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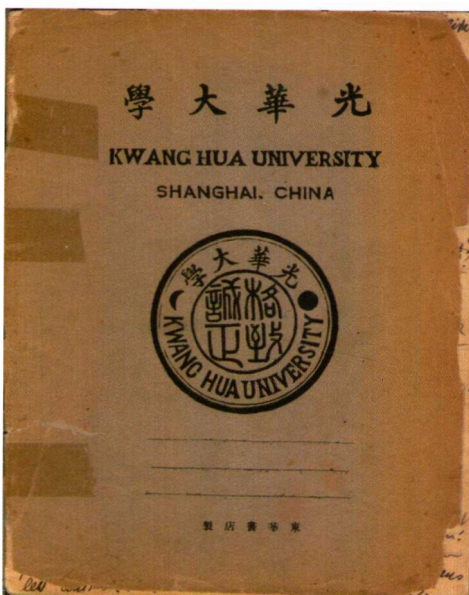
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● 第一〇九本 封面
(cover of no.109)

● 第一〇九本 内文
(a selected page of no.109)

He does not even pay in the tribute of hate.
Those dimensions has windows, but the door is fast bolted
(the religious feeling) (the world feeling)

Non Ex. Tendencies, by E. J. Wetton

Wells: pathology of Frustration. "Parody is the common quarrel against intolerable usurpation. Man without ownership & freedom & the pride that comes with these things, are much ably, carelessly with the gods of the world & spirit life in production." Wells Galworth, all examples of the frustration of humanism, an inability to rise above the sphere of nature & humanity (of T.S. Eliot in *For the Sinner's Progress* on the Humanism & Babbitt). On Aldous Huxley's essay, on Pascal is *Do What You Will*: Is Pascal a typical representative of Christianity? Not a single orthodox theologian would subscribe to Pascal's dictum about marriage (that it is "one species of homicide or comme un deicide"). If M. Jurek, Pascal's to make his account with Christianity, he must choose another exponent than Pascal. Pascal not a fideist but an intuitionist (esprit de finesse = *souplesse de pensée* ≠ *emerson*). Peter Wüst: *Die Dialektik des Geistes*. Plotinus (a useful summary of Catholic inheritance from Plotinus). No creation of Plotinus's brain but a continuation of an Alexandrian neo-Platonism beloved in intimate proximity to Jewish & Christian thought. Origen & Plotinus are giddy disciples of Ammonius Saccas. P's tridivision of the soul into *Psyche*, *Nous*, & something above *Nous*, of Origen's principle of life, mind & *οὐρανός* τῶν *εὐνομένων* (spiritual seed), Augustine's *anima, ratio, intellectus*, Augustine's *vis*, "L'âme est en soi-même insensiblement" (Dion. for from here in a region of multiplicity) is a notable echo of P's *ἐν τότῳ ἀποκρίνεται*.

Continental Thought of Great Britain, by A. G. Croly

Nord's "will" is little more than a doublet of a superhuman for a blind force. Nord warns us not to be led by "the ethical standards which have been evolved among men. But it may be asked: Why not? The Supreme Power, call it what you

Pre-Bm: ① Materialist - Hobbes ② Positivist - Comte, Cournot ③ Animal Objectivist - Beer, Bettle, von Kestruik, Muel, Loeb, ④ Conditioned Reflex - Pavlov, v. Bekhterev ⑤ American Psych. - Satyana, Catell, Clewag, Woodbridge.

Bm. Proper

Structural (organism)			Functional		
Gross	Physiological	Neurological	Formal	Bio-sociological	Physical
Holt	Watson	Meyer S.B. Russel	Tolman	Farmelee (Paton)	G. de la
Weiss					

Psycho-Bm: ① Psycho-biological - Dunlap ② Bi-polar (Consciousness & Behavior) - Hollingworth, Warren, Pillsbury

Nominal Bm: ① Neurotic - McDougall ② Metaphysic - James ③ Genetic - Kirkpatrick ④ Teleological - Tawney ⑤ Epistemological - Calkins ⑥ Moto-mentalist - The Clark School: Fisher, Richardson.

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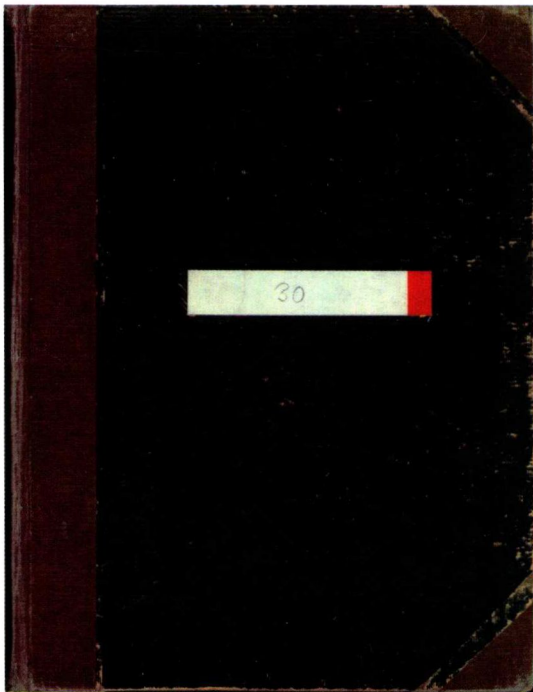
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● 第一——本 封面
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* 此國語法卷口為江子語三但即為初而常與書。 許崇清
 ** Qui joue le rôle de 第十一。
 *** Nom emprunté à 華子 (voir pp. 213 et suiv. Yuann et Sin Tsing-tchang);
 mais le rôle qu'il joue est celui de 華子

une phrase d'un roman célèbre: "A-t-on jamais élevé des arcs-de-triomphe aux hommes vertueux, comme on le fait pour des veuves fidèles à la mémoire du mari défunt?" Mais quand, quelques jours après, le professeur vint demander son riz, le père lui répondit que la quantité était précisément celle qu'il avait fallu vendre pour avoir un peu d'onguent calmant nécessaire à l'épave.

⁴² Le ~~forte~~ ^{de} torseur haïssait B.-de.-c. avec toutes les dévorantes ardeurs d'une jalousie phagédénique. ⁴⁵ Le Tsing-wang ^{de} fixa un moment l'enfant. de Che-fou ^{de} Phang blêmit. ⁴⁹ Un pur Chinois, le puissant ministre Yuann, ^{***} avait une figure affinée, toute l'épave de courtoisie intellectuelle, délicate et spirituelle.

⁵⁴ Je descendis de ma charrette à mule, tout raide d'avoir subi tant de cahots et d'être resté accroupi sur le mince matelas de ce véhicule sans reports, maudissant la loi qui refuse à quiconque, sinon prince du sang ou ministre d'Empire, l'usage dans Pékin des confortables palanquins à porteurs. ⁵⁵ ... ne connaissant d'autres relations humaines que l'insolence ou l'obsequiosité.

⁵⁶ Les siang-xong "seigneurs-qui-aident". Un tumulte joyeux éclata: "Le Grand Homme ^{de} de l'Océan est à l'amende d'une coupe de liqueur; et son ami, à l'amende d'une chanson!" ⁶⁰ Le premier chanta la poëse dans le Xiao tang xiao: "A la troisième lune, les fleurs de pêcher s'épanouissent." ⁶¹ Les mets au goût délicat: crevettes vivantes dans l'eau-de-vie, patte d'oie, tendons de cerf... Mes yeux étonnés regardent, sans être choqués, un de mes voisins qui tient

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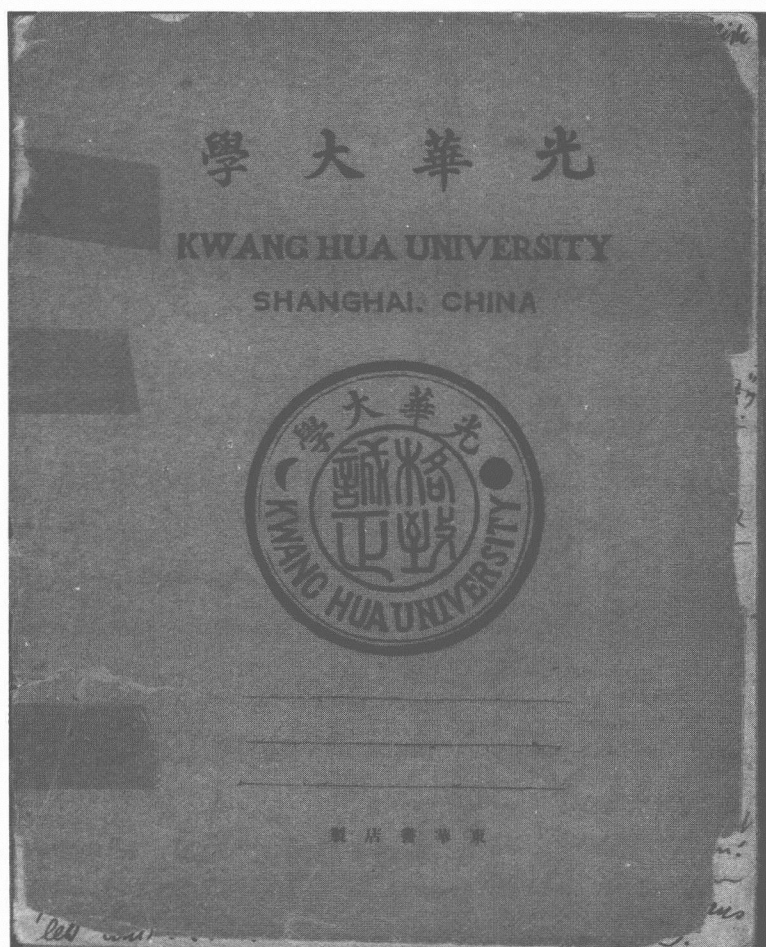
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of Descartes: "Ceux que nous appelons Anciens étaient véritablement nouveaux en toutes choses...; et comme nous avons joint à leurs connaissances l'expérience des siècles qui les ont suivis, c'est en nous que l'on

The Logic of the Unconscious Mind, by M. H. Bradby.

Bishop John Wilkins: "Antiquity does consist in the old age of the world, not in the youth of it. In such learning as may be increased by fresh experiments & new discoveries 'tis we are the Fathers & of more antiquity than former Ages." *
 "wisdom" is fashioned by everybody & nothing is believed on the issue without many authorities.

The old enquiry, "How do facts illustrate accepted truth?" has given place to the modern question, "What truth do facts reveal?"

Actions thus performed, automatically or under instinct may be said to be non-rational as regards their intention, but rational or irrational as regards their effect.

Reason does not supply a motive to action, it does not set us going, though each & every motive which actuates us sets Reason going.

3 "rational" Schemes: ① means ^{Time} to end ② Cause to effect ③ Implication.

If a Stock emotion is getting less than its due in daily conduct it is likely to get more than its due in some Symbolic form. The danger lies not in Symbolism but in Symbolism. On peut trouver cette antiquité que nous ne verrons dans les autres. (Fragment d'un traité sur le vide).

Go by the eye

remaining unconscious, defeating the conscious aim of state objective truth, & the unconscious aim to express subjective emotion.

"True" & "false" were seen to have one meaning when concerned with the facts, & another when concerned with the merits of the statement.

The unconscious mind has no peculiar logic of its own. The mode of reasoning displayed in, say, dreams is in some respects an undeveloped form of that of waking life. (1) Egocentricity (2) blurring of categories (3) Projection are characteristics of dreams & the roots of fallacies in waking life. Also the characteristics of primitive men in their waking life.

Some psycho-analysts lay stress on the necessity for reconciling "pairs of opposites", e.g. love & hate form a continuous degree.

This truth need not blind us to the complementary truth, which is equally important, of the absolute character of the difference between any pair of opposites. Love is never hated, nor evil good. You can not deceive yourself into thinking black is white, however

nearly each resembles grey. Pairs of opposites are regarded
 as parallel Continua; "Some, More, Most." Any
 one Continuum of degree is like any other as to its form; the
 content only differs. These different Continua are felt to
 resemble each other; a loud noise to be like a brilliant.
 Not all difference admits of degree; the color of this is
 incompatible with its size. But this incompatibility
 may not be recognised if they are always found together
 & vary together, e.g. a man's age & his height.
 The difference between "live" & "dead" is relative, but that
 between them & "inorganic" is absolute.

Every instance of fallacy has a purely formal aspect, but
 its origin is emotional, springing from relatively unconscious
 & primitive levels of mind.

The primitive man is the reverse of free. He is "a slave to the
 past to the spirits of his dead forefathers." He knows no
 difference between natural & arbitrary law.

- ① The Fallacy of authority. (from the primitive tendency to
 a' inner b' outer. obey blindly).
- ② The Fallacy of Self-centredness: a' Anthropomorphism &
 subjective symbolism c' Ignoring Background.

* In other words, British are more logical in their premises, French in their inference.

3' The Fallacy of Will.

4 The " " Wish & Fear, springing from the element of expectation, coupled with the absence of definite limits to the possible, inevitable to primitive minds.

5. of the simple & striking. False simplification

6. limited experience.

7 The Scientific fallacy.

8. The Fallacy of the Marvellous.

9 " " " " " suggestibility.

10 " " " " " Magic influence.

The British Constitution with its numerous compromises, is eminently logical, giving here a little & there a little, ignoring no interest. The kind of logicality for which the French are famed leads them on occasion to act with a singleness of purpose. of the chapter "The Logic of the Compromise!"

An eminently readable book. Not at all antagonistic to British. Not entirely sympathetic with French. Cf. p. 161 (where Psycho-analysis is evicted the fallacy 5. & p. 56).

Titchener is Comte, & Hobbes.

Behaviorism & Psychology, by A. A. Roback, Ph.D.

If Dadaism is the last word in art, if jazz is the Omega in music, why may we not have a similar transvaluation in psychology?

Com. is merely a philosophical attitude, i.e. Materialism, as applied to the subject matter of psychology.

Causes: ① the anti-psychological attitude of Uexküll and Beer, Bethe ② Pavlov's discovery ③ James ④ near realism

In 1905 M'Dougal defined already psychology behavioristically in his "Introduction to Physiological psychology". Pillsbury's statement that J. L. Lumsden was the originator of the term behavior in its technical sense, is slightly inaccurate. 1866. Duke of Argyll in "Reign of Law": "In chemistry the behavior of different substances" (P. 64). Huxley in "Physiography": "The behavior of water" (P. 135).

My objection to the coupling of the word behavior with the word consciousness is this: Only that can behave which is relatively permanent. Since every moment of consciousness is different from the preceding & the succeeding moments, we have only a series of changes, each superseding the other. Conversely, the self (a permanent entity) can do nothing else but behave, & there is no sense in coupling this