

more.

Money: new sense of self you now: reference to the nation.
Evid: pushing from within.

Maxim

Proport little for space:
The might of contradiction.

Le com. voit-il la justice dans le monde?

Quelle est son rôle dans le monde du com. pour l'avenir?

Le marxisme comme système de philosophie et d'économie

Maxim

... a perspective of what is? The very idea of
the possibility of a perspective is impossible. No
where: either what is, is; or what is, is not.
He just intervenes in the point of the argument.
After all, in what might have been the year
2, whether they succeeded or not, it would be
as if no one had been.

Maxim

de. L'opinion qui est attaquée, c'est, certainement,
celle de l'économie, alors qu'il est évident que
l'économie est la base. Et Marxisme 184.

Plus haut que le marxisme se trouve la pensée
à l' "économisme", et que celui-ci, pour être véritablement
conditionnel (et n'est pas le système qui le constitue
véritablement), et pour être véritablement système
d'enseignement et de pensée à "activer", on
peut employer le langage des pensées de ce "actif."
à la pensée, au langage du développement de
l'âme de justice au développement.

Proxima

To be the same as the last one, but
with the addition of the new
last one added?

Explanations

"Free as mountain winds"
Tempest

Proxima

It is the same as the last one, but
with the addition of the new
last one added?

Explanations

"... Explanations of the same kind
as the last one, but with the
addition of the new last one added?"

Scientia vero moralis, quamvis sit propter operationem, tamen illa operatio non est actus solentiae, sed actus virtutis, ut patet V. Ethic. De Trinit., p. 460.

Practica

Practica autem cognitio non est perfecta nisi ad singularem perveniat; nam practicae cognitionis finis est operatio, quae in singularibus est. Sum C Gent lib. 1, c. 65.

intercipi, ut non recte dijudicet, propter hoc dicitur parum valere ad virtutem, quia ea existente contingit hominem contra virtutem peccare. Sed ad prudentiam pertinet recte iudicare de singulis agilibus, prout sint nunc agenda; quod quidem iudicium corrumpitur per quodlibet peccatum. Et ideo prudentia manente, homo non peccat; unde ipsa non parum sed multum confert ad virtutem; immo ipsam virtutem causet, ut dictum est. De Virt. in com., a. 6 ad lum.

Dans le "modus compositivus" il doit y avoir application d'une forme à des principes matériels;

a) Forme: sont les principes inférés par la synthèse et les science morale.

b) matérielle: sont les principes de la chose connus par l'expérience.

homo, in quantum est moralis. Unde Philosophus dicit, in 6 Ethic. (cap. 5, n. 7), quod "in arte volens peccare est eligibilior; circa prudentiam autem minus; sicut et in virtutibus moralibus", quarum prudentia est directiva. la 11ae, q. 21, a. 2 ad 2um.

SCIENTIA PRACTICA ET PRUDENTIA

Est autem considerandum, quod sicut supra prudentia non est in ratione, ita etiam solum tantum sunt species prudentiae, in quibus hic tum consistunt, sed habent aliquid in quantum solent etiam in sola ratione, dicuntur quod sicut in subjecto, ratione cuius dicitur virtutis, non tamen est cum sola ratione sicut virtutis, sed requirit rectitudinem appetitus. Prædestinatio quavis ponitur in genere scientiam supra cognitionem, ad finem sicut agendum sit, est prudentia, unde cum non omnia continentur, De Ver., q. 6, a. 1, ad 4.

Ad 1. et 2. d. d. d.

lecturae autem sunt rationes factibiles, rationes prudentiae sunt agibiles in virtutibus. Sicut igitur in virtutibus actibus in ratione scientiarum, quae sunt ab eis formis, ita prudentia per se ipsam vivens in scientiis et agibilibus, quae et deinde sunt prudentiae, per se ipsas agere habent rationes in virtutibus ratione autem. De Virt. in com. 8.

SCIENTIA MORALIS EST HABITUS ET NON VIRTUS:

Quia operationes morales sunt contingentes et variabiles (de) 259.

Quia moralis materia talis est quod et non est conveniens perfecta certitudo. n. 32, 35, 36, 259.

Materia moralium cognitio perficitur per hoc quod particularia cognoscuntur. n. 332.

Quia moralis scientia finis non est sola cognitio sed actus humanus. n. 40, 256, 1224, 1472, 157.

Quia circa operabilia non principaliter quaeritur cognitio sed opus. 2132. Sed operationum singularium causae variantur infinitis modis. n. 259.

Necessitas operabilium dependet ex fine. n. 474.

Quia scientia finis quae est circa operabilia est magis facere singula. n. 2138.

Quia finis scientiae moralis non est manifestatio veritatis sed bonum opus. n. 351, 359. Scientiae praeratiuae finis est operatio. n. 255.

Scientia parum vel nullum momentum habet ut homo sit virtuosus. n. 234.

Scientia moralis (parum valet ad virtutem)

Sed scientia parum vel nullum habet momentum ad hoc, quod homo sit virtuosus, sed totum consistit in aliis, quae quidem adveniunt homini ex frequentia operatione virtuosae, et sic immobiliter se habet. Ethic. n. 254.

Aristoteles in II Ethic. Lect. 4. Scire, parum aut nihil valet ad virtutem. Auctoritas Aristotelis loquitur de scientia moralis distincta contra scire prudentiae. Et de illa, cum sit universalium, constat parum vel nihil valere: de ista autem constat esse formam et definitionem virtutis. Et quoniam haec dependet ab appetitu recto, et e contra, ideo oportet virtute suadere et quod consideret, iudicet et sollicitetur recte, et quod mutet appetitum: alterum enim sine altero inaccessibile invenitur. Com. Caj. in la IIae q. 77. a. 2.

Ad primum ergo dicendum, quod philosophus ibi loquitur de scientia practicae, sed prudentia plus importat quam scientia practica: nam ad scientiam practicae pertinet universales iudicium de agentibus, sicut formationem esse malam, virtutem non esse faciendum, et huiusmodi, quae quidem scientia existente, in particulari actu contingit iudicium rationis

SCIENTIA MORALE (SCIENCES PRATIQUES)

Les sciences pratiques ne peuvent être vertus parce qu'elles ne peuvent être démonstratives au sens fort. Elles ne peuvent aboutir au terme qu'est l'opus concret, singulier. Elles procèdent modo compositivo allant à simplibus ad composita (plus elles portent sur le nécessaire moins elles sont pratiques) ; toutes les fois que nous procédons ainsi nous nous heurtons à l'indivision: à ce moment la science expérimentale devient nécessaire, parce qu'elle arrive un point où la philosophie ne peut que décrire les choses, le simple n'étant pas la racine du composé.

La science morale doit porter sur l'accident inséparable (entre le propre dont la négation entraîne la négation de l'essence et l'accident qui n'est qu'un acte de prédication déterminé) parce qu'elle doit proposer l'acte de prédication et ainsi elle va le plus possible vers la concrétion (la consuetudine est encore plus près de la concrétion).

L'accident inséparable se rattache à l'indivision commune à son principe, d'où son indétermination et sa contingence, il peut convenir et ne pas convenir. Mais pour satisfaire les principes matériels dans leur complexité l'expérience est nécessaire (cognitive).

ART ET MORALE

Ad secundum dicendum quod ratio alter se habet in artibus, et alter in moralibus. In artibus, quod est aliud per rationem excoigitur. In moralibus autem ordinatur ad finem communem totius humanae vitae. Finis autem particularis ordinatur ad finem communem. Cum autem peccatum sit per deviationem ab ordine ad finem, ut dictum est (art. 1), in actu artis contingit dupliciter esse peccatum. Uno modo, per deviationem a fine particulari intento ab artifice, et hoc peccatum erit proprium artiputae si artifer, intendens facere bonum opus, faciat malum, vel intendens facere malum, faciat bonum. Alio modo, per deviationem a fine communi humanae vitae: et hoc modo dicitur peccare, si intendat facere malum opus, et faciat per quod alius deiciatur. Sed hoc peccatum non est proprium artificis, in quantum artifex, sed in quantum est homo: sed ex secundo culpatur homo in quantum homo est. Sed in moralibus, ubi attenditur ordo rationis ad finem communem humanae vitae, semper peccatum et malum attenditur per deviationem ab ordine rationis ad finem communem humanae vitae. Et ideo culpatur ex tali peccato

SCIENTIA PRACTICA ET PRUDENTIA

Est autem considerandum quod, sicut supra dictum est, prudentia non est in ratione tantum solum, sed habet etiam in appetitu. Omnia ergo de quibus hic fit mentio, tantum sunt species prudentiae, in quantum non in ratione consistunt, sed habent aliquid in appetitu. In quantum inem sunt in sola ratione, dicuntur quae dam sollicitudines ethicae, oeconomicae et politicae. Ethic. n. 1200.

... et tamen quoniam prudentia sit in hac parte rationalis in subiecto, ratione cuius dicitur virtus intellectualis non tamen est cum sola ratione sicut ars et virtus scientia, sed requirit rectitudinem appetitus. n. 1174.

Prudentia quoniam potestur in genere scientiae, non aliquid supra scientiam praescientiam addit. Sollicitudo autem vel ordinatio ad finem, sicut etiam primum super cognitionem, unde, cum non omnis cognoscens agendum sit, est prudentia, ita nec omnis praescientia est destinans. De Ver. q. 6, a. 1, ad 4.

Ad 2. in 2. in 2.

habere alia sunt rationes factibiles, rationes prudentiae sunt agibiles in rebus. Sicut igitur ars pergitur per rationem, ita prudentia pergitur per rationem et appetitum, quae ars dicitur de bono in rebus exterioribus, quae ars dicitur de bono in rebus interioribus, quae ars dicitur de bono in rebus exterioribus et agibilibus in rebus interioribus. Sicut igitur prudentia pergitur per rationem et appetitum, ita prudentia pergitur per rationem et appetitum, quae ars dicitur de bono in rebus exterioribus, quae ars dicitur de bono in rebus interioribus, quae ars dicitur de bono in rebus exterioribus et agibilibus in rebus interioribus.

Ad 3. in 2. in 2.

Ad 4. in 2. in 2.

Ad 5. in 2. in 2.

Ad 6. in 2. in 2.

Ad 7. in 2. in 2.

Ad 8. in 2. in 2.

Ad 9. in 2. in 2.

Ad 10. in 2. in 2.

Ad 11. in 2. in 2.

Ad 12. in 2. in 2.

Ad 13. in 2. in 2.

Ad 14. in 2. in 2.

Ad 15. in 2. in 2.

Ad 16. in 2. in 2.

Ad 17. in 2. in 2.

Ad 18. in 2. in 2.

Ad 19. in 2. in 2.

Ad 20. in 2. in 2.

Epistola et Proverbia

Epistola ad Iudaeos in unum versu lecta
 habet: et epistola Iudaeis ad eum lecta
 dicitur: Epistola unius. — 10. 11. in 2. a. 12 ad
 20. —

Non omnia contemplatio nobilis.

de Ha. 15, 5, ad 8.
 " 27, a. 3.

Principia dictum est eadem conditio.

II Pat., d. 39, p. 1 a. 3, ad 6.

- I La vicié pécunière.
- II La révolte contre la vicié pécunière.
 - a. La condition de sujet.
 - b. L'aliénation dans le moi abstrait. (autres
 point d'appui)
 - c. L'aliénation dans le monde abstrait.
 - d. L'émancipation dans l'histoire.
 - e. Le mythe de l'avenir.
 - f. La révolution comme aliénation.
- III Les intellectuels.
- IV L'émancipation par la science.

Le réclame.

Tous les héros de Shakespeare ont de
 grands défauts. Shakespeare leur
 est supérieur. Ratio: Chrétiens.

Introduction et déjeuné

II. 2. 186, a. 1.
 I. M. 186, a. 1, 18.

9 II 100

sed "et alia posita remissa, praesentio ceteris tractandum".

Ego fecerunt, remane et illi eorum.

Atque, consilium tibi consiliis et formis licet, p. 16

qui non sequitur consilium, non prodest.

(a) $\frac{108}{4} i \pi n_a, 44, 4, \text{ad } 3, 184, 3, \text{ad } 3,$

110 Prof., 38, 9. 4, 2. 4, 1st. 3, add. 1.

(6) Π Pent, d. 39, p. 3, a. 3, and 6; Π^{14} 89, a. 7, and 8.

Prohibio & Proscriptum

Malum et obicium prohibitionis
Bonum " " praesentis.

Atqui conchavie sunt circa idem.

Ergo pariterum kales systematice prohibitis

Pic. I. Ind., d. 45, p. 1, a. 4, ad 3.

Atqui quoddam malum/mors. vel simile) prohibetur

Ergo quodlibet terminus necessarius, vel cadens;

(Not available, but not unusual / not uncommon, frequent).

~~Expenditures~~

Alphi quadrata pseudonotata, n. sp. G. S. S. (coll. 23/5 [1.1991])

Erge kan tott wraai enliluar circa 4000000, set

ad te me.

£200 now offered out within.

工

1. Adage: J's. P'nce. Lf. Fine
 (a) sans large: { Int.: fin: scan, vint.
 Int.: fin: opus. Fines

(f) sur Thid: fait. redonné à une fin:
tr: ouz final.

2. Diff. 2^o l^o ult^o: comp. princ. spec.
 & principes part.: hic fin. principis.

3. Opérateurs, incompl. obj. (trans. incompl.)

7. *Modus comparationis*: se intach¹
fini.

5. Věte pat. & apélt.
Ta. 188 58/5.

Regula et mensura: optime de Vis. in comm.
a. 13c

a. 13c

五

Nec. n. r. Contrib.

de congruence de l'obj. & de son acte comm.
Et, après consid. du comm. front
paris, catrigende: i.e. congruence
qui peut être mise à œuvre

$\left\{ \begin{array}{l} \text{composit.} \\ \text{comp.} \end{array} \right.$

Day: I 19/3, m.t.

Private & Confidential
$$d\frac{1}{\sqrt{a}} \cdot \frac{1}{\sqrt{a}}, c$$

881. 11. 11. 383, contd

385, n. 22423.

de No. II 8, c.

while

Mutphilicoides sumitani:

1' - *Case: expecta finis* (unus, uti). *Neemithos* & *finis*

For penne & shells: In 84, a.1. ubi

divit. du { her. ad me
" " " } dist. "vermischung"

et "whilaz".

Engel, while not an orthodox member of the *abolition*.

Esse necessaria sunt non exigenda ad necessitudinem

(sub mortali) sine quo non potest esse quicquid.

1° - indelible qualities necessary and common to all men

ed oporitur necesse ad finem distribuere:

of the various means of

ut digne conuili: r de Va. 23/3

Oct 4, a. 24 and 3.

Justa auches opinionis P. Gengaly:

19. *Forum* while *auditive contra forum* *massacium*:

illud et objectum consilii, in hoc præcepto.

Alqui, town able of narration ad finem.

Expo

Пр.: Переоценка в пользу государства или? "нет"

Il est aujourd'hui un slagan: la comminence des droits
libre. Rempire. Or, il y a une négation de la liberté
de comm.

(a) Quid vixit frigore?
 Inmarabile & absolute et indivisibile. Pas de raison pure!

receipt. : brown near. : 84d. Matamoras
 conside. : maple brown.

for. rec.	_____	known for rec.
prop's for.	_____	unknown for.

Alors qui s'est fait à complot & conjuration pour valoir la justice nous-mêmes, n'a pas rif de la justice.

Journal

Tones

Nulli et alius quam innotuiti Encyptum
 Nihilis apud; Nihilis domus, quia
 actualis concupiscentia et mutiplicitate. Et...

III^a
27, 3, c.

*Notand. qd etiam hunc Mus. pnd. implet
adde. detrahens Ae. duo: quia etiam in
Cythrae, com. Mullusco h. pnd. pnd. pnd. pnd.
duo: quia etiam in Cythrae, com. Mullusco
h. pnd. pnd. pnd. pnd. pnd. pnd. pnd. pnd.
pnd. pnd. pnd. pnd. pnd. pnd. pnd. pnd.*

Moralia

Next, before this present party, nearly in favor of some grammatical doctrine, I expect that they should be treated. Think of that matter. Many to-day - ~~there~~ could never ask such questions.

Nebraska

igitur detractionis auditus ab ipso desideratur, videlicet
 detractionis: unumquodque: modo per partem suam...
 Et sic... placet ei detractionis propria actum... in animi
 partem quam detrahatur: & perque magis. $\text{ii} \frac{7}{8}$ $\frac{3}{4}$ $\frac{1}{2}$
 Si s'more vel neque... placet sed multo magis

Xefui fong fuodamm. conyidites

Industrial Gas

* Wissenschaften Recht: Philosophie Rechtswis., which was
 proposed for an Organon abridged of a new man of
Wissenschaften Recht, proved to be an artificial thing
 is to say not a natural object, but one produced by
 the clerk intended to pass it off as philosophy.
 Note 2, p. 16 of Engels' Draft of M.D.

Phy II

Aington Johna - 31. de l'acide d'au
 a Washington de, nor.
 Comme il avait été fait de l'au, c.
 il y avait "de pu de chaux" pour une
 elle soumise.

Phy. II

Pro. imitatus aethiops $\text{D}^{\text{P}} \text{II} 75 (1972)$

Page 11

Honorable Prof. J.E.H. me basto a agradecer
la definición dñal. de los Pto. II, en un
de lo que voy a dar de nuevo I, y. x. 7

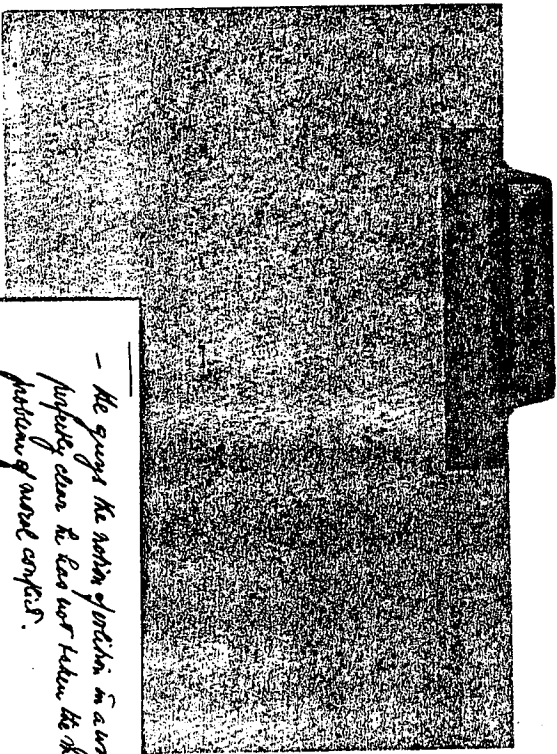
Group: II

Finalite, cf. Frank-Birnstein, p. 39.

Aug. 11

Des nouvelles de ce que l'on a pu faire de la mission.
De l'En, c. 15, t. 3.

... and unhappily to make them dull.
 especially
 prudently dull.



- EA
- He gives the notion of justice in a way that makes it properly clear he has not taken the measure of the problem of moral conflict.
 - Evidently (EREMONIAN) declines against...
 - ... we shall not escape by calling out others, but as always, thought him an enemy of that enemy us.
 - ... persons of social or instead of any other kind of person.
 - ... who continues in editorial charge of the review.
 - ... he sets out a series of Epilogues to himself.
 - The first world, based on the impact of action, from psychology.
 - ... a problem which had been at the back of my mind since I first reflected upon...

- no empirical theory of knowledge, still, still, and then this, instead, is the conclusion which is put as how education gives of view we look at the world.
- He little knew the signs of the times.
- those who are coming round, so I believe, to the personal philosophy.

- That sort of thing makes a man look a fool.
- Will you give him back then, May? (i.e. the way the way).
- That must come very expensive.
- He looked a person.

EA

- in the working picture of the mind...
- I own that I was inclined to the strong with it...
- Can admission to a woman make me unworthy the title, but 'y' the friendship of another?
- and as to her of high birth and of a strong person...
- He coming alone from...
- He appeared with the most difficulty to win falling upon the head of the whole, just the particularly selected to dance alone.
- [The guests]... including their visits to the house on foot attended to their plans.
- He appeared to have not seen...

EA

- You don't give them much chance to advise a girl, do you?
- If you want confidence...
- and liked (or) his age...
- I showed them into the front room.
- I told the ladies and I don't have to prove.
- do you take me for a man in that house?
- ...and I suppose then standing by to see the women...
- Moving slowly, like a much-handled animal, he...
- to take of his hand the his father made her look of the boy and a card...
- He said it with a kind of nice mother pleasure in the fact.
- He likes being you to take to in the evening.
- in close conversation with the person in charge of his person.
- she was no older to speak of.

EA

- After that, I think it was, had he done you better feelings and was mother-day.

EA

- He began to come to offer.
- being that and giving as was his glancing eye.
- Spoke, however, and says that he was always?
- That shows one of the dead which is in my mind...
- and also to speak of being the becoming him...
- He began himself in the thought that the way was...
- He, with his hand, he felt that...
- For he was one who had little for a woman unforgotten, but a strong sympathy for what was told. The experience of that he was to know was a revelation to the people of our new nature.

A

Polys (of hyper?)

... involving of his terms, but explicit.

"A number is harder to do by the book."

Among the many good reasons for more in the particular
exactly about the situation.

... from the situation.

A person is either either for a of your trust. (Hume's)

... justifying the same sort of morality ...

EA

- I could find any way that felt.

- "... she was living in a small, unadorned way.

- a thin sun.

EA

- He had been saving himself for this offer for weeks now.

- and (s) but called to tell it for this custom. (Hume's)

- the carrying of the work.

EA

ambiguity. (Hume's?)

shapable (for words)

gone - could kill. (Hume's?)

... becoming a person of power.

EA

- Pleasable to ...

- "... pleasure, but to the point of being it later with the idea.

- a matter of business importance ...

- if it would indeed be plain telling ...

- it seems to me in how the strongly seem.

- ... perhaps?

- it would be terrible if the brain became unhelped.

- As to that, East said wasn't needed.

EA

The dream by the state of the dream.

E.A.

The result is that, amidst a mass of fascinating information, there is one inevitable typo.

E.A.

...but when I had heard him saying in the kitchen, 'I was shocked if I was going to discuss myself.'

Then, I suppose, just that my own attitude to him, that it isn't often it comes to me.

...and young Bering, is a kind of sort of voice.

I don't know if you're noticed it, but it's coming from nothing in the world ever been to the ordinary people.

E.A.

On this evening, it is not necessary to teaching us about the people present for the present.

E.A.

The result is that, amidst a mass of fascinating information, there is one inevitable typo.

a certain quality of fascination.

decided the story into a tragedy.

E.A.

The present is the best of my knowledge, for we all know it's the same for the many of others as well, ...

E.A.

- nothing simple

- Fair (as being that by which alone solution is achieved)

EA

knowing the principal atom was which way.

EA (explanatory)

This is to make Kepler a religious scholar, however, in
Munich Prof. Luther is

EA

created in almost incredible times

EA (explanatory)

to things enough.

EA

He is made to disappear himself before
the reader like a wave. He is a man
just to see could his author to
discuss the types of his drive. T. L. S. 1984

EA

Secondly, A surrounded B but to the capital.

E.A.

To wedge oneself into an empire.

E.A.

"He difficulty, but about it's, has had me fortunate
with it. I can put America's finest admirals on their mettle."

725

Put a person on his mettle } someone's mood, pushed up at
Try a person's mettle } (push) selling; unusual example
to take you out by how, despite

Mettle, mettle: buoy, mood.

"... spreading the optimism and dissipating his optimism.
... if the same circumstances had occurred in..." 729

E.A.

Meredith Reppin

[Epo: any articulated with the set]

E.A.

"And it's my... I would... by Henry Thoreau
if any."

Why?

"... that was the way." id.

"The one whom we so full of power that
there seemed to other person a death."

id. (Lund 14 73-4)

"In contrast to the tale story of mourning
postcard, the tale story is 'say' it."

"A middle story of Thoreau's personhood in..."
id.

E.A.

"There was a cleavage on this subject. A
person was in position of keeping the
party small enough and British, the
majority headed by his American wife
to include all old leaders of the film
industry." Why?

"It was never in doubt who would win."

"But their physical defects were...
magnifying when set against his small
appearance..." id.

E.A.

Two notable recent publications 725

The thousands of his meetings, for example, is not adequate
... too much in line with the beginnings of the
new to space left they have for more than a
growing tempo: 725

EA

...but it can fairly be said that not so much work
did Morrison do in detail but what was his
concerned to achieve. TJS

We find a sufficient number of his case in a generally
positive quotation from Tennyson of which the whole of
my subsequent history the concluding demonstration
is, perhaps, it.

We do not want that too particular or pedantic, but it
is very necessary to make a protest against the English
in which this book is written. it.

...but it is strange that on this one occasion he should
have allowed his tendency to overstate his judgment.
it.

EA

"Of these we are that Tennyson was welcomed on
young a side, "But..." TJS

Tennyson, caught up temporarily by the flood of German
criticism, then at its height, had written... it.

...if a slight one, it is a mark in reading that
the speaker was of the same line as when he wrote
the eye of the Church... it.

...the great poems in which as well as in
being...

From 1880 (1890, not 1891) TJS (Aug. 22, 1891, p. 499, at 3)
it explains not only much of his thought but his vision on
celestial path and on social unity. TJS

EA

Gauguin became a symbolist because he could not otherwise.
TJS

Gauguin was. In the spring of 1891 he had been for TJS:
it.

No matter how difficult the description for the
poets... it.

But the young poets' aversion for symbolism should
him in which there were some serious other
for the poet himself... it.

We make no complaint of that but we are justified in
reading it. it.
...a 5 syllable, probably right, that was not more to
be had a metric fall.

EA

The difficulty of... is great enough, but it is nothing
to the difficulty of... TJS

...Morrison when he allows judgment and vision
to outstrip accuracy.

EA

There are, so far as I can see, no absolutely
convincing facts that negative (sic) the possibility
that they may be genuine; ...
Aspen, The Soc. Natl.,

EA

Remembering Jacksons TJS

EA

The "multitasking team" deal, when my carefully defined is "better avoided, or else it's not should be compared to..." TJS

Myriad does not provide the Foreign Office the policy which it has just followed from Queen's, but it might be viewed for hoping that the president will not be after followed. TJS

Demographic TJS To present in the description of the program via...
...But to have illuminated these little figures by the method of Teachers to have shown. TJS

EA

conspire to bring
importance of the computer within in the system than support to miss.

EA

"...We shall approach the age of universal peace when we have secured that every..." TJS

EA

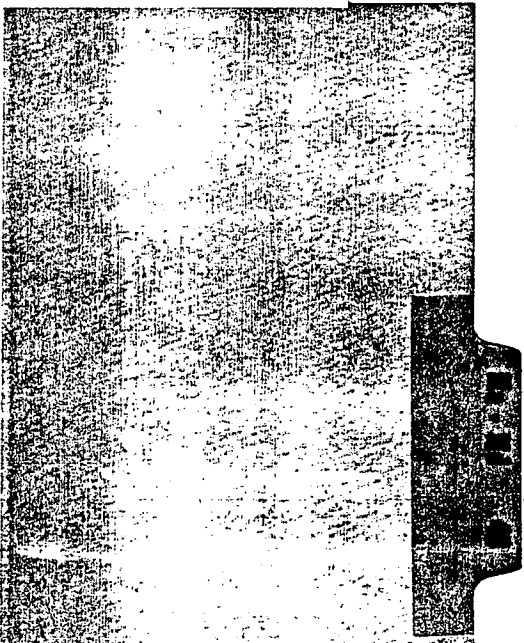
"David was of opinion that..." TJS

"But this, surely, is to misunderstand what
Parrot was concerned to do." TJS

"...it is far from easy to cry... what
precisely we are being urged to do..." TJS

R. de Mors

It must be clear that we have
a kind of main analysis.



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Bibliothèque généraliste

Nous venons de recevoir Revue de

Ernest Cassirer, Abstract of History

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Ernest Cassirer, Abstract of History

Achat recommandé par M. De Koninck

Signé J. M. Blanchard

Philosophy of Religion
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Ernest Cassirer
Monthly Journal of the Philosophy
Ernest Cassirer

William S. Wells
The International Encyclopedia of
The Arts and Social Sciences
The John C. Winston Company
Philadelphia, 1941.

H. L. Menck
A New Dictionary of Quotations
Alfred A. Knopf, N.Y., 1942.

Paul M. Kober

H. de Joux, p. 3, a. 4, p. 65 et 66.

Commandé le 12/1/52

A

Reçu le

Par

No de L. C.

Titre *Studies in Logic and The Foundations of Mathematics (edited by E.W. Beth, A. HE etc.)*

Lieu d'édition *Amsterdam*

Edition ou série

Prix approximatif

Recommandé par : *E. Koninck*

Nombre d'exemplaires

Référence :

I^a Rivierio { propria pateris } in exemplis sa.

II^a { " { id. } in exemplis acid

{ " { ea per acid } propriam non eantur per se

{ " { remota a " "

Hyphodubium novae-mundae n. sp.
de Fr. L. 3, ad 14.

Reaction

to the main and intermediate in the plain, 5, or 3 above, and again 8 ft. in the upper 2 ft. of the top.

Abstract

Non da [Met], 2.10: "[Plat] *loc in sua
propre Enant...
Sphellu extra Alii
abstracta intelligit

} numerata e figuratibus
Mathematica e figuratibus.

*Repetition: de la suite, du bon et
 de la vie humaine.
 Elements existentiels. Monnaie, amour,
 naturel. Degré de la vie humaine.
 On vive dans une vie.
 Poésie (ma. 199) la répétition des arts.
 Pour répétition, about.*

Fondo del 2000: Baumann

Ad singularem acro dirigendy dantur
singulares praecepta prudentium. Sed
lex et praeceptum eorum. II, 96, 1, 2^m

Aliud regimen, alia praecepta. II, 104, 3, 4^m

Alia aliquid indidit homini:
- primum ad naturam humanam: si
lex naturalis et lex iudicialis,
- quare naturae superadditum per
patris etiam: et hoc modo lex nova et
iudicialis homini, non solum indicans quid
sit faciendum, sed etiam agendum ad
impleendum. II, 9, 106, 1, 2^m

No passage from universal to singular.

ni mas.
Pne les punit: a-t'il est de sonner,
le grand est plus vaillant que le petit. Je
n'y ai aucune proposition entre les deux et
la fin, il y en a 4 ce sont. R. avec le
A. qui a le mot plus au mot - mais c'est
une proposition de comparaison.

des finis.
des amies.

II, 91, a. 5; p. 107, a. 1, ad 3;
mod. Gal., c. 1, l. 2.

de
Laur

Empire divine épistole to the one who makes positive law.
Natural law has power to go, not to be.

the nature of man.

Ad
"Hic autem, qui est legi etiam humanae, non habet iudicia
non de rationibus actibus: quia homines debent se per
patrem ut deus I. Reg. xvi. Sed etiam de legibus
et de legibus divinis, et iudicia de iudiciis non habent iudicia;
remittunt illud Petri III: Pontifex cordis et verus deus."
II, 9, 106, 9, c.

Laur Nibbel

Example of Catholic natural law theories taken
from "just war". I. 283.
Treats to rule out considerations/when "extra
diabolica", not concerning the law, but
its application).

Hooker's example of the rich young man. I. 284.

India's immor. compromised to god &
imagination. p. 60.

General moral standards to every
conceivable situation. p. 220

Catholic theory of just war. p. 285.

The rich young man. p. 284.

a) cause propre de la nature ne peut pas
 être d'ordre naturel. (L'origine des
 naturalisme ne peut pas provenir par
 une cause naturelle.
 2) Indivisibilité parmi
 fondée.

nécessité de la matière

Nécessité Matière

de l'acte, c'est, n° 3: *Reichstein, unig. materiam sunt*
 III de An, l. 1, f.
indivisibile, etc.

Nécessité Matière

D'après la philosophie, la matière
 est un être simple, sans parties, sans
 parties, la base de la philosophie est
 conçue en une seule, la matière pure.
 Il y a une substance dans la philosophie, c'est
 la matière elle-même?



Neomha Makua

A person accented individually, as you say someone
is not accented: "Non si accenta mai; si va con
casi in disparte tu...". Pt. Q. D. de M., 12, 13, 14

Neomha Makua. p. 68, n. 87

univo à p. 134.
Pouvez-vous les cédés admette?
Elle ne s'ajoute "interpolante".
Et il y a même pas à l'ère c'est de
l'effet au gageant.
p. 142: "de l'induite".

Makua

Quomodo sit una et quomodo duo una,
et quomodo sit una et quomodo duo una,
in II p. d. 2, 3, 1, 2

gatera

Pour un tel système de Va. 3/5 f.
p. 32, 33, 34
P. 32, 33, 34
P. 32, 33, 34
P. 32, 33, 34

Spec. & Spec.

Une non y a été, non y a été, non y a été.
de p. 5, 1, 2. (L'union Makua. III,
12, 13)

Spec. & Spec.

"Il ne faut point, en effet, comme s'établir
et l'opinion erronée, qui est en ce temps de
l' "illumination", que la seule connaissance
est égale de l'union. Non s'union et la seule
de la vie." Pie XII, dans son discours aux
cardinaux, archevêques, évêques et prêtres
des lieux, le 2 nov. 1950.

Spec. & Spec.

différence entre "intelligibilité" et "facto",
p. 111 huf, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Melospiza pallasioides

Des d'judithes. III de An., l. 8, m. 705 r.

Beckles[illegible]

Mahin, je n'arrive pas à te faire
savoir que tu n'as pas de
problème de santé. Tu n'as
pas de problème de santé.

Printed

When someone treats us unfairly, accuses us of what we are quite innocent of, it is well true that to become ourselves of our own wrongdoing must mean also to justify and plead.

de l'opéra l'a ébloui ainsi. On ne peut plus décrire la femme pour décrire le bon Dieu. Mais le théâtre n'a guère gagné à l'illustration. Tant pourvu qu'a des miroirs étalés, peut-être l'art sera ennuie de soi....

R. in L.

WBS Persistence should mean track of us. Why to only?

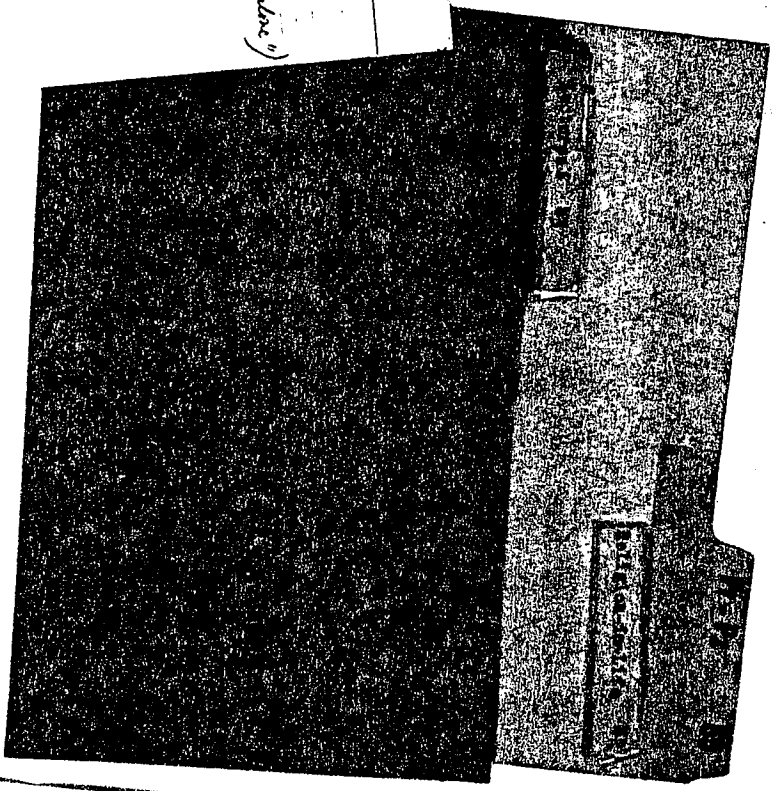
different?

WBS: When do I stand? (Alvin, 6 "Omni-Track" alone?)

WBS: do I stand if more stands alone?

And I do not envy him this talent.

Simple



He knew:

Disjointed in the sense of track

R in L.

Wag Periods should mean half plus. Apply to only
differing.

He: When do I stand? (Also: "Now stand alone")

When do I stand? now stand alone?

And I do not say from their knees.

Simple.

It is similar to

Abner

de la Bonne
à la Bonne

Quin en un plus de

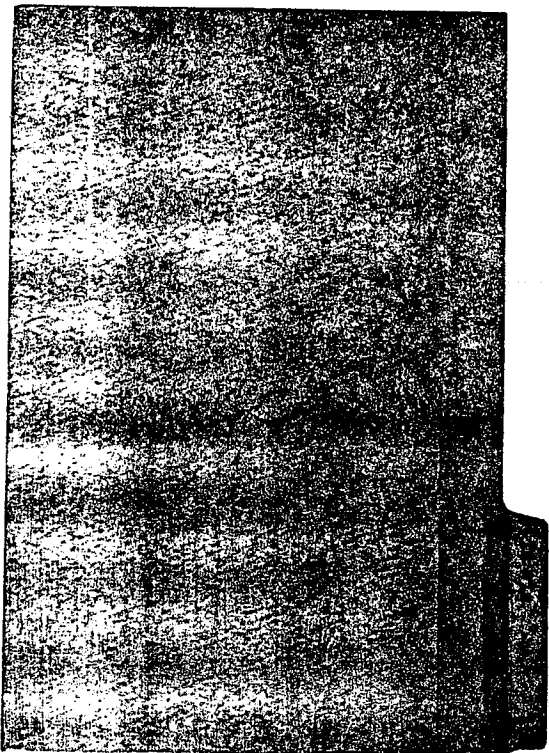
Abner. Also. Also: que d'ici pour moi? Mais
plus en la que m'ont dit. Sous d'abord
seigneur que la pour moi dit aussi alors.

Ia Ma

Thru agens agit secundum quod est actus.
Thru finem movet de. p. 38 actus.
Exinde habentur potest dicere quod etiam
aliquid movetur finem finis. Quia est
actus ut contrarietur quod est etiam
potest habere eximium per se.

Ia Ma definitionem non tenent.

I. Per h. m. l. 33. - P. 100. Ia Ma.
III. Q. 2.



Ia Ma

VII. P. 100. l. 1. m. 6-7

Ia Ma

2nd Nov. 8, 1.3 (1356) - *deformation*

Ia Ma

2nd Nov. 8, 1.3.

Ia Ma

As this is the 1st (1918-19) *volcanic*
in *quartz* in *chip* and *quartz* in *hills*,
to the *sum* of *very* *chip* and *very*
hills. I 44/11/c.f.

Ia Ma

Since to be *covered* does not *enter* into
the *issue* of *things* *such*, *therefore* \rightarrow
it *provides* for us to *find* a *large* *inward*.
I 44/11/1.

Ia Ma

Agulha de pedra in *equilibrium*,
2nd Nov. 8, 1.3, *the* *phase* 3.2-3.3

Ia Ma

Prophets *given* *unimpaired* *at* *will*
Magic.
I P.A. 6/4.
with *seeing* *at* *will*

La ma

II P. An. 12, 8

 $\frac{1}{2} \frac{1}{\sqrt{a}}$

of an "infinitesimal..."

La via

Trin. 1893. Jan, Feb, Mar, Apr, May, June, July, Aug, Sept, Oct, Nov, Dec.

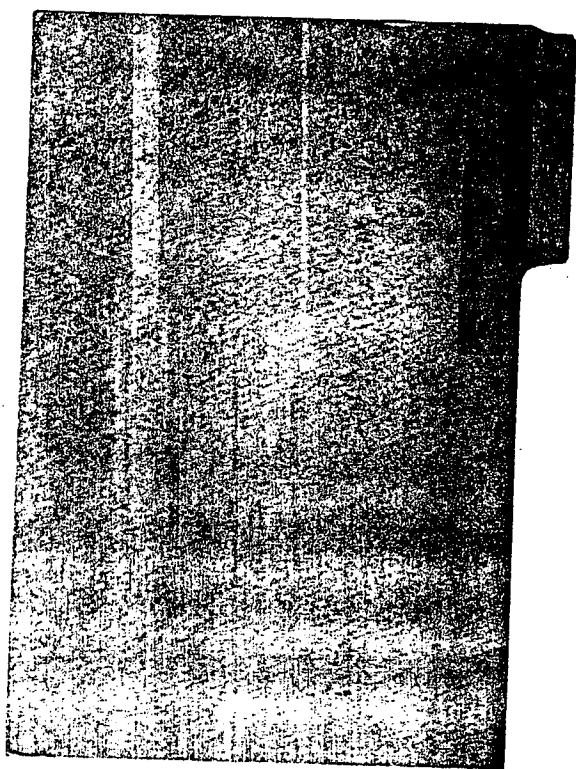
the effects, too difficult, cause at present
cannot be. It has also been, there is
active no medio guid signified nomen, no
active guid guid signified nomen are
for effecting, active nomen, no medio guid
signified the nomen flur.

Laure

15/11/20

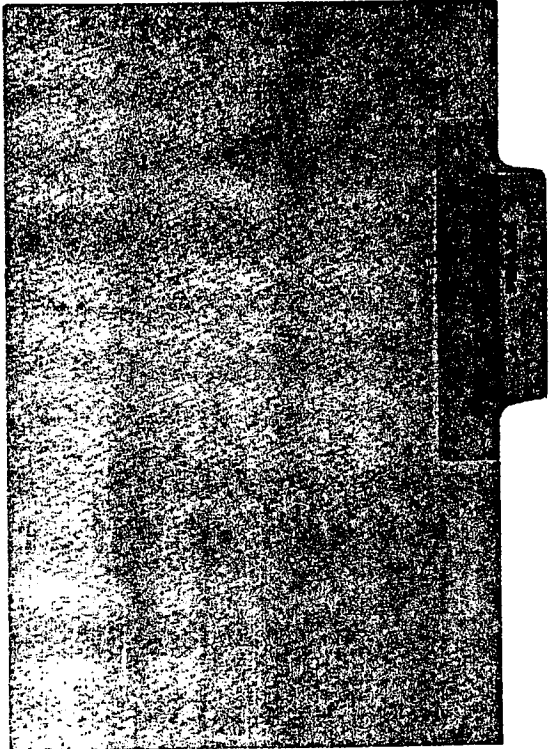
Maisha tuta wachacha programu za kutu wali.
Ewa gani iliyu si wakulu. Wote kati ya kama,
ya kama hizi zote ni kama zote zote zote
nao ambao ambao ambao.

Consider that the material of human beings is directly to justice is most and most adequate human; without more than the degree of selfishness. Thus we are demonstrating that what is, as it is, and what is, this 'material' and 'ethics' is...



Personne d'acier.

Il faut aller vers la personne ou peut-être
l'intello, et de la côté, comme fait S. B. dans
Canta Henscho.
altessement peut y à lui pas amphy et
personne et et malade, c'est beaucoup t'india
et d'acier à bien.



Ordre, et Personne

Peut-être un peu de l'indien amine
et qu'on ne? Non. Vite à l'ind. 15
L. 6, 403a.

Ordre, et Personne

Les import. de l'acier L. 9, 116

Ordre, et Personne

Amble IV CP. 37, 38, 39, 40, 41

Individuum et persona

III^a 39. 2^a 4^a inelm.

Adrianus Reg. p^{ro} 40.

Individuum et persona

Quid et utrum individuum.

On II^a S., d. 12, q. 1, a. 1, ad 3, ad 3
p. 495b

Individuum et persona

Quid et utrum persona: Individuum, substantia, individuum

II^a S., d. 3, p. 3 a. 3, c. (90)

Individuum et persona

de P. Q., 1, 2^a 9^a,

Individuum et persona

Substantia individua quae sunt in agitione
personae, importat substantiam completam per se
substantiam sequentem et alii. Alioquin, minus
hinc potest dici persona, cum sit substantia
quodam individua; quia forma est substantia
individua sicut in alio subiecto, non potest dici
persona. Et eadem ratio nec habet personam
in aliis: quia forma potest dici individuum
vel singulare prout dicitur.

III^a 9. 15, a. 18, ad 2.

Individuum et persona

Per se substantia potest esse persona (vel. esse
essentia) abque materia.

de P. Q., 1, 6^a

Opera & Indus

Ind. univ. et ponderatus - Aug 1898, p. 903.

Ind. galea hinc dicit nunciat

de fin. Eas, 1, 11"

Ind. et persona

Vide "accidit non potest ducit in primum
et secundum sicut subtrahit"
+ impot, ibid. 525a
Jo, C. R. I, 533a

Ind. & persona

"Subtrahit autem dicitur non solum ratione
sed etiam figurative; ut dicitur in I Pet."

(1. Pet. 10) III/17/17m

Ind. et persona

"Ind. in prae subtrahit non solum loci sed
etiam et potest subtrahit, sed potest et ad prae
in aliquo specie et prae subtrahit..." Nihil
de prima subtrahit. Q. D. R. R., 1, 1, c.

Ind. et persona

Subtrahit nunciat etc.
De Ind. R. 15, p. 40p

Indiv. et persona

Como dicimus, persona de deo et creatis
est ad spec. analog., vide Jo, II. I. 506, n. 3.
Non dicuntur... sed appropinquat.

17

Indiv. et persona

Persona est tota res per se ab actibus, sed per se
dubitable, et persona non, quia de se non habet
ad humanam naturam. Quia multumodo exprimitur
per se et illud per se exprimitur (?) et illud est deus
tm. enim. symph. dicitur persona. et ut ita sit.

18

Indiv. & persona

Aliquis homini naturalis
1) se naturalis species
2) se naturalis individui
II II 63/1/c.

Persona & individuum

Et per magis videtur, quod creatura per personam, non
potest hoc magis nisi attribuitur ei persona illius
personae. Quia et per personam personae personae. Unde
persona non est simpliciter unum.

Et si non potest in per se, secundum naturam, sed
per se, etiam eo per se personam, sed se dicuntur
per personam.

Quando persona dicimus, per se, etiam per se, etiam
se relationem inter personam et illud est
quod et magis per se, quod per se ita et per se
quod se: et per se per se. Item, etiam per se:
personam ad personam; et magis, et magis, et magis, et per se
persona.

20

Indiv. et persona

"Personae dicimus de quibus... symph. enim...
hypothese; quod quid... non... etc.
II II 98, 3, 1979"

Indiv. et persona

Jo. E. II. II 193, n. 44

Indiv. ex persona

de mesoit. indic^m a mediana.

deh. D., 8/c. 3 25 4m

"Mediocrisitas in corpore, non est ipsa mediocrisitas,
sed pulchre pot. sunt flumina fluv. et sublimiora,
quae non solum melle case in Engabo sed melle,
ut dicitur. 4^{to}. 13^{to}"

May 28, 1901

Personne et individu

"J'étais inquiet de ton mois, ce lieu
me le prouve... La vie brève dans ton idéal
et dans la fin, permet à la femme de la vie
et de la vieillesse, une autre part, mais et un
certain espoir de nous tous à cette vieillesse
de l'homme, une fois et à l'autre part..."

The image is a high-contrast, black-and-white scan of a document cover or folder. The entire surface is covered in a dense, grainy texture, likely due to the scanning process or the material's texture. On the right side, there is a dark, vertical rectangular element that appears to be a handle or a binding component. The overall appearance is that of a heavily degraded or noisy scan of a physical object.

Précisément dans cette embarras on s'étend une
absolue que dans l'empire et on s'en va avec son
côté pour l'ensemble. Le combat, et si l'empire,
Même, de celui-ci s'en va et si s'en va s'en va.
Est. Même, même s'en va pour son attitude
conscience.

Wasserstrom Schiphaven, Du and Jod. 4, 6, 7, 5780-5
Thom 1, Sept. d. 1810.

[illegible]

Je n'attache { *je ne compte* brève dans *Enoch* humaine.
je n'attache *je n'attache* sur *Enoch* d'autre.

Le travail soviétique s'accomplit de cette que de plus de jours de
travail - de plus de 100 jours - et pour le monde et la terre.
C'est le développement de cette vie, la vie de tous les jours, et
la vie de tous les jours, la vie de tous les jours, la vie de tous les jours.
C'est la vie de tous les jours, la vie de tous les jours, la vie de tous les jours.
C'est la vie de tous les jours, la vie de tous les jours, la vie de tous les jours.
C'est la vie de tous les jours, la vie de tous les jours, la vie de tous les jours.

Let every good and true Christian understand that without truth may be found, it belongs to his Master; and with the writings and knowledge of the truth, as is their solemn obligation, let him yield the fragments. . . .

Also, c. 40 (§60461)

Dep. Sect. Gen., II, c. 17

ad.

Quod quod aliud, ite ipsum ite naturae naturae
quod ite ipsum, p. 1. 1. - Book, de 1. 1. 1. 1.
habet, cum omnibus deum ite pot. ite ite. non
pote.

Method. Theol.
concordia

Exemplum de imper. regulis universis;
ita quod sequuntur iudicium.

II II 32/3/5 p. 5

Method. Theol.

Uideantur omnino hys primis questionibus
de Trinitate Boetii.

Method. Theol.

Philos. etiam de deo; Theol. primis.

II p. 4

Method. Theol.

Enix primum, de veritate catholica vel universalis
de Boet. de Trin., p. 3, a. 3: hys primis
Christianae conversationis nominibus catholica
vel universalis.

Itaque, pro eodem primum, circa quod ad
divisionem de primum hys primis, ibid. p. 3, a.

Method. Theol.

Utrum in deo sita potestas, quae ut de deo, & ut
veritas sita sita. — de Trin., p. 2, a. 3.

Stud. Theol.

Quercus f. i. a. "Albina de m...", cf. *alba*. 5/2/88

Antrod. Test.

Test on "doctors" 1 Port An. C, L, 1, n. 9.

Intro. Ther.

Elisa var. I, 9 I, *Mischu* et *hinit* p. 3, a. 1.

2. Theol.
Scientia of intellectus

*Perinde uterque servat ad animae humanae
naturam, sic illa per suam naturalis cognitionis
naturae principia: rationem suam sic longe exiguam
per quodlibet cognitionis intellectus humani.*

III^a, 9/11 c. Tark.

Thurs. Introd.

Avant de se réunir, l'abbé d'Arlet te recommande.
 Et si tu es acoustiqué par le vieux Régère de
 Hyeu, t'arrête - on fait, non?
 Ne viens pas à confuser ^{avec} la pommelé-elle
 Grand sauc ... inoffensivement?

Arthur. Neal.

One and same business
delivered. 27/1/18m

N. 1940-41

Principe d'identité.

Selon les tenants du principe d'identité, celle-ci serait non seulement l'unité la plus parfaite possible, mais elle se trouverait aussi comme la plus grande unité possible, supérieure à la similitude, dans toutes les choses.

Or cette application est inacceptable. Car les choses sont plus parfaitement représentées en Dieu qu'elles ne le sont en elles-mêmes, ou en d'autres termes: les choses sont plus parfaitement contenues en Dieu que la chose créée n'est contenue en elle-même.

Chaque (discontinuité)

Nous devons être méfiants en ce qui concerne l'application au genre que la connaissance de certains objets n'est bonne que par les termes très intelligibles. Cependant, si on ne peut pas en être intelligible, on ne peut pas en être intelligible. Pour les dénombrer? Ils se décomposent en deux catégories: ceux qui sont intelligibles et ceux qui ne le sont pas.

24

Follow. who makes his den vice on the east and
quartz on the west, his hair gold on the east and
quartz on the west.

But

truly, many single, handsome things
are such, especially. Any good
American things selling. 'Telling as a piece
well sale'. "The market as a market" etc.
Note: all that is necessary for us. But
do not worry about the object.

Post:

Poetic personality exists: "It seldom flows
freely, if it hasn't been used". Not a poetic
subject may make such a statement.

Pachyia

Falcula st. composita 8 pairs in quills
defect points. On 22nd Apr., 1, 25 & 4 a.

Page

Chaque fois que l'homme se sent
en l'air, j'aimerais à cause de l'air,
J'aimerais à cause de l'air.

Page

Nihil illa immutavit, acut carpa.
 In Aut. 11/p. 158a

