

formal parts: for crust and filling are functionally related as container and contained; each implies the other, and the whole exigence of the container is met by a contained, ~~x jux~~ just as the whole exigence of the contained is met by a container. This is noteworthy. From a consideration of formal parts one can conclude to the formal whole

a theory of theories, a theory of knowledge and error, inasmuch as one does take into account the subject as subject, the subject as immediate, intelligent, rational, self-conscious source of all theory, of all knowledge, and of all error.

With such questions there is added a further dimension ~~to~~ and there emerges a new plateau

are they composite? If they are composite, are they composed of matter and form, essence and existence, substance and accidents, potency and act? If so, then in each instance what precisely is meant by these terms? Now with such questions realism moves to a new plateau. The bears and the lions still really exist; that they really exist is ~~readmeantismamiamaxiang~~ in no way doubted; but they have ceased to be ultimate, and they have become merely illustrative. There has come to light a whole new set of ultimate terms; the basis of all investigation and discussion has shifted; every question is raised and every solution is presented, not by concerning oneself with kangaroos and giraffes, but by concerning oneself with the distinctions and relations of potency and act, matter and form, essence and existence, substance and accidents. With this change there emerges a philosophic realism.

There is a third group of questions that introduce a third plateau. A man, lost in dreamless sleep, is a substance but he is not a subject. On the other hand, ~~whenever~~ a man is not merely a substance but also a subject whenever he experiences or imagines or feels or inquires ^{into} or understands or conceives or reflects on or weighs the evidence for or judges or deliberates on or chooses or ~~does~~ consciously does anything whatever. The crucial question that follows is whether the subject and its consequents introduce a further set of ultimates. Is philosophic realism to deny that the subject
~~realism to reduce the subject and its consequents to potency and act, matter and form, essence and existence, substance and accidents~~

Viewed in their mechanical functions, the main-spring is a source of energy, the wheels are a linked set of levers, the escapement is a device that alternates between releasing energy and blocking the release of energy, and the balance-wheel and hair-spring are an oscillator with a constant period. Together the relations of these ~~ix~~ four functions form a closed set: for there is a time-piece if there is a constant motion; there is a constant motion, ~~ix~~ if there is a motion on which there is imposed a constant period; but there is a motion, for the main-spring moves the wheels, which move the escapement, which moves the balance-wheel, which is kept oscillating by the hair-spring; inversely, the constant period of the oscillator is imposed on the escapement, the motion of the wheels, the release of the main-spring; the linked set of levers both reduces the force from the main-spring to a mere fraction of itself at the escapement and, inversely, multiplies the locking of ~~ix~~ the escapement into a force sufficient to lock the main-spring.

These mechanical functions are (1) a source of energy (main-spring), (2) a linked set of levers (the wheels), (3) a device that alternates between releasing energy and lock blocking the release of energy (escapement), and (4) an oscillator with a constant period (hair-spring and balance-wheel).

Intimately connected with the notions of whole and part, is the notion of an analogy of proportion. Abstractly, such an analogy satisfies the formula is conceived as satisfying the formula, As A stands to B, so C stands to D. In the concrete, however, such analogies of proportion