

« ... » [1, . 69].

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« ... » [1, . 70–71].

« ... » [1, . 533],

« ... » [6, . 28].

(...)» [1, . 71].

« ... » [1, . 72].

« ... » [1, . 68].

« ... » [1, . 706 – 707].

» [1, .54].
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, (,),
...» [1, .71].
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» [3, .58].
» [1, .75], «
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» [1, .76].
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» [1, .77].
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» [1, .79].
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» [1, .81].
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» [1, .81].
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» [1, .85], «
» [1, .85].
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...» [1,
.85]. «
» [1, .94].
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» [2, .283].

« ... » a la ... » [3, . 509].

« ... » [1, . 168].

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« ... »

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Summary

Matyushko B. N. F. Fedorov's Christian Positivism (First Part). The article represents famous "Philosophy of the Common Cause" of Nikolay Fedorovich Fedorov (1828–1903) as one of manifestation of the Christian positivism. The first part of this publication elucidates the actuality of researched theme and N. Fedorov's attitude to ideas of the positivism. Results of Fedorov's analysis of causes of the European philosophical thought crisis are represented. This part of article notes the necessity of combine the classical philosophy and Christianity with achievements of the natural sciences for mankind's consolidation for solve the global problems and realization the possibility to back to life, resurrection the dead ancestors. Keywords: the Philosophy of the Common Cause, regulation of the nature, Christianity, resurrection, the natural science, positivism, nihilism, Christian positivism.