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Der kleine Vampir und die Frage aller Fragen
Drei Preisschriften über die Frage: Welches
sind die besten ausführbarsten Mittel dem
Kindermorde abzuhelpen, ohne die Unzucht zu
begünstigen? (I. Boni mores plus quam leges
valent. Von Hrn. Doctor Pfeil, etc.-II. Incidit in
Scyllam, qui vult vitare Charybdin. Von Herrn
Kammerrath Klippstein, etc.-III. Servare
hominem quam gignere malo. Von Hrn.
Kreuzfeld, etc.). *Analytic Philosophy and*
Phenomenology **The Buddhist Deception**
Vom Gesichtspunkt der Phänomenologie **Topik**
Speech Act and Sachverhalt Zur Theorie
der Frage German Literature, History and
the Nation Erziehungs-Philosophie
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Eleonora Petersen's Eschatology in Context
Landwirtschaftliche Jahrbücher **Ich glaube**
fest an dich

"Wahr" oder "unwahr" scheinen Prädikate, die

nur einer Aussage zukommen können. Die Frage, auf die eine Aussage antwortet, das Thema, worauf sie sich einläßt, der Gegenstand, über den sie sich ausspricht, scheinen nicht "wahr" oder "verkehrt", sondern allenfalls "interessant" oder "uninteressant" sein zu können. Die Frage der Topik, wie sie hier gestellt und erörtert wird, ist dahingegen die, ob sich nicht auch für eine Frage, ein Thema, einen Gegenstand, verbunden mit der Frage des Interesses, eine Frage der Wahrheit (die Frage einer "topischen Wahrheit") stellt, da sonst die Frage nach der 'mogischen Wahrheit' einer Aussage buchstäblich gegenstandslos zu werden Gefahr läuft. In einem ersten Kapitel soll im Hinblick auf eine Reihe von Phänomenen (vom 'Betrug' bis hin zur 'Diskussion') gezeigt sein, daß sich eine solche Frage der Topik in der Tat stellt; im zweiten Kapitel, daß sie sich auch längst schon, sei es auch nicht unter diesem Namen, in der modernen Wissenschaftsphilosophie (von Kant bis Thomas Kuhn) erhoben hat. Das dritte Kapitel ist ein Versuch zur Grundlegung einer Antwort auf die Frage der Topik. Das vierte Kapitel soll zeigen, daß die gewöhnliche Ausflucht aus der Frage der Topik selber auf

einer eigentümlichen Antwort auf die Frage der Topik beruht. This is the second volume in the series of American University Publications in Philosophy. It, like the first volume, moves significantly beyond what other books have done before it. The first volume's originality lay in its bringing together essays that explored important new directions in the explanation of behavior, language, and religion. The originality of the present volume lies in its collecting, for the first time in book form, essays at the interface between analytic philosophy and phenomenology. In this volume there are essays about a number of the most seminal influential philosophers among both the analysts and the phenomenologists. Barry L. Blose, for the editors of American University Publications in Philosophy EDITOR'S PREFACE Philosophy inevitably creates divisions and this anthology deals with what is perhaps the central division in twentieth century Western philosophy. The collection, originally the foundation for a seminar in comparative philosophy which I offered at The American University in 1971 and 1974, was sufficiently suggestive to students of both traditions to lead me to initiate its publication. The future development of Western philosophy is far from clear, but I am convinced that it will inevitably involve a more open conversation between phenomenologists and analytic philosophers, between the current dominant orientations among both European and Anglo-Saxon philosophers. This volume of essays is offered

as an attempt to stimulate that conversation. Es ist nicht abzusehen, wozu Husserl-Studien dienen sollen, wenn nicht von der Phänomenologie im Sinne Husserls eine Hilfe zu erwarten ist, einen Einblick zu gewinnen in das, was ist. Ein Versuch, Einblick zu gewinnen in das, was ist: so jedenfalls wird die erste berechtigte Antwort auf die Frage "Was ist Phänomenologie?" lauten müssen, wenn die Beschäftigung mit Phänomenologie und insbesondere mit Husserl-Studien nicht eben eine bloße Beschäftigung sein soll. Ist die Phänomenologie nun ein Versuch, Einblick zu gewinnen in das, was ist, so heißt das: ein Versuch neben anderen mehr, unter diesen ein eigenartiger, gegenüber diesen ein neuer. Was ist das Eigentümliche dieses neuen Versuchs, des Versuchs, Einblick zu gewinnen in das, was ist, auf dem Wege einer Phänomenologie? Was wäre der neue und eigentümliche Gesichtspunkt, von dem aus diese einen Einblick in das, was ist, zu gewinnen sucht? Husserl gibt die klare Auskunft: "Der Gesichtspunkt der Funktion ist der zentrale der Phänomenologie, die von ihm ausstrahlenden Untersuchungen umspannen so ziemlich die ganze phänomenologische Sphäre, und schließlich treten alle phänomenologischen Analysen irgendwie in ihren Dienst als Bestandstücke oder Unterstufen";¹ denn "die allergrößten Probleme sind die funktionellen Probleme, bzw. die der 'Konstitution der Bewußtseinsgegenständlichkeiten.'" ² Der zentrale Gesichtspunkt der Phänomenologie,

welcher ihr eigentümlich ist, ist derjenige, der die Probleme der Konstitution der Bewußtseinsgegenständlichkeiten sichtbar macht. Was sind das für Probleme? ¹ Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, I, 1913, s. 176. ² Ebenda. In its 114th year, Billboard remains the world's premier weekly music publication and a diverse digital, events, brand, content and data licensing platform. Billboard publishes the most trusted charts and offers unrivaled reporting about the latest music, video, gaming, media, digital and mobile entertainment issues and trends. This is the second of three volumes based on papers given at the 'Fragile Tradition' conference in Cambridge, 2002. Together they provide a conspectus of current research on the cultural, historical and literary imagination of the German-speaking world across the whole of the modern period. This volume highlights the connections between cultural identity and the sense of nationhood which are to be found in literary writing, the history of ideas, and the interaction between European cultures from the late Middle Ages to the present day. It focuses particularly on the way myths of cultural identity are passed on and transformed historically; on the fashioning of various models of modern German identity with reference to the cultures of Greece, France, England and Renaissance Italy; on the reflection of 19th-century nationalism in literary writing and ideas about language; and on the ways in which

cultural values have asserted themselves in relation to moments of catastrophe and abrupt political change in the 1920s, the 1940s, and the 1990s. Although the Petersens' name is quite known among specialists of Pietism, their work, their ideas and the development of their thought remain mostly unresearched. Elisa Belucci aims to shed more light on their works, analysing and interpreting them in relationship to the theological and socio-political context. In so doing, she fills some gaps present in the research on these authors: firstly, she analyses the positions presented in the Petersens' work until 1703 at length; secondly, she tries to unearth sources and influences; thirdly, she seeks to comment on the Petersens' ideas and positions in relationship to the historical context. The result is an entangled picture which questions the traditional distinction between "church Pietism" and "radical Pietism", "orthodoxy" and "radicalism/separatism", showing, instead, that these categories are sometimes too narrow to describe the position of certain authors, such as the Petersens.

English summary: This volume contains the lectures given at an international conference on the subject of Invasions of Personal Privacy by the Media. The authors deal with the protection of the personality from the media in an analysis of the individual legal systems in the member states of the European Union, discussing this in detail from the perspective of scholarly and legal practice, history of the law, comparative law, conflict of laws and interdisciplinary

aspects. The lectures pertain to basic issues in connection with the Caroline decision handed down by the German Federal Constitutional Court and the European Court of Human Rights, they present individual national laws, deal with the development of legal history as well as with general questions, interdisciplinary aspects and questions in regard to conflict of laws. German description: Dieses Buch ist aus der Tagung Verletzungen von Persönlichkeitsrechten durch die Medien - Invasions of Personality Rights by the Media hervorgegangen, die im Mai 2004 in Greifswald stattfand. Das Ziel der Tagung war es, die Thematik umfassend in Auseinandersetzung mit den einzelnen Rechten von Mitgliedstaaten der EU zu behandeln und sich ihr gleichermassen aus wissenschaftlicher und praktischer, rechtshistorischer, rechtsvergleichender, kollisionsrechtlicher und interdisziplinärer Sicht zu stellen. Buddhism is a cult religion like any other religion and was invented for the sake of exploiting people, to dominate, imprison and exercise power over them. Religions are the cause of retarding our world by thousands of years in spiritual development and are to blame for the fact that many people are misled, thereby preventing them from ever finding the truth of all truth. Although religions will still flourish on Earth for a very long time, slowly but surely, more and more people are waking up thereby renouncing the 'must believe' and side with the 'wanting to know'. A book for the spiritual advanced and seeker of truth,

refreshing the consciousness of the reader, who is taken on a journey through Buddhism, while being introduced to the Creational truth. Truth alone will endure; all the rest will be swept away before the tide of time. Phenomenology as practised by Adolf Reinach (1883-191 7) in his all too brief philosophical career exemplifies all the virtues of Husserl's Logical Investigations. It is sober, concerned to be clear and deals with specific problems. It is therefore understandable that, in a philosophical climate in which Husserl's masterpiece has come to be regarded as a mere stepping stone on the way to his later Phenomenology, or even to the writings of a Heidegger, Reinach's contributions to exact philosophy have been all but totally forgotten. The topics on which Reinach wrote most illuminatingly, speech acts (which he called 'social acts') and states of affairs (Sachverhalte), as well as his realism about the external world, have come to be regarded as the preserve of other traditions of exact philosophy. Like my fellow contributors, I hope that the present volume will go some way towards correcting this unfortunate historical accident. Reinach's account of judgements and states of affairs, an account that precedes those of Russell and Wittgenstein, his 1913 treatment of speech acts, his reinterpretation of Hume and aspects of his legal philosophy are the main philosophical topics dealt with in what follows. But his analysis of deliberation as well as his work on movement and Zeno's paradoxes get only a passing mention. In its 114th year,

Billboard remains the world's premier weekly music publication and a diverse digital, events, brand, content and data licensing platform. Billboard publishes the most trusted charts and offers unrivaled reporting about the latest music, video, gaming, media, digital and mobile entertainment issues and trends. By David Quigley. My own serious study of Max Scheler began in 1958 when I presented a Master's thesis to St. Louis University under the direction of Professor Vernon J. Bourke on Scheler's value-theory. Three years later when I returned to complete my doctorate work at St. Louis University I returned also to the study of Max Scheler. In the meantime, several more volumes of the Gesammelte Werke had appeared, several new translations of Scheler were published and the whole area of phenomenology began to be more favorably accepted by the American intellectual community. My doctoral dissertation was on Scheler's theory of community under the expert and careful direction of Professor James Collins. The bulk of the present work is a direct result of my work at St. Louis University. I have never regretted the time and effort spent on the study of Scheler. He can be classified as nothing short of a genius, not only in the breadth of his interests but also in the vitality, unity and depth of his thought. Most students of Scheler criticize his lack of unity; I claim to find strong lines of inner consistency throughout his writings. In the second place, my study of Scheler has put me into contact with many of

the most dominant intellectual influences of the day.

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