

We know what was Hilbert's foundational program: to formalize mathematics, allowing classical logic in the formalization, and then justifying it proof-theoretically, on the metalevel, by means of a consistency proof, which was first required to be purely combinatorial, like the consistency statement itself, and then liberalized to be merely constructive, allowing of any means as long as they carry conviction. This is precisely what has failed, not only in the first, but also in the second, more liberal, case. That means that the two-storeyed building of mathematics that Hilbert had in mind, that simply has not worked out: it is not to be avoided that we have to go through mathematics as it exists and disentangle the constructive parts of it from the uses of the law of excluded middle and Zermelo's axiom of choice. This is precisely what Brouwer started and what is still going on: at the present time, actually, a lot has been achieved in this direction. So this much about the Hilbert side.

Then, if you turn to Brouwer's views, the formulations that come first to my mind at least are:

mathematics is a mental construction (Brouwer 1947, p.477),

or:

mathematical objects are mental constructions,

on the one hand, and:

mathematics is a languageless activity of the mind  
(Brouwer 1952B, p.141),

on the other. Now these statements are very understandable psychologically if one remembers that he was opposed to Hilbertian formalism: he was opposed to the idea that the mathematical objects are mere sign configurations, combinatorial sign configurations, as Hilbert thought, the classical formulation being:

am Anfang ist das Zeichen (Hilbert 1922, p.163),<sup>4</sup>

alluding to both Goethe's Faust and the Gospel of St. John. And Brouwer's way of contradicting this as much as possible was to say that, on the contrary, mathematical objects have nothing at all to do with signs, or with language: they are mental constructions, or thought constructions, but that seems to me to be a very difficult position to maintain nowadays. I think we must admit that Brouwer's views on language were of a rather old-fashioned nature: it is clear that he thought of language in the traditional way as the expression of thought, which is to say that the thoughts had to be there first, before possibly being expressed in language, and that view of language has after all been replaced, in the course of the last century, by the view of language as a

# Mathematical Law In The Spiritual World 1908

**Lauren Gardner**



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