

¹⁸⁾ See Homiakov's excellent arguments in favour of this. Coll. works, v. II, p. 14, 160, 220 f.

¹⁹⁾ The Christian conception of sublimation is presented in B. Vysheslavtsev's book *Etika preobrazhennago Erosa* (The Ethics of the transfigured Eros) YMCA Press, Paris 1932.

²⁰⁾ See my book *Tipy mirovozzrenii* (Types of world-conception) ch. VII, and also my article „Das mythische und das gegenwärtige wissenschaftliche Denken“, *Der Russische Gedanke*, 1931, II. Heft; see also Levy-Bruhl, *La mythologie primitive*, 1935.

²¹⁾ Schelling Coll. works, I, vol. 3, pp. 613, 617.

²²⁾ *ibid.*, p. 349, 629.

²³⁾ Florensky, *Stolp i utverzhdienie istini* (The Pillar and Foundation of Truth), pp. 43, 63. See my articles *The Primitive and the advanced mind*, *Journal of Philosophical Studies*, april 1926; „Das mythische und das gegenwärtige wissenschaftliche Denken“, *Der Russ. Gedanke*, 1931, II. Heft.

²⁴⁾ In my article „Das Prinzip der reichsten Seinsfülle“ publ. in „Der Russische Gedanke“, III. Heft, 1930. I discuss the case of opposed conceptions A and B which stand in such a relation to each other that if A is put at the basis of some particular aspect of the world, B also has room in it as a derivative element, but if B is put at the basis, A cannot be realised at all.

²⁵⁾ Proceedings of the Aristotelian Society, 1931.

²⁶⁾ Schelling, *System des transc. Idealismus*, v. III, 452.

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