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Forgotten Books, United States, 2015. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book ***** Print on Demand *****.Excerpt from The Catholic University Bulletin, Vol. 4: January; 1898 But as the Semitic eye of the older peoples turned ever inward to the spirit, the Aryan eye, it is said, turned ever outward to the beauties of nature and sought to see its God around and about it, instead of looking upwards to an imaginary deity that dwelt in majesty inaccessible beyond the stars. The result of these two counter-views, it is likewise claimed, is seen in the antipodal notions of the Deity prevalent in the Middle Ages and in the subsequent period of philosophy commonly called modern. The Schoolmen simply accentuated the Semitic development. Their God was accordingly transcendent, distant, and beyond the confines of the world. Modern thought, on the contrary, laid stress upon the Aryan point of view to such an extent that it made God actual by bringing Him into the field of phenomena and by believing Him to be an indweller ever blest, or nothing. The God of modern thinking was characterized as immanent, and thus sharply distinguished from the transcendent God of the Schoolmen. Transcendence and immanence were in this wise set over against each other in contrast; and in immanence was recognized the ruling notion of the modern world. I. - The Modern Idea of Immanence. When a given symbol which represents a thought has lain for a certain length of time in the mind, says a well known author, it undergoes a change like that which rest in a certain position gives to iron. It becomes magnetic in its relations, - it is traversed by strange forces which did not belong to it. About the Publisher Forgotten Books...



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