

Max Scheler, “Table of categories of English thought,” from *Der Genius des Krieges und der Deutsche Krieg* [*The Genius of War and the German War*] (1915), 442-443.

There is a tendency to confuse:

Culture	with	comfort
Teacher	with	shepherd
Warrior	with	robber
Thinking	with	calculating
Truths	with	facts
True world picture	with	expedient world picture
Expertise	with	non-repudiation by others
Reason	with	economy
Axiom	with	definition
Cause and effect	with	habit
Judgment	with	termination of a tangled train of thought with an act of belief or volition
Concept	with	saving the observation [cf. Pierre Duhem, “saving the phenomena”]
Explanation	with	classification
Scientific method	with	inductive method
Character	with	stubbornness
God’s eternal law	with	England’s interests
God’s providence	with	England’s politics
The Good	with	the Useful
Veneration of virtue	with	cant
Strength of social convention	with	freedom of intellect and speech
Education	with	intellectual exclusivity
Honor and uprightness	with	organic mendacity which makes lying superfluous
A promise	with	a mutually binding contract
Loyalty	with	precision in heeding contracts
Morality	with	law
Truthfulness	with	thinking nothing and believing what one cannot say

Modesty	with	decency
Propriety	with	prudery
Knightly game	with	sport
Sense of honor	with	sense of creditworthiness
Power	with	utility
World	with	environment
Nobility	with	wealth whose provenance has been forgotten
Human nature	with	Englishmen
Natural law	with	Morals and customs in England
Person	with	gentleman
Christian love	with	humanity
Peacefulness	with	pacifism
Love	with	interest solidarity
Sympathy	with	substituting oneself for another ego
Democracy	with	distrust of everyone with everyone who hereby mutually hold themselves in check
Community	with	society
Moral sensibility	with	correctness
The goods of man	with	the intactness of "morals"
Love toward the weak	with	hatred of the strong
Judgment of conscience	with	possible judgment of the onlooker
The voice of God	with	England's public opinion
European community	with	European equilibrium
Life	with	adapting inner relations to outer ones
Desiring the good for its own sake	with	forgetting the utility of an action
Sense of the comical	with	humor
Disposition	with	sentimentality
Piety	with	bigotry
Truthfulness of the respondent	with	the duty of the person addressed to share their faith as a matter of courtesy

