

**The Open Court, Vol. 50: Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea; October, 1936 (Classic Reprint) (Hardback)**



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***Reviews***

*This publication is definitely not simple to begin on studying but really exciting to read. It is actually rally fascinating throgh reading time. Your life span will be enhance when you complete looking at this publication.*  
*(Laurence Littell)*

**THE OPEN COURT, VOL. 50: DEVOTED TO THE SCIENCE OF RELIGION, THE RELIGION OF SCIENCE, AND THE EXTENSION OF THE RELIGIOUS PARLIAMENT IDEA; OCTOBER, 1936 (CLASSIC REPRINT) (HARDBACK)**



Forgotten Books, 2018. Hardback. Condition: New. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*. Excerpt from The Open Court, Vol. 50: Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea; October, 1936 Professional philosophers are reluctant to consider Goethe and even Nietzsche as one of their clan. And in a sense there are very good reasons for their attitude. The outstanding fact is that Nietzsche and Goethe are poet-philosophers. Neither is in sympathy with the dialectic, critical, and analyzing method by which the philosopher proceeds to scrutinize all that is involved in a theory and to dissect all the consequences that will logically follow from it. It is quite true that they both pass through a period of hesitation in this respect: Goethe had his Kantian spell and Nietzsche turned rather Socratic in his second philosophic stage. But in their instinctive youth as well as in their period of maturity they are emphatic in putting constructive synthesis above critical analysis. And what is worse - or better - is that they both believe implicitly in the supreme importance of intuition and instinct in order to arrive at this synthesis. Fiat vita, pereat veritas is Nietzsche's slogan in these two characteristic periods: if so-called philosophic truth tends to destroy life, then by all means let us sacrifice that truth. If truth is to be reached, it is not by the one-sided application of reason which slowly builds up a logical system, but rather by intuitive Vision in which the whole of man has part, his senses, his imagination, his emotions and his intellect. Not that Goethe's and Nietzsche's thoughts are absolutely sudden and disconnected flashes of light, inspirations gleaned...

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