WHEWELL — WILD

Wheewell, William. (1794–1866.) Studied, graduated, and became a fellow at Trinity College, Cambridge; took orders in the Church of England; professor of mineralogy at Trinity College, 1817–39; of moral theology and ethics, 1839–55; master of Trinity College after 1855; pro-chancellor of Cambridge University after 1855.

Whole (or Parts) [A.S. wifol, healthly; Gr. ονόμα, name; Fr. sante; Ital. saluto. The old definition is: 'Totum est quod constat multum rerum unitae.' Psychologically, whatever is treated as a single object though capable of treatment as two or more subjects (parts of the whole) by 'treated meaning’ thought of, 'attended to, or otherwise, 'acted upon.' (C.A.P. 2, M.B., G. F.)

We may say that a whole is an essential unity whose being consists in the copulative being of certain other things, either not extra rationem or not so much so as the whole; so that a whole is analogous to a collection, which is, in fact, a special kind of whole. There can be no doubt that the word whole always brings before the mind the image of a collection, which is, in a sense, a special kind of whole. Usually identified with the Constitutive whole.

Mephisto’s definition (Antiqua Met., I. 479) is not quite accurate.

Collective whole, or aggregate whole: defined by Mephisto as "that which has material parts separates and accidentally thrown together into one, as an army," etc. But the example shows that organization does not disqualified a whole from being called collective, although the term presents an aggregation will no longer be applied to it, in that case. In so far as the whole is collective, any other relation between its parts is put out of view.

Composite whole: a term of Mephisto, who (Prakt. Met., I. xxi.) defines it as "quod ex duabus partibus compositum est et in potentia ad alterum et alius versus ex parte uterum alterum." It includes the whole by information and the whole by inherence.

Comprehension whole: a whole of logical comprehension.

Constitutive whole: a whole which is essential to its parts. See Universal whole.

Collective whole: a whole whose parts are not essential to it. See Universal whole.

Continuous whole: a constitutive whole. In order to define it, it would be necessary to define Continuous (p. 880). Now we have, perhaps, not yet enough in the passage of the concept of continuous for what the mathematicians call by that name, such as the relations of all real quantities capable of being designated to a definite number or degree of approximation by means of a whole number and a decimal, do not answer the requisites of the problem.

Collective whole: a whole consisting of a sign which is essentially applicable to whatever certain signs, called its parts, are all applicable, but is essentially inapplicable to anything to which any one of those signs is inapplicable.

Natural whole: a term proposed by Hamilton to replace Comprehensive or Metaphysical whole: a sign that was not sufficiently applied with allures under which it could be identified.

Negative whole: a unit regarded as a whole, its in the pines' 'donus tue, quirsique,' and 'animus est tota in tota corporis.'

Objectivum whole: a mental object apprehended as a single real thing — in the whole.

Physical whole: a whole compounded of substances and accidents; but some kind of matter and form; and some that both come to the same thing. In the peripatetic view, however, substance is form, and not matter.

Positive whole: a whole consisting of great. See negat., above.

Quantitative whole: a whole of logical depth. See universal whole, above.

Substantial whole: a whole of logical breadth. See universal whole, above.

Universal whole: a whole of logical comprehension.

WILD (in biology) [A.S. wuld, wild]: Ger. wild; Fr. sauvage; It. selvaggio; Skr. vanas. Used of animals living in their native habitat, as opposed to domesticated animals (q. v.).

WILL [A.S. wilde]: Ger. Will; Fr. volonté; It. volizione. Used of animals living in their native habitat, as opposed to domesticated animals (q. v.).

Definition whole: a whole, constituting a genus and difference.

Definitive whole: see Universal whole, above.

Definitive whole: the same as a Collective whole, above.

Definitive whole: a whole consisting of a sign which is essentially applicable to whatever one of the signs, called its parts, is applicable, but is essentially inapplicable to anything to which none of these parts is applicable.

Intrinsic whole: a whole of logical comprehension.

Essential whole: a whole, constituting a genus and difference.

Essential whole: an absolute genus exists in this case of expression.

Aquinas (Summa Theol., Pt. I, ixxxix. 8) uses it in a broad sense which would make it about equivalent to Berengarism's composite whole, or perhaps broader. On the other hand, it is sometimes restricted to the whole per informationes, and this is perhaps the least settled use. But others make it include the physical and the metaphysical whole as its two species.

Existent whole: a whole of logical circumflexion, usually called subjective or logical whole.

Formal whole: a comprehensible whole, essentially of existential comprehension. See actual whole, above.

Heterogeneous whole: a term of Aquinas; a whole whose parts are dissimilar.

Heterogeneous whole: a whole of Aquinas; a whole whose parts are all similar.

Heterogeneous whole: a whole of Aquinas; a whole whose parts are similar to the whole. See Universal whole, above.

Heterogeneous whole: a whole of Aquinas; a whole whose parts are all similar to the whole. See Universal whole, above.

Inferior whole: a whole of logical comprehension.

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