

The present dissertation aims to show two things. First that the method of limits is not confined to mathematics; and this shall be done by ^{first} examining the ideas underlying the method, and by applying the method to other fields. Secondly, we shall bring out certain points which may furnish a key for the reading of some classical philosophical texts, not that we are much preoccupied by what their authors held for the sake of knowing that they held this or that, but because what they ~~said~~ ^{said} may be the better used for knowing "quomodo se habet resum veritas." It is to be understood however that the points made do not claim to have any historical bearings whatsoever.

The first part will comprise three sections. The first of these will be devoted to a mathematical illustration of the method of limits. The reason for beginning with such an illustration is obvious enough. For, while our intention is that this method far exceeds the field of mathematics, its application in mathematics is most striking and by far the clearest, so much so that to whatever other field it is applied, we always find it at least convenient to lean back on some mathematical analogy to help to sustain and clarify the application, as may be seen in the Q. D. de Individuibus creaturis, a. 8, ad 10. — The second section will be an analysis of the ideas underlying this method as exemplified in the mathematical theory of limits. — The third section will show how these same underlying ideas may be applied to non-mathematical fields. Examples will be chosen from ~~the~~ natural philosophy, metaphysics, natural philosophy and

the experimental sciences.

No one questions the usefulness of the method of limits in mathematics and in physics. But for some reason, it is believed, at least in some quarters, that the aristotelian point of view must be ~~cannot agree with~~ ^{wholly} incompatible with anything the even remote hints of an application any attempt to apply this method to strictly philosophical fields. We understand that in their opinion, the use of this method would be a concession to the "platonic mode" of reasoning ~~through~~ and this mode ~~is~~ ^{is held} ~~is~~ ^{is} wholly false. And much of Aristotle and St. Thomas may be quoted to uphold their ejection.

The most adequate way of replying to this position will be to analyze the actual procedure of the ~~on~~ the fundamental implications of the method so that, before declaring it either sterile or false when applied to philosophy, we may at least know what ~~we~~ ~~declare~~ it is we are declaring sterile or false.

At least one contemporary chemist holds that the method of limits is essential to a ~~comprehensive~~ sapiential outlook on things, so much so that he who would be in principle adverse to the "mos platonicorum" should be ~~an~~ ^{an} advocate to wisdom itself.

Le Seigneur dit que sa mission a été d'apporter la gloire et non la paix. - Donc, pas de paix avec nos adversaires. Pas d'entente cordiale avec le nécl.

St. possède une culture intellectuelle beaucoup plus prof. que nos chefs. Il a écrit des études ~~parlantes~~ qu'aucun de nos chefs seraient capables de comprendre, par manque de formation intell.

Economie, nullement subordonnée au bien commun, émanée, créée de fausses dépendances, accule le monde à l'internationalisme, détruit la souveraineté - contre la liberté des nations, outrage le peuple - le "commun" man, qui est ~~seulement~~ ~~seulement~~ soumis à la brutalisation d'un faux idéal - matériel.

Nous constatons que c'est dans une époque qui crée la liberté que la liberté de l'esprit sera née - les arts libéraux, p. St. Et pourquoi pas? ceux auxq. on les avait confis les ont eux-mêmes détruits.

Instruct. oblig. - consép. de ceux riches. à cause de l'état du niveau des parents et de leur milieu, brutalisant. par travail stupide, plus de métier, ou métier, qui abaisse tout l'homme.

4 § 1 Humanisme une { discipline originale?
"science générale"?
spécifiée par un objet premier précis?

Quid degré d'intell. de phil. morale? Distinct. ici & fin. Human. prat. ou spé.?

§ 2 vie propre humaine... Et la béatitude dans la contemplation métaphys. ? N'en est rien plus

§ 3 Juhéu généré --- (

§ 5 La sc. spéc. - hum. - sera-t. elle autre que cette sagesse? Alors deux sagesse?
Si une pratiqu., alors propre sagesse?

§ 1 Epistém. holisme très caracté. ? Quid alors "sagesse" métaph.?

§ 3 Donc "les" moyens termes différenc...

§ 1. Quid ces "causes prem." et "causes sec." dans déf. du sujet?

§ 2. Rapport avec précéd. Quid "cause prem."? Déf. du sujet? ...

§ 3. - "Raison d'être" & "intelligibilité déterminée"?

- "ordre statique de sa constitution métaph." ? Quid "statique" ? Et alors

"action immanente" ? Mais de "agir" prat., alors dans se pratiqu.

- Donner "maintenance" au principe de finalité?

5 § - La science "croît" les premiers principes?

6 § 2 : Amour d'amitié id. à benedictisme?

§ 3 : ?? le sujet, terme "cui", aimé absol. & "ipse"? etc. ???
Comparé à Spinoza: Telle la suite ???

I

p. 7. Tout ce chapitre s'appuie sur une science intellig. de l'am. de concup. f. de briser,
qui ne sont pas deux amours, mais deux moder d'amour, d'ailleurs
inséparables. cf. laj. I II 26, 4.

p. 222 *Vacuité absolue.*

"Substantia hujus mundi" Joanne, I Epist., c. 3, v. 17.

Comment déterminer diff. des *ess* & *materia*: par opérations différentes par définition, et *motus localis*, ou encore, *vue*, ou *toucher sans vue*, etc.... Or, ce sont là des opérations qui doivent être définies par les organes. Ici intervient *matière*. La diff. ne vient pas, *telle* de la *matière* et *toucher*.

Il faut se rendre compte de la mesure où les modernes ont livré la *sci.* au hasard — Propriété que la négation (i.e. l'ê.) favorise le *Peuple*. On ne peut pas parler de déterminer si *absol* que tel ou tel *chose* serait *meilleure*, etc..

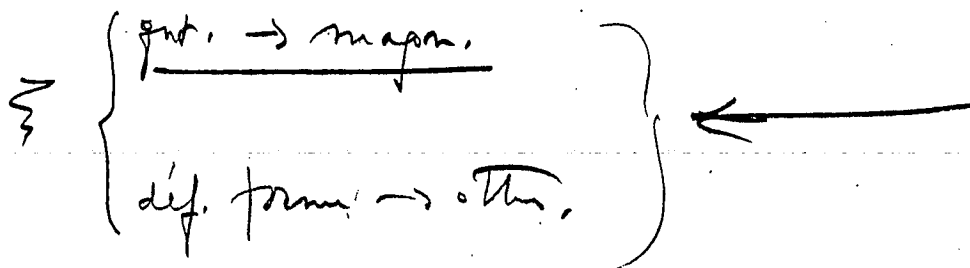
Totum integrale & totum universale conveniunt in
ratione confusionis. Ergo totum universale est
quoddam totum integrale intelligibile.

¶

¶

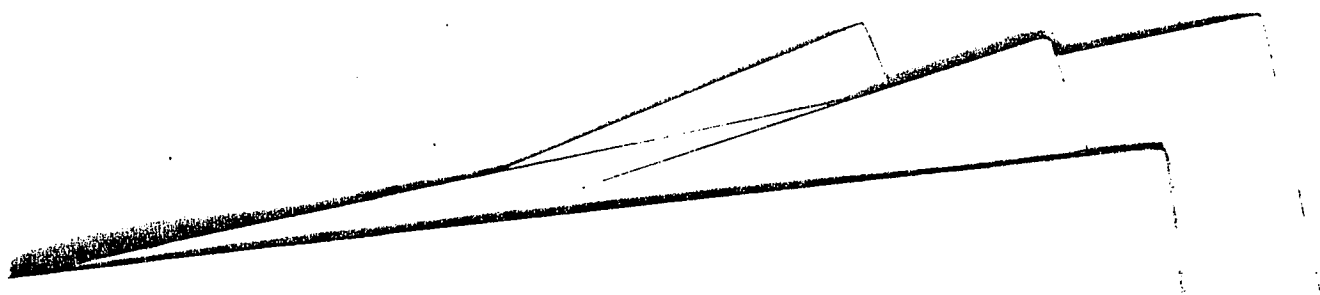
Mathematical Rigour

math.



direct propert. between $\left\{ \begin{array}{l} \text{mult. of concepts} \\ \text{confusion} \end{array} \right\} \left. \begin{array}{l} \text{accord. perfect} \\ \text{well. sign} \end{array} \right\}$

Ik har ook helpen aan de arme
vrijen van Nederland.



By imaginat. we enter into other.

By changing place in fancy with the sufferer.

An analogous emotion springs up at the thoughts of the others situation.

Compares with our fellow-feeling with heroes of tragedy.

Sympathy: "our fellow-feeling with any passion whatever." (1)

Sympathy arises from mere view of certain emotion in other.

Not universal, for anger whose cause is known & unjust,
and distress pitted.

General idea of good or bad fortune creates concern with other;

" " " provocation excites no sympathy with the angry

Even sympathy with joy imperfect until cause is known

" Sympathy... does not arise so much from the view of the passion,
as from that of the situation which excites it." (12)

Alone situation of other raises passion in us, not in other.

(Further example of crazy neighbour: we sorrow for
him, he not sorrowful)

(Pangs of mother for disease of infant)

(Sympathy with dead)

Temp. circa ea quae sunt terminae
transactis 141. 4 ps -

des delectationem son d'ouais plus bitementis
qu'elles meminerunt et operationes plus audientes.
De uen n'p plus natural dans les amours
que les operations par les lesquelles se
connoit l'indivision au moyen de la
nomination et de la liaison, et la nature
meine de l'espèce par ~~l'union des deux~~
la propagation, comme dans l'union des mâles
et de la femelle. Et ~~ce sont~~ ^{est} ces altérations
qu'on appelle et transmutations que porte la
transmutation. Or ces altérations sont
embarquées au sein des fondes. Et s'ensuit
que cette vertu connoit les relations des
fructus. (a. 4. c. 1.)
principalement et
proprement

Leur Immortalité

N'ad-il pas étonné qu'en ^{notre} ~~notre~~ en
 'symbolique' l'on trouve encore des poésies, des
 intellectuels même, qui, sans déplorer
 l'immense apport des ~~notre~~ ~~notre~~
 sciences et techniques, qui donnent notre
 vie, s'extremise, me attire incorporee,
 il n'y a pas plus d'un quart de siècle;
 des poésies, dis-je, qui accordent une souveraine
 importance aux doctrines et poésies, ~~notre~~
 et ~~l'Église~~ ~~promulguée~~ par l'Église, ~~notre~~
~~notre~~ diamétralement opposées aux poésies du
 monde? Que peut bien penser celui-ci
 du Sacré-Cœur de Jésus? du Sacré-Cœur
 de Marie? Si seulement l'Église n'était
 pas aussi concubine, mais s'en tenait à
 des noms et expressions ~~notre~~ ~~notre~~
 signifiant des choses justes, éducatrices, mais
 et une doctrine ~~notre~~ ~~notre~~ ~~notre~~
 Le mot 'charité' l'exprime ~~notre~~ ~~notre~~
 la souveraine des choses ~~notre~~ ~~notre~~, mais ~~notre~~
~~notre~~ ~~notre~~ ~~notre~~ 'La charité chrétienne'
~~notre~~ ~~notre~~ ~~notre~~ ~~notre~~ ~~notre~~ ~~notre~~ ~~notre~~
 comme André Breton et Rimbaud ~~notre~~ ~~notre~~
 n'ont pas de même ~~notre~~

Le Sacré-Cœur ou le Sacré-Immortalité,
 expressions qui nous rapellent à des
 formes de charité ~~notre~~ ~~notre~~ dans une
~~la concubine~~ ~~physique~~.

concrétisation ~~notre~~ ~~notre~~ physique.

On devrait concrétiser ces poésies
 en adoptant la forme d'un intérieur
 qui porterait sur la distance entre
 les travaux de phil. de ex nat. & de phil.
 des sciences, et les liens et articles
 consacrés à la théol. morale.

Le monisme de certains chrétiens: il
 se manifeste surtout dans leur attitude
 envers la phil. médiévale. d'origine
 pré-chrétienne. P. X. dans l'effort de
 faire passer S. Thomas en abstrait
 Aristote. de christianisme à la mode.
 C'est un peu dans l'air: idée de
 Dugès, de révolution.

Rien de plus vague et d'éloigné de
 l'existence que le nouveau christianisme
 de J. B. ~~notre~~

Le mécanicien n'a pas besoin de
savoir ce qui c'est que la pensée
pour ~~savoir~~ savoir comment fonctionne
une bagnole. C'est en posant des
problèmes mal à propos qu'on
peut créer l'illusion que les
questions fondamentales n'en valent pas
la peine.

qui un canon - jura de
Bruxelles - et ~~l'État~~ au
compte de l'absurde.

Who would expect the physicist to
understand that man acts for
an end - a fortune that nature
does in his way.

When you roll a dog down the
grassy hill-side, he may come
right up again before reaching
the bottom.

Qu'un canon - par-à de
Bruxelles - et ~~l'abandon~~ au
comde de l'absurdité!

L'être n'est qu'une protestation
du non-être.

L'intelligence n'est qu'une permission
de la nature, qui fait ^{comme} aux
choses qui en sont privées
d'être supérieures à celles qui
ne le sont pas - en sorte que
l'homme, croyant qu'il y a
certain sens où il vaudrait mieux
être un animal raisonnable
qu'un chon - fût-il de
Bruxelles - et ~~l'homme~~ au
comble de l'absurdité.

Sub-humans, but do they care?

- To every Christian who believes
in the Incarnate. There is only
proof that even God could not
convince us.

- Would it mean that reason has
done no more than choose?

Daniel

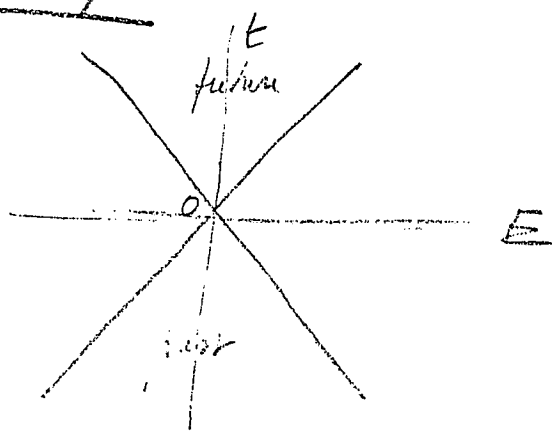
References are to The Open World, The Terry Lectures,
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~~Philosophy of Mathematics and Natural Science.~~

~~Philosophy of Science.~~



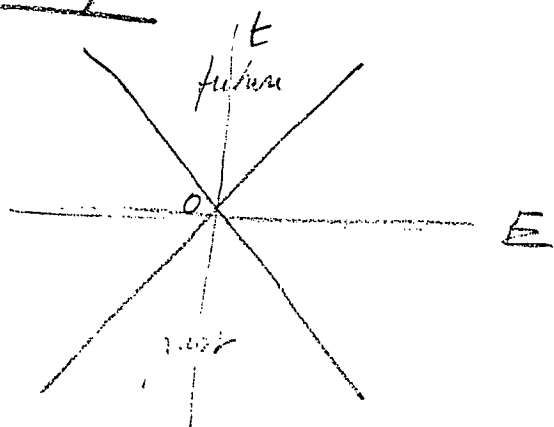
the
of this
it, and
any

the law of falling bodies,
saying to which the drop s of a
body falling in a vacuum is a quadratic
function of the time t elapsed since
its release:

$$s = \frac{1}{2} g t^2,$$

g being a constant which has the same
value for each body at a given place.

There are natural laws inherent in the
motion of actual bodies is converted
into an a priori constructed mathematical
function. The law has been designed by
Nature, who seems to lay her plans with
a fine sense for mathematical simplicity
and harmony.



do not even have to understand
a theory and terminology to see that they
work and ^{now you} had better get out of
the way.

Principle of
Ideas: inertia, ideal
game, ^{base sphere,} ~~and ^{the} ~~uniform~~ ~~velocity~~~~

Uniformity, cause, explanation.

The same will happen if circumstances, same.

A thing will happen provided it
is not prevented from doing so. Which
is to put the card before the horse.

- I La perfection de l'Incarnation - - -
- II Le Sacrement du Mystère de la Foi
- III Une question de mots. M. Jor.
- IV L'Image terrestre du Père éternel.
- V Le Patron des Ouvriers

~~à ou le vain~~
~~apparence, en l'ignorant~~
~~le manifeste des raisons de Dieu plus compl.~~
~~admirables de ce mystère." Cf. II 11.~~
 C'est prouver, à celui qui considère ce mystère avec pitié, se manifestent
 des raisons sans cesse plus admirables." Cf. IV 54

Ne cachons pas combien étranges ~~se~~ peuvent paraître
 les vérités que nous croyons si fermement: que Dieu
 s'est fait homme, et ~~par là~~ que lui, l'immortel, est
 mort pour notre salut; ~~qu'il n'est incarné~~ qu'il a
 choisi ~~le milieu~~ ^{le milieu} ~~parmi nous~~, ~~pour~~ d'être notre père
 selon la chair, ~~qui se faisant~~ ^{qui se} ~~naître d'une femme~~;
 qu'il demeure parmi nous dans le sacrement du
 mystère de la foi, qui est la sainte Eucharistie,
 où le ~~Fils~~ ^{Fils} ~~du Père~~ ^{du Père} ~~éternel~~ ^{éternel} se fait manger par les
 saints, ^{au sens le plus littéral} ~~et~~ ^{et} ~~seus~~ ^{seus} ~~de ce~~ ^{de ce} ~~mystère~~ ^{mystère} ~~et~~
 nous croyons en outre que ^{l'Esprit} ~~la~~ ^{Seconde Personne} ~~de la TST~~
~~qui nous~~ ^{qui nous} ~~nourrit~~ ^{nourrit} ~~de son~~ ^{de son} ~~unions~~ ^{unions} ~~très saintes~~ ^{très saintes} ~~et~~ ^{et} ~~se~~ ^{se} ~~fit~~ ^{fit}
 fait nourrir par un humble ouvrier, ^{l'époux de sa sainte} ~~qui~~ ^{qui} ~~partageait avec lui~~ ^{partageait avec lui}
 son métier d'artisan avec le ~~bon~~ ^{bon} ~~Verbe~~ ^{Verbe} par qui toutes
 choses sont faites. ~~l'Incarnation, la foi, et les moyens~~
~~de parvenir à cette fin~~ "Si l'on considère avec application
 et piété ~~les~~ ^{les} ~~mystères de l'Incarnation~~ ^{mystères de l'Incarnation}, l'on y
 trouvera une telle profondeur de sagesse qu'elle dépasse
 la connaissance humaine, selon cette parole de l'Apôtre:
 Car ce qui est folie de Dieu est plus sage que ces hommes (I Co i 25).
~~d'où il vient qu'il est~~ ^{celui qui} ~~celui qui~~ ^{celui qui} ~~considère profondément le mystère~~ ^{considère profondément le mystère}
~~apparaît~~ ^{apparaît} ~~en~~ ^{en} ~~plus~~ ^{plus} ~~de~~ ^{de} ~~la~~ ^{la} ~~manière~~ ^{manière} ~~des~~ ^{des} ~~choses~~ ^{choses} ~~plus~~ ^{plus} ~~admirables~~ ^{admirables} ~~de ce mystère~~ ^{de ce mystère}. " ~~Ap. I Co i 25~~
 C'est pourquoi, à celui qui considère ce mystère avec piété, se manifestent
 des raisons sans cesse plus admirables. Cf IV 24

Cité Jean VI

Now is it that our mental constructions can be similar in structure to nature? Both have reason back of them. Nature proceeds per vias determinatas toward an end. So does art.

Now, two aspects to mathematics, two aspects to nature.

1^o Math. cf. de Trin. I, 1, 3^m: an art by reason of computation; a science because of demonstration. The first we called symbolic construction.

2^o Nature and quantity. The quantity, here, is not mathematical, but physical. Still, just as symbolic construction ^{comes to grips with} ~~forgets to~~ mathematical quantity, it can ^{delve} ~~reach~~ into the mechanical structure of natural things. — Notice that the art can outreach the science of mathematics. Symbolic constructions and logical fictions can be more effective than science.

Corollary: Notice twofold emptying:

1. (a) One that is already found when confining oneself to mechanical structure. Agency and finality are put aside. (b) Fiction even more remote. But it remains an open question.

If we identify nature with our fictions — complete hollowmen. This was already true of math.

This appears to be the way many people want it nowadays. (cf. Arthur Pop, Elements of Anal. Phil., Macmillan, NY 1949).

2. To isolate this aspect of nature is to reduce it to the shadow of a fiction.

de Trin. I, 4, 7^m

Jespersen

Abstraction mathém.

Como constructive
à propos des éléments

opus: communiter: pas opposé à 'nature': oppos. ent.
donc art communiter

1 P. II, q. 1, p. 67

à propos des nombres et figures - quid 'nature' ici?

lede, à la fois opus comm. et nature
propre.

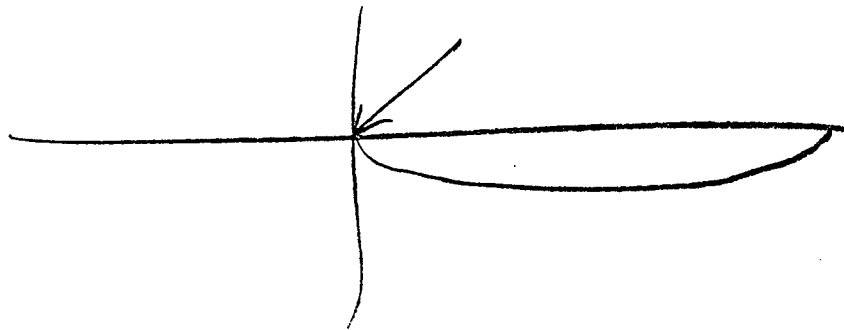
Como diff. des êtres de raisons } communiter
logiques

dicere et à intelligere
est

mensurare à cognoscere
ou demonstrare.

Et in hoc intellectu notus assimilatur rebus extra
animam existentibus secundum qd in eis invenitur
principio.

In intell. nostro, pot. simul contrad., qut ad quid,
et alia qut ad definitionem. Compar. pna
pot. matris, et intellectus.



Thomas Cassarès
1401

Schultz
LA 2-0603

LA 93731
15502

Intell. nostra aliter cognoscere potest privationem:

(a) in gnt cognoscit singula per singulas species; et albedo est in potentia ad speciem; sic, sicut actum cognoscit per actum quem in se habet (scil. speciem), ita potentia cognoscit per potentiam, in gnt scil. albedo est in potentia ad speciem intelligibilem.

(b) in gnt & cognitionis actus cognoscit et potentiam et privationem.

¶ IV., intellectus nostra cognoscit privationem per hoc qd est in potentia ad aliquid aliud.

Sed cognoscere privationem potentiam per potentiam aliter potest intelligi:

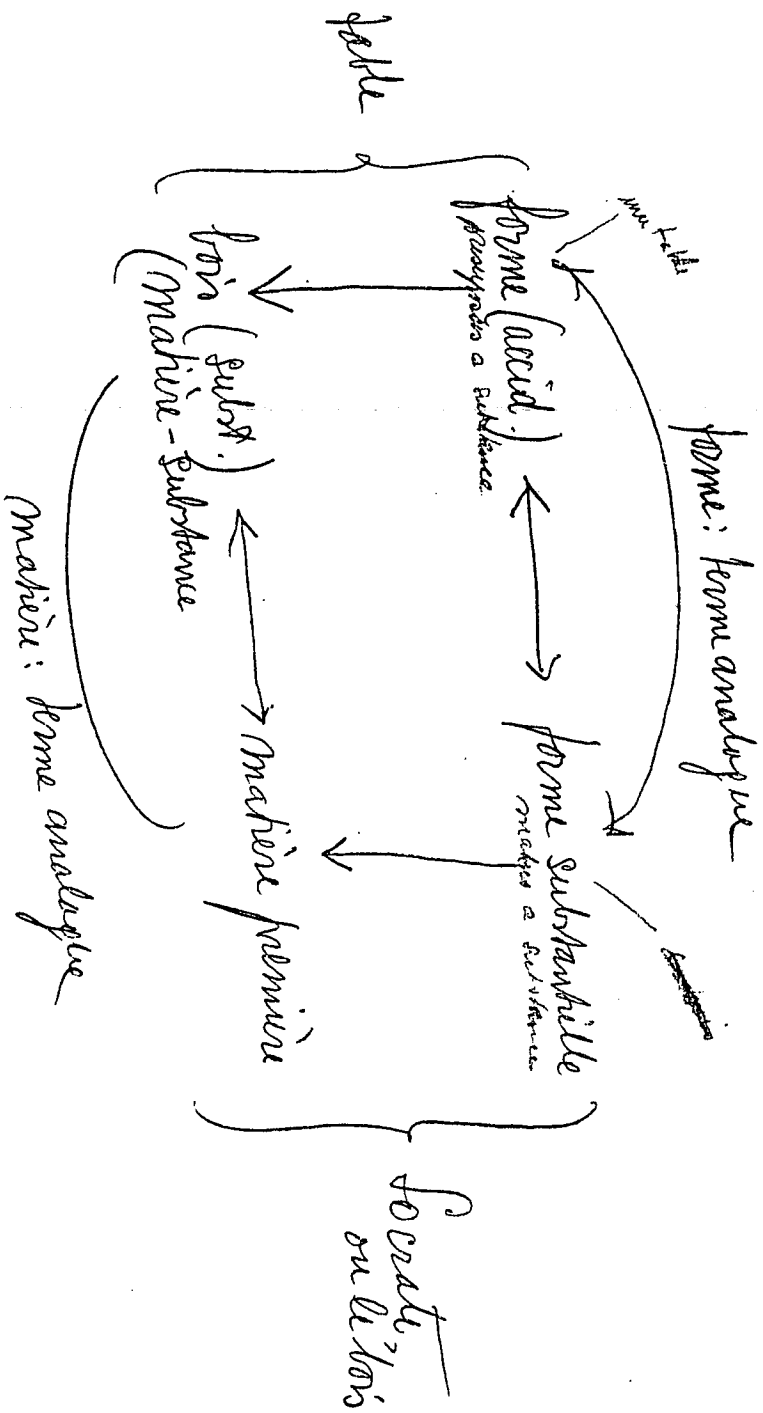
(1) ut potentialitas intellectus, quae nominat carentiam formae cum habilitate ad istam formam, sit principium elichorum ... et sic non.

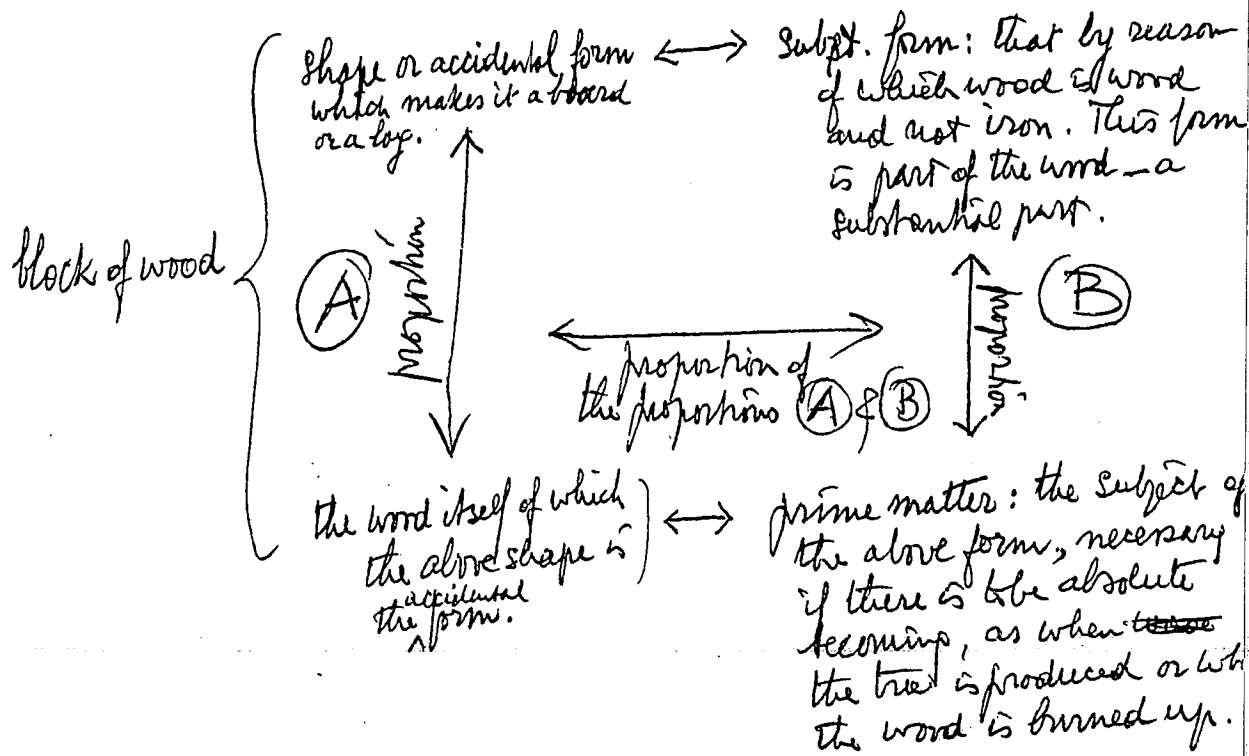
(2) alio modo ut, cognoscendo propriam potentialitatem et privationem, cognoscat etiam potentiam et privationem extrinsecam. Et hoc aliter intelligi potest:

(a) aut qd cognoscat propriam potentiam et privationem antequam informetur specie intelligibili ad quam est in potentia - et hoc impossibile;

(b) aut postquam est informatus specie: ut, primo cognoscit album, ~~deinde nigrum~~ et tunc scit se pñe in potentia ad cognoscendum nigrum dum cognoscit album. Et deinde, cognoscens nigrum, cognoscit se in potentia pñe ad nigrum dum cognoscit album.

Why do we call the relation of signification an intention of reason? By first intention we mean that which ^{our mind} first tends toward, ^{spirit} that which it is bent upon first; ~~this~~ already an exclusion of the term 'intention' whose original meaning is that of ten such as 'this man'. But then we notice that man can be said of ~~that~~ ^{thus} man as well. Our mind relates man ^{and to him, the real concept} to any ^{sign,} individual man, none of which appropriates man to the exclusion of other men. We do not say that man is Socrates. Man is thus seen to be something that can be said of many individuals of the same kind: it is a predicable species. Now, whereas man, as a definable nature, can neither be an individual nor many individuals, he is, in this ^{respect} ~~first~~, neither one nor many. Still, seeing that we can say man of any or several all individual men, we in fact relate ^{one and} the same nature, viz. man, to many individuals. In other words, our minds, ^{in going to,} form a relation of one to many, unius ad diversa. This relation we come to know from the act of predication. To know this relation, the mind must double-back upon itself. Relations of this type are ^{therefore called} secunda intellecta, literally: things secondly understood. We also call them, ^{hence} 'second intentions'; namely ~~of~~ subjects which our mind tends toward secondarily. In both instances, ~~then, the object~~ First and second intention, then, ~~are denominated from~~ take the name 'intention' from the mind's tending toward an object.





See Greek Lexicon, Riddell and Scott,
 the words $\mu\omicron\pi\omicron\eta$ and $\psi\eta$; \leftarrow (hylomorphism)
 and 'Harpers Latin Dict.', the
 words 'forma' and 'materia'.

11

① Wisdom: First said of a man such as an architect: a "wise architect" is one who lays the proper foundations, and takes into account the whole edifice.

Then, "a wise man": one who, in his actions, takes into account the whole of human life.

Finally, a philosopher is a man who tries to account for all of reality, in a scientific way, which distinguishes his way of considering things from that of the poet, for instance.

Science is ^{certain} knowledge of something by its cause.

Philosophical wisdom is a science, but not all science is wisdom. Wisdom is scientific knowledge by ultimate causes. Sciences that are not wisdom are confined to a certain kind of being, such as arithmetic to numbers.

As knowledge by causes, science shows why a thing is so and so; for instance, why the sum of the angles of any triangle is equal to that of two right angles: the cause of this property is found in the definition of what a triangle is, namely a three, straight-sided ^{closed} figure, whose exterior angle is equal to the two opposite interior angles.

Philosophy begins in wonder, and is not satisfied until it is known why things are as they are.

② Two kinds of knowledge:

(a) One that is pursued for its own sake: this is speculative.

(b) One that is sought for the sake of something other than knowledge, as ~~in matters~~ the knowledge required for making or doing things. This kind of knowledge is useful and is not its own end. Examples:

Moral philosophy, or mechanics.

Philosophy is primarily speculative, and ^{is free} free from the subordination of practical knowledge.

③ Philosophy differs from Sacred Theology and Religion [2]

In Sacred Theology we start from Divine Truth as known to us in Revelation by Faith. The viewpoint here is strictly divine.

In philosophy we begin by considering things that are near to us and obvious to our reason. Here, in philosophy, we can never come to know God except inasmuch as He is the cause of the things around us and in the measure that He is reflected in these creatures.

Faith, which is based upon Divine Authority, not reason, cannot be used as a basis in philosophy. None the less, philosophy is useful to Sacred Theology.

④ Man first wondered

(a) about things ~~that~~ that struck him in the order of sensible things;

(b) he then constructed myths in his imagination, which gave some vague and indirect understanding of things. For instance Hesiod's Works and Days; and, later, Plato's myth of Truth, or his myth of the cave. (~~The~~ Philosophers are called lovers of myths.)

(c) then came philosophy of nature, in which the ancients tried to account for the things of nature.

(d) finally, philosophers came to the conclusion that we cannot sufficiently explain material things without going on to immaterial being.

Thus his conception of being was broadened, embracing both material and immaterial being.

Therefore, the study of being as being is not confined to material being. And that is the subject of Metaphysics.

(5) We begin with philosophy of nature because the sensible things are more known to us. Besides, we can reach the subject of Metaphysics and the principles of this subject only with dependence upon certain demonstrations made in philosophy of nature. (God separate substance)

(6) Division of philosophy:

speculative { mathematics
phil. of nature
metaphysics

practical: moral philosophy { ethics
politics
economics: domestic.

Subject of phil. of nature: mobile being.

Nature: a principle of change, within the thing that changes.
Nature produces eyes; art produces glasses.

(7) Philos. of Nature and Experimental Science.

Distinguished, not by their subject, mobile being, but by their methods.

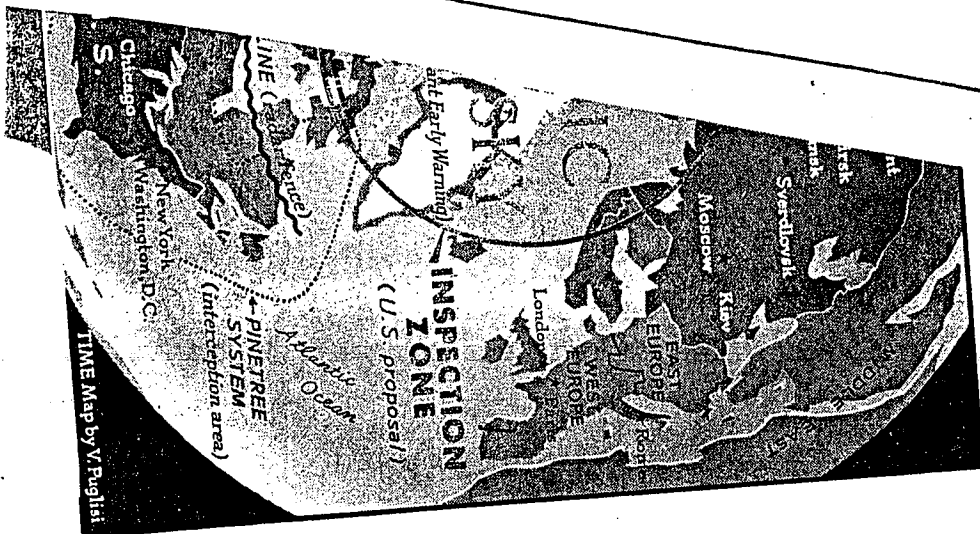
Science: strictly, certain knowledge of things by their proper causes. It is the product of demonstration.

Perfect science is certain knowledge of the subject as to
its properties ^{deduced} inferred from the definition of this subject, ^{property}
by way of demonstration. E.g., def. of triangle \rightarrow equality of
3 \angle 's to 2 $\text{rt} \angle$'s.

Notes en anglais

S.d.

Subject { Education
Marriage



COR
Boxer
and
COT
Double
Sizes
GIP

Many centuries ago a
~~More than two thousand years ago~~ Greek Philosopher
observed
~~stated very simply~~ that friendship between parent and child
things that are good
is based upon an excess of benefits conferred, meaning/in excess
of what the child could repay. For the parent is responsible
for the child's coming to be, for his existence, ~~which is~~ the
greatest ~~of goods~~ in the sense of being most basic; but the
parent is held to be even more, deliberately, responsible for
the child's ~~nurture~~ nurture and upbringing. These ~~benefits~~
benefits, existence, nurture and upbringing, are such that

neither ~~would the~~ would the good parent expect full compensation, which would
be tyranny,
nor could the most pious of children render justice for them, which would
be presumption.

It may all sound very simple and natural, yet if current
observation is
opinion is to be respected, Aristotle's ~~opinion is~~ very much
outdated. After all, it was made more than two thousand years ago.

Children are not necessarily planned, and even when they are
and
the design does not reach this individual in particular ~~and~~/even
special
less the/kind of individual that turns up. (When in later years
are
the ~~young~~ lad or ~~girl~~ young lady ~~is~~ in need of serious reprimand,
they are likely to change the subject by stating that after all
they did not choose to exist! forgetting, perhaps, that neither did
the parents have every choice in the matter.) The marvel of it is that,
whatever may have been the expectance,
~~that notwithstanding all~~ parents do love their children,
as they are nor have I ever met even
~~they are~~ borne/towards them by nature, and ~~I have never met even~~
father who did not undergo something close to a substantial
transformation at the birth of his ~~first child~~ first offspring.
(Witness the readiness with which he hands out the cigars, at
least the first time!)

was
Now existence is but the beginning, and/ largely the doing
and nature provide we
of nature; ~~which~~/ would carry on to ~~the~~/ the rest ~~if we~~ were/ less
all that stirs on earth
than rational. Of ~~all living things~~/ man is borne the most helpless,
need of
..... ~~the~~ most in/ the simplest means of subsistence such as
food, clothing and shelter. The child is in dependence of ~~the~~
parental hand and reason for nurture and upbringing.

About the wrong that can befall a person who
lack adequate training in early life, I mean specifically
at the time when he is still not yet held to account
for his actions - the years preceding what we call
the age of reason.

"It makes no small difference, Dr Thomas says, after Aristotle,
whether we form habits of one kind or another from
our very youth; it makes a very great difference, or
rather all the difference." Modern psych. supports
this view which has been around for thousands of years. Still, by
the time parents, even our own, become aware of it,
it is already too late.

For some centuries now we have been living in an
atmosphere of living pain, encouraged by Rousseau,
who thought that if only we left nature to itself
the human person would develop in perfect harmony.
But I will not attempt a historical ~~explanation~~ ^{explanation} to explain
of what is happening today.

Nature is determined one ~~thing~~ part of an alternative.
If the moral virtues were in us by nature there would
be no problem of acquiring the habit of doing the
right thing. One ~~cannot~~ ^{can} rise upwards as a result
of habit. We cannot habituate ~~ourselves~~ a stone to move
upwards by throwing it up ten thousand times.

Equivalent of economics: people
buy what they do not need

Early likes.

Appetement by sweets. First rewards.

Discipline in tempo.

Order by music. Order in person & catharsis. Not upset chemistry.

Pleasure of learning. Must be intrinsic to learning. Not mere ^{reward} stimuli.

[Autism, apathy, no
satisfaction in doing.]

Indetermination must be kept. Function of repetition.

Memorizing. Importance of good literature. True when children
love words. Learn to name
things.

Fulness of parenthood.

Child common good of family. Not just a burden.

Not to be talished from family by putting all
the burden on schools.

Ready to pay good teachers. More important that
flashy cars or telev. sets. True status in
society established by our children.

Plus of every word that blows.

If you don't fashion the mind of your child, someone else
will. Left to chance.

(Case of philosophy)

At least the ideal must be kept in mind.

Relig. inst. not just bent on feeling but knowledge.

Means must be determined by the end and the beginning;
reason and nature.

{ Aristotle
Babbitt
E. Roosevelt

Parents usually learn about these things when too late.

Engage house
for ~~the~~ the
last model.

Use of hands. Sense
of perfection, finishing;
and verification.
Otherwise roots
intellectuals. Must
find substitute for
ready-made toys.

Case of virtue by
imitation.

Just think:
now our children
have all the
candy they want.
Earlier, in
times, just in
range.

Fulness of paternity.

Formal cause of marriage

Final cause

proles

bonum proles

food

discipl. & instruction.

I answer that, Marriage or wedlock is said to be true by reason of its attaining its perfection. Now perfection of anything is twofold; first, and second. The first perfection of a thing consists in its very form, from which it receives its species; while the second perfection of a thing consists in its operation, by which in some way a thing attains its end. Now the form of matrimony consists in a certain inseparable union of souls, by which husband and wife are pledged by a bond of mutual affection that cannot be sundered. And the end of matrimony is the begetting and upbringing of children: the first of which is attained by conjugal intercourse; the second by the other duties of husband and wife, by which they help one another in rearing their offspring... But as to the second perfection which is attained by the marriage act, if this be referred to carnal intercourse, by which children are begotten; thus this marriage was not consummated. Wherefore Ambrose says on Luke i. 26, 27: Be not surprised that Scripture calls Mary a wife. The fact of her marriage is declared, not to insinuate the loss of virginity, but to witness to the reality of the union. Nevertheless, this marriage had the second perfection, as to upbringing of the child. Thus Augustine says (De Nup. et Concup. i): All the nuptial blessings are fulfilled in the marriage of Christ's parents, offspring, faith and sacrament. The offspring we know to have been the Lord Jesus; faith, for there was no adultery; sacrament, since there was no divorce. Carnal intercourse alone there was none.

~~The parent is responsible for three things~~

The friendship between parent and child is based ~~depend~~ upon an excess of benefits conferred: for the parent is responsible for the existence of ~~the~~ ~~children~~ the child, which is thought the greatest good in the sense of being most basic, and for their nurture and upbringing. This opinion was expressed thousands of years ago, by a Greek philosopher ~~named Aristotle~~. It sounds very simple. By an 'excess of benefits' he means the kind for which ~~cannot~~ which cannot be repaid in justice. The virtue of piety (its significance that the very name should have become archaic in our living languages) cannot compensate the parent for the benefits received, nor does the good parent expect full justice.

I wonder ~~how well~~ ^{if} we realize how outdated Aristotle's opinion is. ~~Current~~ ^{widespread} opinion holds that a child is something that happens along when nature is left to take its course.

Family must be a work of reason as well as of nature. Nature takes care of generation. But natural law demands more than that: the child has a right to nurture and upbringing. This is where the difference begins.

(to mi-chemin bairied yd goodwilled,
Teaching philosophy is like
talking to scatter-brained monkeys who, just at the
point where the answer is forthcoming, are
ready to turn towards another.

If, meeting a man along the
street, he looks at you as if
~~that~~ ^{more} at a thing, think, this
may have been the way he was
looking at me in his infancy days.

For ~~my~~ ^{typically} was an intellectual

like him who believes that, being a X, he
doesn't have to take on daily bread in the
little human sense.

The least layers of formal humility.

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PROVINCE *St. John's area*
Johnston

[Bourgeois governor Herat guards the mala ---]

Habituals not to be à manger de moins en moins. La chose
certaine est qu'il ne s'agira pas de ce qui arriverait.

[Hickman's calculus]

[How does a man receive the idea, to
put an addition to his already existing]

... (D.P. $\xrightarrow{\text{through len}}$...)
certainly much finer than Aristophanes's Clouds.

In Rome sedam conti. inter action. & contempl.
(como ut inter modern existence.)

Second. principles. & ideas of the world.

The factor of Social Stability: Need object A? I gotta take the time --- (i.e. when
people feel to see how things might be simplified.)

Risked certainly, & says of future de est any.

Personal. tentative de surmonter la limitation de
notre être en action en fait. cette limite. peut être vaincue.

Relationship between living mentality & their closeness
{ attitudes towards life & judgement of nature about them.
N.B. Case of Mr. Balthazar. Believes all people are like him.

In judging neighbors we usually get low other people people.

(a) $A \rightarrow B$, by dichotomy, but point of measure maintained.
Change. Si (a), cool. measure; Si (b), state.

The infinite range of hypotheses. How importance of exp. comp.

If every sc. art phil. & all philos. science, then no phil. at all, nor
sc. in ancient sense.

Even in mutation, the principle of change is static.

↑ Merely mental passage to B - as in Zeno's paradoxes.

Nature does not proceed "infinities".

Diff. betw. math. \rightarrow lim. and intelligible, & una part;
{ transition from one species to other 'in mode
of \rightarrow lim.' as backgr. providing ---

Tremendous role of neocortex maturing:

e.g. the difficulty of life in species, as seen, ~~in~~
sea-mammals, who must come up to breathe.

The narrow margin of life where people must
spend time arguing about liberty, unliberty
but necessary precaution.

If you have already conceded the equality of merit
of all professions & occupations when you
calculate the worth - time & its cost.

Let me protest just once this more. Excuse of small-minded.

All know, despite: believe they can change the world,
or at least fool someone there.

Behind anger, false hope of setting things right - one type of
reformer: appetite moderate.

Think of reading disaster, image of no killing.

Enough bandaging of a man on the lake.

Why does one want to write? Should? Must? Can't?

Should be good.

1. You have the guardian of the morning. Now to

explain one chosen time without coming in person to condemn.

2. You must. do it. write. do it. don't write. write better
than had. it might be better to forget all about it.

The infinite range of life where people must
spend time arguing about wholly unnecessary
but necessary procedure.

You have already conceded the equality of merit
of all professions & occupations when you
calculate the worth - mine & its cost.

Let me protest just once this time, excuse of small-minded.

All know, despite: believe they can change the world,
or at least fool someone there.

Believe super, false type of setting things right - one type of
reformer - appetite moderate.

Want, dividing disaster: more of no killing.

Enough standing of a man on the lake.

"If you are not to be" "I will not" "Why?"
Answer: yes.

... you have heard of the morning ... now to

explain one chosen, how without coming in person contempt.

\$... and ... of the ... in ... better
than that, it might be better to forget all about it.

The operation of calculation in ~~deductivism~~ is precisely what we may impute to the machine. I do not say that modern mathematics does not demonstrate in the ~~strict~~ sense, I only mean that he is not concerned with the conclusion as the assertion of a definable property of a given subject.

When we look at the numbers that are a sort of heaps, we may apparently be faced with certain paradoxes. For instance,

- if you take an infinity of units, each of which is ^{in turn} composed of an infinity of parts, ~~you have an infinity of infinities~~ the sum of the parts is infinitely greater than the sum of the units that form the whole. There is no more contradiction here than in saying

- take the series of integers ^(a) compared to the series of even numbers ^(b) There are actually two integers in (a) for every even number (b). But if we ~~proceed~~ from this, and ~~suppose~~ take the even

Thus every man is a walking contradiction, having parts greater than the whole.

that if you have ten men, and each has two ~~arms~~ legs, there are more legs than men, so that the parts are greater than the whole. The point is that you have proceeded from part and whole.

However, this implies a new imposition of the words part and whole. And if you still retain the words you must have changed their imposition.

is perhaps not so rigorous either. At any rate we must admit that in ~~doing~~ defining mathematics that way ~~we~~ we have simply removed the proper subject of geometry, and of arithmetic as well

~~Happy~~

The assumptions are:

- (1) A can be posited.
- (2) ^{The same} A can be taken over and over again without end, and then always other yet the same.

At any rate, it is important, at least to them, it appears.

The proposition of identity 'Socrates is Socrates' exhibits the same term twice: ~~the same person~~ ~~now present~~ first with the ~~old~~ logical intention of subject, then with that of predication. But we can forget about this and just take the two ~~forms~~ ~~identical~~ forms either as identical, similar, or equal. From thereon, it seems, we can ~~now~~ build up all the kinds of relation.

Now that in performing mathematical operations, then may be far more reliable than men. ^{may be granted - each}

~~From~~ ^{if} an ethical point of view ^{if it may be granted} which is not clear, a probably not logical. I think that the only thing valid in ~~the~~ life is to have unemotional emotions, like when ~~you~~ ^{you} say 'this philosophy is bad music, or bad poetry' - at least most of it, if not all. And if anyone objects to that, I could always call him a Hitler, a Mussolini, a Franco, or, perhaps, a Stalin - which I am not likely to do. or at any rate bad

Machines have even yet told us better they think they are doing mathematics. In fact, they have not even told us that they are doing anything at all. Who knows, however, if they may be doing it in ^{supposed} ^{that we have not interpreted} ^{they, not being concerned with} ^{immortality} ^{perhaps} ^{and}

including this. Of course we can't be that certain about anything, except emotionally, which is bad, at least ^{as the thing, if not always.}