

Handschriften / Autographen

Tagebuch und Reisetagebuch von August Tholuck.

Tholuck, August

Halle (Saale), 21.07.1838-27.06.1850

Anhänge

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[urn:nbn:de:gbv:ha33-1-174186](https://nbn-resolving.org/urn:nbn:de:gbv:ha33-1-174186)

15 feringen per een Mfco n. 790.
II A': Dus f. Lij p 1 Lumb g. d' huyt & Maf gelyk drully lolly fuinte.
9-10 at mellel Antid v. d'n. zgh/ ruff dat bi Maf 3, 1, end d'lyg d' d'm
ar g'n de g'ghd, d'gh g'ghd it i Luyfften v'furd!
II Dufed: Der Maf d'ke n' d'f. f'o g'maf g'may plech f'u d' m'gh n' d'm b.
Dy. n' f'o g'ghd, i' m' d'm d' gh'lar v'n d' d'is m'v'mie d'ke n' d' d'm d'f.
p Maf ind' g'ghd kool a t' d'w'ngor v' x t' d'gh, d' d' or, d' d' m'af
m'af omiffed, ant d' d'm d' g'ghd, d' e' n' d' d'm d'f.
III A. f' m. n' d'fa i' Maf d' f'm'mon. Lybub. g'ghd d' d' g'maf

ThA. G. m. v. Pfa. 1793 Permon. Lyb. yur. Plv. gunt.

To develop this, is the object of logic & the deliverance of the mind. In as far as it uses the categories instinctively is it dispersed into the things. It must deliver itself from its Inhalt & objectivate it, else it cannot arrive at its Wirklichkeit, for as the mind is nothing but Denksatz, it is nie wirklich in as far as it knows itself. — Wären these categories only forms, they were finite, for forms change, then they could not be the essence of the thing. The common sense has been aware that, were they only forms, they would be contemptible & has altered Schollogik, but not aware that even as forms there is worth in them for the Denksatz & without knowing that in as far as it reflects & in as far as it uses natural Logic it is in an unpurified thinking, Common sense laughs at the primary principle of Identity $A=A$ & thinks contemptibly of the art of making syllogisms, & indeed they can only prove the Richtigkeit but not the Wahrheit of things. Will you discover truth, you must not only consider what they call external form, but also the Inhalt; by mature consideration you will find however that the Inhalt is in itself form, for form what is it? Bestimm. The Inhalt however cannot be without Bestimm. or it would be a nothing a Organon. As Inhalt we consider the Bestimm. that is, Gegenstand, just as e.g. Bestimm. is, nicht ein allgemeines, die Best. ist aber selbst Form, nämlich ein Moment der Form der Totalität, der Begriffes selbst der Grundlage & letzten Begriffe ist. Plato hat diese Form ungeschwächt in seinen Ideen.

It cannot be said that Log. has no Inhalt, the Rules of thinking are its Inhalt. According to the common view, things are absolute & perfect without thinking, thinking has only to yield itself to them, but it can never attain at them, but remains in its own motion. Then we know only Ercheinung but never Wahrheit. This kind of reflecting understands, in as far as truth as it proceeds from the knowledge of the contradiction in least understanding, but it does not proceed to beziehen. Instead of leaving the last step, reason has turned back from thinking & turned once more to the external

truth is if truth was there to be found. - However why do you not proceed in
your experiment? Have you perceived that the categories cannot be applied
to the external things, why do you say: they have truth for us. If you see
that a theory is not applicable to things, is not true in regard to things, why
should it be true with regard to ourselves? Then the mind itself is a contradicting
being, behind which there is a Ding an sich.

Logic has to its Voraussetz. Phenomenon, which has shown that the Wahrheit of the
Bew. is Wissen, because in it only the Grunds. d. die Gewissheit des Wesens ist zusammen-
geschlossener. d. Wahrh. der Sache ist mit Gewissheit ders. u. meine Gewissheit von der Sache
die Wahrheit ist geworden - Ist Logik Wahrheit wie sie ohne Hilfe ist wie Gott vor der
Schöpfung d. Welt u. dem Geist war - das schlechteste Begriff Prinz. Kant's Logik
as absolute, for since Aristotle no change; if this true it prove, rather the necessity
of a transformation for 2000 yrs must have advanced also the knowledge
of its own forms - Das Geist of common logic that d. Bestimmung only d.
classified according to external differences. The difference of Urtheile &
Schlüsse only considered according to their external relation, to each other.
This sort of thinking has been compared to Rechnen, where Zahl
is only considered as equal or unequal viz. in an only external relation
to each other. This is the defect in Wolff's philos.; : der äusserliche Gang der
Begrifflosen Quantität - The principal point of the right method is:
that das Wahrh. nicht in Null aufhört sondern in die Negation einer
bestimmten Sache. Wahrheit ist, folglich ist in dem Resultate Wahrheit
das enthalten woraus es resultiert (obwohl weil vom Wahrh. auf dem Wahrh.)
Die Methode muss d. Wahrh. zeigen das es ist d. Beweis d. Gegenstand selbst.

d. Einzelnen d. Wahrh. Methode ist Setzen zusammen der gleichartigen, Wahrheit
before the more simple etc, all external Bestimmung. -

Those who understand the mystery of the Negation will cease to call
Dialektik something merely subjective, which has no other tendency than to
resolve what is firm & doubtless. Even in Plato's Parmenides, Dialektik has no other
tendency than to reduce to nothing that which is not nothing. Kant has
the merit to have shown that die Grunds. d. d. Wahrh. is implanted
necessarily to reason, dass die Wahrh. zu d. Nachdenken der Einzelnen & Wahrh.

All philosophical Einheit must be the Urtheil which lies in the Begriff, nothing

derbut the Development of the Begriff, which cannot be otherwise
the Begriff being definite in itself. But later Phenomen. has
shown that the Begriff of Logic is Das reine Wissen, welches im Begriff
die Einheit hat vom Seyn für sich u. vom Seyn an sich. Diese
einen Eins. wird in Logik vorausgesetzt, sie bewegt sich darin und
führt zum 2. Leiten nur als verschiedene Formen auf. Begriff als
Begriff u. Begriff als Logik. Dazwischen d. Sphäre der Vermittlung wo beide
bloss auf einander bezogen werden, die Sphäre des Wissens, d. Reflexionsst.

In earlier times they asked which was the principle of phil.
it understood by it something obj., the subj. beginning they
did not care. Thus the dogmatists began with Ich or Wesen, the
skeptics with Ich, Erkennen. Since however phil. was led to
consider the nature of Erkennen, it became manifest that the
subj. Thun als wesentliche Moment der Wahrheit. Berücksichtigt man
muss - Vermittelt ist der Anfang d. Logik da d. Logik d. Resultat d. Phän.
Sie ist also: die reine Wissenschaft, d. i. reines Wissen in d. ganzen Umfange.

plz. Wahrheit ist dieses Wissen ist das, u. d. Geist als nicht, weiss u. sich als d. Geist
reines Wissen, Wahrheit ist dieses Wissen als solches hat d. Dazwischen f. d. Geist. aufgehoben, ist das
reines Seyn? d. reines Seyn. Die Einsicht dass d. Abs. Wesen ~~cannot~~ must necessarily
be Resultat d. prae-supposition consequently an Anfang, which as
Anfang can object. not be necessary, subj. nicht gewiss, has
introduced the idea of a hypothetic phil. (Reinhold) which
ascend to certainty. Allein dies Resultat hat sich doch aus dem
Anfange entwickelt, dass nur das was im Anfange lag, folglich
schliesst es sich wie e. Kette an d. Anf. wieder
65: so ist der Anfang der Philo. die in allen folgenden Entwürfen
gegenwärtige u. sich erhaltende Grundlage, das reines weitere
Bestimmen in einer lebendigen, so accordingly it appears that

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[illegible]

de 30 in vlt. Longuon 1788, 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850.

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Tafeln in's Museum im Jahr 70 / Achter von Herrn Anthon v. Lohse
Lauter. Maffelst. n. unserm Besitz. Im J. d. 18. 9. 18. 18. 18. 18. 18. 18.
zum Aufsteigen bereit, wenn es übermorgen sein wird.

[illegible]

Russ. July 26 July 28. Amend morally of youths, ameliorate of masses, morally
improve of lands etc., he made believe go, to make amends, interval

Yesterday afternoon with Watts, Deapers. Smith to Garitz, talk on introducing division
into sermons, Appia also present; this morning first Reims & Fleck, then
D Roller, then Mr Jackson who questioned the double sense & stated his opinion
that all true divine thoughts have a variety of meanings, then with Canters
Schlabrend whom we saw a couple about 2 weeks, then with Watts, then again
with Gerhard in Pillans.

to Knechtelmann well & well to Garitz

On our return from the trip to Garitz

He who believes in the power of the word

In the world of the word is the word

On the trip in, we find it is the word

World of the word is the word

Amper & Garitz in the word

World of the word is the word

On the trip in, we find it is the word

World of the word is the word

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World of the word is the word

16 Apr 38

16 Apr 38
Under quick junonide brick pile, Waine deep thuman, by fine avompl face, Low noble pure
of any folkiness. - Countess Dramoni mistress of the dance of Brunswick twelve ten
of Götthe to be full of adoration - Thae was a young man lived in Göttinge wth his wife
of Baldinger who being educated at a priors farther from the Halle school
had got in conflict with herself by wished to scrutinize with Th., he
wrote the Lecture, sent it secretly sent it to Götthe Less. who added id
to the 2 vol of the Lagersatts, adding some thing to it - recorded in the left
of Less. & of Less. to Thae, but the relations of Lessen ordered to burn papers.
- about 30 the interior of the 'Halls' Bonn, August fort to Louis, in the anchorage 708
In my way 8332 Mr. Spilberg formerly of Göttinge, now Mr
Witten respects - 3939 Our Reverend Angra Rud Tuglundy

legge laa legged
 lee loe leet af de ad noot
 megen omgang en d'uy
 slaac sloz slaet
 slaen van i vrin | slyc hre
 opleghe, sth
 love en neget noten
 et sted en pth
 et rorin d'uy
 forbarde glimpe
 forbyfde en hordje
 en grove kende
 med hie t. d'p
 med d'vint
 ende bomeye
 rene d'vne
 et d'v pht. d'vne
 ieg er i gjaelt
 dat klingen for d'vne
 uel | srye vmp. sry
 gja ot de metste lygkes m'pht.
 gjemme en bomeye
 gje d'vne en inwendse
 gje gje d'vne

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