

<b>Title</b>	Cassirer's Idea of Philosophical Anthropology as Philosophy of Culture: A Comparison with Max Scheler (Abstract)
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**Abstract****Cassirer's Idea of Philosophical Anthropology  
as Philosophy of Culture:  
A Comparison with Max Scheler****Shin Saito**

The aim of this paper is to clarify the meaning of Ernst Cassirer's ideas on philosophical anthropology. Cassirer has often been recognized as a philosopher of Neo-Kantianism like Hermann Cohen or Paul Natorp in Marburg, but to say this is one-sided. He is also called a philosopher of culture, and it is this that we are going to deal with and focus on here. Therefore, our purpose, from the point of view of the philosophy of culture, is to determine whether Cassirer is a philosophical anthropologist.

Contemporary philosophical anthropology was begun by Max Scheler, especially in his later work, *Man's Position in the Cosmos* (1928); despite its brevity, it greatly influenced many German philosophers. In 1929, Cassirer published the third volume of *The Philosophy of Symbolic Forms*, subtitled *The Phenomenology of Understanding*, but at that time there were two final chapters which were later removed, though this work can still be called great. One of these chapters was about the relationship between his philosophy of symbolic forms and philosophical anthropology. These two chapters were kept aside for the next volume of *The Philosophy of Symbolic Forms*, but he was not able to publish this volume because of the convulsion of the Nazis' rise to power.

These additional chapters, which were published separately later, are useful for us in order to know how Cassirer regarded and accepted Scheler's philosophical anthropology. In this paper, we are going to mainly consider the two anthropological texts by Cassirer that were published in the U.S.: *The Essay on Man* (1944) and the manuscript of *Philosophical Anthropology*, and aim to describe his ideas on philosophical anthropology.