

animal body; at other times, in its logical sense, of a coherent whole, systematized by an internal principle. Cf. SOCIAL ORGANISM.

Literature: see ORGANIC, and SOCIAL ORGANISM. (J.D.)

Organism (in biology). A discrete body, of which the essential constituent is living protoplasm. The term originally indicated the recognition of organization as essential to life, and as opposite to unorganized or dead matter. Cf. LIFE, and LIVING MATTER. (C.S.M.)

Organization: Ger. *Organisation*; Fr. *organisation*; Ital. *organizzazione*. A more or less systematic arrangement of relatively separate parts in a whole suited to fulfil any sort of function.

The term has applications, with varying degrees of definiteness, in the phrases 'mental organization' (in which the systematic determination of the flow of the mental life is characterized), SOCIAL ORGANIZATION (q. v.), 'organization of knowledge' (the adjustment, in a philosophical view, of the details of knowledge as contributed by the different sciences).

The shading of meaning which distinguishes organization from ORGANISM (q. v.) is in the direction of relative looseness of relation as between the parts and the whole, and relative lack of independence of conditions external to the system. An organization is 'formed,' 'controlled,' 'modified,' 'worked,' &c.; to an organism these predicates are not applicable. Moreover, we do not speak of the 'organs' of an organization, but of its 'members'; each being at once less dependent upon the whole, and less necessary to it. Hence the preference for 'mental organization'; it leaves open the question whether mind has the inherent principle of its own systematic process which is necessary to an organism.

In the adjective organic this difference disappears, and much ambiguity arises therefrom. The term 'organized' is preferable to characterize an organization, organic being limited in its application to organisms proper. (J.M.B.)

Organization (industrial): Ger. *Unternehmensform*; Fr. *organisation industrielle*; Ital. *ordinamento industriale*. The immaterial advantages for production which have attended the growth of capital.

Reckoned by Walker and Marshall as an agent or factor in production, co-ordinate with land, labour, and capital. (A.T.H.)

Organon [Gr.]: the same in the other languages. Since neither the Aristotelian definition of a speculative science, nor of a practical science, nor of an art, seemed to suit

logic very well, the early peripatetics and commentators denied that it was either a science or an art, and called it an instrument, *ὄργανον*; but they did not precisely define their meaning. It was negative chiefly. The collection of Aristotle's logical treatises, when it was made, thus came to be called the Organon.

Francis Bacon, disapproving of Aristotle's methods, wished all that to be laid aside; and he consequently called his work, which was designed to be a guide for establishing a systematic inductive procedure, *Novum Organum*. The name was afterwards imitated by sundry authors, as Lambert in his *Neues Organon*, and Whewell in his *Novum Organum Renovatum*. (C.S.F.)

Oriental Philosophy (and **Religion**). The group of religions treated in the following article includes those of Egypt, Babylonio-Assyria, Persia, India, China (in geographical enumeration from west to east).

Among these nations India alone can be said to have produced schools of philosophy analogous to those of Greece, though the ethical teachers of China have good claims to rank with the thinkers of Europe. In the religions of Egypt, Babylonio-Assyria, and Persia, the philosophical element does not reach self-conscious expression, it remains entangled in mythology. But all religions really involve a primitive philosophy. They attempt to give some kind of rational explanation of the world of objects and of life by which they are confronted. This is obviously the case even in the animistic stage, and it is no less so with the more elaborate systems which have emerged out of that rank, and acquired more or less consistency of higher thought. Only this aspect is here sketched. Questions of ritual and hierarchical organization are only touched where they involve the form and significance of belief.

I. Egypt. The wisdom of Egypt was famous in ancient Israel, and the Greeks again and again expressed their indebtedness to it. Thales, Pythagoras, and Plato were said to have studied there. Aristotle regarded it as the home of mathematical lore. The author of the treatise on 'Isis and Osiris,' reckoned among the works of Plutarch, indicates the interest which the eclectic philosophers of the Roman Empire still felt in its venerable symbols.

¹ In the spelling of proper names and technical terms, the diacritical marks usually employed by scholars are here abandoned, and foreign words are represented in the English alphabet.