A unity in mathematics is a quantity which multiplied by any other gives that other. There can thus be but one unity in any algebra, although there may be many terms.

Aesthetic unity: singleness or congruence of effect immediately produced through sensuous presentation.

Formal and material unity: scholastic terms, derived from Aristotle. Material unity is that which pertains to an individual as such, and which cannot be abstratified even in thought from the individual; the material unity of Socrates is that which constitutes him Socrates. Formal unity is that which pertains to an individual in such a way as to be distinguishable from him. But the identity of Socrates can be conceived apart from Socrates, and as such constitutes a formal unity.

Functional unity: a unity which consists not in the composition of elements or parts of structure as such, but in the union of or working together of these various parts—a unity of value effects—e.g. terminological unity. The term ideal unity properly has the same meaning.

Logical unity: that which is constituted by the mutual support given to one another by various terms and propositions of a unity, in reasoning in the process of establishing a conclusion.

Metaphysical unity: that whose identity is inherent, existing within itself a principle of self-determination which makes it essentially distinct from all other beings.

Union: that which is produced by a variety of factors co-operating intentionally and under the control of some controlling principle, to bring about a result. In this sense, the state, as well as its parts, may be a unit.

Numerical unity: that identity of which is external, rather than intrinsic; whatever is sufficiently marked off or separate from other things to be counted as one; also a mechanical or numerical unity. Cf. Numbers (different topics).

Organic unity: a unity which is constituted in addition through diversity, since it requires a manifold of parts or members which are entirely dependent upon one another, opposed to a mechanical unity or unity of a single aggregate in which every part is homogeneous with the other parts and with the whole as to be capable of being itself a unity.

Unity in Variety: Given, Einheit in der Vielfalt; Fr. unité dans la pluralité; Ital. unità nel diversità.

Universal (and Universality; universalism, universal, universalism, universality). Universal is here understood in a strict sense, pertaining to all; General (universal), pertaining to all; Universal, pertaining to all; General. Another synonym for universality is the word "general.

Substantive unity: that identity of which is external, rather than intrinsic; whatever is sufficiently marked off or separate from other things to be counted as one; also a mechanical or numerical unity. Cf. Numbers (different topics).

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under each of its simple forms. Now, if a universal proposition ascertaining the existence of a given number of independent individuals is regarded as a simple form of proposition—as, for example, "There are inhabitants of Mars", it is in itself a true proposition, and can be made true by the addition of another term; it is not true that no one of them without exception has red hair—its precise denial would be a particular proposition not ascertaining the existence of the subject, which would be a most singular form, hardly ever wanted, and manifestly complex, such as, either "There is no inhabitant of Mars, or if there be, there is one at least who has not red hair." It is obviously far better to make the simple particular proposition ascertaining the existence of its subject, "There is an inhabitant of Mars who has red hair", when the universal form will not make the same assertion by implication. It is plain that, in the universal "there are inhabitants of Mars there may be, without exception, any inhabitants of Mars who have red hair. If every particular proposition ascertains the existence of its subject, then an affirmative particular proposition implies the existence of its predicate also. It would be a contradiction in terms to say that a particular proposition ascertains the existence of its predi- cate, since that by which a proposition asserts anything is its subject, not its predicate. But perhaps it is not quite accurate to say that the particular proposition asserts the existence of its subject, since at any rate, this must not be understood as if, in each instance, existence were a predicate not implied in the proposition which does not make this assertion (as Kant, Krit. d. reinen Vernunft, 115 ed. 392). Every proposition refers to some implicit universal propositions to the universe, through the medium of a common or supposition, which is an index of what the speaker is talking about. Thus, no particular proposition asserts that, with sufficient meaning, in that universe would be found an object to which the subject term would be applicable, and to which further examination would prove whether the thing called up by the predicate was also applicable. That having been ascertained, it is an universal proposition, though not necessarily so. The predicate may be some invariable object (that is, something existing without the predicate itself applies, so that the predicate also may be considered as referring to an index. Of course, it is per- fectly legitimate, and in some aspects preferable, to formulate the particular proposition that "something is, at once, an inhabitant of Mars, and has red hair.", and the universal proposition that: "Everything that exists in the universe is, if an inhabitant of Mars, then also red-haired." In this case, the universal proposition would be a direct consequence, since it must already be well understood by the language between speaker and auditor that the uni- verse is there. The particular proposition in the new form asserts the existence of a vague concept to which it pronounces "inhabitants of Mars" and "red-haired" to be applicable. See the remarks on "existence" under Pro- cession.

The universal proposition must be un- derstood as strictly excluding any single excep- tion, i.e., thus distinguished from the proposition: The ratio of the number of Δ's to the number of Ε's is 1:1, that is, not merely in being distributive in form instead of Ε:Δ (i.e., also in meaning), but also in meaning. Thus the ratio of the multitude of all real numbers to those of which they are incommu- nicable is τ:τ:τ; yet that does not prevent the commensurable numbers from existing, nor from being infinite in multitude. Were it proved that the ratio of frequency of all events to each of these as were due to natural causes was τ:τ, that would be no argu- ment whatever against the existence of miracles; although it might (or might not, according to circumstances) be an argument against explaining any given event as unman- nered, in a case of itself being an explanation. New induction may conclude that all events are, as generally, one and in all cases, a generic event is τ:τ, is the same approximate in all inductive conclusions as the general event. Thus, the ratio of the number of all objects to any object may be inductively con- cluded from the probability of the existence of what is any other ratio can be so concluded. But under no circumstances whatsoever can it be reached by which the accuracy or approximate accuracy of a strictly universal proposition, or that any given series of personal sense get to properly speaking, general (and therefore represents a possibly infinite class), or is even possible as, and, to the exception of mathematics (taking this word so as to include all definitions and deductions from them), must either be entirely un- warranted, or must derive their warrant from some other source than observation and experience. It might conceivably be established by testimony, as, for example, by a promise by a possibly possible individual being to act in a certain period of time upon every occasion of a certain description; and these it would not need to be an a priori judgment.

(4.12)

UNIVERSAL AND UNIVERSALITY

(4) The logico-legal (5) passes easily into the universal propositions, and the common attribute is regarded as important or essential, between speaker and auditor, to constituting a "natural" genus or class, it expresses the thought of the proposition. The question is the essence of the thing under consideration—its something and being reality as distinct from transitory accidents. But since this essence is also what in common to a number of individuals, the class itself takes an as an object- universal. When a predicate of this sort is applied to a subject, it expresses not merely an emptiness, but necessarily, application to the whole of the subject—the relationship between the subject and the predicate is a universal, a property of the class, not merely a property of a subject, not necessarily, an assertion about a member of a general class without exception. To put the matter another way (as is done in Aristotle's "prior" and "universal"), it is the "essence" of an event to be caused. Now, if a universal judgment was thus led to identify the universals with genuine notions with essences and with classes, this would be to infer a universal from a particular. Aristotle uses almost the same language: "Diis il iusti esse sunt omnis August. Or, to all examples which confirm an universality of a general principle, not (as one might think) in that all cases, no: in such a case, that which may not be derived from observation, or by observation of thing under consideration—its something and being reality as distinct from transitory accidents... But all events must have a cause, a genuine notions with essences and with classes. Thus arose the discussion regarding the relation of universals to individual things (see Realez, 1. 1). Of this, Aristotle had illustrated the common as being a "natural" genus of the common to a number of individuals in various members of a family, as Plato in the same way.

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(6) Kant, in order to limit the notion of "natural" to the idea of the mind, must be an idea, and therefore, as a possible idea, is a limitation of the mind, and the subject of the proposition.

(7) In this, there is the idea of "natural" as a possible idea.

(8) In this, there is the idea of "natural" as a possible idea.

(9) In this, there is the idea of "natural" as a possible idea.

(10) In this, there is the idea of "natural" as a possible idea.

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ING THE FACT THAT THE WHOLE LOGIC OF ALL THESE WRITERS, ESPECIALLY KANT, REQUIRES THE WORD
UNIVERSAL TO BE UNDERSTOOD IN THAT SENSE, YET
THERE ARE, IN THE WORKS OF ALL OF THEM, SOME PASSAGES WHICH SUMMARIZE A CERTAIN KIND OF DISCOURSE TO THE STUDENT OF SOME INTERPRETERS WHO TEACH BY THE MEANS THAT THEY USE THE IRRESISTIBLE PSYCHOLOGICAL FORCE WITH WHICH THE PROPOSITION DEMANDS OUR ASSENT, AND THEN BY UNIVERSALITY THEY MEAN CERTAINTY, I.E., THE CATHOLIC ACCEPTANCE OF IT, EMPIRE, WHICH, AT
SUDDEN DESTRUCTION IN PARTICULAR, AND LEONINUS IS MORE MEANING, PERHAPS EVEN KANT IT WOULD BE RATHER IN REGARDS TO THE INTRINSIC ABSENCE, EVIDENCE, AND TO SOME DEGREE TO THE CATHOLIC ACCEPTANCE OF PROPOSITIONS AS TENDING TO PERSUADE US OF THEIR TRUTH, BUT NOT AS CRITERIA OF THEIR ORIGIN. IT IS, HOWEVER, TO BE NOTED THAT FALSE INTERPRETERS OF KANT HAVE USED THE WORD UNIVERSAL IN THE SENSE OF BEING ACCEPTED BY ALL MEN—THE SENSE OF SOLE IN THE PHRASE SOLE ROSI.
THE WORDS UNIVERSAL AND UNIVERSALITY ENTER INTO VARIOUS TECHNICAL PHRASES—

Aesthetic universality: a term of Kant for a universality not formally stated but illustrated by examples.

Universal: a natural sign predictable of a plurality of things as omne is a sign of plurality, the axiomatic doctrine is that nothing out of the mind is universal in that sense. See Ockham, Logica, T. xiv.

Objective universality: the universality of a concept is not a KANTIAN PHRASE.

Posterioric dictum de anima and Posterioric universal: universal predication as defined by Aristotle in the fourth chapter of the first book of the Prior Analytics, where it is extended and applied to the particular. See Kant, Logik der Transzendentalen, B. 112.

Universal: a term used in mathematics and philosophy, the truths of logic and mathematics are considered as universals in the same sense, i.e., they are true in all possible worlds.

Universal parts and wholes: the parts of a whole in the universal breadth of a term, proposition, or argument.

Universal sole: a concept of a thing, which is subject to the sole of a person.

Universal consent: same as an universal consent, if it is the consent of a person.

Universalism: the proposition is the universal consent of a person.

Universalism: the doctrine of the final salvation of all men, based on the idea of the universality of the theorems of the natural sciences.

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