

FOREWORD

It is the verdict of Psychologists that in normal life no lengthy chain of thought is carried out without the mind assisting itself by the use of words. The expression of thought is indeed the sole legitimate function of words. No one therefore can fail to realize the value of having an understanding of their exact meaning, if he would express his mind clearly and accurately. Ignorance of the sense, often a very technical-sense, in which terms are used in works on philosophy results inevitably in many errors, much misunderstanding, and slovenly thinking-generally. To aid the student in removing, or at least in avoiding, this serious handicap the teachers in the Department of Philosophy have collaborated to produce this dictionary of the more important and frequently used terms in their respective fields. Though a more exhaustive work is already planned, it was thought that the present relatively brief list would be welcomed by undergraduate students.

University of Notre Dame,
December 15, 1930.

\$

»

B3B3M
ttg-!

^H *D I C T I O N A R Y ^*

SCHOLASTIC PHILOSOPHY

ABIOGENESIS (Gr. a, privation, and bios, life, genesis, origin) spontaneous generation or the derivation of life from non-living agents.

ABSOLUTE (L. absolutus, free from) being as unconditioned, independent of and unrelated to anything else. In the concrete order, God is sometimes called The Absolute Being. Ant: relative; syn: the independent, uncaused, self-sufficient.

ABSOLUTISM (L. ut supra, ab, from, and solvere, loosen, cut off) is a form of Hegelian Monism which reduces everything real to one ideal or mental being called The Absolute.

ABSTRACT (L. Abstrahere, to draw away from) qualifies a perfection inasmuch as it is considered independently of a subject in which it may reside. Ant: concrete; syn: formal.

ACCIDENT (L. accidere, to happen) strictly, that reality which exists in another, as quantity, quality, relation, etc. In a loose sense, any attribute, quality or property of a substance or thing. Ant: substance; syn: modification, quality.

ACCIDENT predicable, that non-essential part of a subject which merely happens to be connected with the essence, the connection being casual, not causal. An inseparable accident (property) is always present, while a separable accident is sometimes present and sometimes absent, as quantity in material substance; sickness in a man or animal.

ACCIDENT a category (see accident above).

ACT (L. *actus*) may mean either the perfection of a being (substantial or accidental), or the existence of a being. It does not mean a process, but rather a product. It is "the complement or actuality Of passive potentiality." Ant: potency; syn: perfection.

ACT pure, reality in >which there is no passive potentiality, i. e., the Divine Being exclusively.

ACT mixed, a being in which there is both perfection and imperfection, as created things.

ACTION (L. *agere*, to do) is movement, motion, process, becoming, the exercise of an operative power, as to write, speak, etc. Ant: passion.

ACTION immanent, one whose source and whose objective lie within the same agent, as vital actions.

ACTION transient, one which begins within the agent but which terminates outside the agent, as writing, painting, etc.

AESTHETIC (Gr. *aisthanomai*, perceive) artistic, beautiful.

AESTHETIC categories, the various forms and degrees of beauty, as pretty, beautiful, sublime, ridiculous, etc.

AESTHETICS, the theory of beauty, the philosophy of art.

AGNOSTICISM (Gr. *a*, neg., and *gignosko*, know) the doctrine of those who hold that the supra-sensible and supernatural are unknowable, beyond the power of the mind to grasp. Ant: dogmatism, intellectualism; syn: sensism, positivism, partial scepticism.

ALCHEMY (Arab, *al*, the, and *kimia*, Egyptian art or pouring) the science of the transmutation of metals; mediaeval chemistry.

ALPHA RAY (Alpha, first letter of Greek alphabet, and radius [L], line from center) a stream of

positively charged particles emitted from radioactive bodies; discovered by Rutherford and Soddy.

ALTRUISM (L. *alter*, other) is that ethical theory which makes the good of others, especially of society at large, the ultimate criterion of morality. Ant: egoism.

AMPHIBOLY (Gr. *amphi*, on both sides, and *ballein* to throw) a fallacy due to the arrangement of words, phrases and clauses, e. g., "He had a book in his hand which was spotted with ink."

ANALOGICAL (Gr. *ana*, according to, and *logos*, proportion) having a relation of similarity together with some dissimilarity. Ant: univocal, equivocal; syn: similar.

ANALOGICAL term, one that is predicated of different things partly in the same sense and partly in a different sense, or one that is applied to unlike things because of a proportional resemblance between them, e. g., being, thing, cause, unity, etc.

ANALOGY (Gr. *analogia*, proportion, ratio) the attribution or denial of a characteristic to one thing because it has several features in common with another thing which possesses (or does not possess) the characteristic. *Analogy of qualities*.—The attribution (or denial) of a consequent to one relation because this relation resembles another which takes (or does not take) such consequent. *Analogy of Relations*.

ANALYTIC (Gr. *analyticos*, resolving into elements) judgment is one in which the notion of the subject involves (or excludes) the predicate; or the notion of the predicate involves (or excludes) the subject. Ant: synthetic, a posteriori; syn: a priori.

ANTHROPOMORPHISM (Gr. *anthropos*, man, and *morpha*, form) the doctrine or practise of explaining superhuman and sub-human entities and

events in terms of the human; the tendency to attribute human characteristics to things not human.

APPEARANCE (L. apparere, come into view) the qualities or accidents of things; phenomena. Ant: substance, noumenon, reality.

APPRECIATION (L. pretium, price) the process of aesthetic enjoyment; exercise of taste, artistic evaluation, critical estimation.

APPREHENSION, simple (L. apprehendere, to seize) is the act of the mind insofar as it neither affirms nor denies, but merely places an object before the consciousness; an unrelated concept or idea, mental word.

ARGUMENT (L. argumentum, proof) consists in offering reasons and causes in support of a conclusion. Syn: reasoning, discussion.

ARGUMENT cosmological (Gr. cosmos, world, logos, study) reasons offered in proof of God's existence, taken from the order that exists in the world.

ARGUMENT henological (Gr. eis, one, and logos, study) a proof for God's existence in which the reasoning proceeds from multiplicity to unity, from the various forms of finite reality to their one necessary source.

ARGUMENT metaphysical, one in which analysis of the nature of objects and facts is the sole ground of comparison, e. g., proving the soul's future preservation from its nature as a simple, spiritual thing.

ARGUMENT moral, for God's existence based on man's consciousness of universal and absolute binding character of the moral law, or upon the universal and constant agreement of men on the question of the existence of a supreme being.

ART (L. ars) the expression of beauty, the imitation of nature, the deliberate communication of in-

fectious feeling, the proper conception of a work to be accomplished. Loosely, design, method, skill.

ARTISAN (L. *artire*, to instruct in arts) a craftsman, mechanic, engineer.

'ARTISTRY, method, execution, technique or craftsmanship.

ASSENT (L. *assentiri*, agree) intellectual acceptance of a given proposition.

ASSOCIATIONISM (L. *associare*, to be allied) is a theory of knowledge in which the judgment is reduced to a mere association of ideas. (J. S. Mill and other English philosophers)

ATHEISM (Gr. *a*, neg., and *theos*, God) a system of thought which denies the existence of God. Ant: theism.

ATOM (Gr. *a*, neg., and *temnein*, to cut) the smallest part of an element postulated by Dalton; an indivisible particle of matter.

ATOMIC number, the number of planetary electrons in a neutral atom; the place an element has in the periodic table; the positive charge on the nucleus.

ATOMISM (Gr. *ut supra*) the theory of Democritus and Lucretius that bodies are ultimately composed of infinitesimal homogeneous corpuscles or particles.

ATTRIBUTE (L. *attribuere*, to grant, give pay) a substantial or accidental perfection of a thing. In Theodicy, the perfections which, according to our way of understanding, flow from the divine nature.

ATTRIBUTE essential, one which reveals the nature of a subject; a characteristic without which the thing could not be what it is, e. g., three sides in a triangle.

ATTRIBUTE non-essential, one which reveals something incidental to the nature of a subject; a

characteristic which does not enter into the essence, e. g., color, quantity.

ATTRIBUTION (L. *attribuere*, to grant) the act of predicating something of a subject. Syn: predication, affirming or denying.

AUTHORITY, (L. *auctor*, author) in Ethics, the moral power of obliging the members of a society to so act that by their united efforts a common end may be obtained. The person or persons in whom that power resides. Syn: power, rule, sway, empire, supremacy, sovereignty.

AUTHORITY in History, a person more than ordinarily well qualified to speak on a given subject, hence one to whose opinion appeal may be made in order to settle a controversy. Syn: sage, master, wizard, expert.

AUTHORITY in Epistemology, a person or group of persons, or a human document whose credibility can be confirmed by sound argument. A statement must be accepted as true if it is made by an infallible authority. Human authority is infallible when the two following conditions are simultaneously fulfilled: 1) when it announces simple facts rather than interpretations of facts; and 2) when it is cumulative. (See moral certitude.)

BEAUTY (L. *bellus*, pretty; Fr. *beauté*.) that whose contemplation pleases; that which has symmetry and proportion; fairness, charm, loveliness. Mercier calls beauty the expression of order and perfection. St. Thomas says that there are three objective factors in the beautiful: i. e., clarity, splendor, lustre; completeness or perfection; and harmony or proportion. This last factor includes unity in variety, symmetry, balance, order, rhythm, concord, etc.

BECOMING, the transition from a potential to an actual state of being. Syn: process, change.

BEHAVIORISM, the doctrine of those who maintain that the subject matter of Psychology is exclusively man's external conduct, visible actions and reactions.

BEING, whatever exists or may exist, whatever' can become an object of thought.

BEING logical, that which can exist only as a thought object.

BEING potential, one which does not actually exist, but which may come into existence. Syn: changeable being.

BEING real, being which exists independently of the human mind.

BELIEF, knowledge accepted as true on the word or the authority of another; assent based on extrinsic evidence; faith, creed/

BETA RAYS (see "alpha rays" above), a stream of electrons emitted by radioactive substances in the process of disintegration.

BODY, a material substance having three dimensions. Ant: spirit.

CATEGORICAL imperative, a Kantian phrase signifying that the highest source of moral obligation is man's own will or practical intellect.

CATEGORIES (Gr. katagorein, to assert), the supreme genera or classes into which all being may be classified. Syn: predicaments.

CATHARSIS (Gr. katharsis, cleanse), purgation; release or outlet of emotion afforded by art. (Aristotle)

CAUSALITY (L. causalitas), the operation by which an agent produces something really distinct from itself.

Dictionary of Terms in Philosophy

CAUSATION, the principle by virtue of which anything is produced.

CAUSE (L. *causa*), a principle in virtue of which something is produced; that which exercises influence upon or contributes to the being or the becoming of anything; an agent inasfar as it is capable of producing something really distinct from itself. Ant: effect; syn: origin, source.

CAUSE efficient, an extrinsic principle which by its action produces some other thing.

CAUSE final, that good on account of which an agent produces a certain effect; a motive or end; that for the sake of which something is done.

CAUSE formal, the intrinsic principle which places an effect in a definite species, and thus differentiates it from everything else.

CAUSE instrumental, an efficient cause that produces an effect only in so far as it is subordinated to and moved by the principal cause.

CAUSE joint, two or more factors taken as a collective whole, and contributing in any positive way to the bringing about of an effect.

CAUSE material, an intrinsic principle out of which anything is made.

CAUSE moral, an efficient cause which by threats, counsel, warning, and so on, induces a physical agent to produce an effect; whatever incites a physical cause to produce an effect, e. g., wages, honors, distinctions.

CAUSE physical, an efficient cause by virtue of which an effect is immediately produced.

CAUSE principal, an efficient cause capable of subordinating to itself another cause in the production of an effect.

• **CERTITUDE** (L. *certus*, certain, *cernere*, to decide) a) subjectively, the unwavering and fearless assent of the mind to a given proposition; b) objectively, a proposition that cannot be doubted by reason of the evident connection of its subject with its predicate. Ant: uncertainty, doubt, perplexity; Syn: surety, assurance, positiveness.

CERTITUDE metaphysical, is that type of certitude which derives its motive from what is essential in things, as first principles, immediate or intuitive truths.

CERTITUDE moral, a firm adherence to truths that are concerned with the words and deeds of moral agents; it is grounded upon the moral law; hence admits of a few exceptions.

CERTITUDE objective, denotes the necessity by which a thing is what it is, whether we are aware of this necessity or not.

CERTITUDE physical, a firm adherence to truths that concern existence and interactions within the physical order. It is derived either from the immediate evidence of sense perception or the mediate evidence of inference and induction. ,

CHANCE (L. *cadere*, to fall), an effect inasfar as it is produced without the intention of the agent; an unforeseen event, undesigned occurrence, contingent happening.

CHANGE (L. *cambire*, to barter), a transition or passage from one mode or condition of being (potency) to another (act); alteration, variation, transformation, modification.

CHANGE accidental, one that does not involve any mutation of the substantial nature in which the accidents are found, e. g., change of color, of health.

CHANGE local, a transition from one place to another.

CHANGE qualitative, the transition, in a substance, of one accidental quality to another, e. g., hot to cold.

CHANGE quantitative, the increase or decrease of quantity in a given substance.

CHANGE substantial, a change insofar as it involves a transformation of one substance into another. (Also called essential change)

CHARACTER, in Ethics, is the sum of those intellectual and moral virtues which enable a man to conduct his life habitually according to definite moral principles.

CHARACTERISTIC (Gr. *karakter*, stamp), the distinctive, typical, essential; significant and expressive which is treated by modern art as opposed to the beautiful in a narrow sense.

CHARITY (L. *caritas*, dearness, love), is that virtue which prompts a man to love his neighbor (natural) as himself for the love of God (supernatural). Syn: love, affection, generosity, friendship, benevolence; Ant. hatred, selfishness.

CHARMING, the beautiful on a small scale; the attractive, the fascinating, the pretty.

CHEMISTRY (See *alchemy*, that branch of physical science which deals with the composition and the transformation of matter.

CIRCUMSTANCE (L. *circum*, around, near, and *stare*, to stand), in Ethics, means that quality of a human act deriving from its author or the time or place of its performance or the object with which it is concerned or the manner in which it is done, which accidentally modifies its moral character. It is one of the determinants of morality. In a general sense, it is an accompanying condition, occurrence or event.

CIVILIZATION (L. *civis*, citizen), effectively organized social life, implying successful government,

a certain development of the arts and sciences, and at least that degree of culture which elevates such life above the savage state.

CLASSIFICATION (L. classis, class), a grouping together of individuals or objects according to their natural species or according to some artificial attribute which is distinct and common to the whole class. Ant: disorder, confusion; syn: arrangement, order.

COGNITION (L. cognitio, knowledge), the process of knowing or apprehending; a term which includes all forms of mental life except the appetitive states and processes.

COMMUNISM (L. commune, common), is the economic and social theory which, denying the justice of holding private property, maintains that all property should be owned and administered by the community as a whole.

COMPENETRATION (L. cum, with, and penitus, interior), the passage of one body through another.

COMPOSITION (L. componere, to put together), a fallacy due to shifting a term from distributive to a -collective application, the term being used first in a divided sense, and later in a composite sense.

CONCEPT (L. con, with, and capere, take) is the abstract universal idea; the intellectual representation of an object; a thought, a simple apprehension.

CONCEPTION, either the act of the mind conceiving an idea, or the idea or concept itself.

CONCEPTUALISM, the theory which solved the mediaeval problem of universals by regarding the latter as existing solely in the mind. Such was the subjectivism of Abelard, Berkeley and Kant. It is the epistemological theory that the necessary elements in our knowledge are congenital to the mind, hence that the universal idea is not derived from

experience, but is an a priori mental form. Ant: realism; syn: Kantianism, formalism, subjectivism.

CONCRETE (L. con, with, and crescere, grow together), the sensible, particular or factual; the tangible, visible or audible; the empirical.

CONCURRENCE (L. con, with, and currere, to run), the act of cooperating; the action of one cause added to the action of another cause, in the production of some effect.

CONCURRENCE divine, the necessary cooperation of the First Cause with a secondary cause (creature) in the production of an effect.

CONDITION (L. con, with, and dicere, agree), that which must be realized before an effect can be produced.

CONGRUITY (L. congruere, to agree), harmony, concord, balance, proportion rhythm, symmetry; an essential factor in the beautiful.

CONNOTATION (L. con, with, and nota, mark), of a term, the attributes or the characteristics by virtue of which the term is applied to certain objects or individuals. Syn: implication.

CONSCIENCE (L. con, with, and scire, to know) in Ethics is a practical judgment by which a moral agent knows here and now the good that is to be done and the evil that is to be avoided.

CONSCIENCE in Psychology, is that mental power by which we are aware of our internal states and dispositions.

CONSCIENCE certain, when no fear of error accompanies the judgment.

CONSCIENCE doubtful, when judgment is suspended for fear of error.

CONSCIENCE probable, when based on such slight evidence as not to exclude all fear of error.

CONSCIENCE erroneous, when based on error; a) vincible, if the error can be easily overcome; b) invincible, if otherwise.

CONSCIENCE lax, when based on insufficient motives.

CONSERVATION, of energy, the law in physical science which states that the sum-total of energy in the universe is constant; that energy may be transformed, but cannot be destroyed.

CONTINGENT (L. con and tangere, touch together), uncertain, non-necessary, non-essential; a being which exists, but which may not exist. Ant: the necessary, absolute.

CONTINUUM (L. con, and tenere, hold together), a system of unbroken sequence; a material substance whose parts are not actually, but only potentially, distinct from one another.

CONTRACT (L. con and trahere, draw together) in Ethics, is a free agreement between two (or more) persons whereby one or both assume an obligation in justice to do or not to do something.

CONTRACT express, if the agreement is made in words or writing.

CONTRACT tacit, if the agreement is implicit only.

CONTRACT gratuitous, if only one part benefits by it.

CONTRACT onerous, if both parties assume an obligation and benefit by it.

CONTRADICTIONS (L. contradicere, to speak against), two terms, one of which is said to be the simple negative of the other. In order that this be so, two conditions must be fulfilled: a) neither can apply to any object denoted by the other; and b) both together must embrace all of the objects in the universe.

CONTRAPOSITION (L. *contra*, and *ponere*, place against) is a process of eduction in which the mind after obverting a given proposition perceives a converse relation between the new subject and predicate, and expresses this knowledge in a proposition whose subject is the contradictory of the given predicate.

- **CONTRARIES** (L. *contra*, opposed), two terms are opposed as contraries when a) neither may apply to an object within a certain universe, while b) both cannot apply to it at the same time, e. g. just and unjust.

CONVERSION (L. *convertere*, to turn about) is a process, of eduction in which the mind seeing that the perceived relation of a given judgment will support an interchange of terms, expresses the new truth in a proposition whose subject is the given predicate and whose predicate is the given subject.

CONVICTION (L. *con*, with, and *vincere*, to conquer), certitude; firm assent of the mind without fear of error or shadow of doubt; a state wherein the mind is sure and positive.

COPULA (L. *co*, together, and *alere*, fasten), a symbol of the relation between two terms (is or is not, are or are not).

CORELATIVES (L. *com*, and *relaturus*, related with). Terms are said to be correlatives when each indicates one of two things or attributes in such a way as to call attention to a characteristic which links the two things or attributes together, as husband and wife, day and night. Ant: absolute; syn: reciprocal.

CORPOREAL (L. *corpus*, body), material, inorganic, extended substance. Ant: spiritual.

COSMOGONY (Gr. *cosmos*, world, and *gonos*, birth), the science of the origin or formation of the

COSMOLOGY (Gr. *cosmos*, -world, and *logos*, science), the branch of philosophy which deals with the ultimate causes of the material universe.

COSMOS (*ut supra*), the world or universe.

CRAFT, that human transitive activity which aims at utility rather than beauty; mechanical art.

CREATION (L. *creare*, to create) is the production of something entirely out of nothing; the production instantaneously of the totality of a being; the passage from ideal possibility to actuality; the act of God's free will by which beings distinct from Him are produced without any pre-supposed material.

CREATIONISM, the theory that the world originated by the creative act of a personal God distinct from it. Ant: pantheism, materialistic monism.

CREATIVE, original as opposed to imitative or critical.

CREATIVE evolution, the theory of Henri Bergson that the fundamental reality is process, push and active life (*élan vital*).

CREATURE, being inasfar as it has been or may be produced by God.

CRIME (L. *crimen*, fault, accusation) is an act or omission whereby serious moral wrong is done. Syn: felony, outrage, atrocity, sin.

CRITERIOLOGY (see criterion) is a branch of philosophy which seeks to establish the criteria or norms of truth; to establish the truth value of knowledge; theory of knowledge; material logic.

CRITERION (Gk. *kntas*, judge), a motive of assent; a reason of acceptance; a character or quality of objects which elicits certitude in subject; a standard; a test; a rule or principle.

CRITICISM (Gk. krino, judge), appreciation; judicious appraisal; the application of aesthetic standards in judging a work of art.

CRITICS (As above), see criteriology.

CULTURE (L. colere, till or cultivate), the spiritual part of civilization; the refinement or perfection of a person, or a natural power; the result of a liberal education, i. e., scholarship plus refinement or polish.

DARWINISM, the theory of Charles Darwin that organic evolution took place by natural selection as a result of the survival of the fittest in the struggle for existence.

DEDUCTION (L. de, from; ducere, lead), a process of reasoning from the general to the particular; a priori reasoning. Ant: Induction, a posteriori reasoning.

DEFINITION (L. de, from and finis, setting the limits), a brief, clear and accurate statement of the nature of an object. Syn: meaning, explanation, statement of the intension, unfolding the essence, statement of the essential attributes or properties of a class, analysis of the comprehension of a term.

DEISM (L. deus, god), a theodicy which denies divine providence; a philosophical system which admits a personal God, the author of nature, but denies that He concerns Himself with what transpires on earth.

DEMERIT (L. de, and merere, to deserve), is the obligation of undergoing punishment by reason of an action injurious to another. Ant: merit, desert; syn: delinquency, mis-conduct.

DENOTATION, see intension.

DESIGN (L. Designare), plan; scheme; purpose.

DEVOLUTION (L. de, from, and volvere, to roll), retrogressive change.

DIALLELUS (Gr. 'dia, between, and allasso, change), an objection of the skeptics that we use the mental faculties to prove their own validity; argument in a circle.

DICHOTOMY (Gr. dichatomos, cut in two), is the separation of a genus into a pair of species, one of which is named by a positive term, the other by its contradictory. Syn: division by contradictories, (See contradictory terms).

DIFFERENCE, specific (L. differre, to set or carry apart), that part of the essence which distinguishes the species from other classes, and which belongs to no other subject. It divides a genus and constitutes a species, and coalesces with the genus to form the essence; e. g., rational is the specific difference of man, and animal is the genus.

DILEMMA (L. dilemma, two assumptions taken for granted), is a syllogism which has for its major premise a compound hypothetical and for its minor a disjunctive proposition.

DISPOSITION (L. dispono, to arrange), is a transient state or quality of mind by which an agent is rendered well or ill disposed to do or to avoid doing certain things.

DISTINCTION (L. distinguere), lack of identity between two things or ideas. Ant: identity; syn: difference.

DISTINCTION logical, the absence of identity between two ideas in thought content; a distinction which cannot exist except in the mind. Ant: real distinction; syn: mental or conceptual distinction.

DISTINCTION real, absence of identity between two things; a distinction which can exist independently of the mind. Ant: logical distinction.

DIVISION (L. *dividere*, to put asunder, to part), the separation of a whole (physical, logical, or metaphysical) into its constituent parts.

DIVISION logical, the analysis of a genus into the species that compose it; the analysis of the extension of a term based upon either a natural or artificial determining principle.

DIVISION metaphysical, a division which gives the structural components of such abstract terms as may be reduced to a species, a substance, or an accident, as man into animality and rationality.

DIVISION physical, the breaking up of a composite concrete thing into its several parts:

DIVORCE (L. *divortere*, to separate) is the judicial act whereby the bonds of matrimony are permanently dissolved. Ant: marital indissolubility.

DOCTRINE (L. *doctrina*, from *docere*, teach), opinion, theory, dogma, teaching, creed, tenet.

DOGMA (Gk. *dogma*, from *dokein*, seem), knowledge acquired by comparison of ideas as opposed to fact, principle, law, formula, declaration of opinion; indisputable truth.

DOMINION (L. *dominium*, lordship, mastery), is the perfect form of property right; hence the right to dispose of a thing as one's own inasmuch as the nature of right permits. Syn: property right, ownership, mastery.

DOUBT (L. *dubium*, uncertain, probable. From *duo*, two, expresses the position between two points), is a state of mind in which, from fear of falling into error, we refuse to make any judgment whatever concerning the truth of contradictory propositions. Ant: certainty, certitude; syn: uncertainty, undecidedness, perplexity, bewilderment.

DOUBT negative, a state of mind which is neutral, due to the lack of sufficient evidence or valid

reasons; a balanced state which is due to ignorance but is not sheer ignorance.

DOUBT positive, a state of mind in which we refuse to make a judgment due to the presence of counterbalancing reasons.

DUTY, is the moral obligation arising from law to do or not to do what the law prescribes. Syn: obligation, responsibility, homage.

DYNAMISM (Gk. *dunamis*, force), the theory of Leibnitz that bodies are made up of forces (monads).

EDUCTION (L. *educere*, to lead forth), immediate inference in which the mind acquires a new truth in virtue of seeing what is implied when a given proposition undergoes a change of subject or predicate or both, e. g., conversion, obversion. Syn: to evolve, elicit, to draw forth. (See immediate inference).

EGO (L. *ego*, I, a person, self or subject, including body and mind).

EGOISM (L. *ego*, self), in ethics is the principle that the good of self, one's own pleasure or advantage, is the supreme rule of conduct. Also, the practise of putting self-interest ahead of all other interests. Ant: altruism; syn: Hedonism.

ELAN VITAL (F. *élan*, impulse and vital, vital), Bergson's name for the cosmic urge or impetus.

ELECTRICITY (Gk. *electron*, amber), the fundamental form of energy.

ELECTRON (as above), ultimate particle or corpuscle of negative electricity; part of an atom.

ELEMENT (L. *elementum*, etym. dub.), component part; in chemistry, a substance that defies analysis; one of the ninety fundamental kinds of matter.

EMERGENT EVOLUTION (L. *e*, out of, and *mergere*, dip), Lloyd Morgan's theory that the highe-

stages of existence are epigenetic, i. e., having no explanation in terms of their antecedents.

EMPATHY (Gk. *pasko*, suffer), that element of aesthetics in which one feels himself into the object of contemplation by bringing the wealth of his associations to bear upon the object and cooperate with it.

EMPIRICAL (Gk. *peira*, trial), based on observation and experiment, i. e., trial and error.

EMPIRICISM (Gk. *En*, in, and *peira*, trial), is the epistemological theory that all certain knowledge is limited to sense experience. The application of the methods of physical science to philosophy. The contention that what cannot be measured cannot be known. Ant: intellectualism, moderate realism, intuitionism; syn: positivism, sensism, materialism.

END, in Ethics, is the purpose or motive the reason for an action. It is the good, i. e., the reality on account of which the moral agent acts. Syn: purpose, motive, object.

END, proximate, the immediate means used to attain a further end.

END, intermediate, the end or ends which in a subordinated series lead from the proximate to the ultimate end.

END ultimate, that good which terminates a series of actions, or which is desired exclusively for its own sake.

ENERGY (Gk. *ergon*, work), in physics, is the power of a material agent to do work, to affect another body. In psychology, the capacity of a living organism to perform vital actions, to gain the ends proper to its nature. Ant: lethargy; syn: force, power, strength.

ENTHYMEME (Gk. *enthymema*, to keep in mind, consider), a syllogism in which one of the constituent

propositions has been dropped. When the major, minor or conclusion is omitted it is referred *to* as an enthymeme of the first, second or third order respectively.

ENTROPY (Gk. trope, transformation), a measure of the unavailability of a system's thermal energy for conversion into mechanical work.

EPICHEIREMA (Gk. epicheirema, to attempt to prove), a condensed syllogism of the regressive type in which the episyllogism is conjoined with a proof of one or both of its premises.

EPISTEMOLOGY (Gk. episteme, knowledge; logos, science), that branch of philosophy which deals with the nature, conditions, limits and validity of knowledge. Material logic. Criteriology. Theory of knowledge.

EPISYLLLOGISM (Gk. epi, and sullogismos, a reasoning upon), one which takes for a premise the conclusion of another argument called the prosyllogism.

EQUIVOCATION (L. aequus, equal, and vox, voice; identity of verbal expression), is a fallacy which consists not in employing a term which is capable of two or more meanings, but in actually applying it to different things as if they were the same; e. g., Law, used in the legal sense is not the same as the moral law.

ERROR (L. errare, to judge wrongly), is a deflection of the mind from the proper direction in its search for truth. It is the lack of conformity between a judgment and its object; a defective judgment, a partial truth. Ant: truth, certitude; syn: mistake, fallacy, misunderstanding, misconception,, blunder.

ESSENCE (L. essentia), is that which makes a thing to be *what* it is; that which answers the ques-

tion, what is a thing? Syn: nature, species, substance.

ESSENCE abstract, essence as conceived by and existing only in the mind. Ant: concrete.

ESSENCE concrete, a complete reality in the physical and concrete order. Ant: abstract.

ESSENCE individual,, an essence inasfar as it is affected by individuating notes, on account of which it is not predicable of more than one individual. Ant: universal.

ESSENCE real, one that has actual existence independently of the human mind. Ant: ideal, possible.

ESSENCE specific, that portion of the nature of a thing supplied by the substantial form.

ESTHETIC (see Aesthetic).

ETERNITY (L. aeternitas, unending duration), the simultaneous, complete and perfect possession of life without beginning or end (Boethius). Ant: time.

ETHER (Gk. aitho, burn), a hypothetical wave; a transmitting medium that is omnipresent through space and fills the interstices between particles of matter.

ETHICS (Gk. ethos), is the philosophical science of the moral rightness and wrongness of human acts. It is the art of right conduct. Syn: moral philosophy, morals.

EVENT (L. eventus, from venire, to come), happening; fact; occurrence; phenomena; incident; unit in the four-dimensional or space-time system.

EVIDENCE (L. e, from, and videre, to see), that quality of a proposition by reason of which the relation of subject to predicate is unmistakably and immediately known to the mind. Such a clear presentation of a fact or a proposition as to make it

undeniable. Ant: vagueness, ambiguity, obscurity; syn: perspicacity, clearness, doubtless, transparent.

EVIDENCE immediate, a proposition is immediately evident when its terms cannot be thought to have any other relation than the one expressed. Truth seen directly through intellectual intuition, or perceptual intuition (concrete facts of sense experience). Syn: self-evidence, intuition.

EVIDENCE mediate, evidence which denotes the reasons which support a truth. A proposition is mediately evident not only when it is a conclusion validly drawn from statements which are ultimately self-evident, but also when it is a generalization properly made from a knowledge of particular facts.

EVIL is the privation of reality; it is privative or negative being. Ant: good, reality, actuality, being; syn: privation, negation, non-being.

EVIL physical, the lack of that integrity which is due to the nature of a physical thing, as blindness, ill-health.

EVIL moral, that lack of perfection in a human act by reason of which it fails to conform to the moral law. Syn: sin, fault* imperfection.

EVOLUTION (L. e, from, and volvere, to unroll, unfold), the progressive development of the higher or complex from the lower or simple; transformism; theory of the origin of species by descent.

EXECUTION (L. exsecutare, from sequi, follow), expression; technique; crystalization of the conception; external embodiment or externalization of the ideal; rendering; production.

EXEMPLAR (L. exemplum), model, pattern, paradigm, prototype, divine idea or "universale ante rem."

'EXEMPLARISM (L. exemplum, model, type), is the teaching that in the mind of the Creator there

exist archetypal ideas in imitation of which each thing respectively was created. Exemplarism is a necessary corollary of the belief in creation by an intelligent and personal God.

EXISTENCE (L. *ex*, out of, and *sistere*, stand), that by which a thing is. Every essence has some kind of existence, either actual or potential, real or logical. Existence is that which is over and above the essence of a thing.

EXPECTATION (L. *expectare*, to look for), an influence involved in purpose and acting as either a help or a hinderance in observation, according as it results from sound thinking or feeling.

EXPERIENCE (L. *experiri*, to go through), perceptual knowledge; sense awareness.

EXPERIMENT (L. *experiri*, to try), an intentional change brought to bear upon the rise and progress of a process under consideration, and consequently under the control of perception and the guidance of an hypothesis. The functions of experiment as an aid to induction are: (a) analyzing experience to ascertain the fact (cause and effect) to be explained; (b) study of the nature of the effect in order to limit the number of hypotheses; and (c) verification of a particular hypothesis.

EXTENSION (L. *extendere*, stretch), in metaphysics, a quantitative term designating volume. In Logic, it means the number of individuals of which an idea or perfection may be predicated.

EXTERNAL reality, any being which exists apart from the ego or person; or which exists independently of the mind. Ant: the self, ideal reality.

FACT (L. *factum*, from *facere*, to do), datum of experience, phenomenon, event.

FAITH (L. *fides*) is the assent given by the mind to a proposition solely on account of the authority

of a witness; natural, when grounded on human authority; supernatural, when based on the truths of Divine Revelation. Ant: incredulity, unbelief; syn: belief.

FALLACY (L. fallere, to deceive), a violation of the rules of the syllogism is technically called a fallacy. Syn: false reasoning, sophism, misleading argument.

FALLACY *extra dictionem*, a fallacy which originates in an assumption which is not warranted by the language employed. These assumptions may amount to qualifications that need to be supplied, or confusion of concrete, abstract or specific terms which give rise to fallacies of simple converse and specific accident. See material fallacy.

FALLACY *formal*, a fallacy due to a violation of the rules of the syllogism.

FALLACY *in diction*, the heading under which Aristotle classified fallacies which have their source in the language employed.

FALLACY *material*, a fallacy, due to the language in which an argument is expressed, or the meaning of the terms employed. Material fallacies include Fallacies in diction, *extra dictionem*.

FALLACY *of accent*, false reasoning due to a change of meaning brought about by (a) stressing one syllable rather than another syllable of a word, or (b) by emphasizing one rather than another word of a sentence.

FALLACY *of accident*, reasoning based on the Taise assumption that "What is predicable of a subject is predicable of its accidents," or "What is predicable of an accident of a term is predicable of another accident of the same term."

FALLACY *of begging the question*, offering the conclusion or the point at issue as a reason for it-

self by making use of synonyms or phrases which imply each other, e. g., giving lack of mentality as the reason for insanity.

FALLACY of false cause, (A) drawing absurd, ridiculous, or far-fetched conclusions from acceptable premises. (B) A name used as a variant of the inductive fallacy, *Post hoc, ergo propter hoc*, to indicate the fallacy of supposing that the antecedent of an event is always, instead of merely sometimes, its cause. Assuming that a phenomenon is causally related to another because it follows closely upon it, is a frequent source of this error.

FALLACY of many questions. This fallacy occurs when two or more questions are conveyed by means of a single question, so constructed that it cannot be given an unqualified answer without sacrificing an important truth. The many questions (A) may be all formally expressed in a single question or (B) only one may be expressed, the other (or others) being implied.

FALLACY *secundum quid*, a phrase out of the Latin description "*Fallacia a dicto simpliciter ad dictum secundum quid*" meaning "in a qualified sense.". The fallacy assumes the right to reason from one predication to another even when the one is true absolutely while the other is true only conditionally.

FALSEHOOD (L. fallere, to deceive), that which is necessarily opposed to truth. Ant: truth. See, error and Logical truth.

FIDEISM (L. fides), a theory held by a Scotch school and Kant, according to which the criterion of truth is a blind instinct or impulse to believe, e. g., an internal subjective sentiment or sense. Ant: intellectualism.

FIGURE (of syllogism), the figure of a syllogism is a characteristic imparted to its form by the arrangement of its terms and is determined by the position of the middle term in the premises.

FINAL cause (See end)

FINE ARTS, a collective term including poetry, music, painting, architecture, sculpture, and all which aims at beauty rather than at utility (see craft)

FORCE (L. fortis, strong), pull, attraction, influence, cause of motion, active agency, source of change.

FORE KNOWLEDGE, knowledge of events had previously to their actual occurrence. Syn: foresight.

FORM (of propositions), the form of a proposition is its determining element, the copula. The affirmative (is) and the negative (is not) copulas tell us how the terms of a proposition stand toward each other and are, therefore, called the form of propositions. Another use of the word "form" makes it apply not only to the affirmative or negative character of a proposition but also to the extension of the subject. (See matter, of propositions.) The reality which gives the proposition its proper nature. See Form (Metaphysics).

FORM (L. forma, outline), the sensible medium in which the matter or idea of an art object is expressed.

FORM (in metaphysics), the accident or quality of shape, outline or figure; the substantial principle which specifies and determines a thing and serves as a principle of activity.

FORTITUDE (L. fortitudo, strength), is that cardinal moral virtue which prompts and enables one to undertake and to brave dangerous and dif-

ficult things for the sake of keeping the moral law.
Ant: cowardice, timidity, lukewarmness; syn: courage, bravery.

FOURTH dimension (L. mensus, measure), the name given to time in non-Euclidian fourfold geometry.

FREEDOM (of will) is that attribute of man's will by reason of which it may act or not act, act in this way or that. It is the will's inherent power of self-determination, the power of choice. Ant: determinism; syn: liberty.

FREEDOM political, immunity from tyranny, the liberty of exercising one's reason in such a way as to be able to attain the legitimate ends of social living.

GENETIC, definition, (Gk. genesis, root), is one which describes the processes by which an individual of a type can be produced, e. g., describing a figure by indicating the way it may be constructed; also definitions in chemistry.

GENIUS (L. gignere, beget), superlative capacity of mind; exceptional ability; extraordinary talent or faculty; special creative endowment.

GENUS (L. genus, kind, class), that part of an essence which belongs to other species also. A larger class under which there are smaller groups called species. Man belongs to the genus animal.

GLORY, is "the clear perception of a person or thing joined with praise of his or its excellence" (St. Ambrose). Ant: ignominy; syn: fame, honor, renown, excellence.

GOD (Ger. gott), the supreme being, Creator of all -things, the First Cause, Himself uncaused, the most perfect of all beings.

GOOD (Ger. gut), anything desirable. Whatever can be the object of appetite. Whatever can perfect an individual.

GOOD, The, the abstractive notion of that which can form the object of the appetite, independently of whether it exists in an individual or not. Ant: the *θvīī*.

GOOD apparent, whatever appears to an individual as desirable, whether it is really so or not. Ant: real good; syn: seeming good.

GOOD delectable, the tranquillity of the appetite in the possession of some good.

GOOD honest, that which is desired for itself, and not as a means for procuring something else.

GOOD moral, any object inasfar as it perfects the intellectual appetite. The conformity of human acts with the law as manifested through conscience. Ant: moral evil.

GOOD physical, any object inasfar as it perfects the natural appetite. Having all the physical perfection that is due to any nature.

GOOD real, that which is really, and not just apparently perfective of any appetite.

• GOOD useful, that which is desired not for itself, but as a means of procuring something else.

GRACEFUL (L. gratus, pleasing), the beautiful in motion.

GRADES, metaphysical, of being. Different formalities by which some common nature is conceived as gradually contracted to an individual being, created being, created corporeal being, created corporeal living being, created corporeal living sensitive being, etc.

GRAVITATION (L. gravis, heavy), the attraction which exists between all material bodies; the force or pull exercised by the earth upon bodies.

GROTESQUE (Ital. grotto, excavated chamber), fantastic, bizarre, distorted, absurd, incongruous, excentric, barbaric, e. g., gargoyles, masks; laughing galleries. The grotesque is one of the aesthetic categories.

HABIT, is a quality not easily changed which affects favorably or unfavorably either a thing or its powers of operation.

HABIT operative, which affects the powers of operation.

HABIT entitive, which affects the substance of the agent.

HABIT (as a category in metaphysics), is the accident resulting in a body from being clothed, decorated, etc.

HAPPINESS, is the state of being contented, satisfied, blissful. Ant: unhappiness, misery; syn: joy, bliss.

HAPPINESS subjective, as above.

HAPPINESS objective, that good, or those goods, by reason of which desire is satisfied

HAPPINESS perfect, the perfect, peaceful and permanent possession of the highest good.

HAPPINESS imperfect, those installments of satisfaction which result from the possession of temporal goods.

HARMONY (L. harmonia), agreement, concord (see congruity).

HEREDITY (L. heres, heir), tendency of like to beget like, i. e., offspring to resemble parents.

HOMICIDE (L. homo, man, and caedere, to kill), is the taking of human life. Justifiable, if by public authority for a just cause or by an individual in legitimate self-defense. Unjustifiable, if by an in-

dividual on his own private initiative, in which case it is called murder.

HORRIBLE (L. *horrere*, shudder), excessively ugly, hideous, incongruous to a superlative degree.

HUMAN act, one that is the result of deliberation and foreknowledge of end. Ant: spontaneous, reflex, necessary act; syn: moral, intelligent, free act.

HYLEMORPHISM (Gk. *ule*, matter, plus *morphe*, form), theory of Aristotle that bodies are composed of prime matter and substantial form.

HYPOTHESIS (Gk. *hypothesis*, foundation, supposition), is a tentative law for the purpose of explaining phenomena which the mind recognizes as cause or effect. Syn: supposition, theory.

HYPOTHESIS of cause, one which discloses the nature of the agencies involved and gives us knowledge of the origin of the phenomena, e. g., the knowledge not only of the connection between the symptoms of certain ailments and the lesions of specific organs (which is an hypothesis of law), but knowledge of what brought about the lesions, namely the supposition of organisms working together breaking down tissue.

HYPOTHESIS of law (Gk. *hypothesis*, supposition), is one which connects by supposition one phenomenon with another so as to bring out the manner and degree in which they are related without disclosing the nature of the agencies involved, e. g., Newton's theory of gravitation.

IDEA (Gk. *idea*) see *concept*.

IDEALISM (Gk. *idea*, form or kind), the theory that reduces objective reality to subjective mentality; subjectivism; absolutism; an epistemological doctrine which claims that our knowledge is limited to innate a priori mental forms; theory that reality

is mental. Ant: realism, syn: pan-mentalism, subjectivism.

IDEALIZATION (Gk. *idea*),-see conception.

IDENTITY, sameness, the agreement of a thing with itself. Ant: distinction; syn: sameness.

IDENTITY principle of (L. *idem*, the same), a thing is what it is and not anything else, e. g., A is A. N. B. This principle is to be well distinguished from the principle of equality: the principle of equality asserts that two things equal to a third are equal to each other, not that they are the *same thing*. Whereas the principle of identity asserts, not that *two things* are the same thing, but that two ideas are verified of the same *thing*, v. g., two pints of milk are equal to one quart of milk; four half-pints are equal to one quarter; and therefore two pints are equal to four half-pints. But we do not assert that four half-pints are the *same milk* that two pints are. The principle of identity, however, asserts the identity of-the thing: thus my idea of "first cause" is the same thing that is represented by my idea of "most perfect being."

IGNORANCE (L. *ignorare*, not to know), is the knowledge in a being capable of having it.

IGNORANCE antecedent, which precedes the act and is the reason for its being done.

IGNORANCE concomitant, which accompanies the act, but without casual influence.

IGNORANCE consequent, which is directly or indirectly willed, i. e., vincible ignorance.

IMAGE (sense), is a concrete mental representation of a-material object perceived by one of the senses. Syn: phantasm.

IMAGINATION (L. *imago*, likeness), the mental power of forming images or representations of what is absent; the artistic or aesthetic faculty; the power

of creation, interpretation, imitation and pretence.
Syn: fancy.

IMITATION (L. *imitari*), representation, reproduction, copying, mimicry.

IMMENSITY (L. *immensitas*), the divine attribute of being in all *things*, without being limited by any of them.

IMMUTABILITY (L. *immutabilitas*), the inability to change or be changed.

IMPERFECT (L. *im, per, factum*, not wholly made), lacking some perfection; having some limitations; expressing potency. Ant: perfect; syn: limitation, potency.

IMPERFECTION, is the lack of actuality or integrity due a thing. Ant: perfection, completeness, integrity; syn: potentiality.

IMPLICATION (L. *implicare*, to involve, to fold in), of a term means its intension, its meaning, or its content; the characteristics represented and expressed by the term. Syn: intension, comprehension, depth. See connotation.

IMPOSSIBILITY, moral, (1) that which cannot be done without involving great effort and grave difficulty; (2) that which is contrary to the laws by which human conduct is normally regulated. Ant: moral possibility; syn: very difficult; extremely improbable.

IMPOSSIBILITY physical, that which, although it involves in itself no contradiction and could happen, is beyond the power of natural forces. That, to overcome which, requires a miracle. Ant: physical possibility; syn: natural impossibility.

IMPRESSION (L. *imprimere*), see conception.

IMPROBABILITY (L. *im, not, and probare*, proved), the insufficiency of motives necessary for a

prudent assent of the mind to any proposition. Ant: probability, likelihood; syn: unlikely.

INDEFINITE (L. in, not, and definitum, limited), reality considered as abstracted from all limitations. It may be that something indefinite has limits, but they are either unknown or not considered. Ant: definite; syn: indeterminate.

INDETERMINATE, considered as having no termination, or limits. Something undefined. Ant: determinate; syn: unlimited.

INDIVIDUAL (L. individuum), a concrete nature or essence as affected by certain perfections which make that nature or essence unpredicable of another, e. g., the concrete essence of "man" as affected by some reality which makes it *this* man and no other. Ant: universal; syn: particular.

INDIVIDUATION, principle of, that reality which, when added to a concrete essence is sufficient to individuate it, i. e., make it *this* essence.

INDUCTION (L. in and ducere, to lead), the process of reasoning from the particular to the general; a posteriori reasoning. †

INFALLIBILITY (L. in, and fallere, to deceive), the incapability of deceiving or being deceived. A statement made by an infallible authority must be accepted as true. Ant: doubtful, erroneous; syn: unerring, inerrant.

INFERENCE (L. inferre, to bring on, into), the passing from a known truth to a truth which is implied in it is called an act of inference.

INFERENCE immediate (L. im, and medium, not through a middle or medium), a process of acquiring truth without seeking fresh objective evidence, either from sense experience or authority; it is a rendering explicit what is implicit in a given thought.

Dictionary of Terms in Philosophy

INFERENCE Mediate (L. medium, middle), a process which follows upon the mind's perception of the relation which three concepts show in two judgments. Syn: reasoning, syllogistic reasoning.

INFINITY (L. in, not, and finis, end), without limits; what cannot be measured. Ant: finiteness.

INHERENCE (L. in haerere, to adhere to), existence in another as a subject. Thus, color inheres in a substance, v. g., table. Ant: subsistence.

INNATE IDEAS, (L. innatus from nasci, be born), inborn; inherited or congenital concepts as opposed to thoughts acquired from experience. Descartes subscribed to the theory of Innate Ideas.

INSTINCT, is "a natural aptitude which guides animals in the unreflecting performance of complex acts useful for the preservation of the individual or of the species." (Maher, Psych. 587). Ant: intellect; syn: sense.

INTELLECT (L. intus and legere, to read within), is that immaterial cognitive faculty by which we know the nature or essence of things; the highest cognitive power in the human mind; the power of conception, judgment, inference,

INTELLECT, Divine, the divine essence inasfar as it is God's knowledge of all things.

INTENTION (L. in and tendere, to incline toward), is an inclination of the will toward an object apprehended by the intellect as a good to be attained. Syn: purpose, plan, aim, object.

INTENTION actual, if under the actual influence of the will.

INTENTION virtual, if once initiated by the will in a previous act and continues by reason of that fact to influence the present action.

INTENTION habitual, if once initiated by the will, as in the virtual intention, but which no longer exerts actual influence over the action.

INTEREST, is "a peculiar attraction exerted by certain objects of consideration in virtue of associated pleasurable or painful experiences in the past" (Maher, l. c. 354). It is sympathetic attention or curiosity. Ant: indifference, vagary; syn: attention, concern.

INTROSPECTION (L. intro, in, and spicere, look), the process of self-consciousness or reflection.

INTUITION (L. in, and tueri, look), immediate apprehension; direct knowledge or insight. Ant: discursive reasoning.

INVERSION (L. invertere, to turn), is a process of eduction in which the mind beginning with either obversion or conversion of a given proposition pursues an alternating succession of these inferences until it arrives at a judgment whose subject is the contradictory of the given subject.

ION (Gk. eimi, go, neut. part), a particle of gas that is electrically charged.

JUDGMENT (L. judicare, from jus, right, and dicere, speak), an act of intellect whereby two concepts are compared by way of affirmation or negation. (See assent and proposition).

JUDGMENT practical, when it has to do with matters of conduct, of right and wrong.

JUDGMENT speculative, when it has to do with purely academic matters or with problems not directly related to everyday life.

JUSTICE (L. ius, right, law) is that cardinal moral virtue by which one is habitually inclined to give to everyone that which is his due. Ant: injustice, iniquity, fraud; syn: fairness, honesty, uprightness.

KNOWLEDGE, a fundamental form of consciousness wherein subject unites with the object through

a representation. Syn: perception, cognition, apprehension, awareness, science, experience, belief, thought, intellection.

LANGUAGE (L. *lingua*, tongue, speech), the means by which thought can be transmitted from one mind to another.

LAW, is "a rational ordinance or dictate of reason promulgated by the legitimate authority in a community for the common good" (St. Thomas).

LAW eternal, is "Divine wisdom directing in advance the actions and the movements of all that can exist" (Monsabre). It is "the Divine reason or will commanding that the natural order be preserved and forbidding it to be disturbed" (St. Augustine).

LAW natural or moral, is "the participation of the eternal law in rational creatures, the light, as it were, of natural reason, by which we discern what is good and what is evil" (St. Thomas).

LAW physical, the natural law inasmuch as it applies to non-free agents.

LAW positive, a determination of the natural law-applicable to the particular needs of a society or an individual.

LIBERTY (L. *libertas*, freedom): (1) of will, is that attribute of a rational being by reason of which, when all the conditions requisite for a free act are present, he may act or not act, act in this way or that; (2) political, the freedom to choose suitable means to rationally approved ends. Ant: determined, coerced; tyranny.

I

LICENCE (L. *licentia*, permission), is that misconception of true liberty which identifies it with the removal of all inhibitions to personal thought or conduct. Ant: law, liberty; syn: caprice, irresponsibility.

LIE, any communication, by word, sign or silence, of thought that is contrary to what is in the mind of the speaker. Ant: true, honest statement; syn: falsehood, untruth, prevarication.

LIFE, is immanent activity, activity which has its origin and its terminus within the agent; hence living things are those which are capable of self-movement. Ant: death.

LOGIC (Gk. logike, word, thought), the science of laws that guide us in reasoning to truth. "The Science of the Laws of Thought," (Thompson). "The Science and also the Art of Reasoning," (Whately).

LUDICROUS (L. ludere, play), ridiculous, funny, amusing, laughable, comic, humorous, the slightly incongruous.

MASS (L. massa, quantitative matter, weight)

MATERIALISM (L. materia, matter), is the philosophical theory which holds that all reality is reducible to matter and energy. It excludes belief in God, a spiritual soul, freedom and immortality. Ant: spiritualism, idealism, dualism; syn: naturalism, scientific monism, atheism.

MATHEMATICS (Gk. mathemâ, science), the science of quantity in the abstract. It includes arithmetic, algebra, geometry, trigonometry, and calculus.

MARRIAGE (F. marier); (1) As an act or process, is "a legitimate contract between a man and a woman by which each confers upon the other certain rights in order to the generation of children", (2) As a state, is the permanent society resulting from this contract.

MARRIAGE companionate, is the arbitrary, illicit, and transitory union of a man and woman living the life of married people, without any of the rights

of the married state and without the will to accept its duties.

MARRIAGE impediment to, is an obstacle to marital union arising either from natural or positive law which renders the marriage contract either illicit or invalid.

MARRIAGE indissolubility of, is that property or attribute of the marriage contract (inasmuch as it is identified with the Sacrament of matrimony) which renders the bonds of matrimony unbreakable except by the death of one of the parties to the contract.

MARRIAGE unity of, is that property of the marital contract which forbids a man to have simultaneously more than one wife, or a woman more than one husband. It excludes both polyandry and polygamy.

MATTER (L. *materia*), the stuff of which bodies are made; that which has weight and occupies space; corporeal substance; objective reality; physical nature.

MATTER (in aesthetics), the idea, subject or content of a work of art as opposed to the form.

MATTER prime, according to Aristotle, one of the two ultimate principles in bodies. The homogeneous, passive, generic subject of change. It is neither quantity, quality nor quiddity.

MATTER (of proposition), the matter of a proposition is said to be the terms considered out of relation. The terms viewed as material for any sort of comparison.

MECHANICISM, a theory which denies the existence of final causes. Ant: teleology.

MECHANICS, a branch of physics dealing with forces and motion.

MEDIUM (L. *medius*, middle), the agency or means of communicating an impression.

MEMORY (L. *memor*, to be mindful), is the mental faculty by which one is able to retain, recall and recognize past experiences (sensuous memory) and rational cognitions (intellectual memory). Ant: forgetfulness, obliviousness; syn: recollection, reminiscence, remembrance.

MERCY (L. *merces*, reward, pay), is that quality or virtue of a person by reason of which he is inclined to temper the severity of rigorous justice and to judge the wrongdoings of men with compassion. Ant: severity, hard-heartedness, tyranny; syn: compassion, leniency, indulgence, clemency.

MERIT (L. *meritum*, deserved, earned), is that property of a moral act by reason of which it becomes deserving of reward or punishment.

MERIT condign, is the right to a reward grounded in strict justice.

MERIT congruous, equitable, when the right springs from equity or decency. Ant: demerit, undeserved, unearned; syn: right, desert, claim, title.

METAPHYSICS (Gk. *meta ta physica*, beyond the physical), the science of immaterial being. A philosophical science that studies all being in its first causes. Ant: physics; syn: ontology.

METHOD (L. *methodus*, way), the arrangement of acts in a series in such a way as to secure a definite end. In Logic, the arrangement of Inference is a series with reference to a definite end, way of reaching an end, a system of right procedure. Syn: arrangement, order.

METHOD analytic (Gk. *analytikos*, resolving into elements), in a chain of reasoning when each successive syllogism has for a premise the conclusion of the syllogism which follows, the reasoning or method is analytic. The analysis of a composite whole into its constituent elements, e. g., proving a theorem in geometry.

METHOD deductive, (L. *de*, and *ducere*, to lead down, to descend). The method employed when the movement in thought is from the logically simple to the logically complex. Or from a logical whole to "its logical part. It is applicable to every syllogism considered in itself, but not always to polysyllogisms.

METHOD inductive, (L. *inducere*, to lead into), an ordered scheme of mental activities by which from a consideration of concrete cases we may rise to the discovery and proof of general laws.

METHOD synthetic, (Gk. *synthetikos*, pertaining to a synthesis or putting together). When each successive syllogism of a series has for its conclusion a premise of the syllogism which follows the reasoning or method is called synthetic. Advancing from simple data to more elaborate laws, as is the case in such sciences as Ethics and Geometry. Syn: method of composition, method of building up the complex whole from simple elements.

MINERAL (F. *minéral*, mine), inorganic substance. .

MIRACLE (L. mirror, wonder), a sensible effect produced by God transcending the force of nature; preternatural phenomenon or event.

MODEL (L. *modus*, manner), prototype, exemplar, ideal, plan, design.

MODERNISM, an epistemological theory (held by LeRoy, Loisy, Sabatier, Tyrrell), which reduces the supernatural order to a projection of the human mind. According to this theory God is made to Man's image and likeness. Modernism is a compound of agnosticism and immanentism. It is philosophic Idealism, applied to the supernatural order. Syn: Higher Criticism.

MOLECULE (L. *dim.* of moles, mass), the small-

est particle of a chemical compound; a group of atoms.

MONAD (Gk. monas, unit), see Dynamism.

MONISM (Gk. monos, alone), a philosophical system which reduces reality to a single principle, such as Pantheism. Ant: dualism and pluralism.

MONISM (Gk. monas, one), is the philosophical theory that all reality is one and the same substance.

MONISM Materialistic, all reality is material substance.

MONISM Pantheistic (Idealistic), all reality is Divine substance. Ant: dualism, pluralism; syn: eleaticism, transcendentalism.

MOOD of syllogism (L. modus syllogistici, mode of reasoning), the character imparted to the form of a syllogism by reason of the quantity and quality of the three component propositions.

MORAL (L. mos, custom), is that quality of a human act by reason of which it may be classified as reasonable, right, good, commendable. Ant: immoral, irrational, evil; syn: rational, just, good.

MORALITY (L. moralitas), is that quality of human acts by reason of which some may be called good, others bad, or which causes some to agree, others to disagree with conscience or the eternal law.

MORALITY Extrinsic, is that which attaches to actions which are good or bad merely because commanded or prohibited by some positive law.

MORALITY intrinsic, is that which belongs to actions commanded or forbidden because they are in themselves right or wrong, i. e., which involve essential and unchangeable relationships.

MORALITY objective, is the ethical quality of an act considered in the abstract, i. e., merely as a deed done, apart from all reference to a concrete agent.

MORALITY subjective, is the ethical quality of an action as determined by reference to its agreement or disagreement with conscience or the proximate norm of morality. †

MORAL certainty, is the state of mind which results from the possession of such evidence for the truthfulness of a statement as will exclude all reasonable doubt.

MORAL obligation, is duty or the moral necessity one is under by virtue of law or custom to do or not to do certain things.

MOTION (L. movere, to move), local change; transition from one place to another.

MULTITUDE (L. multa, many), that which results from a grouping of units or individuals, one of which is not the other. Ant: unit; syn: number, throng.

MUSIC (Gk. mousike, of the Muses), the art of combining inarticulate sounds in a pleasing and rythmical manner. “A series of sounds which call to one another” (St. John Damascene).

MYSTICISM (Gk. musterion, from muo, to close lips or eyes), an Oriental theory of knowledge, according to which truth is felt rather than perceived.

NATURALISM, see materialism.

NATURALISM (L. natura, nature), a school of art which employs a crude realism by exploiting vulgar and obscene material.

NATURAL SCIENCE, a generic title which includes the physical and biological sciences as opposed to the human or social sciences.

NATURE (L. nasci, born), the substance, essence or constitution of a thing; the principle of activity and finality in a thing; collectively, the sum-total of the particular natures of individuals.

NEBULA (L. nebula, mist), cloudy and hazy masses of matter in the heavens ■which are supposed to generate stars.

NECESSITY (L. necessitas), determination to one thing, or one state, or one end.† the impossibility of being otherwise, or in any other condition. That which must be had if a certain end is to be achieved. Ant: contingency.

NECESSITY moral, that kind of necessity which demands a certain means to the attainment of an end on account of the difficulty, not on account of the absolute impossibility, of attaining that end without such a means. Thus, revelation of natural religious truths is said to be morally necessary that man should think rightly about God and religion.

NECESSITY physical, that which demands a certain means to the attainment of an end on account of the natural impossibility of attaining that end. Thus, revelation of mysteries,, is physically necessary if the human mind is to know them at all.

NISUS (L. niter, lean), the cosmic urge or impulse in the philosophy of Alexander.

NOMINALISM (L. nomen, name), a theory which attempted to solve the problem of universals by reducing the latter to mere words or sounds. Syn: subjectivism, idealism.

•
OBJECT (L. objectum, from objicere, throw), that which is known by the subject or presented in experience, sense datum, concrete reality. Whatever is extramental; the non-ego.

OBVERSION (L. obversio, a turning), a process of eduction in which the mind after comparing the subject of a given proposition with the contradictory of its predicate perceives the new relation as opposite in quality.

. OCCASION (L. ob, and cadere, to fall before, to

turn out), a circumstance favoring action, e. g., a presidential campaign is an occasion for oratory. Syn: chance, opportunity.

OCCASIONALISM (L. *occasio*, occasion), is the teaching of those who deny to created things the exercise of any real causality and holds that all apparent creature-activity is only the occasion for God acting through them.

OMNIPOTENCE (L. *omnia*, *potens*), the power to control and govern everything.

OMNISCIENCE (L. *omnia* and *scire*, to know all), that attribute by virtue of which God knows all thing?.

ONTOLOGISM (Gk. *ons*, being, and *logos*, science), the epistemological theory of those who contend that as God is first in the order of existence so He is also first in the order of knowledge.

ONTOLOGY (Gk. *on*, being; *logos*, science, study), the philosophical study of being; study of the first principles of being; theory of reality. Syn: metaphysics, philosophy.

OPINION (L. *opinari*, to have a belief), a judgment which is accompanied by moral certitude, but which is generally associated with a prudent fear that its contradictory may be true. A judgment which may perhaps be questioned. Syn: unconfirmed, judgment, theory, hypothesis.

OPPOSITION (L. *opponere*, to oppose), Propositions which may have the same subject and predicate but which differ in quantity or quality or both are said to be "opposed."

OPTIMISM (L. *optimum*, the best), the doctrine that life is worth while; a hopeful view of existence (Of. Leibnitz). Ant: pessimism.

ORDER (L. *ordo*), "The arrangement of a multiplicity of things, similar and dissimilar, so that each

has its proper place" (St. Augustine); right or proper arrangement or disposition; due proportion.

ORDER (in art), the essence of beauty (see congruity); the regular disposition and methodical arrangement of factors; regularity, propriety, due proportion, system. Ant: chaos, confusion, distortion, ugliness, incongruity.

ORDER ontological, the order of causes; the metaphysical world.

ORDER ideal, the mental world, of which there need not be a real counterpart.

OWNERSHIP, is the right of property, or that moral power, conferred upon a person by natural positive law, to dispose of what is his in any manner consonant with the rights of others.

PAIN (Gk. *pinein* a fine), strictly speaking, is undefinable. It may be described as any disagreeable or distressing experience. Ant: pleasure; syn: hurt, wound.

PAINTING (L. *pingere, pictus*), the art of picturing objects with a brush in color on canvas, or similar surfaces.

PANTHEISM (Gk. *pan*, and, *theos*, god), a philosophical system which denies any real distinction between God and the world; a theory that everything is God.

PASSION (L. *pati*, to suffer, feel, experience), any quality that modifies a subject in some material way; a violent emotion, any emotional tendency. Syn: emotion, feeling.

PERCEPTION (L. *percipere*, from *capere*, take), sense knowledge, experience, sensation; it includes seeing, hearing, tasting, touching, and smelling.

PERFECTION (L. *per*, through, and *facere*, to do or make), a thing is perfect if it has all that its

nature demands; fulness of being. Syn: accomplishment, attainment, completeness, integrity.

PERFECTION mixed, is one whose concept does not exclude some imperfection; it is the relatively perfect, e. g., heat, height, color.

PERFECTION pure, is one whose concept excludes all notions of imperfection, hence one that it is better to possess than not to possess under all circumstances, e. g., life, liberty, intelligence.

PERSON (L. *persona*, mask for actors; *per*, through, and *sonus*, sound), a subsisting individual of a rational kind; an existent with purpose of its own. Syn: individual, self.

PERSONALITY, the subsistence of a complete rational individual. Syn: individuality, character, person.

PESSIMISM (L. *pessimus*, the worst), the doctrine that existence is evil, a calamity; that life is not worth while.

PHENOMENAL, (a) whatever pertains to a phenomenon or appearance; (b) something extraordinary, exceptional, unique.

PHENOMENALISM (Gk. *phaino*, to show), is the epistemological theory that there is no certain knowledge but of phenomena or qualities, appearances, and by extension, that nothing else exists. Ant: dualism, realism; syn: sensism, positivism.

PHENOMENON (Gk. *phaino*, to show, or *phao*, to shine), is a quality as opposed to thing qualified; accident as opposed to substance; action as opposed to agent. Ant: noumenon; syn: quality, attribute, accident, appearance.

PHENOMENON (Gk. *phainomai*, appear), sense datum, fact, event, appearance, occurrence. Ant: reality, noumenon.

PHOTON (Gk. *photos*, light), a term used by

Compton to designate the ultimate particle of electro-magnetic, radiation,

PHYSICAL, material, corporeal, natural. 'Ant: spiritual, psychic.

PHYSICS (Gk. phusis, nature), science of the properties and movements of matter and energy.

PLACE (Gk. plateis, flat, wide), the surface of a body taken as a receptacle for the body. Syn: location, position, situation, spot, space, station.

PLEASURE (Fr. plaisir, to please), is not strictly definable. It may be described as an agreeable feeling, and in this sense is a quality or tone of a physical or mental state or action. Ant: pain; syn: gratification, joy, delight.

PLURALISM (L. plus,-plures, more, several), the doctrine (a) that things are many and not just one, and (b) that there is no real unity in the world, only a pluri-verse, not a uni-verse. Cf. dualism, monism, universalism.

POETRY (Gk. poetes, maker), elevated composition, usually metrical; the language of passion and imagination.

POLYANDRA (Gk. polus, many; aner, man), is the simultaneous possession of several husbands by one woman. Syn: bigamy.

POLYGAMY (Gk. polus, many; gamia, wives), the marriage of several women to one man.

POLYSYLLOGISM (Gk. poly, and syllogismos, many arguments fused together). Two or more syllogisms dovetailed in either a progressive or regressive form. Syn: chain of reasoning.

POSITIVISM (L. ponere, to place), is the philosophical doctrine which maintains that no scientific knowledge of anything is attainable except by way of the application of quantitative methods. All anti-metaphysical philosophy. Ant: intellectualism; syn: sensism, phenomenism.

POSSIBILITY (L. *possibilitas*, from *posse*, to be able), conceivability; the mere non-absurdity or non-repugnance of an idea; capability of being done or made.

POTENCY (L. *potens*, part, of *posse*, be able), a tendency to actuality; dormant capacity; latent power; ability, faculty, quiescent aptitude.

POTENCY objective, the mere non-repugnance of an object of thought to actual existence. Syn: absolute, logical, metaphysical or intrinsic potency.

POTENTIALITY, see potency.

POWER, see potency.

PRACTICAL, as applied to knowledge, is information that can be put to use, or made to serve as an instrument for the attainment of desired ends. Ant: speculative; syn: practicable.

PRACTICAL in general, anything that is serviceable in the affairs of daily life.

PRACTICAL pertaining to good judgment or common sense.

PRAGMATISM (Gk. *prasso*, to do), is a species of voluntarism which "interprets the meaning of conceptions by asking what difference they make in the matter of life, conduct and activity experience." (Turner).

PREDICABLE (L. *praedicare*, to assert), a name which signifies the class of concepts, or terms that express the relation that obtains on the mental side between a predicate and its subject, e. g., genus, species, differentia, property and accident.

PREDICATE (L. *praedicare*, to assert), is that which is affirmed or denied of a subject and is such because it is attributed to something. In a proposition, which is in logical form, all to the right of the copula is the predicate.

PREMISE (L. *praemittere*, to send before), a

name applied to any one of the propositions containing the middle term of a syllogism.

PREMOTION, physical, a physical, not a moral, movement imparted by God to free creatures, effectively determining their choice.

PRETTY (O. E. *praetig*, *trick*), diminutive beauty; the beautiful in miniature.

PRINCIPLE (L. *principium*, beginning, source, from *prae*, before, and *caput*, head), that from which anything originates, a source, beginning; also a general truth, a fixed standard or rule of action; a constituent.

PRINCIPLE of Causality, anything that begins to be has a cause; nothing is or changes without a sufficient reason.

PRINCIPLES, First, rules or formulae taken as self-evident, e. g., the principle of contradiction; principles or general truths assumed to be demonstrated in the construction of any science.

PRINCIPLE of Sufficient Reason, everything has in itself or in another the sufficient reason for what it is or does.

PROBABILISM (L. *probabile*, probable), is the ethical view that when there is question only of the lawfulness of an action, lacking certainty, one is free to act as he wishes provided he have at least one solidly probable opinion to justify his conduct. Ant: rigorism, laxism.

PROBABILITY (L. *probabilis*, likely), the estimated value of an opinion, or the expression of the weight of the evidence. (See opinion and evidence).

PROCESS (L. *procedere*, to proceed), any change which is featured by some sort of unity or continuity as opposed to a product, which is something that is left after the process has ceased.

PROPERTY (L. *proprium*, one's own, and *res*,

thing), in Ethics, is the moral power, deriving from law, to dispose of a thing as one may desire, so long as the rights of others are not infringed upon. Syn: ownership, dominion.

PROPERTY private, if vested in a private individual or imperfect society.

PROPERTY (in metaphysics), a property is that non-essential part of the subject which necessarily results from the essence. -It is always where the essence is and always absent from any other essence. The relation between essence and property is causal, e. g., man's ability to cook, or handle fire.

PROPOSITION (L. proponere, to place before), a proposition is a judgment symbolized in words and so arranged as to convey a complete thought: the spoken or written symbol or expression of the mental act of judgment.

PROTOTYPE (Gk. protos, first, and tupos, type), an original plan, a first design according to which other things are to be copied. Syn: plan.

PROTON (Gk. protos, first), the ultimate unit of positive electricity contained within nucleus of an atom.

PROTYLE (Gk. protos, and hyle), a term used by Crooks to designate an element common to all bodies (See prime matter).

PRUDENCE (L. prudentia), is a moral virtue by reason of which one becomes better able to judge what in any circumstances is to be done as good and to be avoided as evil. Ant: rashness, tactlessness.

PROVIDENCE (L. providere, to look ahead), the plan in accordance with which God disposes all things and leads them to the end He has determined. Syn: foresight.

PSYCHIATRY (Gk. psyche, mind, and iatreia, healing), is the "practice or science of treating mental diseases." (Cent, diet.)

Dictionary of Terms in Philosophy

PSYCHOANALYSIS (Gk. psyche, soul, mind, and analuein, to unloose), is the-art of mental exploration which has for its objective the relief of mental disorders. Also, the science of mental exploration and subsequent diagnosis of psychic disorders.

PSYCHOLOGY (Gk. psyche, soul or mind, and logos, science), is the study of living bodies from the viewpoint of their vital principles or soul.

PSYCHOLOGY empirical or phenomenal, is "an inquiry into the character of our various mental states and operations" (Maher).

PSYCHOLOGY rational or philosophical, is a study of the nature of the soul and of its relations to the body.

PSYCHOSIS, is a mental malady, characterized by psychic disturbances which cannot be ascribed to any organic lesion.

PURPOSE (L. pro, before, and ponere, to place), that for which anything acts or is done; the aim, end in view, final cause. Syn: final cause, good, value.

PURPOSE (F. purposer), design, intention, plan, final cause.

QUALITY (L. qualis, of what kind), broadly, any determination of a thing; strictly, an accidental modification of a substance that answers to the question, Of what kind is it? Cf. quantity.

QUALITY, of a proposition is an accident of its form and depends upon the nature of the copula. The affirmative or negative character of a proposition. See copula.

QUALITY primary, the name used by Locke and others for mass, extension and motion; what the scholastics call a common sensible.

QUALITY secondary, the term used by Locke and

his contemporaries for color, odor; what the Scholastics call a proper sensible.

QUANTITY (L. *quantitas*), the most characteristic accident or property of bodies whereby they have integral parts and occupy space.

QUANTITY of propositions, an accident of the matter of a proposition. It includes the extension of the subject term only, which is used as a basis of classification with reference to propositions.

QUIDDITY (L. *quid*, what), the essence, nature, stuff or constitution of a thing as opposed to its properties accidents, or phenomena.

RADIATION (L. *radius*), transmission of energy through space in waves; dynamic disturbances in the ether.

RADIO ACTIVITY, the spontaneous emission of radiant energy caused by the disintegration of the nucleus of atoms of uranium, radium, etc. (Discovered 1896).

• RATIONALISM (L. *ratio*, reason), a philosophical system that rejects as uncertain all knowledge which reason alone cannot discover. The tendency to reject as untrue and non-existent knowledge had through Revelation.

REAL (L. *res*, thing), that which is objective or non-mental.

REALISM (L. *res*, thing, and *realis*, real), is the epistemological doctrine that maintains the real distinction between the thing known and the idea by which it is known. It teaches that the act of knowing in no way affects the existence of the thing known. Ant.: Idealism; syn: dualism.

REALITY: (a) anything that exists; (b) anything independent of man, especially of his thinking; (c) the actual; (d) the existent.

REALIZATION, self, see perfection, happiness, end.

REASON (L. *rerī*, consider), the name given to processes of the intellect.

REBELLION (L. *re*, again, and *bellum*, war), the political act by which a social group rejects the authority of an established government and by armed force seeks to set up a new government.

REFLECTION (L. *re*, and *flectere*, bend), the process whereby the intellect looks into itself, reconsiders its own acts, makes itself the object of its consideration; introspection.

RELATION (L. *re*, again or back, and *latus*, brought), an accident that consists in the bearing of one thing on another, and which is located between thing and thing. Syn: connection, bearing, link, reference.

RELATION accidental, non-essential or unnecessary, as between teacher and pupil.

RELATION essential, essential or necessary dependence; as a child on its parents.

RELATION logical, a relation in which neither term is really dependent.

RELATION mixed, a relation in which one term is really dependent, the other is not; a logical-real relation.

RELATION real, a two-way relation, or a relation in which both terms are really affected.

RELATIVE, (a) conditioned, dependent, not absolute, limited; (b) relational, i. e., being one term of a relation.

RELATIVISM (L. *relatus*, from *referre*), the theory of knowledge, according to which truth is subjective and variable thing. Hence it admits no absolute standards. All propositions are conditional and dependent upon the knowing subject.

RELATIVITY, theory of Einstein that time and velocity are relative, i. e., dependent upon the observer, or subjective.

RELIGION (L. re, and ligare, to bind), the sum total of dogmatic and moral truths that govern man's relations with God; the internal and external acts of worship; the practise of supernatural virtue.

RESERVATION, mental, is the act of concealing through the use of ambiguous language or by signs the whole or part of the truth in one's possession from inquirers who have no right to know it.

REVELATION (L. re, and velum, removal of a veil), knowledge imparted on the authority of the speaker. A communication of knowledge to be accepted on the word of the one communicating.

RIGHT (Ger. recht), is the moral power conferred by law to do or not to do something, as, v. g., the right to live, to marry.

SANCTION (L. sancire, make sacred), is the series of rewards and punishments set up by legislators in order to insure the observance of law.

SANCTION eternal, is the reward or punishment that under the divine plan awaits those respectively who have either kept or violated the commandments; i. e., heaven and hell.

SANCTION imperfect, the rewards and punishments meted out by civil legislators or by the customs and attitudes of social life, or even by the natural law, but which are insufficient to obtain full obedience to law.

SANCTION perfect, such as through the hope of reward or the fear of punishment, keep free beings within the pale of law, or at least insure repentance once it has been violated.

SANCTION temporal, the rewards and punish-

Dictionary of Terms in Philosophy

ments to which men are subject during the present life.

SCULPTURE (L. *sculpere*), the art of representing objects in the round or in relief by chiselling stone, modeling clay, carving wood, or casting metal.

SENSATION, inasmuch as it may be defined at all, may be called that vital act by which a man apprehends the qualities of extended bodies.

SENSISM (L. *sensus*, sense organ), is the epistemological theory which asserts that the only object of certain knowledge is sense objects, and that no methods of investigation are valid but the methods of physical science. Ant: intellectualism; syn: positivism.

SENTIMENTALISM (L. *sentire*, to feel), is the epistemological theory that the criterion of certitude and morality is sentiment or feeling, a blind, instinctive impulse impelling one to accept or reject a given proposition as true or false. Ant: rationalism; syn: voluntarism.

SENTIMENTS, aesthetic, (L. *sentire*, feel), those higher emotions or feelings that we experience in perceiving the beautiful, the sublime, etc.

SIN, is any wilful transgression by thought, word or deed of the law of God. This includes of course the just laws of the state. Ant: virtuous act, lawful act; syn: crime, irrational act, moral delinquency.

SKEPTICISM (Gk. *skeptomai*, to examine, inquire), a theory which denies the power of the mind to reach certitude and makes doubt its first principle.

SOCIALISM, is that form of communism which would transfer to the state the ownership and administration of those forms of wealth employed in production and distribution.

SOCIETY (L. *societas*), is a stable moral union

of many individuals and families seeking a common end by the use of common means.

SOLAR SYSTEM (L. sol, sun), the name given to the group of heavenly bodies to which our planet, the earth, belongs. It includes the sun and Mercury, Venus, Mars, Neptune, etc.

SOLIPSISM (L. solus, only, and ipse, one's self), the position reached by the subjective idealist in in which he admits the existence of nothing other than himself.

SPACE (L. spatium), distance, interval, the total extension of the entire physical universe considered as a receptacle in which that universe is placed. (It is continuous, homogeneous, and finite and is supposed to contain the hypothetical ether. This is real actual or physical space. It is mental but with a basis in reality).

SPACE absolute, real space plus possible space.

SPACE ideal, ideal, pure or absolute space exists now beyond creation and existed everywhere before creation.

SPACE possible, space unoccupied by actual bodies.

SPACE real, space occupied by bodies or a body.

SPECTRUM (L. spectrum, image), phenomenon produced by decomposing light into its component wave-lengths by prismatic refraction or diffraction-grating.

STAGIRITE, the, Stageira, the town where Aristotle was born.

SUBLIME (L. sublimen, reaching up), exalted-and intense beauty; excessive or superlative charm.

SUBJECT (L. sub, and icere, throw), that which knows the object; the ego, self, person, mind.

SUBJECTIVISM, a form of idealism, which re-

duces the object to a mere projection of the subject; psychologism.

SUBSISTENCE (L. sub, under, and stare, to stand), the perfection by which a complete individual nature, or substance, actually exists and functions.

SUBSTANCE (L. sub, under, and stare, stand), that which exists in itself, reality, being, nature, essence, stuff, constitution, matter and spirit. Ant: accident, property, phenomenon.

SUBSTANCE complete, a substance that can exist and perform all its natural functions without union with any other substance.

SUBSTANCE first, the individual substance, the individual.

SUBSTANCE incomplete, a substance that cannot discharge all its natural functions without union with other substance.

SUBSTANCE material, corporeal or physical substance; extended substance.

SUBSTANCE second, the universal, the concept.

SUBSTANCE spiritual, the thinking, willing, animating principle. Syn: spirit, soul, mind, self, immaterial substance.

SUCCESSION (L. sub, under, and cedere, go), the state or condition of one thing following another; of things in a before-and-after relation. Syn: sequence, change.

SUICIDE (L. supsum, self, and occidere, to kill), is the directly intended and effectively procured destruction of one's life.

SUICIDE Direct, as above.

SUICIDE Indirect, is "an action whose certain and foreseen effect is the death of the agent without its being intentionally willed or aimed at as an end in itself."

SUPPOSITUM (L. sub, beneath, and ponere, to put), a complete individual nature existing in itself. Syn: individual, thing, person.

TASTE (L. tangere, to touch), in aesthetics, the aesthetic faculty; the power of discerning and discriminating among things of beauty.

TELEOLOGY (Gr. telos, end, and logos, science, study), the study of ends, purposes, final causes, the end of action. Syn: adaptation, design, finality; (cf. meaning, purpose, final cause, mechanism).

TEMPERANCE (L. temperantia), is that cardinal virtue which so moderates one's desires and actions as to keep them within the bounds of reason. Ant: intemperance; syn: moderation, restraint.

TERM (L. terminus, end), the word expressing a concept (Logic).

TESTIMONY (L. testis, witness), the sensible sign by which the witness relates his knowledge; evidence, authority, the object of faith or belief; statement.

TIME (O. E. tima; da, time cogn. with tide), duration, continued existence, the measurement of the succession involved in change.

TIME imaginary, the mind's measurement of the movement of things which do not exist or do not change.

TIME real, the really changing world; the mind's measurement of the really changing world.

THEISM (theos, god), a system of thought defending the existence of God. A philosophy which accepts and treats of a supreme personal being. Ant: atheism; syn: belief in God.

THEODICY (Theos, God, and dicere, speak), natural knowledge of the existence and nature of God. That knowledge of God, his characteristics

and operations which can be had by the light of natural reason alone. Syn: Natural Theology.

THEOLOGY (Theos, God, and logos, study), knowledge of the existence and nature of God. Science or faith of God.

THEOPHOBIA (Gk. theos, God, and phobia, fear), an unreasonable fear of the logical consequences of admitting God's existence.

THEORY (Gk. theoreo, behold), opinion, doctrine, supposed explanation, speculative view.

THOUGHT, a general term covering all the processes of intellect, namely: conception, judgment, and inference.

TRADITIONALISM (L. traditio, a handing down), is that species of rationalism which holds that "all primal verities of which we are possessed depend for their certainty not on reason, but on tradition of some kind . . . those truths being handed down by the gift of speech" (Hettinger). Its ultimate criterion of truth is Divine Revelation.

TRANSCENDENTAL (L. trans, beyond, and scandere, to climb), beyond any category, applicable to all things; non-empirical, apriori; an attribute of any and all being.

TRANSFORMATION (L. trans, over, and forma, form), doctrine of the development of one living species from another; change, evolution.

TRANSITION (L. trans, beyond, and ire, to go), the act of passing from one state or condition to another. Syn: change, becoming, mutation, process.

TRUTH, is the conformity of the mind with reality as it is.

TRUTH logical, the conformity of our concepts with things.

TRUTH moral, the conformity of our speech with our concepts.

TRUTH metaphysical, the conformity of things with the Divine Mind.

TRUTH immediate, when that conformity is known without the processes of discursive thought.

TRUTH mediate, when known by acts of formal reasoning.

TRUTH relative, when it depends upon contingent things or events.

TRUTH provisional, an hypothesis, i. e., something assumed true and used as a working basis for possible discovery.

TRUTH transcendai, one of the attributes of Being as Being.

TUTORISM (L. *tutior*, comparative form of *tutus*, safe); is the ethical view that when there is question of the lawfulness of an act, one must always decide against liberty or in favor of the law.

TYRANNY (Gk., *turannis*, depotism), is that defective form of government in which the mere will of the legislator is substituted for consideration of the common good. Syn: despotism, misrule, oppression.

UGLY (Norsè, *uggr*, fear), non-beautiful, incongruous, disordered, homely, drab, sordid, repulsive, revolting, disgusting.

UNDERSTANDING (O. E., *understanding*). See intellect.

UNICITY (L. *unum*, one), the character of oneness, uniqueness. A unique thing is always *sui generis*, in a class by itself.

UNITY (L. *unum*, one), oneness, undividedness of being.

UNIVERSAL, a general idea that can be predicated of a class. Ant: individual, particular, singular.

UNIVERSE (L. unus, one, and *vertere*, turn, combine into one), the sum-total of existence or reality.

UNIVOCAL (L. unum, one, and *vox*, voice), capable of having an idea predicated of them in the same sense. Syn: identical, generic (cf. analogical, equivocal).

USEFUL (L. *uti*, *usus*, to use), serving practical ends as opposed to ornamental, decorative or beautiful, or speculative.

VALUE (L. *valere*, to be strong), capacity of a thing to be or become an object or end of action.

VERACITY (L. *verax*, true), the trustworthiness or credibility of a witness; the quality of truthfulness.

VARIATION (L. *variare*), change; departure from the normal or reality; deviation from biological type.

VICE (L. *vitium*, defect), is a habit of doing evil, a bad quality of the will by which one acts maliciously with ease. Ant: virtue.

VITRUE (L. *virtus*, power), is a good habit of mind or will by reason of which a person may more easily, pleasantly and effectively accomplish ends prescribed by the moral law. Ant: vice.

VIRTUE moral, one of whose subject is the will of a free agent, in contrast with an intellectual virtue, which is a perfection of the intellect.

VIRTUE cardinal, those moral virtues the practise of which involves the practice of all other moral virtues, i. e., prudence, justice, temperance, and fortitude.

VITALISM (L. *vita*, life), a doctrine that life originates in a vital principle distinct from mechanical, mineral, physical, and chemical forces.

VOLUME (L. *volumen*, from *volvere*, roll), content or bulk.

VOLUNTARISM (L. *voluntas*, will), a theory of knowledge whose criterion of truth is practical and appetitive rather than cognitive and theoretical.

VOLUNTARINESS (L. *voluntarium*, done of one's own will), is that quality taken on by an action by reason of its springing from the will of a free agent.

VOLUNTARINESS direct, when the act is the result of a positive resolution directed immediately toward a given determined object.

VOLUNTARINESS indirect, when directed toward one object which necessarily includes another.

VOLUNTARINESS imperfect, when not wholly the result of knowledge or deliberation.

VOLUNTARINESS perfect, when the result of adequate knowledge and sufficient deliberation.

WAR, is an armed conflict between sovereign states for the purpose of vindicating real or fancied rights not obtainable by other methods.

WAVE-MOTION (O. E., *wafian*, wave hand), vibration, oscillation, rising, curling, arching; sinuous disturbance of the particles of a fluid medium.

WELFARE, a state of contentment, attainment, realization, sufficiency. Syn: happiness, end, well-being, perfection, satisfaction.

WILL, is the mental power of rational choice; the rational appetite, that power or faculty of our rational nature which chooses the good when presented by the intellect. Ant: sense appetite or inclination, instinct.

WITNESS (O. E., *witt*, knowledge), he who reveals his own knowledge to others; spectator, bystander, authority, he who is believed.

WORLD (O. E., *wer*, man, and *eld*, old), all creation; the universe; the earth or globe; objective reality.