Indeed, it is seldom that reflective emotions such as this is not complicated with special feelings and attitudes toward the object.

Literature: see SUTHERS. (1992, pp. 8). Modification (in biology) [Lat. modificari]. Genetically modified organisms. A structural change wrought during the individual's lifetime (or acquired); in contradistinction from variation, which is of germinal origin (or congenital).

The term was used sometimes, but not consistently, in this sense by Darwin. In the Darwinian phrase 'dessert with modifications' the ambiguity is evident as between what is congenital and what acquired.

The distinction indicated in the definition has been rendered necessary by the discussion as to the inheritance of acquired characters. Modifications are acquired by the individual; whether they can be transferred to the germinal substance and thus become hereditary as variations is the problem under discussion.

See ACQUIRED CHARACTERS, AND HEREDITY. Organisms capable of extensive modifications are termed plastic; and this plasticity (p. v) may be subject to selection. The term Acclimation (p. v) is reserved by some writers for the moulding of behaviour to environment circumstances on the part of organisms, referring to function rather than to structure. On the hypothesis of ORGANIC SELECTION (p. v) modifications of structures may serve to foster COINCIDENT VARIATIONS (p. v) of like nature, and accommodation of behaviour may thus set the direction of coetaneous variation and so of evolution under the action of natural selection.

Literature: Lloyd Morgan, Habit and Instinct. J. Mark Baldwin, A New Factor in Evolution, Amer. Natural., June–July, 1916; Headley, The Problems of Evolution (1926).—Modification and Variation (mental). The same distinction between these terms is recommended as that given under Modification (in biology). Cf. VARIATION (p. 8).—Modifies (Lat. modum, a mode). (1) Proposed by Schröder (Ger. Modul). Fr. mot de mode. Ital. moduli suggested.—In the four relative terms upon which the logic of dual relations (p. 11) hinges, namely, WE, BE, HAD, BEING AS, EXISTED FROM A UNIVERSE CONTAINING, and WITH, OR WITHOUT A UNIVERSE CONTAINING.

These terms were first called by Peirce the definite dual relatives of second intention.
Molecular — Monad

German transl. by Haarmann (1890),

Molecular and Molecular Forces; see Matter.

Molecules: see Quanta.

Moment (Ger. Zeit), an element or Factum (v. p.). It is coming into use in English. (m.m.)

Moment (of force) [Lat. momentum, momentum; Gr. momentos, moment; It. momento, momento (della forma). The product of the intensity of a force acting along a line D'D in the perpendicular D'F from this line to the given point P. The amount of the moment therefore depends on the position of P, which

\[ D \times F \]

may be any position required by the special problem in hand. Cf. Momentum. (m.m.)

Momentum (Lat.), Gr. kinein, kinesis, movement; moment; It. momento; Fr. moment; It. momento (della forma). The product of the mass of a moving body into its velocity. (m.m.)

Momentum of momentum. In the case of a particle moving along a line D'D, in the perpendicular D'F from the line to the given point P. It differs from the Momentum of momentum in that the axis of the moment of momentum is used instead of the force acting upon it.

In the case of a body or any other system of particles, the sum of the moments of momentum of the different particles. The following is a fundamental property: the moment of momentum is a minimum when for F we take the centre of gravity of the system, and remain constant as long as the system is not acted upon by forces but the mutual action of the system.

Monad (Monadism, Monadology) [Gr. monas, unit]: Ger. Monaden, monade; Fr. monades; It. monadi; Lat. monas, monad, monas.

In ancient philosophy, monad is arithmetic, or unit as opposed to quantity; it figures in this sense in the Platonic school and the later Pythagoreans. The special case of the number two, considered as unit or constituent of being, was known to the Pythagoreans as the dyad (for Zenocrates' doctrine of the dyad, see Orph.).

1. With the Pythagoreans, the monad was the number one considered, so that the monad is the least or primary.”

2. In philosophy, Leibnitz a monad is nothing else but an individual in itself, according to the absolute definition of substance as the self-existent, it follows that there cannot be only one substance, room in left, according to the new definition, for an infinite variety of individual substances. These are the monads, not material or extended like the atoms of the physicists and the mechanical philosophers, but 'metaphysical points' or immaterial centers of forces, their inward force or life being conceived, after the acolyogy of mental life, as a grade of 'perception' or ideation, though the grade of mentality may be so highly developed as to render the monad a soul or a spirit.

Each monad is entirely self-contained, developing all its experience from within, but each monad may 'represent' the universe from its own particular point of view. The system or hierarchy of monads, rising continually from the lowest to the highest grade of perfection, constitutes the pre-established harmony in which the universe consists. God is represented as the creator of the monads, in so far as he is considered the real existence of what pre-existed ideally in the divine thought. At other times, however, God would appear to be, in metaphysical connection, only an expression for the necessity of self-sustaining monads.

Monadism, in accordance with the foregoing, might be defined as spiritual atomism or spiritual individualism. If the individual substances are supposed to be metaphysically and individually independent in their isolation, monadism would be a doctrine of ultimate pluralism, at variance with the monistic impulse in which speculation has its rise and by which it is maintained. But a thinker like Lottin, who has his roots in the Monadology, recognizes that the monads or spiritual substances not as absolute or unrelated reals, but as the constituent members of one cosmic life of the universe, monads, which condition them all and make reciprocal interaction in which they exist possible.

The doctrine of Mind-Stuff (v. p.) or the theory that every atom or material fact has in it the ad infinitum of sense or consciousness—presents a monadic character; but, in the doctrine given to it by Clifford, it involves the unity of consciousness into bits or ultimate units of mind-stuff which make up the monad in which we call mind. It is simply atomism done into terms of mind. (A.E.B.)

Monsanto (see Chemistry).

Monarchy (Gr., monos, alone, μονή, rule): Ger. Monarchie; Fr. monarchie; It. monarca; Lat. monarchia. The doctrine of those Augustans who deny the co-operation of the human will in the work of regeneration, and hold that it is wholly the work of the Holy Spirit, that the human will being passive. See St. Augustus.

Monism (Lat. monas, alone, single): A name given by Helvetius to the simplest known organisms, including naked Protocysts, such as Amoeba, Protomonas, and Vampyrella. See R. Haeckel, Gen. Morph. (1866); Hist. of Creation, C. v. Anderson, and Protocysts. (m.m.)

Money (Gr. monē, Lat. moneta): Gen. Gold, Fr. monnaie, argent; It. moneta. A thing which, by common consent of the business community, is used as a means of commercial obligations.

There are two quite distinct purposes for which supply of money is needed by the business community and individuals: (1) as a reserve to secure solvency; (2) as a medium of exchange.

The latter function seems at first sight much more important than the former; so much so, that most writers have made it the basis of the definition of money. In a large measure with Smith, and Mill, it is much more explicitly so with some modern writers. ‘Money, in the sense of exchange, says Walker, ‘whatever performs this function is money.’ To this view there are two objections. First, the actual medium of exchange for important transactions is the bank’s bill or note; and Walker could not grant the money to be calling this money, though it is a legitimate consequence of his own definition to do so. Second, the thing which a man must have in order to do business is not a convenient medium, but an acceptable reserve. If he has this he can transfer title in his bank to his pleasure.

To lay stress on the means of transfer instead of that which is held is the way for fallacies both theoretical and practical.

Literature: Jevons, Money and the Mechanism of Exchange; treaties on political economy and finance. (A.E.B.)

Monism (Gr. monos, alone): Ger. Monismus; Fr. monisme; It. monismo. Monism is, in}