

of its object without any action necessarily taking place which should establish a factual connection between sign and object. If this was the meaning of Burgersdicius, his *thema* is the same as the present writer's 'symbol' (see SIGN). (C.S.P.)

Theocracy [Gr. *θεός*, God, + *κρατος*, government]: Ger. *Theokratie*; Fr. *théocratie*; Ital. *teocrazia*. Government by a god or gods.

The first known government, even when patriarchal, was theocratic. The most highly developed was perhaps the Jewish. The Mohammedan governments and the government (till lately) of the Papal States may be taken as modern instances. Theocracy is not involved in the mere recognition (as in classical Greece) of a divine power or powers over and above the political heads of the nation. In a theocracy the divine power, through his representative (the priests) or his word (e.g. the Koran), takes part in the actual political government. It is not enough for the ruler (as in ancient Rome) to be sometimes also the priest; in a theocracy it is the priest who is the ruler. (J.B.)

Theocrasy [Gr. *θεός*, God, + *κρασις*, mixing, a mingling with the divine]: Ger. *innige Verbindung mit Gott*; Fr. *absorption en Dieu*; Ital. *teocrasia*. That state of mystical blessedness attained by the Neo-Platonic or Hindu theosophist when by ascetic preparation and contemplation he overcomes the barrier which separates his individual consciousness from the Absolute One and loses himself in the divine essence.

The state here defined is not an exclusive possession of Neo-Platonists and Hindumystics; it is in some sense the ideal of all mysticism. It is the tendency of the mystic to escape definition and distinction in the spheres of both thought and feeling. This presupposes a distinctionless unity as its goal, which, emotionally contemplated, is the mystic's ideal of heaven. (A.T.O.)

Theodicy [Gr. *θεός*, God, + *δικη*, justice]: Ger. *Theodicee*; Fr. *théodicée*; Ital. *teodicea*. A department of theology or philosophy which has for its aim the vindication of the goodness and justice of God in view of the existence of evil in the world; or, more technically, that department of theology or philosophy of religion which treats of the nature and government of God and the destiny of the soul.

Although many theodicies were developed before Leibnitz, he was the first to employ the name distinctively in his *Essais de Théodicée*, which appeared in 1710, since which

the term has been in common use. The central issue in theodicies is the problem of evil in view of which the two opposing views of optimism and pessimism have been reached; the latter is the despair of its solution, and has received its classical utterance in Schopenhauer. The easy optimism of Leibnitz is no longer in vogue, and recent thought is pretty well divided between pessimism and the Kanto-Lotzian tendency to seek refuge in the demands of the moral judgment.

Literature: LEIBNITZ, *Essais de Théodicée*; WERDERMANN, *Neuer Versuch zur Theodicee* (1848); BENEDICT, *Theodicea* (1882); J. YOUNG, *Evil and Good* (1861); SCHOPENHAUER and LOTZE, *Philosophies of Religion*; ROYCE, *The Conception of God*; and *Studies in Good and Evil*. See also RELIGION (philosophy of). (A.T.O.)

Theogony: see MYTHOLOGY.

Theological Ethics: Ger. *theologische Ethik*; Fr. *éthique théologique*; Ital. *etica teologica*. ETHICS (Christian). Ethics treated as a department of moral theology, and proceeding on the assumption of the absolute authority of Scriptures.

Literature: see ETHICS (Christian), and MORAL THEOLOGY. (A.T.O.)

Theology [Gr. *θεός*, God, + *λόγος*, word or science]: Ger. *Theologie*; Fr. *théologie*; Ital. *teologia*. That part of the philosophy of religion which treats systematically of the Deity, his nature, attributes, and relations, and the grounds and limits of our knowledge of him.

Biblical theology: the systematic treatment of the doctrines of the Christian religion as contained in the Bible and developed in the history of the Church.

In the general sense, theology is a department of general philosophy. Biblical theology arises out of the application of principles of rational construction to the content of Christian revelation. Biblical theology is ordinarily divided into four branches—exegetical, historical, systematical, and practical or moral.

Literature: BELLARMINI, *Disputationes de controversiis fidei*; F. W. H. J. GASS, *Gesch. d. protestantischen Dogmatik*; Church Histories in general; HAGENBACH, *Hist. of Doctrines* (Eng. trans. by H. B. Smith); Herzog's *Real-Encyc.*; also Schaff-Herzog's *Encyclopedia*; Metzger and Welte's *Kirchenlexicon*; McClintock and Strong's *Encyclopedia*; systematic theologies, by HODGE, SHEDD, &c. (A.T.O.)

Theology (dogmatic): Ger. *dogmatische Theologie*; Fr. *théologie dogmatique*; Ital.

teologia dommatica. The system of theological doctrine developed dogmatically; that is, by a method whose ultimate appeal is not to reason, but to authority, either that of Scripture or of Scripture and tradition combined.

The basis of dogmatics in the Roman Catholic Church is a union of Scripture and tradition, while in the reformed churches, as a rule, the authority of tradition is rejected, and the dogma rests on the sole authority of Scriptures.

Literature: see THEOLOGY. (A.T.O.)

Theophany [Gr. *θεός*, God, + *φαίνεσθαι*, to appear]: Ger. *Theophanie*; Fr. *théophanie*; Ital. *teofania*. (1) General: the revelation of himself which the Deity makes through his works.

(2) Special: God's revelation of himself in Christophanic form: in the Old Testament, in the Shechinah; in the New, in the incarnation, birth, baptism, and second coming of Christ. See CHRISTOPHANY.

In the general sense, the whole world may be regarded as a theophany or manifestation of the divine. In the special sense, God always appears in the person of the Son. (A.T.O.)

Theophrastus of Eresus. (cir. 370-288 B.C.) A Greek philosopher, pupil of Aristotle, for thirty-five years head of the Peripatetic School after the latter's death. See PERIPATETICS.

Theorem [Gr. *θεώρημα*]. Ger. *Theorem*, *Lehrsatz*; Fr. *théorème*; Ital. *teorema*. A demonstrable theoretical proposition. (C.S.P.)

Theory (in science) [Gr. *θεωρία*, a contemplation, speculation]: Ger. *Theorie*; Fr. *théorie*; Ital. *teoria*. A general principle or formula propounded for the purpose of explaining phenomena, as the 'theory of gravitation,' or the Newtonian theory.

In modern nomenclature it is confined to principles the truth of which has at least a large measurement of plausibility, in contradistinction to a hypothesis, which is propounded as a tentative explanation, the truth of which is to be verified or disproved by subsequent research. (S.N.)

The whole aim of science is to find out facts, and to work out a satisfactory theory of them. Still, a theory does not necessarily lose its utility by not being altogether true. It must be intelligible and diagrammatical, or it has no title to the name *theory*. The facts to which it refers are not necessarily facts of experience; they may be relations of pure mathematical forms. A theory is properly a result of systematic scientific con-

sideration, not of mere casual suggestions; and thus the word bears a somewhat eulogistic implication in contrast to 'view.' Theory is opposed to fact; the latter meaning, in this connection, that which is forced upon us by perception; while theory is the part of science which is contributed by the intellect and confirmed by experiment. Theory is also opposed to practice; because a theory is a scientific product, and a pure, or theoretical, theory has regard to science alone, and is often in conflict with the practical theory, which ought preferably to be the guide of immediate action. But the latter is as truly a theory as the former, and ought equally (when practicable) to be a product of scientific examination. That which science recommends for its own use in a secular investigation may be different from what it prescribes as a basis for instant action.

Every theory has its beginning in hypothesis. For, except perhaps in pure mathematics, the presumptive adoption of a hypothesis is the only possible way of framing a judgment concerning things beyond perception; unless we consider instinctive judgments as an exception. Neither is the situation essentially otherwise in pure mathematics. A mathematical theory supposes a broad conception of the forms to which it relates. This is known to be true of them only by a process of demonstration, which in many cases has to wait for several years for its accomplishment, and in all cases must be subsequent to the first beginnings of the theory. It may be that a quasi-induction has created a belief in a mathematical theorem before it has been demonstrated. But a valid and genuine induction is not possible in pure mathematics, for the reason that genuine induction essentially relates to the ratio of frequency of a specific phenomenon to a generic phenomenon in the ordinary course of experience. Now in pure mathematics, which deals with figments of our own creation, there is nothing at all to correspond accurately to a course of experience. Suppose we find, for example, that in a complicated development there is a certain regular relation among the first terms. If there is no obscure demonstrative insight which assures us that this *must* be, it is quite possible that, as the series goes on, a state of things may intervene which interferes with that relation, and if so, the proportion of terms that will accord with that formula will presumably be very far from 1:1. There is, therefore, no security of the nature which belongs to induction, that as the instances