humanist science ideal; the Neo-Kantian "reine Rechtstelehre" of Hans Kelsen depends on a dualistic cosmomic Idea (nature and freedom); the rationalists reduce the subject-side of reality to the nomos-side; functionalistic biology and juridical science do not know of typical structural-individuality laws, 98; the Archimedean 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 is no sides in the speculative Platonnic 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 work about the carnal mind; the rationalists confine the subject not affected by sin, 100; only the subjective activity subjected to these laws; the contents of the cosmomic Idea concern the Archê, 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 sun-light 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 Archê; religion is not identical with the function of faith; Rücker acknowledges this fact; sphere-sovereignty as a philosophical basic problem, 104; and the intermodal coherence; the aspects have a cosmomic 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 cosmomic side of reality; cosmic time and the refraction of meaning; Stöcker 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 it is necessarily discontinuous; the relativity of the logical function is not of a logical, but of a cosmomic temporal character, 106; the elimination of cosmic time order in Kant's Kritik der reinen Vernunft; Kant's hypothesizing of "theoretical reason" as self-sufficient Archimedean 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 transcendent insight into the cosmic time-order; Kant's "Prolegomena zu einer jeden künftigen Metaphysik": (this system) sets at 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 Archê and the meaning of everything created as "subject", i.e., subjected to a law; the object-side implies the object-side; in immanence philosophy the subject becomes sovereign, 108; as a "substance" (non-ness) or in a transcendent logical or phenomenological sense; Kant: the subject is only epistemological, and as such Archê or form of the theoretical laws of nature; the "transcendental subject" is lawgiver of nature; the pre-physical aspects dissolved into a synthesis of logical and sensory functions of consciousness; their structural laws became a priori transcendent forms of (theoretical) understanding and of subjective sensibility; numbers, spatial figures, energy effects; in his "practical" philosophy Kant makes the metaphorical subject (homo nousnon) the autonomous lawgiver for moral life; his polar opposition between laws 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 pragmatic 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 Jaspers, 125; phil. has to clarify a life and world view, 156.

**PHILOSOPHY OF FEELING, I, of JACOBI, 451.**

**PHILOSOPHY OF NATURE, I,** is given theological preference by Seneca, 539.

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PURITANISM, III, and marriage, 316.

PURPOSEFUL UNITY, III, an organized community is a purposeful unity in a sociopsychical sense, according to Jellinek, 432.

PYTHAGORAS, II, dîkê binds the world, 132.

PYTHAGOREANS, II, and others have stressed the fact that retribution is the meaning of justice, 132.

PYTHAGOREANISM, II, in Plato, 9.

—, III, the void is the flowing air, 8.

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QUALIFYING FUNCTION, III, is not a subjective purpose, 143, 146, 425, 432.

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QUALITATIVE DIFFERENCE, I, is quantified in Leibniz according to their degree of clarity, 233.

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QUANTUM MECHANICS, I, in physics, 212.

—, II, many typical numbers in nature are only to be explained from their anticipatory coherence with typical physical and chemical relations, e.g., the typical constant -h- in quantum mechanics, 425.

—, III, Rutherford's exploded conception that an atom is a kind of solar system, 706.

QUANTUM THEORY, I, in modern physics, 537.

—, II, the classical view of the continuous character of physical space does not completely agree with the modern quantum-theory of energy, 101.

QUATERNIAN CALCULUS, II, the imaginary function of number found recognition through Grassmann's "Ausdehnungslehre" in close connection with Hamilton's quaternian calculus, 171, 174.

QUITETST, II, in V. Stahli's view of God's guidance in history, 249.


—, III, was the first writer who used the term "substance", 7.

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RACIAL PROBLEM, III, primary or natural races, 495; Boasberg: Chamberlain; Pearson; Günther; Wolff, 496; racial differences, and education; South Africa, 497.

RADICAL EVIL, I, Kant's pessimism, 347; is the tendency to subject the will to sensory inclinations, 385.

—, II, in Kant's philosophy, 150.
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—, III, is not influenced by external functional factors, 100; the duration of the existence of a radio-active element is independent of its free or bound condition, 704.

Radiolaria, III, 107, 108; their SiO₂ formations, 724; and mineral formations, 730.

Radloff, III, the Kirghiz formed “auls”, a kind of “joint family”, an interlacement of different structures, under the authority of a patriarch, 351.

Ramus, Petrus, I, developed a semi-Platonic mathematical method in logic, in which “invention” played the main part, 198.

Rank, II, Weltgeschichte, 281.

—, II, national individuality only begins to unfold in an opened historical development, 276, 277; Rank’s idea of development derives from Hegel; he restricted history to Asia Minor and the Occident; history starts when there are written documents; he synthesized Lutheran belief in Providence with the modern idea of humanity, 281; he absolutized the dominators of Western culture, 282; his pupil J. Bürckhardt, 282.

Rational Animal, III, is man, in the Stoic-Aristotelian view, 217.

Rationalism, I, absolutizes the law-side of time, 28; reduces the subject-side of reality to the law-side, 98.

Rationalists, I, think that ethical norms can be proven a priori and “more geometrico”; — Hume’s criticism, 309.

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Ratzenhofer, III, Wesen und Zweck der Politik, 492.

—, III, his naturalistic psychological explanation of public opinion, 492.

Räuber, I, Schiller’s Räuber, 453.

Ravaissone, I, developed neo-scholastic thought in an increasingly anti-rationalistic sense, 525.

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Reading Book, A, III, contains the intentional conception of its author; variability types; a cultural foundation and a symbolic qualification, 151.

Realism, II, Scholastic realism is sometimes called conceptual realism; universalia ante rem and in re; Augustinus and Aristotle; Divine Logos doctrine; metaphysical eidos (essence) gives matter its form; Plato’s extreme realism; Scholastic formae separatae split up reality into noumenon and phenomenon, 387; intentio and the intended objective contents; copy theory of concepts; erroneous view of the Gegenstand, 388; Gegenstand and substance are identified; the transcendentalia; philosophia prima; the objects of the actus intelligendi, 389; realism versus nominalism, 386, 387, 419.

Realism, Critical, III, of Al. Riehl, 46.

Reality, I, in Rickert, 97.

—, II, as a category in Kant; but possibility and necessity can be thought of in every meaning modulus; reality can never be modal, 551.

Reality and Meaning, II, that which makes reality into meaning lies beyond the limit of time; meaning is “ex origine” the convergence of all temporal aspects of existence into one supertemporal focus, which is the religious root of creation, 30.

Reality of a Thing, The, III, is a continuous process of realization, 169.

Reallasten, II, in Germanic Law a jus in re may be vested in an immovable in such a way that it is independent of the particular person entitled to it, and remains valid even when he is temporarily lacking; this is instanced by the so-called “Reallasten” of Germanic Law, 408.

Real Rights, II, the will-power theorists identified jus in re with absolute rights, 398.

Reason, I, alone can never be a motive to any action of the will, 306; in Hume reason is the slave of passion, 307.

—, II, Vernunft, nous, ratio, 11, 18, 19, 20, 21, 22, 23, 26; Kant’s idea of reason, 42; the idea of reason in rationalistic metaphysics is antinomic, 43; reason and understanding, 43; natural reason and natural ethics, 144; reason and faith; the act of thinking includes its faith aspects, 564.

Reason of State, III, Macchiavelli’s theory, 399.

Reason, Pure, I, in Kant, is never related to “Gegenstände”, but only to the a priori concepts of “Gegenstände”, 364.


Reciprocity of Perspectives, III, of the ego with other egos, in Litt; they are...
realized by means of symbols, 250, 251; this reciprocity is a biological necessity according to A. Vierkandt, 290, 291.

RECOMPENSE AND PUNISHMENT, II, in Polak’s view, 130.

REDEMPTION, I, in Christ abrogates the antithesis between sin and creation, 523.

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REFLEXIVE PERMISSION, II, and subjective right in Von Jhering, 404.

REFLEXIVE THOUGHT, I, and objective thought, in recent philosophy, 86; and critical self-reflection, 87.

REFORMATION, THE, I, took over the Scholastic motive of nature and grace, 188, 511, 512, 514.

REFRACTION, I, of the meaning totality by cosmic time, 101, 105.

—, II, law of refraction of cosmic time, 6.

REGALIA, II, medieval regalia were considered as res in commercio, 410.

REGIONS, II, the delimitation of the phenomenological “regions” in Edmund Husserl, 17; material regions of being delimited by material “synthetical categories” in Husserl, 454.

—, III, in Husserl, and the thing-structure, 54.

REGIUS, I, the innate ideas are present at birth; his polemic with Descartes, 222.

REHM, III, Geschichte der Staatsrechtswissenschaft, 211.

—, II, on Plato and Aristotle’s sociology, 206; he overlooked the kernel of AR’s view of democracy, 211.

REICHENACH, E., III, Protokoll, 721, 773.

REICKE, E., II, Lose Blätter aus Kant’s Nachlass, 438.

—, II, Published a note given by Kant, 438.

REINES DENKEN, I, or philosophical thought as “mere thought”, has as such no actual selfhood, 7.

REINIGKNEK, TH., III, and Church government; the episcopal system, 516.

REINHARDT, II, Das Persönlichkeitsrecht in der geltenden Rechtsordnung, 413.

REINHOLD, I, a disciple of Kant, gave the doctrine of the affection of the subjective sensibility by the mysterious “Ding an Sich” such a gross form as to expose its inherent antimony sharply; this “Affizierung” was, according to Reinhold, a causal process, 413.

REINKE, JOH., III, Ueber Deformation von Pflanzen durch äussere Einflüsse, 647.

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 concentrically in itself; to the formal transcendental 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 religious meanings evoke their correlative; 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 gegenstand-relational 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 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 religious meanings evoke their correlative; 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 gegenstand-relational 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 prae-ambula gratiae to the Occamist denial of any contact between nature and grace (WILLIAM OF OCCAM); the same polar tension in “dialectical theology” between KARL BARTH and EMIL BRUNNER, 66; Rousseau’s religion of feeling, 67; cf. sub voce 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 veritable 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. —, II, nature religions, 263 (and note); faith and religion identified, 303; religion and magic; WESTERMARCK, Farauer’s definition; FREUD, 312; Cassirer, 321; Egyptian religion, 324; HUSSERL’s idea of religion, 544.

Religion of Feeling, I, in Rousseau, 67.
Religious Fulness of Meaning, I, love, wisdom, justice, power, beauty, etc., coincide in this fulness, 106.
Religious Horizon, III, the temporal and religious horizon of experience, 68; the imago Dei, 69; religious love is the fulfilment 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.
Rembrandt, II, Nightwatch, 423.
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, 189; 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”; 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; Valla; 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; natura naturata and natura naturans; the expression of the modal meaning of retribution in a primitive legal order, 182; in primitive society the legal subjectivity of man and the validity area of the norms are still rigidly bound up with the unopened aspect of social intercourse restricted to the members of the tribe, in psychical life, 168, 183, 184; logical substratum of juridical aspect, 182, 183; biotic retrocipations in primitive culture, 270; juridical retrocipations, 495. Reuchlin, I, a friend of Melanchton’s, 513; R. was disappointed when Melanchton broke with the ideals of Humanism, 515. Reuter and Hart, III, Introduction to Sociology, 177. 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. Révész, G., II, Het psychologisch ruimteprobleem, 373. Revolution, III, Christian revolution and Stoicism, 169; revolution can only succeed when its leaders collar the military power, 421. Rhizophora, III, mineral formations in their protoplasm, 198, 774. Rhumbler, III, Das Lebensproblem, 733; Das Protoplasma als physikalisches System, 733. Richter, Otto, III, Gust. Theod. Fechner, Eine Auswahl aus seinen Schriften, 629—631. Rickert, Heinrich, I, System der Philosophie, 22, 23, 120, 121, 129, 131; Wissenschaftliche Philosophie und Weltanschauung, 23, 129; Grundprobleme der Philosophie, 129, 130, 135, 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 philosophy, 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-epistemological thought”; but it leads to antimony, 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 transends man himself, 207; as a Neo-Kantian RICKERT opposes being to reality, reality to value; these concepts are not modally defined; he reserves “meaning” for “culture” as a subjective relating of “reality” to “values”, 76; his meaning-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, siderealism, romanticism, anarcho-ism, polytheism, 121; his classification is a confusing schematism, 122; it is construed apart from the relation of 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 (HEIDEGGER, 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, 128; 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-endsung” (fulfillment) 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 of “values”; this unity can be immediately experienced when we are not thinking, 131; there is a third a priori supposition 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 “prophetic”; 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 antagonistic to 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 systematical and individualizing sciences, is anthetic, 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 RKPERS, 243; individual causality: causal equation or inequivalence; individuality as such is an apeiron, not a norm as RICKERT thinks, 254; his error, 275; 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 mē 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; RICKERT starts from the "Satz der Immanenz"; his objection made against RIEHL is also valid for RICKERT'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; he splits the Kantian phenomenal nature, 50; his notion of Erleben is: concept-less, irrational, nameless; a unity of two theoretically construed 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; SOVOKIN tries to solve the totality problem of sociology from the standpoint of H. RICKERT'S philosophy, 182; and DARMSTADTER'S sociology, 409; KANT held the State to be "power"; this statement of RICKERT'S must be restricted to international relations, 428.

RIEHL, Alois, I, Der philosophischen Kritizismus, 268, 281, 340.

—, 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.

—, II, his involuntary admission of the numerical analogy in logical unity, multiplicity, etc., 80; association based on the connection between the organs of sight and touch, 373; his paraphrase of KANT'S observation on judgments, 439; thought and intuition are originally united in their common subject of consciousness (= the cogito): he denies any essential difference between cognitive (experiential) and logical concepts; but he does not realize KANT'S aporia, 519.

—, III, Der Philosophische Kritizismus, 39, 43, 44, 45, 46, 47, 48, 49.

—, 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.

RIEKER, K., III, Grundsätze reformierter Kirchenverfassung, 520, 521, 544, 545, 546, 547.

—, III, refutes the political interpretation of CALVIN'S system of Church government, as if the elders were representatives of the congregation in the modern sense of representation, 521; he says that the conception of "governmental power" as service is of Reformed origin, 544; RIEKER says that Church government was conceived by LUTHER as dominion in a juridical sense; this is an error, 545; the elders are representatives of the congregation insofar as they are its ministering organs according to their office; they are no mandates of a popular will above them, 546, 547; an individual Church-member has a right to examine if the orders and arrangements of the ecclesiastical office-bearers are in accordance with the Word of God and has to obey insolar as such is the case, 547.

RIEMANN, II, the second founder of the theory of mathematical functions; and intuition, 484.
RIGHT, SUBJECTIVE, II, in THOMASIUS, Hobbes, Putendorf, my own right is all that has not been forbidden me; in Grotius it is all that other juridical subjects in relation to me are forced to respect on account of the legal order, 395; Kant excludes purpose from the concept of subjective right, 396; according to Von Savigny and Puchta a subjective right is essentially the particular will-power of the individual, 397; confusion between subjective right and juridical competence on account of the elimination of the subject-object-relation, 398; in Thon’s conception, 397, 400; in Duguit’s view, 399; and competence; and object, 402; and reflex permission; Von Jhering sought the difference in the legal protection (the action in a material sense); this is wrong, 404; a juridical object is nothing but a modal function and is determined by the modal function of the juridical subject-object-relation, 405; the person of the King cannot have a private right to the king’s office, 410.

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

RIGHTS, I, of man; of the citizen, 321.

RIGHTS, II, might is not right, 241; innate human rights in Locke, 350, 357, 56; Wolff, 413; personality- and property-rights, 392, 413; Roman ius in re, 392; rights to rights, 394; Hecu 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, 409, 410.

RIGHTS, INALIENABLE, I, and the public interest, in Wolff, 321.

RIGHTS, INNATE NATURAL, I, in Rousseau, 318.

RIGHT, PERSONAL, II, (jura in personam), was held to be the volitive control over a person in consequence of a particular personal legal relation, in the opinion of the will-theorists, 398.

RIGHTS, PERSONALITY, II, the idea of a subjective right to personality is absurd, 413.

RIGHTS, PUBLIC, II, modal subject-object-relations may be objectified in the law-sphere in which they function; in the juridical lawsphere rights may become objects of other rights; can a competence implying juridical authority over persons be made into the object of a subjective right, 409, 410.

RIGHTS, SUBJECTIVE, II, considered apart from interest, by the Historical School of jurisprudence; in Schlossmann; in the will-power theory, 397; its definition in Kierulf; the concept subjective right was abandoned by H. Kelsen, 399; the element of interest was eliminated, 403.

RITA, II, the astronomical world order was identified with retributive justice in the old-Indian conception of Rita explained in the Veda, 133; a moral motive is found in the Vedic conception of the gods Varuna and Mitra, as the guardians of the Rita, the astronomical world-order which is at the same time the moral and the juridical order, 324.


—, 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.


ROMAN EMPIRE, HOLY, III, was supposed to embrace all spiritual and secular relationships, 217; its foundation was laid by Augustinus’ De Civitate Dei, 510.


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are "gentilitial societies" and agrarian
land property communities; Roman citi-
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ROSE, A., I, a rose does not feel or think
or engage in aesthetic valuation as a sub-
ject; but in the naive attitude we ascribe
to it objective qualities of colour and
other, logical characteristics, cultural
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—, II, a rose is a logical objective sys-
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—, III, his "cultural philosophy" based
on the distinction between inferior and
superior races; he glorifies the "Nordic
or Aryan" race; it became the accepted
"philosophical" justification of Hitler's
inhuman anti-Semitic policy, 496.

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314; Discours sur l'origine de l'inégalité parmi
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—, I, he depreciated the ideal of science
and ascribed primacy to the freedom mo-
tor which is in the spirit of his reli-
gion of feeling, 67; the Idea of a personal
God was a requirement of religious feel-
ing to Rousseau, 191; in R.'s work he ten-
sion between the science and the person-
ality ideal reached a crisis; he openly
dissolved the science-ideal in favour of the
recognition of human personality as a
moral aim in itself; freed from the bur-
den of science we may learn true virtue
from the principles inscribed in the heart
of everybody; O, virtue, sublime know-
ledge of simple souls; he called Human-
nistic thought to self-reflection; not thought
but the consciousness of freedom and the
feeling of moral power prove the spir-
tual character of the human soul, 314;
human thought is a higher level of the
animal associations of sensory Ideas; all
value of human personality is concen-
trated in the feeling of freedom; the ma-
thematical pattern of thought served to
defend the natural rights of human per-
sonality in the face of Hobbes's Levia-
-than; the "general will" only is directed
to the common good; in it each of us
brings to the community his person and
all his power that we may receive
every member as an indivisible part of
the whole; personal freedom is absorbed
by the principle of majority, 315; Hobbes's
and Rousseau's State-Leviathan, mathe-
matically construed, respects no limits, devours free personality in all its spheres
of life; the "volonté générale" had a nor-
mativity sense; 317; he combated the rationalis-
tic associational psychology "without a
soul"; he got estranged from the material-
istic Encyclopedists as well as from his
caller friend and protector David Hume,
whose associational psychology was still
dominated by the ideal of science; Wes-
tern culture had all its spheres domina-
ted by sovereign science; Rousseau turned
to the dream of a natural state of inno-
cence and happiness; this state revived
the Stoic "Golden Age"; his optimism;
with respect to the original goodness of
human nature; his pessimism with re-
gard 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 an inalien-
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tract, 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 guaran-
teeing of the sovereign freedom of the
personality; for this purpose a form of
association must be sought, 319; the in-
alienable 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"; pub-
lic law does not recognize any counter
poise in 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 indivi-
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tionship between the natural rights of man
and the rights of the citizen; every indi-
dual transfers only as much of his
natural power, his possessions, and free-
dom, 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 (loi) 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 general 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", 322; 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; Rousseau'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 psychologism, 345.

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—, III, an adherent of the social contract theory and of State absolutism, 236; his natural law-construction of the Leviathan State; he wants to destroy all private associations, 442; the salus publica; the general will; absolute State power, 443; in his early period Rousseau held that the State was only founded for the protection of property; property arises from sanctioning the crime of forcible seizure; the State is the source of class struggle, 458.

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33; his explanation of substance and thing, 35.

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—, II, points to a reversion of meaning in Weber's Sociology of Religion, 293.

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—, III, has a subjectivistic view of man's corporeality, 779.

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—, I, supposes that there is an inner connection between the philosophy of the Cosmonomic Idea and that of Maurice Blondel, 526.

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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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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, 579; 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; Malebranche influenced this period of Schelling; God’s concrete revelation can only make us experience the Idea of God; from this he finds his inter-individual essence of a person of the cosmos; 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 Schelling 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 Schelling’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 Leibniz’ “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 hybrids; the contrast between a micro and a macro-cosmos is unanswerable in Christian philosophy, it can be traced back to Greek philosophy, Plato, etc. and it passed into medieval Scholasticism, 592; and Humanism; according to Schelling 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 criterion and that of falsehood”; an inquiry after a criterion is only meaningful if the matter has not been given itself but only its symbol, 597.

—, III, his view of the copy theory of naïve experience; he protests against the views that consider natural things in our naïve experience as the products of a theoretical synthesis; but he gets no further than a somewhat impressionistic image of the plastic horizon, 58; he thinks that all the objects given in natural observation are given as singular and individual “Gegenstände”; but this is an abstraction, 54; he transformed some ideas of Leibniz’ monadology in an irrationalistic dynamical sense; Newton’s influence on Schelling, 70.

Schelling, I, Vorlesungen über die Methode des akademischen Studiums, 471.
—, I, his speculative nature philosophy; mechanical necessity and creative freedom; their dialectical union; Volkgeist; historical consciousness; in a work of art the tension between necessity and freedom is reconciled ultimately, 208; the development in the conception of the Idea continues its course in dialectical tension, also in Schelling, 329; aesthetic irrationalism, the morality of genius, “the beautiful soul”, dug itself a wide channel in the most recent philosophy of life by way of Schelling, 465; Schelling’s organological Idealism provided the equipment for the view of the Historical School with its doctrine of the unconscious growth of culture, 469; he became the leader against formalistic transcendental Idealism; the “intellectual intuition” comprehends the absolute totality of meaning by a single all-embrac-
eing glance; Schelling appeals to a method of genius for scientific insight, 471; by a speculative method of an intuitive grasp of the absolute, all attention is drawn to the individual disclosure of the “Spirit”, of the “Idea”, 472.

—, II, System des transzendentalen Idealismus, 278.

—, 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 and history are at bottom identical, 278; he aimed at a new aesthetic culture as the goal of history, 278; his Humanistic cosmomonic Idea, 593.

—, III, organological view of a “Gemeinschaft” adopted by Tönnies, 186; his concept of “spiritual organism” influenced the German Historical School, e.g. Gierke, 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.

Schiller, I, Die Räuber, 453.

—, I, 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” (phemenomenon); 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.

—, II, his doctrine, 278; the reconciliation of mind and sensibility, of freedom and nature, in fine art; this aesthetic Idea was to replace Kant’s moralistic homonmenon, 278.

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—, III, his misrepresentation of the Stoic theory of the uncorrupted natural state, 230; his interpretation of the Stoic and patristic theories of the State and of absolute natural law, 424.

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—, III, his Romantic ideal of free love in its high-minded harmony of sexual sensuality and spiritual surrender, 318.

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—, I, wrongly sought the root of Leibniz’s arithemticism in “Calvinistic religiosity”, 229.

—, III, shares Troeltsch’s and Weber’s views concerning the individualistic character of Calvinism, 247.

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—, III, expressed the relativistic destruction of the entire ideology of the State founded in the Humanistic faith in reason; his view of statute law, 383.

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—, irradiation of nervous tissue, 726.


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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.

marriage, 331; among pygmean peoples monogamy is the rule; pygmies are among the oldest extant representatives of the human race, 332; matriarchal in Further India, Malay and North-America, 338; matriarchy and polyandry among the Indian Nayar caste, 341; secret men's societies as a reaction against matriarchal organization, 349; the sbh chieftain embodies the magic power of the clan; the family bond has the leading rōle also in totemistic clans; clan mates refuse to fight each other in case of an inter-clan war, 357; among the andamanese the weapons of excited men are sometimes taken away, 351; division of labour is adapted to the difference between man and woman, 362; boys are forbidden to obey their mothers; men's societies were originally aristocratically organized associations, 363; they impose secrecy on their members at the peril of their lives; "Vehmgerichte"; cruelty at initiation; ancestor worship; skull cult and feasts, 364; men's clubs are resistance organizations to woman rule in matriarchal cultures; the political structure takes the lead in men's clubs, 365; men's unions are a political reaction in the old matriarchal culture; their divergent forms are denominations; at the culmination of their power these unions were a "state within the state"; a secret power opposing the legal power of the chief and his council; they deprived the latter of their power and made propaganda outside of their own sbh; they opposed European influence and guarded their tradition; later they submitted to the faith and cult structure implied in them; or they became differentiated organizations, 366.

SCHOLASTICISM, II, Augustinian, 9; in Husserl's method, 17; the ens realissimum; the highest of the transcendentalia, 20; on being, 20, 21; Augustinus, Thomas, Duns Scotus, Avicenna, Albertus Magnus, 21; universal determinations of being, 21; on analogical concepts, 55; on the faculty of imagination, 514, 515; Albert of Saxony, Suarez, on the a priori, 542.

SCHOOL, THE, III, a school is a differentiated organized community of a typical tuitionary character; historically founded and morally qualified; the moral function is typically focussed on the formativeness of the community; comradeship among pupils, mutual attachment between masters and pupils; educational differentiation is determined by the instructional tasks of the different schools, 287; they prepare for functions in free society and in State and Church; ancient and modern state education rejected; the communal sense acquired in the family circle is the deepest temporal sounding-board to which any other education to a communal sense has to appeal, 288.

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SCHULZE, Gottlieb Ernst, I, was oriented to Hume's psychologistic criticism and attacked Reinhold's theory, 413.


SCIENCE, I, depreciated by Rousseau, 67; special science in Rickover, 130.

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, 545; epistemology being orientated to the "Factum" (or the "Fieri", 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; Rickover 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", nor 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 philosophic 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 philosophic 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 structure and the modal concept of function; in a modal aspect we can distinguish the general functional coherence of individual functions of things, events, social relations, etc., 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 Rechtstheorie, 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 ERNST DRIESCH'S "conception" of "organic life" as an "entelechy"; WOLTERBECK'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; MACH and ORWALD 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 logocentricity in the positivist and empirico-critical sense of MACH and AVENARIUS is not the only criterion in physics; the discussion about causality (PLANCK, v. 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BAVINK holds natural science to be autonomous with respect to philosophy; he overlooks that physics has eliminated the naive view of reality, 559; in BAVINK's view the physical world is opposed to human thought as "a world in itself"; he considers "nature" 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 used in the function of formation and abstraction; it is pointed to the solution of theoretical questions which the scientific thinker feels in his head and which are 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 "reality" 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; DRIESCH denied that organic life can be reduced to a physical-chemical constellation of matter, and proclaimed it to be a reality in itself, an irrationalistic entelechy; this was an "immaterial substance" and the result of a new absolutization; holism wanted to conquer DRIESCH'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, 565; 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.

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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.

SECTS, III, 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 KEYSER, 531; they may as a rule approach the institutional church in the second and third generations, 534.

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SELFHOOD, I, is supposed to be reducible to an immanent subjective pole of thought, 6; as pure actuality in SCHÉLÉR, 111.

II, in HEGEL: finite; its essence is historical time, 554, 555; only in theoretical abstraction HEGEL holds reality to be accessible to the selfhood, 557; his self is the origin and identical with time; our self and time, 551; his “essential” time is not “cosmic time”, 551; the transcendence of the religious selfhood above time, 553; sensory phenomena and the selfhood, and cosmic time, 553; the transcendental 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 transcendental 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 transcendental horizon of the selfhood, 556; the individual ego has been integrated into the religious selfhood and self-consciousness, 556; 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 se”, 6.

SELF-KNOWLEDGE, I, we do not possess real self-knowledge in the transcendental-logical 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; Self-knowledge, know thyself; 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 presupposes 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 the 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 scientific 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; Hinein-leben, 474; Erleben lacks theoretical insight into modalities; conscious Erleben, or intuition, 475; our experience of identity, 500; in phenomenology, 544; Fichte and HUSSERL, 545; radical religious self-reflection, 550; and the access to the intermodal synthesis, 554; HUSSERL follows DESCARTES’ solipsist self-reflection, 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.

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Sensory Images, II, 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 naive experience, but anticipate the symbolical aspect; their degrees of clarity, 38; qualitative and modal differences between sensations, in Helmholtz, 43; Möller's law, 44; sensations 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.

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

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Severijn, Dr., III, Ernst Troeltsch over de betekenis van het Calvinisme voor de Cultuurgeschiedenis, 351.

Sextus Empiricus, I, Pyrrhonic Hypotyposes, 275; Adv. Math. 7, 16; 275, 536.

—, I, "being is appearance"; this Pyrrhonic scepticism 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 Heart, 275; he states that the first explicit division of philosophy into ethica, physica, and logica, was made by a pupil of Plato's, Xenocrates, 536.

Sexual Intercourse, III, was at first promiscuous, according to Bachoven, 351; sexual communism instead of individual marriage is nowhere to be found, according to 352.

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 kalokagathia; 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, Galileo, Rembrandt, Luther, Calvin, 243, 244; and historical economy, 286.

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

Sib (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; patrilinear 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 not 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,
357; 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 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 unifying the power of the sword, that of faith, economic power, etc. in an undifferentiated total structure, 360.

Simplicity, I, 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, 209.

—, II, his positivistic view of culture, 200; his view of worldhistory, 269.

Sire, E., II, modern phonology, 224.

Stayer 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 lingual formation; the reference of the symbol to what is signified is made only via the meaning intention and subjective signifying, 220.

Signs, I, have universality in Berkeley, 273.

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

Stiglitz, II, Logik, 442, 444.

Silico Lattices, III, 774.

Silico Skeletons, 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 Probleme der Geschichtsphilosophie, 211, 212;

Der Fragmentcharakter des Lebens, 212;

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—, 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, 229.

—, III, Uber 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.

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—, III, society is an organism, 183; 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.


Si, 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,
Sin and Meaning, II, Sin is not merely privatio; it is also a positive guilty apostasy insofar as it is a power, derived from creation itself. Sinful reality remains apostate meaning under the law and the distant horizon of experience, 549.

Sin and the State, III, the sword power of the State is because of sin, 423.

Sinnheiser, Hugo, III, De Task der Rechtssociologie, 577.

— III, way to prove that empirical sociology can study societal human relationships apart from any normative legal viewpoint; he adds the figure of a criminal organization, 577.

Si O, Formations, III, of radiolaria, 108.

Skolem, II, criticizes Cantor's set-theory, 340.

Slavery, II, a human being can never be a juridical object; Lactantius and Seneca opposed slavery indirectly, 411.

Smend, Rudolph, III, Der Staat als Integration, 259, 387; Verfassung und Verfassungsrecht, 389, 400.

— III, applied Litt's theory to the state, 389; the state's functional territorial organization of power according to the historicist view, 259; he founded the Berlin School, and introduced the dialectical cultural scientific method in his Integrationlehre, 387; the State is in a perpetual process of renewal, 389; State and law are two independent and different aspects of communal life, 399; State and law cohere but are self-contained provinces of spiritual life, 400.

Snail Houses, III, as objective structures, 774.

Snowden Incident, Philip, III, and internal relations, 486.

Social Aspect, II, in Stammler, 16, 67; control, command, power, a modus of sociality, 68; social individuality structures, 69; convivial and ceremonial economy; lingual expression and social contact, 113; empathy, 113; social refers to human intercourse, 110, 141; sociality and history; forms of intercourse differ with time and place; social norms require positivizing formation; forms of intercourse have mediating, a lingual retrocipation, 227; in its closed structure history need not be signified to continue its course; closed social intercourse is inexcitably significant; social behaviour varies with time and place: there is a history a social intercourse; therefore intercourse is not history, 228.

Social Categories (transcendental), III, are the conditions of systematic investigations; further distinctions should not be imposed on social structures in a subjective and a priori way, but as a result of structural investigation, 565; transcendental social categories do not pertain to the ultimate genera embracing different radical types, but refer to the transcendental societal categories in the plastic horizon; thing, event, enkaptic intertwinement, internal structural causality, etc., 566; these categories are the links between the modal and the plastic dimension of the temporal order; they are not related to the metaphysical idea of being, nor to the constitutive formative function of a transcendental subject of experience (Kantian or Husserlian); but to the modal and the plastic structures; the most fundamental category is the correlation between communal and inter-communal or inter-individual relationships, which are founded in the modal aspect of social intercourse; the contrast between differentiated and undifferentiated social relationships is founded in the historical aspect, the categories of natural and organized communities, institutional and non-institutional relationships impart a typical direction to primary categories towards individuality-structures; natural and institutional communities are sharply to be distinguished from free associations, 567; differentiated and undifferentiated communities of an historical foundation are not essential to every society; there are non-institutional natural communities e.g., those founded in a neighbourhood in a vital spatial sense; in the general order historically founded communities are always preceded by natural ones; and institutional natural communities precede those of a non-institutional character; a differentiated society cannot exist without the stable foundation of institutional organized communities; the primary condition of a society is its relative stability, 568; the categories of societal form and social interlacement are also transcendental, apart from their typical variable realization; the latter requires a genetic and an existential form; these forms are the nodal points of enkaptical interlacement between societal relationships of a different radical or a different geno-type; the category of voluntary associations is not a genus proximum, 569; the term "voluntary association" implies a close connection with human purposes; this category pertains to the genetic form of organized communities which only originate in the free individualized and differentiated inter-
personal relations, 570; the category of societal form assumes a typical transcendental relation to a well defined category of societal individuality structures; 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 enrolment 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, but with a given purpose; agreements not directed to the formation of voluntary organized communities do not constitute an unified will of a whole but bound to a common purpose; TÖNNIES holds all associatory bonds in the “Gesellschaft” to be based on the do ut des principle; BUNNING and TRIEPEL called 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 TRIEPEL 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-partitive) organization of 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 a 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 intertwinements; 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 agreement between purpose and internal structure of a criminal organization; SINEHHEIMER'S sociological and HAUNN'S contractual view of the 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; HAUIN distinguishes between purposes and internal “institutional idea”; this idea is neo-Platonic and becomes an “idée d’œuvre” 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
communities; an historically closed society embraces almost the whole temporal existence of its members in communal relationships; in the individualizing process a real emancipation takes place, 580; primitive societal forms shut people off in a kind of exclusive symbiosis; the breaking up of the undifferentiated institutional communities is connected with the rise of associational organizations; man’s emancipation is in line with the opening process of history and with his vocation; this process is much more accelerated in a city than in a town; a patriarchal family of agriculturists, and a metropolitan family; a medieval town and a modern city, 581; the dissolution of the guilds; the complicated picture of modern city life and society; the political institutional bond is a really integrating bond in such a city; a rural village community; metropolitan relations are largely impersonal; the process of expansion and emancipation is not necessarily un-Christian; it breaks through narrow-minded nationalism, opposes the definition of temporal societal relationships, 582; temporal societal relations should express the religious supra-temporal unity of the human race; the Corpus Christi; Jesus’ parable of the Good Samaritan; the opening process of society increases the individual man’s needs, and his dependence on others; division of labour Hegel’s dialectical idea of the “bürgerliche Gesellschaft”; the “strategem of reason” (List der Vernunft); he tries to reconcile Hobbes’ naturalistic individualistic construction with the Humanistic idea of law and morality in Kant’s conception, 583; the “bürgerliche Gesellschaft” drives the individual out of family life and raises him to a higher spiritual level pointing to the “Vernunftstaat”; in this state the antithesis between the subject and the norm has been cancelled in the substantial (and no longer formal) moral freedom of everybody as a part of the whole; Hison’s State conception as the organized administration of justice and “Poltizei”, 584; the three main structures of civil society in Hison; society and the absolute State, division of labour; social classes; a logical triad, 585; corporations; society and family are parts of a whole; vocational class honour; a single unorganized person; individual and universal interests reconciled by civil law, 586; criticism of Hison’s view; his masterly interpretation of the modern individualized inter-individual societal relations; his evaluation of the influence of the Christian idea of free interpersonal relations on the individualizing process; his universalistic deification of a national State, his logistic speculative scheme of three social classes; over-emphasis on economic motives is oriented to the idea of the homo economicus; he forces voluntary organizations into his three classes, 587; Hison 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 antagonistic 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, miniaturized “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 patent expansive, international character; there are no national fashions; but there are folk dresses, 591; fashion is an integrating factor in inter-individual social relations; v. Jhering 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 phenotypically differentiated in particular subject-object-relations and in its interweavings with other structural types of interindividual relations, e.g., a fashion in sporting dress, evening dress, travelling-costumes, lounge suits, etc.; such differentiation has an exaptive 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 peculiarities; 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 particular interests 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; Donner supposes that such integration is an intrinsic transformation of civil law into an economically qualified social law; but in this case there is only question of an enkaptically 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 interindividual 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 potentialities 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; Puchta; von Jhering; modern individualization and integration should be counterbalanced by the unfolding of organized institutional and voluntary associations; otherwise they will result in an individualistic process of disintegration; hence the extremely individualistic and merciless capitalism in the form of the industrial sector of Western society, 595; the class struggle; labour became imperious market ware; the labour community was affected by the individualistic contractual view; unlimited competition created a “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 counteract 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 industrial economy as “natural community”, and “organical part of the national whole”, which error was an after effect of the universalist-Romantic view of history in its inhuman constitution in the Christian historical trend of thought during the times of the 19th century Restoration, 597; a public legal organization of industrial life is not a “natural community”; it has no public legal competence 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 of 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, 606; it is not endowed with real governmental authority over the separate States; it is not a civitas 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 democracies 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 Historiast relativism, 602; the doctrine of unassailable human rights cannot check the absolutization of temporal communal relationships; the Biblical view excludes individualism as such; universum; such a voluntary association as a club touches man's temporal existence only superficially; national 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 enkapistic interlacement 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; Sorenson's view criticized, 605; a party is not a faction; there are factions in a Church, in a school, in a trade union, etc. Osraamons's definition mentions 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 indis- pensibility of parties in a free country; parties awaken the public spirit in the people; their discipline is a remedy against political egotism 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 reality; 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; the 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 composed of 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 former party, a labour party, a middle class party are only variability types which are enkapistic 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, solong 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 typical moral bond of a political conviction is indispensable, 614; SOROKIN overestimates legal rules; the moral bond of political conviction is a non-original, retroactive individuality type of the moral aspect; it is a part of the nuclear type of formative power in a typical politico-structural sense; the party community implies a historical vocation; the moral political bond produces a mind of political-ethical solidarity; a totalitarian party discipline contradicts the moral guiding function, 615; organizational estrangement should not muzzle independent thought and creative criticism; overstrained party discipline changes the individual member into a negligible 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 "spoils" 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 underestimates political conviction overestimates political conviction is a non-original, retrocausal individuality type of the moral aspect; it is a part of the nuclear type of formative power in a typical politico-structural sense; the party community implies a historical vocation; the moral political bond produces a mind of political-ethical solidarity; a totalitarian party discipline contradicts the moral guiding function, 615; organizational estrangement should not muzzle independent thought and creative criticism; overstrained party discipline changes the individual member into a negligible 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 "spoils" 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 insolutely 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 formations; 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 profession; 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; Bayre observes that the party system of the U.S.A. has contributed for its 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.

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

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SOCIAL IMPULSE, III, in Aristotle; was denatured in Stoicism to the "appetitus socialis", 224, 226, 232.

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

Social Restriction, III, this idea of Litt’s is crypto-normative, 572.

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 communities 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 evoked 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 irreducible 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 onfunctional, 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 enkapsis, 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.

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Sociological Method, III, intertwines 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 Weisse, 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 social structure is then “constellation” of elements; theoretical sociology and biology, 158; sociology as a total science of society; causality; structural causality presupposes a total view, and can only be handled as a transcendental Idea; Sorokin 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; Sorokin 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; Sorokin 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; Sorokin follows Rickert: his sociology tries to deal with the super-organic or mental vital phenomena; his socio-cultural universe; 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; Sorokin loses sight of the totality problem, 163; S. Simon and Aug. 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-encompassing; the universal interlacements of all temporal societal relationships cannot detract from the irreducibility of their radical and geno types, 164; Gurvitch: 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 masses constitute the "social process"; life is unique and has many forms in plants, animals, and men; society is a species of human mass living socially, i.e. by personal and existential interactions; his metaphysical substance concept "Life", 166; human society is a secondary immaterial substance; the errors committed by Op- penheimer's view; his metaphysical vitalism; Universalistic sociology may consider humanity as an all-inclusive temporal community (Common); 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 in a universalistic sense; the three transcendent 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 conception in conflict with the Christian view; the psychological interaction 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 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; Sim- mel, von Wieser, 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 Di- vine 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 of personal relationships; supra-political and civil and ecclesiastic marriage; industrial and farmer families; past oral 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 correlate for a comparison of the types of social forms; 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; inter-individual 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 context of an intricate network of typical structures of correlated communal, inter-communal, or interpersonal relationships subjected to untenable generalizations; Sumner Ma- xin's theory of the evolution from status to contract; Durkheim's view; Tonnies' Gemeinschaft and Gesellschaft; organized and unorganized communities; "Ver- band", 178; natural (unorganized) communities are of all times; marriage, cognate family, kinship family; neighbour- hood community of colonists; vicinage; guild; the concept "natural community" in Ansbacher's view; friendship is not a natural community, 179; public legal organiza- tion of industry or agriculture; comparison of a natural community and the public legal organization of a branch of industry or agriculture; comparison of a natural community and the public legal organization of a branch of industry or agriculture; cognatic fam- ily, 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-indi- vidual 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 uncompiled 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 absolutes the inter-individual relationships; the individualistic concept of “elements”; the denial of the reality of communities; ontological individualism in Leibniz’ monadology combined with axiological individualism of personality; Hobbes’ 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, continuously and for a large part of their lives independently of their will; e.g. the familialistic 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; enkaptosis with the State; indirect compulsion; associatory and authoritarian non-institutional organizations; employer, manager, laborers in an organized community with its essential structural subject-object relation to buildings and machines, e.g. a factory, 190; at 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 principles but by factual positive situations; indirectly compulsory organizations; the State; associatory and authoritarian voluntary or indirectly compulsory organizations may be enkaptically interconnected 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; his 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 absolutes 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 person is no longer a “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-spherical life; a communal whole is no longer 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; Protagoras depreciates the gemitial organization; form-matter motive, 199; Plato’s ideal universalistic state, 200; Aristotle’s view of the polis is universalistic, 201; his conception of the household (oikia), 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 corporate 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; Onimar 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
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an original norm; Simmel's conception: unity is merely interaction between elements, 242; Von Wiese 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 "Gesamtviertler"; an "Überperson" is the State; Hegel'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 concept of an organized community a pluralistic elaboration, recognizing the autonomy of non-political and lower political associations; whose substance is found in a common or general will; the concept "spiritual organism" as a corporate 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; transpersonalism 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 self-sufficiency of its moments; scientific sociology the foundation of the "Gesamtwissenschaften" (socio-cultural sciences), 248; sociology must examine the spiritual world in which the individual 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's timeless meaning; the social interwovenness of the ego in the Gemeinschaft (community) of the closed sphere, 251 (cf. s.v. Gemeinschaft, 251 f.); a summary of the various theories of a communal whole; individualism versus universalism; rejection of the religious transcendence of the human I-ness in immanence philosophy, 250; Litt's theory of social interwovenness 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 reductive viewpoint; 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 interwoven are philosophical subjects and the necessary presuppositions of positive sociology both for descriptive and explanatory science; individuality and intertwined 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.

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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 épistémé, a science; virtue must be directed to the divine Idea of the good; the true, the beautiful, 534; Socrates, did not distinguish between theoretical and practical philosophy, 535.

—, II, the kalokagathon, 10; on the Demiurge 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 Diogenes, 632.

Sorj, III, Kirchenrecht, 515, 521, 545, 551, 552.

—, III, holds that Calvin seeks the sovereignty over the Church in the collective will of the Church-members; and that in the presbyterial organization of the church the elders are the representatives of the congregation in the modern sense of the political representative system in the State, 521; he summarizes the misconceptions of Calvin's thoughts on church government, 545; legal order and the church are mutually exclusive; law Gospel are antithetically opposed like spiritual and secular, 551; his historical investigations concerning ecclesiastical organization beg the question; he identifies the temporal Church institution with the Kingdom of Heaven, 552.


Soller, I, contests the dualism of the universal and the particular, 471.

Solidarity, III, the radical spiritual solidarity of mankind, 195; solidarity is a Christian idea, in opposition to Marxism, 597.

Sombart, W., II, Der moderne Kapitalismus, 293.

Somlo, Felix, II, Juristische Grundlehre, 240.

—, II, broke with Rousseau's and Kant's natural law view of statute law, 142; follows Windelband; difference between legal rules and social conventions and logical, moral and aesthetical 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.

Somlo, Felix, III, Juristische Grundlehre, 370.

—, III, the primary primitive norm; this norm can only be explained by the individual structures of undifferentiated societal relations; Somlo considers the primary primitive 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.

Sophists, I, inferred from Parmenides' logicism that 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, 19; their sceptical relativism denied any norm of truth; they were irrationalists in the epistemological field; this position leads to antinomy, 145.

—, III, Polos, Trasymachos, and Kallikles were radical individualists; they gave primacy to nature as an orderless vital process in which the stronger individuals have a natural right to oppress the weaker; the matter motive is unchecked by the form-motive; Protagoras, 199; they repudiated societal life, 223; the contract theory of the State was started by the Sophists according to Plato, 232.

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Sorge (Care), II, in Heidegger's philosophy, 24.

—, III, (Care or concern) in the struggle for possession, 5.

Sorokin, P. A., III, Society, Culture and Personality, 158, 160, 305, 608; Théories Sociologiques Contemporaines, 495.

—, III, his sociology, 159-162; vehicles or conductors, 198; on kinship groups, 305; his criticism of modern biologistic political racial theories, 495; his conception of a political party, 608.

Sororate, III, a form of marriage, 339, 340.

Soul, I, and body, in Descartes, 218; the human soul has three original faculties, the cognitive faculty, the feeling of pleasure and pain, the desiring faculty, in Kant, 388.

—, II, Aristotle's view, 11, 12; in the Bible it is the religious centre of human existence; it is not the Gegenstand of psychology; it has nothing to do with the metaphysical Greek "psyche", 111; the "rational" soul and the virtues, and happiness, in Aristotle, 145; THOMAS AQUINAS' conception of individuality contradicts his Scholastic Christian view of individual immortality of the rational soul as form and substance, 419; Husserl calls "material thing" and "soul" diferent regions of being, 454.

Sources of Law, III, and genetic forms of interlacement, 664; agreements for cooperation are formal sources of law, 665; different theories, 666, 667.

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—, III, Bodin's absolutist theory, 396, 398.

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ganism in a functional juridical sense; the unity of the organization is then fic-
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social function; there will be a universal European political community; there will not be a civil law order; Marxism after socialism has destroyed the capitalist class, society will be communist; public and private law will vanish, 453; the united world proletariat; Marxian Regelianism; his historic materialism; the State is an escape from civil society torn by class struggle, 455; Engels describes the origin of the State in primitive society; the State serves the interests of the ruling class; he considered the State to be a mere ideology; Engels predicted that the State will die out; also its civil legal order will disappear; Marxism agrees with John Locke, 457; Locke thought that the highest duty of the State was the protection of property; Rousseau sought its origin in the sanctioning of the crime of forcible seizure; Proudhon said "property is theft!"; Bolshevik view of the State, penal and private common law; Pasteurian bound law to commodity exchange; its determining principle is equivalency; the origin of the State is the extension of a market community embraced by the class-organization of power; market relations between the State industry will replace civil and public law; the Soviet Community demands rules called "ecumenical law" as long as they are maintained with coercion; Stalin's policy inspired the desire: "The Law of the Soviet State" written under the guidance of Wyssjinkij; in it the division into civil and economic law is condemned; the Soviet Civil Code of 1923 influenced by Duguit, 459; civil rights serviceable to Soviet social economic aims are protected by the State; Emile Durkheim's views; Duguit denies the human rights of the natural law doctrine, viz. freedom and equality, as metaphysics; there is only "objective" law originating in the laws of solidarity; in primitive society there is solidarity by similitude; in differentiated societies there is solidarity by division of labour; the latter has penal law; the latter contractual order, 460; Duguit thinks the State is the factual relation of force between stronger and weaker individuals; coercion and obedience; objective law is social law; composed of socio-economic rules and customs of property in industrial and occupational life; these rules are felt to be just; they become legal rules; Duguit's concept of sovereignty of the law from a naturalistic sociological viewpoint; Kramel from an ethical psychological, and Kelsen from a normological viewpoint; law needs no human formation, for it is a spontaneous reflex of social relations; the Romantic doctrine of the Historical School, 461; Duguit and Gierke; in Duguit's "Traité de droit constitutionnel" the formative factor in law is again recognized; normative and constructive legal rules; he describes the transformation of civil private law and public law; although on statism and the State proved to be no mere metaphysical ideas; his "sovereignty of law" is only the sovereignty of the typical industrial legal sphere, 462; his concept of the origin of the State is its abolition; subjective civil rights cannot be abandoned; Louis Joderaand on the abuse of the State has its prototype in the first article of the Russian civil law Code of 1923; it is rejected by the Dutch Supreme Court, 463; the Russian State has not become a communist society nor a syndicalist organization in the sense of Duguit; the Russian State industries are real industrial organizations enkaptically bound by the body politic, the State being proprietor and entrepreneur; a socialist State can only exist according to its structure as an authoritative public legal community founded in a monopolistic organization of military power; it cannot exist without a public legal order; Lenin and Stalin realized this fact; the Marxian community is Utopia, although conceived; political pluralism, 404; pluralism wants to eliminate the State's structure from the projected syndicalist federation; this is called "socialism"; E. 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— II, a metaphysical concept; founded in the absolutization of the Gegenstand relation; excluded from the naive subj.-obj.-relation; ARISTOTLE'S "soul" concept, 11; subst. is not the "genus proximum" of its "accidents", 14; STOKES' substance concept, 32; substance and accidents, 55; matter in classical physics is the substance of occurrence; NATORP on this, 95 (note); the metaphysical concept of substance caused great trouble; read, 152, 192.

SUBJECT-OBJECT-RELATION, ENKAPTIC, III, the origin of the metaphysical concept; ousia; the search for true being, 4; in Neo-Scholasticism, substance is the human personality in its concrete unity and identity, 5; BORUTUS' definition; that of THOMAS AQUINAS; AUGUST BRUNNER, 6; the term "substance" first appeared in Quintilianus Inst., 7; primary substance in ARISTOTLE; eidol; secondary substance, 8; this primary substance is foreign to naive experience; ousia is the primary category of being; its accidents are independent of possible perception; qualitates occultae; difference between substance as "thing in itself" and the naive thing experience; substance is the first temporal Gegenstand of theoretical logical thought; ousia synthetos or composite substance, 10; THOMAS AQUINAS holds the substance to be unknowable; the whole and its components; substance in...
ARISTOTLE, is antinomious, 12; forms is the cause of matter, is ousia, 13–15; MANN'S interpretation of substance, 16; matter is the principium individuationis, also in THOMAS; materia quantitate signata; the subst. concept is a fundamental deprecation of individuality, 17; thing and substance; function; RUSSELL, 18, 19; the concept "energy" has replaced that of "matter" in modern physics; RUSSELL'S view; he holds the distinction between physical and mental to be unreal, 20; his concept "evil"; matter and mind are logical structures of relations between events; WHITEHEAD distinguishes events from objects, 21; a thing with aspects is as useless a concept to RUSSELL as a substance, 22; NEWTON'S "materia indivisibilia"; substance in modern biology, 23; the modern mathematical concept of function serves to obliterate the idea of the modal and the plastic horizons of experience; ARISTOTLE'S ousia was meant to account for individuality structures, 26; DESCARTES' conception of substance; Humanistic soul substance before KANT; metaphysical concept criticized by HUME, who influenced RUSSELL; HUME'S relations of resemblance and contiguity between impressions; KANT'S category of substance, 27; RITTER on thing and substance, 28; substance in STÖKER'S view, 68; ALBERS; MARLETT, 72; BAYNIAK; KANT, 190; individuality structures are not substances, 108; Fr. OPPENHEIMER calls human society a secondary "immortal substance", 167; KJELLEN applies the substance concept to the State, 197; the State is founded in the substantial form of human nature, in ARISTOTLE, 201; the generic relation of ruler and subject joins a plurality to the unity of a community of men whose material bodies are ruled by a soul as substantial form; the relation between ruler and subject is called taxis, it is a kind of law, in ARISTOTLE, 208; the State is not a natural substance; the taxis is the constitution, 209; taxis has to explain the unity of a composite substance, 211; ARISTOTLE considers an organized community as an analogy of a natural substance, 212; in THOMAS the theory of the organic character of human society acquires its foundation—in the "substantial form" of human nature, 218; the authoritative structure of an organized community has its metaphysical foundation in ARISTOTLE'S substantial form, 223, 230, 239, 244; LÜTT rejects this metaphysical hypothesisization of the human ego into a substance, 250; a substance can only possess one single substantial form, in THOMAS, 707; substance precludes insight into enkapsis, 710; substance in DRIESCH, 736–741.

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SYMBOLIC LOGIC, II, why useful, restricted to the logical form of propositions, etc., 59, 452—455; cf. s.v. WHITEHEAD and RUSSELL, HUSSERL; is not purely analytical, 452; on the whole and its parts, 453 ff.

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SYMBOLISM, II, juridical relations are only possible when signified; the smashing of a window pane, the getting into a public means of conveyance, have a juridical signification as a delict, and as the indirect expression of the intention to make an agreement of conveyance respectively. These significations are founded in language, 137; cultural symbolism, 285.

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---, II, incomplete symbol, MALAN, 84; objective sensory phenomena are symbols of physical states of affairs, 100; the numerical symbol -i-, 173, 174; sensory symbols in primitive law, 183; historical memorial symbols, 223; cultural and lingual symbols, 285; symbols in art, 348; conventional, unconventional, explicit, implicit, abstract symbols, 381; social symbols, 382; symbols of reality are the universalia post rem in THOMISM, 387.

---, III, objective sensory phenomena (e.g. colours) are symbols of the pre-sensory aspect of energy (i.e. physics), 37; symbolical anticipations in sensory impressions, 45, 46; from a natural-scientific viewpoint, objective sensory phenomena are only symbols referring to imperceptible physical relations, 46; naive experience is not destitute of names for things but implied the symbolically signifying aspect as well, 51; a tree has a symbolical object-function because it can be named, 57; in the genetic process of human life the cultural function precedes the lingual modus, 78; books, scores, etc., are symbolically qualified, they signify the aesthetic structure of a work of art in an objective way and cannot actualize it, 110, 111; literary works of art show a typical cultural foundation and formation of lingual means of expression which is modally different from the formative moment inherent in symbolic signification as such, 125; the relation between intuitive and symbolic knowledge; the routine view of modern daily life must not be confused with actual naive experience; this fact implies a loss in entirety with respect to naive experience; but it does not affect our experience of things essentially familiar to us, 144, 145; the relation between the internal structural principle and the modal foundational system in the subject-object relation of symbolically qualified things, e.g., a book, 150—153; as means of social mediation, 243, 250—253, 272; realize reciprocity of perspectives, 250; in a "closed sphere" a symbol becomes objective, transpersonal, constant, enabling the sphere to expand, 252.

SYMPATHY, II, according to BERGSON intuition is an immediate subjective psychological "empathy" penetrating with "intellectual sympathy" into the "duree", i.e. he creative qualitative vital stream of time, 481.

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---, II, a-priori synthesis, in KANT, 13; analytical and inter-modal synthesis, 434; synthesis precedes analysis in KANT, 443; synthesis is the combination of a plurality and transcendental logical unity; the pre-requisite of analysis; logical synthesis and the imagination (in KANT), 497;
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Tao, II, is the identification of retributive justice (in the order of nature) and inescapable necessity, found, a.o., in the old Chinese idea of Tao, 135.

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Taste, I, is the basic faculty for ethics and aesthetics, in Shaftesbury, 463.

Taxis, III, is an ordering principle concerning the distribution of authority and benefits, 208; Aristotle’s concept is a general metaphysical idea, applied in his discussion of body and soul, 209, 211; its sociological sense is an analogy, 212; accepted by Thomas Aquinas, 219.

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—, II, is opposed to causality in Stamm, 16, 17.

—, III, versus destination, 60; teleological world-plan in Diogenes of Apollonia; he applies Anaxagoras’ idea to the interpretation of particular natural phenomena, 633.

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Theology, I, in Aristotle, 72; and philosophy, in Augustinus, 178; the queen of sciences, 510.

—, II, is a theory based on the synthesis of the logical function of thought and the temporal function of faith, 562.

—, III, a philosophical difference cannot be reduced to a theological difference; Marlet and Robbers try to do so, 73.

Theoria, I, in Greek thought claims autonomy with respect to popular faith; versus pistis, in Parmenides, 35; in Greek thought was dominated by the form-matter motive since Aristotle, 36; enables man to attain the union of human thought with the Divine pure Form, 72.

Theoretical Activity, I, is hypostatized as an immortal ousia or substance, 44.
Theoretical Analysis, I, in theoretical analysis reality appears to split up into various modal aspects, 3.

Theoretical Antinomies, I, their source, 45, 46; in Kant; mathematical and dynamical antinomies, 368.

Theoretical Attitude, I, of thought, 35.

Theoretical Concept, I, what it defines, 30.

Theoretical Intuition, II, plays no part in Kant's functionalistic critique of knowledge, 501.

Theoretical Knowledge, I, is only "image" in Fichte, 467.

Theoretical Reason, I, is not an unproblematic datum, 40; it was Kant's basis of theoretical synthesis, 49.

Theoretical Synthesis, I, its starting point in immanence phil., 45, 46.

Theoretical Thought, I, reality appears to split up into various modal aspects in the thought, 3; this thought is impossible without conceptual determination, 5; concept formation rests upon a sharp distinction among the aspects and a synthesis of the logical with the non-logical aspects; the process of thought is anti-theoretical; the non-logical aspects are made into a Gegenstand, 18; in the philosophical-theoretical attitude we approximate time—and temporal reality—only in an analytical setting assumed of its modal aspects, which nevertheless continue to express their coherence in their intrinsic structure, 34; the first transcendental problem of theoretical thought, 38; the anti-theoretical attitude of such thought: Gegenstand is that which resists our analytical function and is opposed to it; the theoretical antithesis can only present itself within the temporal total structure of the act of thinking; the anti-theoretical structure is intentional, not ontical; in logical analysis the aspect which is opposed to the logical function is distinguished theoretically from the remaining aspects, 39; x opposite to y, and both to the logical function; the resistant, i.e. the Gegenstand, continues to express its coherence with the other non-logical aspects that have not been chosen as the field of enquiry, 40; the first transcendental problem as to the theoretical attitude is the "Gegenstand relation", (cf. sub voce); what do we abstract from empirical reality and how is such abstraction possible; confrontation with the naïve attitude; (cf. sub voce), 41; dogmatic theory of knowledge considered the theoretical attitude as an unproblematic datum, eradicated the difference between theoretical and naïve attitudes and identified the subject-object relation with the anti-theoretical Gegenstand relation, 43; to this fact it is to be ascribed that philosophical and theological anthropology had a dichotomistic conception of human nature as a composition of a material body and an immortal rational soul; Plato and Aristotle (cf. sub voce) hypothesized the theoretical activity of thought in its logical aspect as an immortal ousia or substance; Thomas Aquinas held that the entire rational soul, characterized as it was by the theoretical activity of thought, must be an immortal and purely spiritual substance; this conclusion was directed by the dualistic form-matter motive, 44; the antithetical attitude offers resolute resistance against every attempt to reduce one of the aspects to another; it avenges absolutizations by involving theoretical thought in internal antinomies; theoretical synthesis is a union, but not a deeper unity of the logical and non-logical; it presupposes a supra-theoretical starting-point; absolutization points to such a starting-point, 46; theoretical distinction of the non-logical aspects presupposes an insight into their mutual relationships and coherence, i.e., a basic denominator for comparing them; they cannot be distinguished unless they have something in common; this denominator is the cosmic time-order; on the immanence standpoint another denominator is sought, e.g., by absolutizing one of the aspects; in Greek metaphysics by accepting the metaphysical concept of being as a so-called "analogical unity"; the theoretical vision of reality is the vision of the abstracted modal aspects in the totality of their coherence, 47; the theoretical vision in pure mathematics; different schools: logicism, symbolic formalism, empiricism, intuitionism; "isms" in logic; in ethics, aesthetics, and theology, 48; Kant started from theoretical reason as the basis of every theoretical synthesis, 49; the central problem of theoretical thought is concerned with the relation between the thinking ego and its theoretical logistic function; the antithetical structure of theoretical thought obliged Kant to oppose the logical function to the other aspects of thinking, but he identified the act with a purely psychical temporal event which could become a Gegenstand of the transcendental logical "cogito"; the real act can never be a "Gegenstand" of its logical function, 50; as long as theoretical thought is directed to its "Gegenstand" only, it remains dispersed in theoretical diversity; it must acquire the concentric direction to an ultimate unity of consciousness lying at the root of all modal diversity, i.e., to the thinking ego; human I-ness is a central and radical unity, as such transcending all temporal aspects; the way of critical self-reflection only can lead to the discovery of the true starting-point of theoretical thought, 51; the concentric...
direction of theoretical thought cannot have a theoretical origin; it springs from the ego as the individual centre of human existence, 54; the selfhood can only give this central direction to its theoretical thought by concentrating upon the absolute Origin of all meaning; self-knowledge depends on the knowledge of God; both exceed the limits of theoretical thought and are rooted in the "heart", i.e., the religious centre of our existence; this central supra-theoretical knowledge penetrates the temporal sphere of our consciousness, 55; the alleged vicious circle in our transcendental criticism; we have only proved that the concentric direction of thought in self-reflection cannot originate from the theoretical attitude of thought itself; it can only issue from the ego as a supra-ethical individual centre of human existence; only the contents of the supra-theoretical pre-suppositions can be questionable, but not their necessity, 56; the thesis that the starting-point of theoretical thought is only to be found in the central religious sphere of consciousness is no longer to be proved theoretically, because this insight belongs to self-knowledge and transcends the theoretical attitude; without such knowledge the true character of the chosen starting-point remains hidden from us, 57; the concentric direction in theoretical thought must be of religious origin, although it is always bound to the anti-ethical Gegenstand-relation; critical self-reflection in the concentric direction of theoretical thought to the ego necessarily appeals to self-knowledge; here lies the point of contact between philosophic thought and religion; the supra-individual character of the starting-point; the selfhood has an intrinsically ex-sistent character; so the starting-point of philosophic thinking is not in the individual ego alone; the I-ness shares in the Archimedean point in which the whole cosmos centres, 59; philosophy can be cultivated only in a community; the starting-point is supra-individual; our I-ness is rooted in the spiritual community of mankind, first in Adam, in whom the whole of the human race has fallen, then in Jesus Christ, in Whom the new humanity is rooted as the members of one body; our I-ness lives in the -We- directed to the divine -Thou-, 60; (cf. sub voce "Gegenstand"); the I-ness penetrates with scientific thought deeper into its Gegenstand and reveals its own deficiency in comparison with naively experienced, 94; theoretical thought should not dominate a life and world view, says Litt, 155; theoretical thought was believed to be impartial and infallible, in the Enlightenment, 170; —, II, is religiously determined, and not self-sufficient, 41; is bound within the limits of the temporal coherence of meaning, 41; speculation rejected by St. Paul in Romans 9, 42; cannot be emancipated from the cosmic temporal order, 47.

THEORETICAL TRUTH, I, identified with theoretical correctness in Litt, 139.


THEORY OF LAW, PURE, II, is antinomous in H. Reiss, 17; is a logification of the juridical aspect, 46.

THEME, HANS, III,
Naturliches Privatrecht und Spät. scholastik, 314.

THING, II, corporeal and incorporeal things in Roman Law, 394.

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 metaphorical 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 ousia"; 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 encroachment of vital energy on this physical chemical structure; Aristotle'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; Stoker'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 this intuitive reality, 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 law- 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, 219, 221; De Regimine principum, 219, 221; Comm. Aristot. Politica, 219, 221; cf. 323.

—, III, accepted Boethius' 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, 16; but then "substance" is not possibly: individuality structure; Thomas accepts Aristotle's principium individuationis; 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
One single substantial form, 707; a plurality", 329; a substance can only possess
by its supernatural completion of education, 323; he calls woman "mas occasionatus",
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 orga-
nic constituents, 219; the Thomistic theory of organized communities only
knows about autonomy of the lower communities, not about sphere-sovereignty;
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 natu-
ral and which are supernatural, 220; the Church is the infallible interpreter of na-
tural law and the limits of the State's competence; the Greek absolutization of
the State is broken through; THOMAS recognizes subjective natural rights of in-
dividual man; positive law is bound to natural law; but there is nonatural sphere
of the lower communities except from the State's authority; the autonomy of medie-
cal corporations; its difference from sphere sovereignty, 221; his definition of
res publica, 227; universalia only exist in abstracto, 233; ARISTOTLE's view of the fa-
mily and of education was supplemented by its supra-natural completion of educa-
ting children to be good sons and daughters of the Church as the institution of
grace; a sociological view, 267; Roman Catholic moral philosophers conceived of
love as an effect of pleasure in a corres-
ponding 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 essen-
tial to the marriage bond; but allows sexual intercourse in a barren marriage,
323; he calls woman "mas occasionatus", only "aliquid viri"; not "civis simpliciter";
329; a substance can only possess one single substantial form, 707; a plu-
rality of "substantial forms" is incompat-
table with the "unity of substance", 714.

THOMAS, II, law regulates external be-
vaviour, 151; on subjective rights, 395.
... III, his criterion of law as a coercive
regulation; adopted by KANT, 427; his Hu-
namistic idea of tolerance, 517; the secu-
lar government authority in church mat-
ters has to maintain the external peace in
the Church; it has to abstain from any
maintenance of doctrinal discipline ex-
ccept for the purpose of safeguarding the
external peace in the interest of the State;
this task was entrusted to the secu-
lar governors, "sine concursu necessario
Theologorum"; this is the territorial sys-
tem, 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 meta-
physics 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 ar-

gument criticized; the Aristotelian meta-
physical concept of being, 71; is ruled
by the form-matter motive, which is re-
ligious; 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 Mo-

ver of material nature; the proofs of the
existence of God as the unmoved Mover;
they leap from the relative to the abso-
lute and pre-suppose the conception of
God which should be proved; HERACLITUS
defied matter but could never ask for an
unmoved Mover as prime cause of emp-
irical 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 con-
ception; the analogical concept of being
does not explain in what way the theore-
tic meaning diversity can be concentrated
on a deeper unity; it cannot even explain
the modal coherence which is the pre-
supposition of a true analogy, 72, 73; Me-
dieval 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
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—, III, secret societies developed from initiation rites and age groups; they were intended to establish an aristocracy via a democracy and a plutocracy, 365.

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