

Chapter 1 : Toronto FC Learn To Kick - Mrs. Schiller's Grade 2/3's

Ferdinand Canning Scott Schiller (16 August - 6 August), usually cited as F. C. S. Schiller, was a German-British racedayv1.com in Altona, Holstein (at that time member of the German Confederation, but under Danish administration), Schiller studied at the University of Oxford, later was a professor there, after being invited back after a brief time at Cornell University.

Schiller grew up in Rugby. He was educated at Rugby School and Balliol College , and graduated in the first class of Literae Humaniores , winning later the Taylorian scholarship for German in Between the years and he was an instructor in philosophy at Cornell University. In he returned to Oxford and became fellow and tutor of Corpus Christi for more than thirty years. Schiller was president of the Aristotelian Society in , and was for many years treasurer of the Mind Association. In he was elected a fellow of the British Academy. In he was appointed visiting professor in the University of Southern California, and spent half of each year in the United States and half in England. Schiller died in Los Angeles either 6, 7 or 9 August after a long and lingering illness. Schiller made his first contribution to philosophy anonymously. Schiller feared that in his time of high naturalism , the metaphysical speculations of his Riddles of the Sphinx were likely to hurt his professional prospects p. Like his fellow pragmatists across the ocean, Schiller was attempting to stake out an intermediate position between both the spartan landscape of naturalism and the speculative excesses of the metaphysics of his time. In Riddles Schiller both, 1 accuses naturalism which he also sometimes calls "pseudometaphysics" or " positivism " of ignoring the fact that metaphysics is required to justify our natural description of the world, and 2 accuses "abstract metaphysics" of losing sight of the world we actually live in and constructing grand, disconnected imaginary worlds. The result, Schiller contends, is that naturalism cannot make sense of the "higher" aspects of our world freewill , consciousness , God, purpose, universals , while abstract metaphysics cannot make sense of the "lower" aspects of our world the imperfect, change, physicality. This would lead Schiller to argue for what he at the time called a "concrete metaphysics", but would later call "humanism". Shortly after publishing Riddles of the Sphinx, Schiller became acquainted with the work of pragmatist philosopher William James and this changed the course of his career. Schiller even revised his earlier work Riddles of the Sphinx to make the nascent pragmatism implicit in that work more explicit. From the formal characteristics of this inference alone All As are Bs; c is not a B; Therefore, c is not an A , formal logic would judge this to be a valid inference. Schiller, however, refused to evaluate the validity of this inference merely on its formal characteristics. Schiller argued that unless we look to the contextual fact regarding what specific problem first prompted this inference to actually occur, we can not determine whether the inference was successful i. The "All salt is soluble in water," argument is valid according to both Aristotelian and Boolean forms of logic as Mood A-O-O, figure 2. One would not want to use insoluble salt in cooking, but such an issue does not effect whether or not such salt is water-soluble. Opposition to naturalism and metaphysics[edit] In Riddles, Schiller gives historical examples of the dangers of abstract metaphysics in the philosophies of Plato , Zeno , and Hegel , portraying Hegel as the worst offender: And the reason is simple: For example, Schiller argues that the reality of time and change is intrinsically opposed to the very modus operandi of all systems of abstract metaphysics. He says that the possibility to change is a precondition of any moral action or action generally , and so any system of abstract metaphysics is bound to lead us into a moral scepticism. The problem lies in the aim of abstract metaphysics for "interpreting the world in terms of conceptions, which should be true not here and now, but " eternally " and independently of Time and Change. Of course, "[o]nce abstracted from," the reference to Time could not, of course, be recovered, any more than the individuality of Reality can be deduced, when once ignored. What I wish here to point out is merely that it is unreasonable to expect from such premises to arrive at a deductive justification of the very characteristics of Reality that have been excluded. The true reason, then, why Hegelism can give no reason for the Time-process, i. But you must pay the price for a formula that will enable you to make assertions that hold good far beyond the limits of your experience. And it is part of the price that you will in the end be unable to give a rational explanation of those very characteristics, which you dismissed at the outset as irrelevant to a rational explanation. The world of

abstract metaphysics has no place for imperfect moral agents who 1 strive to learn about the world and then 2 act upon the world to change it for the better. Consequently, abstract metaphysics condemns us as illusionary, and declares our place in the world as unimportant and purposeless. Where abstractions take priority, our concrete lives collapse into scepticism and pessimism. He also makes a case against the alternative naturalist method, saying that this too results in an epistemological and moral scepticism. As with abstract metaphysics, Schiller attacks naturalism on many fronts: Just as the abstract method cannot find a place for the lower elements of our world inside the higher, the naturalist method cannot find a place for the higher elements of our world inside the lower. In a reversal of abstract metaphysics, naturalism denies the reality of the higher elements to save the lower. Schiller uses the term "pseudo-metaphysical" here instead of naturalism "as he sometimes does" because he is accusing these naturalist philosophers of trying to solve metaphysical problems while sticking to the non-metaphysical "lower" aspects of the world i. The pseudo-metaphysical method puts forward the method of science as the method of philosophy. But it is doomed to perpetual failure. The objects of the physical sciences form the lower orders in the hierarchy of existence, more extensive but less significant. Thus the atoms of the physicist may indeed be found in the organisation of conscious beings, but they are subordinate: However, Schiller does not see naturalism as any more capable of explaining the evolution of the higher from the lower than it is capable of reducing the higher to the lower. While evolution does begin with something lower that in turn evolves into something higher, the problem for naturalism is that whatever the starting point for evolution is, it must first be something with the potential to evolve into a higher. For example, the world cannot come into existence from nothing because the potential or "germ" of the world is not "in" nothing nothing has no potential, it has nothing; after all, it is nothing. Likewise, biological evolution cannot begin from inanimate matter, because the potential for life is not "in" inanimate matter. The following passage shows Schiller applying the same sort of reasoning to the evolution of consciousness: Taken as the type of the pseudo-metaphysical method, which explains the higher by the lower Unable to either reduce or explain the evolution of the higher elements of our world, naturalism is left to explain away the higher elements as mere illusions. In doing this, naturalism condemns us to a scepticism in the both epistemology and ethics. Dover Area School District. Humanist alternative to metaphysics and naturalism[edit] Schiller argued that both abstract metaphysics and naturalism portray man as holding an intolerable position in the world. He proposed a method that not only recognises the lower world we interact with, but takes into account the higher world of purposes, ideals and abstractions. We require, then, a method which combines the excellencies of both the pseudo-metaphysical and the abstract metaphysical, if philosophy is to be possible at all. For example, to explain the creation of the world out of nothing, or to explain the emergence or evolution of the "higher" parts of the world, Schiller introduces a divine being who might generate the end i. Final Cause which gives nothingness, lifelessness, and unconscious matter the purpose and thus potential of evolving into higher forms: And thus, so far from dispensing with the need for a Divine First Cause, the theory of evolution, if only we have the faith in science to carry it to its conclusion, and the courage to interpret it, proves irrefragably that no evolution was possible without a pre-existent Deity, and a Deity, moreover, transcendent, non-material and non-phenomenal. The process which the theory of Evolution divined the history of the world to be, must have content and meaning determined from the basis of the scientific data; it is only by a careful study of the history of a thing that we can determine the direction of its development, [and only then] that we can be said to have made the first approximation to the knowledge of the End of the world process. It does not attempt to explain things anthropocentrically, or regard all creation as existing for the use and benefit of man; it is as far as the scientist from supposing that cork-trees grow to supply us with champagne corks. The end to which it supposes all things to subservise is If our speculations have not entirely missed their mark, the world-process will come to an end when all the spirits whom it is designed to harmonise [by its Divine Creator] have been united in a perfect society. Schiller gave his philosophy a number of labels during his career. Early on he used the names "Concrete Metaphysics" and "Anthropomorphism", while later in life tending towards "Pragmatism" and particularly "Humanism". The Will to Believe[edit] Schiller also developed a method of philosophy intended to mix elements of both naturalism and abstract metaphysics in a way that allows us to avoid the twin scepticisms each method collapses into when followed

on its own. However, Schiller does not assume that this is enough to justify his humanism over the other two methods. He accepts the possibility that both scepticism and pessimism are true. And in action especially we are often forced to act upon slight possibilities. Hence, if it can be shown that our solution is a possible answer, and the only possible alternative to pessimism, to a complete despair of life, it would deserve acceptance, even though it were but a bare possibility. By the end of Riddles, Schiller offers his method of humanism as the only possible method that results in a world where we can navigate our lower existence to the achievement of our higher purpose. He asserts that it is the method we ought to adopt regardless of the evidence against it "even though it were but a bare possibility". In Riddles, Schiller only employs his version of the will to believe doctrine when he is faced with overcoming sceptic and pessimistic methods of philosophy. In , William James published his essay "The Will to Believe" and this influenced Schiller to drastically expand his application of the doctrine. For a volume titled Personal Idealism, Schiller contributed a widely read essay titled "Axioms as Postulates" in which he sets out to justify the "axioms of logic" as postulates adopted on the basis of the will to believe doctrine. In this essay Schiller extends the will to believe doctrine to be the basis of our acceptance of causality, of the uniformity of nature, of our concept of identity, of contradiction, of the law of excluded middle, of space and time, of the goodness of God, and more. He notes that we postulate that nature is uniform because we need nature to be uniform: The only question is "Will Nature honour the cheque? Audentes Natura juvat" let us take our life in our hands and try! Our assumption, therefore, is at least a methodological necessity; it may turn out to be or be near a fundamental fact in nature [an axiom]. Schiller argues that preconditions are not conclusions, but demands made on our experience that may or may not work. On this success hinges our continued acceptance of the postulate and its eventual promotion to axiom status. In "Axioms and Postulates" Schiller vindicates the postulation by its success in practice, marking an important shift from Riddles of a Sphinx. In Riddles, Schiller is concerned with the vague aim of connecting the "higher" to the "lower" so he can avoid scepticism, but by he has clarified the connection he sees between these two elements. The "higher" abstract elements are connected to the lower because they are our inventions for dealing with the lower; their truth depends on their success as tools. But the chaos of presentations, out of which we have by criteria ultimately practical isolated the phenomena we subsequently call sunrise, is not a theory, but the fact which has called all theories into being. In addition to generating hypothetical objects to explain phenomena, the interpretation of reality by our thought also bestows a derivative reality on the abstractions with which thought works. If they are the instruments wherewith thought accomplishes such effects upon reality, they must surely be themselves real. The abstractions of metaphysics, then, exist as explanations of the concrete facts of life, and not the latter as illustrations of the former. The un-abstracted world is the entire reason for making abstractions in the first place. We did not abstract to reach the unchanging and eternal truths; we abstract to construct an imperfect and rough tool for dealing with life in our particular and concrete world. It is the working of the higher in "making predictions about the future behavior of things for the purpose of shaping the future behavior of things for the purpose of shaping our own conduct accordingly" that justifies the higher. As early as Schiller had independently developed his own pragmatist theory of truth. Later in life Schiller musters all of these elements of his pragmatism to make a concerted attack on formal logic. Statements, Schiller contends, cannot possess meaning or truth abstracted away from their actual use. Therefore, examining their formal features instead of their function in an actual situation is to make the same mistake the abstract metaphysician makes. Symbols are meaningless scratches on paper unless they are given a life in a situation, and meant by someone to accomplish some task. They are tools for dealing with concrete situations, and not the proper subjects of study themselves. He informs us that to answer "what precisely is meant by having a meaning" will require us to "raise the prior question of why we think at all. Schiller provides a detailed defence of his pragmatist theories of truth and meaning in a chapter titled "The Biologic of Judgment" in Logic for Use

Chapter 2 : F. C. S. Schiller and the Style of Pragmatic Humanism - D-Scholarship@Pitt

Schiller, F(erdinand) C(anning) S(cott)() Author, philosopher, and president of the Society for Psychological Research, London (). He was born on August 16, , at Ottensen, near Altona, Germany.

They also had five daughters, including Christophine , the eldest. Schiller grew up in a very religious family and spent much of his youth studying the Bible, which would later influence his writing for the theatre. He was named after king Frederick the Great , but he was called Fritz by nearly everyone. His wife and children also visited him occasionally wherever he happened to be stationed. The family moved with him. Due to the high cost of living especially the rent the family moved to the nearby Lorch. He sometimes took his son with him. The quality of the lessons was fairly bad, and Friedrich regularly cut class with his older sister. As a boy, Schiller was excited by the idea of becoming a cleric and often put on black robes and pretended to preach. So Kaspar Schiller took an assignment to the garrison in Ludwigsburg. He entered the Karlsschule Stuttgart an elite military academy founded by the Duke , in , where he eventually studied medicine. During most of his short life, he suffered from illnesses that he tried to cure himself. While at the Karlsschule, Schiller read Rousseau and Goethe and discussed Classical ideals with his classmates. At school, he wrote his first play, *The Robbers*, which dramatizes the conflict between two aristocratic brothers: Schiller became an overnight sensation. Later, Schiller would be made an honorary member of the French Republic because of this play. In order to attend the first performance of *The Robbers* in Mannheim , Schiller left his regiment without permission. As a result, he was arrested, sentenced to 14 days of imprisonment, and forbidden by Karl Eugen from publishing any further works. She was at the centre of an intellectual circle, and she was known for her cleverness and instability. Schiller needed help from his family and friends to extricate himself from his financial situation and attachment to a married woman. In , he was appointed professor of History and Philosophy in Jena , where he wrote only historical works. He was ennobled in , thereby adding the honorific von to his name [11]. Goethe convinced him to return to playwriting. He and Goethe founded the Weimar Theater , which became the leading theater in Germany. Their collaboration helped lead to a renaissance of drama in Germany. For his achievements, Schiller was ennobled in by the Duke of Saxe-Weimar, adding the nobiliary particle " von " to his name. He remained in Weimar, Saxe-Weimar until his death at 45 from tuberculosis in His image appeared on the German Democratic Republic 10 Mark banknotes of the emission. Some Freemasons speculate that Schiller was a Freemason , but this has not been proven. I am neither Illuminati nor Mason, but if the fraternization has a moral purpose in common with one another, and if this purpose for human society is the most important, No membership document has been found.

Chapter 3 : Full text of "racedaydvl.comiyye"

F.C.S. Schiller is the author of Tantalus or The Future of Man (avg rating, 2 ratings, 0 reviews, published), Studies in Humanism (avg rat.

Chapter 4 : F.C.S. Schiller (Author of Pragmatism)

Schiller's metaphysics was a combination of pragmatic subjective idealism and voluntarism, personalism, and teleology (god, according to Schiller, is the driving force of development, a reasonable and personal spirit).

Chapter 5 : F. C. S. Schiller - Wikipedia

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Chapter 6 : F.C.S. Schiller - Wikipedia, den frie encyklopædi

This dissertation is a rhetorical biography of Ferdinand Canning Scott Schiller (), the foremost British proponent of pragmatism at the turn of the previous century.

Chapter 7 : Ferdinand Canning Scott Schiller - Wikisource, the free online library

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F. C. S. Schiller nasceu em 16 de Agosto de em Schleswig-Holstein, Alemanha; Seu pai o enviou para estudar na Inglaterra ainda jovem, lá se formou na Universidade de Oxford. De a viveu nos Estados Unidos onde foi professor de lógica e metafísica na Universidade de Cornell.

Chapter 9 : Friedrich Schiller - Wikipedia

Ferdinand Canning Scott Schiller (født august i Ottensen, Altona, Holsten, død 6. august) var en engelsk filosof.. Schiller blev instructor i filosofi ved Cornell-universitetet , assistant tutor ved Corpus Christi College i Oxford , tutor i , senere fellow og senior tutor ved samme college.