regarded the existence of a material world was reached by Arthur Colliers (Chaucern Universitars), but, like Berkeley, he did not question the independent existence of God and other spirits.

Kant, Locke, and Berkeley had all assumed the self to be an independent substance, or self-existing entity, and had relied upon the principle of causality to ensure the existence of God as a distinct entity. Hume assailed both these positions. He accepted unreservedly the doctrine that all the contents of experience must be some aspect or mode of 'consciousness.' One world in the 'world of the imagination,' and we can no longer transcend this. But the concept of a cause cannot be reduced to the world of our own perceptions. The existence of any external cause for our impressions is a matter concerning which we can make absolutely no affirmations. The impressions may be produced by God, by external objects, or by the mind. Belief in the existence of an external world is due to a propensity to form a separate and continued existence for our sensations. While, therefore, Hume did not systematically assert the sole existence of the self, he had reached the position which Kant characterized as 'a scandal to philosophy and to theology in general;' and, in itself, it could never be shown that we derive the whole material of knowledge for our own internal sense, or on faith only, unable to meet with any satisfactory proof of an opponent who is pleased to doubt it.

Kant sought to meet this position of scepticism by a new analysis of the meaning of 'consciousness.' He maintains that while all objects of knowledge are necessarily objects of consciousness, the only objects of consciousness are the objects of external perceptions, and subject to the possibility of a separation from consciousness, and not a distinction between consciousness and something outside of consciousness. In fact, the exact connection of consciousness is practically of no importance to the mind, as it is only as connected with the external that the internal self, as such, is of the nature of consciousness itself as such. Kant, however, was not entirely consistent in his expressions on this point, and as part of his later fragments show, he connected the proof for the existence of objects within consciousness with the proof of the existence of things by themselves, since an appearance without something that appears would be a logical absurdity.

Fichte, though making the 'I' the central principle of his system, was not a sceptic, and the 'I' of his science of knowledge was not an individual, but the 'I' of the analysis of the general conditions of consciousness. Mill, in his definition of the external world as permanent possibility of sensation, repeated the Berkeleyan analysis. Recent discussions between Neo-Kantians and Realists (see Realism) have turned very largely upon ambiguities above referred to.

SOMAPLASM — SOMANOMAUS

The manner in which the term has been used only since the publication of Weinmann's theories (see (b) for (c)). (c) Following Weinmann, somatoplasms are used for the substance and tiques of the body concerning the soma in contrast with the gomorph of the gom-cells. Only the latter, on Weinmann's view, are the bearers of hereditary modifications of the somas' having no effect on the next generation. (b) For Weinmann, only semi-somatoplasms are used for the study of physical anthropology, or the study of the physical part of man.

The use of the term would avoid the confusion between the various means attached to somology, as well as entailing the need for descriptive objectives in connection with it. Somatology is the division of anthropology which includes an account of the structure of the human body, the skeleton, and internal organs; the proportions of the body of the (anthropometry, q.v.) and the special study of the brain; the organizational and comparative study of the body and its growth; and, throughout, the utilization of all these facts for the differentiation of man from animals, his nearest animal kin, as well as the differentiation of human races, tribes, peoples, nations, or special classes (magnates, criminals, etc.). It would thus constitute, in the most comprehensive sense, the description and systematic classification of our entire knowledge regarding the body, with special reference to the application of such knowledge to the problems of anthropology. See for further details and for literature ANTHROPOLOGY, and ANTHROPOMETRY (q. v.).

In (a) to (c) are psychological, empirical, and rational.

SOMATONEURO (in embryology) [Gr. soma, body, + neuron, nerve] = Gen. Somatoneurospus; Fr. somatoneurospus; Ital. somatoneurospus. The primitive cell of the body formed by the union of the ectoderm and outer or somatic leaf of the mesoderm.

The term was introduced by Michael Foster in 1875. It is used often incorrectly in Germany to designate the somatic indifferent.

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It is thus equivalent to 'at least some' and does not assert or deny concerning all; i.e. if it is not equivalent to 'only some' (see definition).

(a) A match which India a proportion to be the precise denial of a universal proposition. See (a) for (a).

(b) The latter definition is held by those who hold that the particular asserts the existence of the subject while the universal does not. This is, however, a matter for difference of opinion. Definition (b) is the commonly accepted one.

(c) No practical difficulty need arise from this difference of opinion: it is only necessary to add statements of such existences as the parties to the discussion believe to be involved.

SOMATONEURO (in embryology) [Gr. soma, body, + neuron, nerve] = Gen. Somatoneurospus; Fr. somatoneurospus; Ital. somatoneurospus. Literally, walking in among, but more generally, a mental condition of partial sleep, or intermitate between sleep and waking, in which purposeful acts are performed.

Talking, singing, writing, answering questions in sleep without awaking, may thus properly be regarded as instances of somatoneurospus. The presence of a sleep condition is shown by the limitation of sensibility, frequently by the absence of the eyes, by the insensibility to ordinary stimuli, and by the complete forgetfulness of what was done during the somatoneurospus, and during such times, the senses are automatically alert, particularly the sense usually known as somatoneurospus.

In (c) there is a marked difference from the usual use of the term, in so far as it is due to the expression of the body formed by the union of the amnion and outer or somatic leaf of the mesoderm.

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