of its object without any action necessarily taking place which should establish a factual connection between sign and object. If this was the case, the language of Buddhism, its theme is not to be the same as the present writer's symbol (C.S.P.)

Theocracy [Gr. θεός, God, + ποιεῖν, govern]: Ger. Theokratie; Fr. théocratie; It. teocrazia, Government by a god or gods.

The first known government, even when patriarchal was perhaps the Jewish. The Muhammadan governments and the government (ill-later) 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.

Theocracy [Gr. θεός, God, + ποιεῖν, mix- ing; a mingling with the divine]: Ger. Theokratie; Fr. théocratie; It. teocrazia. That state of mystical blessedness attained by the Neo-Platonic or Hindu theophatic when mystical preparation and contemplation 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 India, Plato and Hindu mysticism, it is in some sense the ideal of all mysticism. It is the tendency of the mystic to escape definition and distinction in the sphere of both thought and feeling. This presupposes a certain measure of unity as its goal, which, emotionally contemplated, is the mystic's ideal of heaven.

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, suffering, etc., or, more technic, 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 theologies were developed before him, he was the first to employ the name distinctively in his Storia & Théo- dizeo, which appeared in 1710, since which the term has been in common use. This central issue in theologies is the problem of evil; in view of which the two opposing views of theodicy and pessimism have been reached: the latter is the despotic of the older one, and has received its classical utterance in Scholasticism. The easy optimism of Leibnitz is no longer in vogue, and recent thought is pretty well divided between pessimism and the Kanto-Leibnitz tendency to seek refuge in the demands of the moral judgment.

Thesaurus: Secr. Religions Sozus: The Ephemerides; Wirbeknan, Neue Verzeich von Theologen (1548); Benedict, Theodricus (1854); J. Young, Moral (1854); Schenkl- hauz and Loeze, Philosophie der Religion; Ritter, The Concept of God; and Studies in Good and Evil. See also Religious (philosophy of).


doe: see Mythology.

Theological Ethics [Gr. θεολογικη, ethical; Fr. théologie théologique; It. etica teologica. Ethics (Christian). Ethics treated as a department of moral theology, and proceeding on the assumption of the absolute authority of Scripture.

Theology: see Ethics (Christian), and Moral Theology (Christian).

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

Theistic: the systematic treatment of the doctrine of religious matters 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—historical, systematic, and practical, or moral.


dea: see Literature.

The natural science of the life and activities of the human organism, and the use of its products. 

Theon: see Theophany—Theory.

Theosophical doctrine developed logically and systematically. Theosophy is opposed to fortuitous, to the latter in connection, which is forced upon us by the results of science which is contributed by the accidental and confirmed by experiment. The 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 inductive judgments as an exception. Neither is the situation essentially different in pure mathematics. A mathematical theory supposes a broad conception of the form to which it relates. This is known to be true of these 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 subjected to the first beginnings of the theory. It may be that a quasi-inductive attention is used in a mathematical theorem before it has been demonstrated. But a valid and genuine induction is not possible for the reason that genuine induction essentially relates to the same as the ordinary course of experience. Now in pure mathematics, which deals with facts of our own creation, there is nothing at all to correspond accurately to the course of experience. Suppose we find, for instance, in a complicated development there is a certain regular relation among the facts. If there is no obscure demonstrative insight leading to the truth of the facts which this must be, it is quite possible that, as the facts of things may intervene which interfere with that relation, and if so, the works of terms 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
Theory of Knowledge

The Theory of Knowledge is concerned with the examination and analysis of the nature of knowledge and the possibility of its attainment. It involves the study of the relationship between the mind and the world, and the processes by which we acquire knowledge and understanding. This field of philosophy seeks to understand the nature of truth, existence, and reality, as well as the limits and possibilities of human understanding and knowledge.

The history of the theory of knowledge can be traced back to ancient Greek philosophers, such as Plato and Aristotle, who developed foundational theories about the nature of knowledge and the mind. However, the modern study of the theory of knowledge began in the Enlightenment, with the works of figures such as René Descartes and Immanuel Kant.

In the 20th century, the theory of knowledge became a major area of philosophical inquiry, with contributions from figures such as Edmund Husserl, Ludwig Wittgenstein, and Friedrich Nietzsche. Today, the theory of knowledge continues to be a vibrant and active area of philosophical research, with ongoing debates about the nature of truth, knowledge, and the limits of human understanding.

The theory of knowledge is important in both philosophy and the sciences, as it provides a framework for understanding the ways in which we acquire knowledge and the nature of the world as we know it. It is also relevant in practical contexts, such as in the development of artificial intelligence and the design of educational systems.

In conclusion, the theory of knowledge is a complex and multifaceted field of study that seeks to understand the nature of knowledge and the processes by which we acquire it. It is an essential area of philosophical inquiry that continues to be a source of fascination and debate among philosophers and scholars.

Thomas Kempis

Thomas Kempis was a 15th-century German writer and religious leader. He is best known for his works on mysticism and spiritual growth, including the book "The Imitation of Christ," which is considered one of the most influential works in the history of spirituality.

Kempis was born in 1380 and spent most of his life in the service of the Prince of Wurttemberg. In 1409, he became a hermit and began to write his works on spirituality. His most famous work, "The Imitation of Christ," was first published in 1418 and has been widely read and studied ever since.

Kempis was a follower of the mystical tradition of the Christian Church, and his writings emphasized the importance of personal devotion and spiritual growth. He believed that the path to salvation was through the cultivation of virtue and the practice of good works, and he encouraged his readers to cultivate a deep and personal relationship with God.

Kempis died in 1471, and his works continue to be read and studied today as a source of inspiration and guidance for spiritual seekers and practitioners of all faiths.