Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - Capa

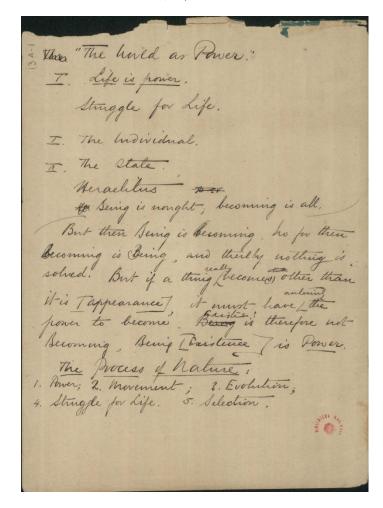


Transcrição

N° I.1. Charles Robert Anon

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 1^r



Transcrição

The "The World as Power."

I. Life is Power.

Struggle for Life.

- I. The Individual.
- II. The State.

Heraclitus to EV

to Being is nought; becoming is all.

But then Being is Becoming. No for then Becoming is Being, and thereby nothing is solved. But if a thing really become|s| other at a than it is [appearance], it must have anteriorly the power to become. Being [Existence] is therefore not Becoming, Being [Existence] is Power.

The Process of Nature:

- 1. Power; 2. Movement; 3. Evolution; 4. Struggle for Life.
- 5. Selection.

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 2^r

Books On terence and on Philosophy. Janvin: "On the Origin of Species". Janvin: "The descent of Man". Jerriere: "Le Danvinisme: De analitefages: Danvin et ses Precurseurs dançais". J. Birret (A.): "L' Aime et le Corps." Le Bon (Justave): L' Evolution de la Matière." Jacchel (banad): "The Clory of Creation". Jacchel (binst): "The Nonders of Life." Jacchel (Ernst): "The Nonders of Life." Junbar (James): "The Nonders of Life." Junbar (James): "The Rossess of Creation discovered". Hardwrike (W. W., M. D): The Evolution of Man." Wurtz: "La Théorie Alomique." Balfour Stewart: "The Conservation of Energy." Le Dante: "des Lois Maturelles."

Transcrição

Books
On Science and on Philosophy.

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√ Darwin: "On the Origin of Species."
√ Darwin: "The Descent of Man."
Ferrière: "Le Darwinisme."
De Quatrefages: "Darwin et ses Précurseurs Français."
√ Binet (A.): "L'Âme et le Corps."
√ Le Bon (Gustave): "L'Évolution de la Matière."
√ Clodd (Edward): "The Story of Creation."
√ Haeckel (Ernst): "The Riddle of the Universe"
√ Haeckel (Ernst): "The Wonders of Life."
√ Clodd: "The Pioneers of Evolution."
√ Dunbar (James): "The Process of Creation discovered."
Hardwicke (W. W., MD): "The Evolution of Man."
√ Wurtz: "La Théorie Atomique."
√ Balfour Stewart: "The Conservation of Energy."
√ Le Dantec: "Les Lois Naturelles."
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Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 2^v

Transcrição

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1. S. S. d = No. 29 = 55.

Alcan =

Alcan =

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Kugan, Paul = International Facuric Levis . No. 41 = 55.

1. S. S = No. 42 = 55.

1. S. S = No. 21 = 55.
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I.S.S. = No. 29 = 5s.
Alcan ={...}
Alcan ={...}
Alcan = {...}
Kegan, Paul = International Science Series. No. 41 = 5s.
I.S.S. = No. 42 = 5s.
I.S.S. = No. 21 = 5s.
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Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 3^r

Transcrição

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Hartmann: Le Danvinisme
 Ferri (3): Les Criminels dans l'art et la Littérature
V Fere (ch): Degenerescence et Criminalité:
Ribot (Th): " haladies de la mémoire."
) Ribot (Th): "Maladies de la Volonté.
 Ribot (Th): "Maladies de la Personnalité".
Préaubert: "La Vie mode de mouvement."
 Mabilleau (L): "Instoria de la Philosophie atomistique.
I Ferrière (E): "La matière et l'Energie."
 Bourdeau (L): 'Histoire de l'alimentation!
 Hackel (Einst): "The Evolution of Man.
Charlton Bastian: "Brain, the Organ of Mind
Ferriere: L'ame est la fonction du Cerman! 2 vol.
Janet (Paul): "Les Causes Finales."
 Guyan: Education et Hiridite:
Romanes: "Animal Intelligence."

Stallo (J. B.): The Concepts + Theories of Modern Physics.

Bernstein: "The Five Genses of Man."
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√ Hartmann: "Le Darwinisme."

√ Ferri (E): "Les Criminels dans l'Art et la Littérature."

√ Féré (Ch): "Dégénérescence et Criminalité."
✓ Ribot (Th): "Maladies de la Mémoire."
✓ Ribot (Th): "Maladies de la Volonté."
√ Ribot (Th): "Maladies de la Personnalité."
✓ Préaubert: "La Vie, Mode de Mouvement."
✓ Mabilleau (L): "Histoire de la Philosophie Atomistique."

√ Ferrière (E): "La Matière et L'Energie."

√ Bourdeau (L): "Histoire de l'Alimentation."
\checkmark Haeckel (Ernst): "The Evolution of Man."
✓ Charlton Bastian: "Brain, the Organ of Mind."

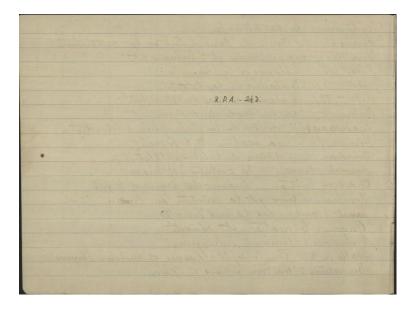
√ Ferrière: "L'Âme est la Fonction du Cerveau." 2 vol.
✓ Janet (Paul): "Les Causes Finales."

√ Guyau: "Éducation et Hérédité."
✓ Romanes: "Animal Intelligence."
✓ Stallo (J. B.): "The Concepts and Theories of Modern Physics."

√ Bernstein: "The Five Senses of Man."
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Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 3^v



Transcrição

R.P.A. - 2½ d.

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 4^r

Weissmann (august): "On Germinal Delection." von haegeli (Carl): "a Mechanico-Physiological Theory of Organie Evolution " Spencer: "Principles of Biology." I Huxley: "Man's Place in Nature. Hualey: Possibilities and Impossibilities: Wilson (archdeacon): Problems of Religion and Science. J Bergson: "Natiere et Mémoire. Baldwin (1. m), "Mental Development in the Child & the Race. Baldwin (1. m): "Development and Evolution" V Feré (ch)! Tensation et mouvement." Le Dantee: "Lamarchiens et Darwiniens I Lambroso: "L' Homme Criminel. L'Aombroso: "L' Homme de Génie". V dombroso et Ferrero, "La Tenne Criminelle et la Prostituée." Lombroso & Lanchi: "Le Crine Politique et-les Révolutions" I Hoffding: "Esquise d'une Psychologie fondie sur l'Expérience. L'alanche (A): "La Drisolution opposée à l'évolution."

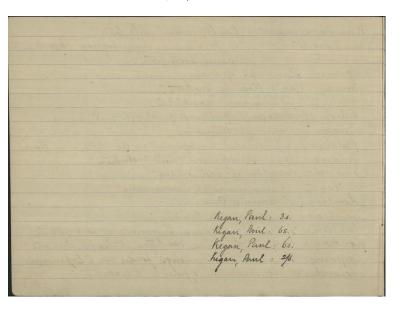
Transcrição

√ Weissman (August): "On Germinal Selection." \checkmark von Naegeli (Carl): "A Mechanico-Physiological Theory of Organic Evolution." √ Spencer: "Principles of Biology." √ Huxley: "Man's Place in Nature." √ Huxley: "Possibilities and Impossibilities." √ Wilson (Archdeacon): "Problems of Religion and Science." √ Bergson: "Matière et Mémoire." \checkmark Baldwin (J. M.): "Mental Development in the Child and the Race." √ Baldwin (J. M.): "Development and Evolution." √ Féré (Ch.): "Sensation et Mouvement." √ Le Dantec: "Lamarckiens et Darwiniens." ✓ Lombroso: "L'Homme Criminel." ✓ Lombroso: "L'Homme de Génie." ✓ Lombroso et Ferrero: "La Femme Criminelle et la Prostituée." \checkmark Lombroso et Laschi: "Le Crime Politique et les Révolutions." √ Höffding: "Esquisse d'une Psychologie fondée sur l'Expérience."

√ Lalande (A): "La Dissolution opposée à l'Évolution."

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 4^v



Transcrição

Kegan, Paul: 3s.
Kegan, Paul: 6s.
Kegan, Paul: 6.
Kegan, Paul: 2/6.

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 5^r

Palante (9): Combat pour l'Individu." Nordan (Max): "Les Lors de l'Imitation." Jollier: "Le Micanisme des Emotions." Salbot (Th): "L' Hérédité Psychologique." Nibot (Th): "Essai sur l'Imagination Créatrice." Proal: "La Criminalité Politique." I naville (E): "La Physique Moderne." J Garofalo: "La Criminalité Politique." J Multiney (W. 2): "Life and Growth of Language." J Whitney (W. 2): "Life and Growth of Language." J Whitney (W. 2): "Life and Growth of Language." J Suchner: "Mind in Chimnals." Julio (E): "The Basic Law of Vocal Utterance" ("Lawring, I agust) Intro (E): "Dirality of Voce and Speech." J Sutto (E): "Dirality of Thought of Language." J Glagebroom: "Lawr and Properties of Matter."

Transcrição

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✓ Palante (G.) : "Combat pour l'Individu."
✓ Nordau (Max): "Dégénérescence." 2 vol.

√ Tarde (G.): "Les Lois de l'Imitation."
✓ Sollier: "Le Mécanisme des Émotions."
√ Ribot (Th): "L'Hérédité Psychologique."

√ Ribot (Th): "Psychologie des Sentiments."

✓ Ribot (Th): "Essai sur l'Imagination Créatrice."
✓ Proal: "La Criminalité Politique."

√ Naville (E.): "La Physique Moderne."

√ Garofalo: "La Criminologie."

\checkmark Whitney (W. D.): "Life and Growth of Language."
\checkmark Draper (J. W.): "History of the Conflict Between Religion and Science."

√ Buchner: "Mind in Animals."

\checkmark Sutro (E.): "The Basic Law of Vocal Utterance." ("A recital of a great discovery.")

√ Sutro (E.): "Duality of Voice and Speech."

✓ Sutro (E.): "Duality of Thought and Language."

√ Glazebrook: "Laws and Properties of Matter."
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Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 6^{r}$

Tusserand: "Traité de Mécanique Céleste". Paricaré: Les hamelles Méttades de la Mécanique Céleste. A Delage (yves): Les Problèmes de l' brotution." Lée Dante (F): La Lutte Universelle." Tropathine:

Transcrição

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√ Tisserand: "Traité de Mécanique Céleste."

√ Poincaré: "Les Nouvelles Méthodes de la Mécanique Céleste."

√ Delage (Yves): "Les Problèmes de l'Évolution."

√ Le Dantec (F): "La Lutte Universelle. "

Kropatkine: {...}
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10

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 7^{r}$

Transcrição

Jonitles: "Philosophie de Platon." 2 vol.

Spiroza: "Ettrica."

Junch - Brentano: 'es Sophistes Grecs."

Leibnitz: 'Theodiet."

Leibnitz: 'Inonadologie:

Stant: 'Critique de la Raison Pure.'

Steopenhauer: 'Le Monde comme Volonté et Représantation."

Megel: dogigne: (Trad. Véra). 2 vols.

Schopenhauer: 'The Fourfold Root of the Principle of Infraient Reason.

Milopenhauer: 'On the Will in Mature.'

Thomas Aguinas: 'Simma Theologia.'

Hegel: "Philosophie de la Ralice.'

Hegel: "Philosophie de la Ralice.'

Alistette: "Metaphysica.'

Antinann: 'da Philosophie de l'Inconscient.' (2 sols!

Auristote: "Physica.'

Marville: 'Le dibre Arbitie"

Hanna: "Determiniono e Responsibilidade.'

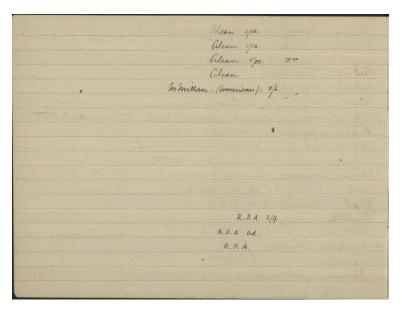
Spinoza: "Ethica." Funck-Brentano: "Les Sophistes Grecs." Leibnitz: "Théodicée." Leibnitz: "Monadologie." Kant: "Critique de la Raison Pure." Schopenhauer: "Le Monde comme Volonté et Représentation." Hegel: "Logique." (Trad. Véra). 2 vols. Schopenhauer: "The Fourfold Root of the Principle of Sufficient Reason." Schopenhauer: "On the Will in Nature." Thomas Aquinas: "Summa Theologica." Hegel: "Philosophie de la Nature." Hegel: "Philosophie de l'Esprit." ✓ Aristotle: "Metaphysica." Hartmann: "La Philosophie de l'Inconscient." (2 vols) ✓ Aristotle: "Physica." Naville: "Le Libre Arbitre." Hamon: "Determinismo e Responsabilidade."

Fouillée: "Philosophie de Platon." 2 vol.

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 7°

Transcrição
Alcan 2/50



Alcan 7/50 Alcan 5/00 Alcan M[c]Millan: (American): 8/6

R.P.A. 3/9 R.P.A. 6d. R.P.A.

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 8^r

Schopenhauer: Essai sur le Libre arbitre. Fouillée: Liberté et Déterminisme. Gryan: Esquise d'une morale vans Obligation ni Sanchon. Rehouvier! Fritorie et Solution des Problèmes metaphysique Conant (L. L.). "The humber concept its Origin and Development. anonymous: "Ingunatural Religion:" Paine (Thomas): "age of Reason." Paine (Thomas): "The Rights of Man. massey (Geralo): "Ten Freethought Lectures." arnold (matthew): "Literature and Dogma. arnold (matthew): "God and the Bible." Greg (b. R.), " Creed of Christendom." Robertson (J. M.): " Letters on Reasoning." Hooper (Charles E.): "Inalony of Knowledge" I Laing (5): "Problems of the Future" Reade (winwood): "The martyrdom of man Fouillée: "L' biolutionnisme des Idées-Forces: Fourtlée: La Psychologie des Idées-Forces.

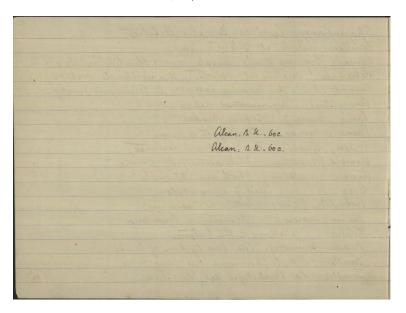
Transcrição

Schopenhauer: "Essai sur le Libre Arbitre." Fouillée: "Liberté et Déterminisme." Guyau: "Esquisse d'une morale sans Obligation ni Sanction." Renouvier: "Histoire et Solution des Problèmes Métaphysiques" Conant (L. L.): "The Number Concept, its Origin and Development." Anonymous: "Supernatural Religion." Paine (Thomas): "Age of Reason." Paine (Thomas): "The Rights of Man." Massey (Gerald): "Ten Freethought Lectures." Arnold (Mathew): "Literature and Dogma." Arnold (Mathew): "God and the Bible." Greg (W. R.): "Creed of Christendom." Robertson (J. M.): "Letters on Reasoning." Hooper (Charles E.): "Anatomy of Knowledge." \checkmark Laing (S): "Problems of the Future." Reade (Winwood): "The Martyrdom of Man." Fouillée: "L'Évolutionnisme des Idées-Forces." Fouillée: "La Psychologie des Idées-Forces."

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 8^v





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Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 9^r

Arummond (Henry): "habital Law in the Opinitual World." Lewes: "Science and Speculation". Child (Thomas): "Root-Principles in Rational opinitual Things." Le Bante: "La Influences Ancestrales." Dashe: "La Vii et la most." Boinet (& I.): "Les Sochrines Médicales. Leur hobition." Cona (Enrile): "La Philosophie Positive." Renard: "L' Homme est. il libre?" Panthan: "La physiologie de l'espirit." Leibritz: "Essais de Théodicie." Leibritz: "Suniques de la hature et de la Grâce." Leibnitz: "Suniques de la hature et de la Grâce." Leibnitz: "Sustema Theologicum." Jéndon: "Thaité sur l'Ensteure de Dien et ma ses attributs." Jéndon: "Autres mu divers sujets de Metaphysique et de Relijin." Malebrauche: "Ruberche de la Vénte. Malebrauche: "Ruberche de la Vénte. Malebrauche: "Entretieus sur la Métaphysique."

Transcrição

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✓ Drummond (Henry): "Natural Law in the Spiritual World."

√ Lewes: "Science and Speculation."

Child (Thomas): "Root-Principles in Rational and Spiritual Things."

√ Le Dantec: "Les Influences Ancestrales."

Dastre: "La Vie et La Mort."
Boinet (Dr. E.): "Les Doctrines Médicales. Leur Evolution."
Corra (Émile): "La Philosophie Positive."
Renard: "L'Homme est-il libre?"
Paulhan: "La physiologie de l'esprit."
Leibnitz: "Essais de Théodicée."
✓ Leibnitz: "Nouveaux Essais sur l'Entendement Humain."
✓ Leibnitz: "Principes de la Nature et de la Grâce. "
✓ Leibnitz: "Lettres."

√ Leibnitz: "Systema Theologicum."
√ Fénelon: "Traité sur l'Existence de Dieu et <del>sur</del> de ses attributs."
Fénelon: "Lettres sur divers sujets de Métaphysique et de Religion."
Malebranche: "Recherche de la Vérité."
Malebranche: "Entretiens sur la Métaphysique."
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15

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 15^{r}$

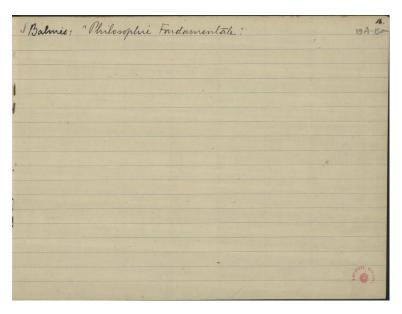
Mewton: "Penseles." Pascal: "Penseles." Berkeles: "Mew Theory of Rision". Condillac: "Traite des Sensations." Saocke: "On Muman Muscockedgelunderstanding." Locke: "Essay on Civil Government." Locke: "Letters on Tolerance." I Descartes: "Discours sur la Mittode." Panthan: "Psychologie de l'Invention". Panthan: "Unalystes et loquis synthetiques." Tanon (L): "Evolution du Droit et la Conscience Sociale." Tissié: "Les Rives! Foncault: "La Psychophypique." Hartenberg: "Les timides et la Timidité." Scartles: "Le Gernie dans l'Art: Ballet (G.): "Le dangage Intérieur." Beaussire: "Autécédants de l'hégilianisme Dans la plut françaire. Blatchford: "God and my Neighbore."

Transcrição

Newton: "Principia." Pascal: "Pensées." Berkeley: "New Theory of Vision." Condillac: "Traité des Sensations." ✓ Locke: "On the Human Knowledge Understanding." ✓ Locke: "Essay on Civil Government." √ Locke: "Letters on Tolerance." ✓ Descartes: "Discours sur la Méthode." Paulhan: "Psychologie de l'Invention." Paulhan: "Analystes et Esprits Synthétiques." Tanon (L): "Évolution du Droit et de la Conscience Sociale." Tissié: "Les Rêves." Foucault: "La Psychophysique." Hartenberg: "Les Timides et la Timidité." Séailles: "Le Génie dans l'Art." Ballet (G.): "Le Langage Intérieur." Beaussire: "Antécédents de l'hégélianisme dans la philosophie française." Blatchford: "God and my Neighbour."

Arquivo Virtual da Geração de Orpheu

BNP/E3, 13A - 15a^r Transcrição



√Balmès: "Philosophie Fondamentale."

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 6a^{r}$

What is the substitution of the various qualities and proper the substitution of all is plurality. The substitution of all is plurality. Every thing is a runnber. But plurality number though it is a substitution cann can it be is it the only reality? Obnoisly not. For this reason, that splurality being the reality threatity is plural; and reality can be but one. For the notions of plurality and appearance are bound up with closeness.

Transcrição

What is the substratum of the various qualities and properties which we called matter? It is, obviously, something unknown.

The substratum of all is plurality. Everything is a *Number*.

But plurality, number, though it is 'be\ a substratum, eann can it be, is it, the only reality? Obviously not. For this reason, that if plurality being 'be\ the reality, then reality is 'must be\ plural; and reality can be but one. For the notions of plurality and appearance are bound up with closeness.

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 6a^v$

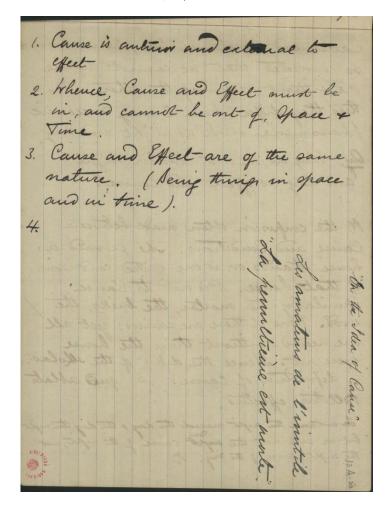
Let us take from the hypothesis of the doject being entirely different from our conception our sensations of it. Then since the newars system is our means of knowing an object, and Swei this newons system is itself an object for it is something to be known, "du connaissable; as m. Binet says. (to use the expression of Mr. Binet! It is clear then that if the ex-Temal object be an illusion the nervous system is also an illusion since it is of the same ader since it is smething also & extended, having a Certain form [a certain coloni] a certain form; since these things are so it is evident that now to offer the newars system as caplanation (condition) of sensation is to offer an explain an Musion by another Musion which is to give no explanation at all. We are carried entirely into the region of the normena the only thing left us is sensation sensation feeling not sensation qua thing fell, consciens nd bjeet there of lind in this conclusion we may be nearer to truth, yet we are moving away from the object of our discussion which is not true reality but the idea of cause in this world where this he reality or be appearance.

Transcrição

Let us take now the hypothesis of the object being entirely different from our conception and from our sensation of it. Then, since the nervous system is our means of knowing an object, and since this nervous system is itself an object, for it is something to be known, "du connaissable," as M. Binet says. /(to use the expression of M. Binet).\ It is clear then that if the external object be an illusion, the nervous system is also an illusion, since it is of the same order, since it is something also extended, having a certain form, [a certain colour], a certain form weight; since these things are so, it is evident that sen to offer the nervous system as explanation (condition) of sensation is to offer an explain an illusion by another illusion, which is to give no explanation at all. We are carried entirely into the region of |the| noumena and the only thing left us is sensation - sensation qua feeling not sensation qua thing felt, consciousness, not the object thereof. And in this conclusion we may be nearer to truth; yet we are moving away from the object of our discussion, which is not true reality, but the idea of cause in this world, where this be reality or be appearance.

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 5a^{r}$



Transcrição

- 1. Cause is anterior and external to effect
- 2. Whence, Cause and Effect must be in, and cannot be out of, Space and Time.
- 3. Cause and Effect are of the same nature. (Being things in space and in time).
- 4. {...}

"On the Idea of Cause"

Les amateurs de l'inutile

"La pénultième est morte."

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 5a^v$

Cause and Effect are two phenomena so connected that we cannot define one without defining the other. In this they differ from 2 any mesessue phenomena such as night and day By hely do as not comion night and day as effect and cause? N. the confusion often made between Cause and Conditions. The fromed a house stands on is one of the conditions of that house. It is not to Cause. Similarly the mortar the hiels, the wood. here of these are causes; yet all are needed - arthout them the house were not. Hence the defect of the sholast ce definition of cause: is guid ablato tollitur effectus "For wistance the night messeds the day of the day the wight but ar call not the wight cause of the wifet, nor the wight cause of the way." D.

Transcrição

Cause and effect are two phenomena so connected that we cannot define one completely without defining the other. In this they differ from 2 any successive phenomena such as night and day.

Argument. Why do we not consider night and day as effect and cause?

Note the confusion often made between Cause and Conditions. The ground a house stands on is one of the conditions of that house. It is not its Cause.

Similarly the mortar, the bricks, the wood. None of these are causes; yet all are needed — without them the house were not. Hence the defect of scholastic definition of cause: (id) quo ablato tollitur effectus.

"For instance the night succeeds the day and the day the night but we call not the night day cause of the night, nor the night cause of the day."

Alexander Search

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 4a^{r}$

Cause - originating power. Seems true and the reason why he say hot the day Causes the night and the night the day. Or is it because they occupy the same space one after another? Accause they do not represent a and but a outstitution? Cause is a succession in movement? ng a ball. The offert of the ment of the ball is the same energy in the nurseles of the man. the cause of this is the ones. suge (also & a movement) sent from the hain, and this communica tun is the effect of the invalion of the ofte neve consequent on the deevatheir of how the ballow has arwing . Is there here any idea of Cause any real idea, be it winderstood? Or is this but a species of motion?

Transcrição

Cause = originating power. Seems true and the reason why we say not the day causes the night and the night the day. Or is it because they occupy the same space, one after other? Because they do not represent a movement but a substitution?

Cause is a succession in movement? For a instance a man, in football, kicking a ball. The effect cause of the movement of the ball is the movement of the muscles of the man; the cause of this is the message (also a movement) sent from the brain; and this communication is the effect of the vibration of the optic nerve /movement of cells along\ consequent on the observation of how the ball was moving.

Is there here any idea of Cause, any real idea, be it understood? Or is this but a species of motion?

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 4a^{v}$

If an external reality be the Cause of our sensation, then according to the 323 law of cause, it must be of the same nature as the effect in upresented Then mice in Ann all by sensation, sensation is reality. For otherwise, the Cause and reproduce trelf an am havin & we showed perceive nothing greater than that: Reply be perceive a movement

Transcrição

If an "external" reality be the Cause of our sensation, then, according to the 3rd law of cause, it must be of the same nature as the effect. But to suppose an external object is represented Then since we know all by sensation, sensation is reality. For, otherwise, the Cause would reproduce itself in our brain and we should perceive nothing greater than that.

Reply: we perceive a movement, which, no matter size /scope\, is always a movement.

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 3a^{r}$

What acason have I for thinking that the substratum is diff- from the properties? My this: that were it in any any like a property, or like the properties it were they a property and no outstrature. By the fact that it is a substrature, its nature is diff from that of the properties. a substratum must be conceived of ne cessity as one as simple, in a wind as mimaterial Each thing partakes of the properties of matter, consequently of its substratum, spirit. But how? since substratum is one and simple? Let us examine and consider what properly the outstratum has which the individuals have not ferrerally and that is plurality, unuber

Transcrição

What reason have I for thinking that the substratum is different from the properties? Why, this: that were it in any way like a property, or like the properties it were itself a property and no substratum. By the fact that it is a substratum, its nature is different from that of the properties. A substratum must be conceived of necessity as one, as simple, in a word, as immaterial.

Each thing partakes of the properties of matter, consequently of its substratum, spirit. But how? since substratum is one and simple?

Let us examine and consider what property the substratum has, which the individuals have not, generally speaking. Is there one? There is one and this is plurality, number.

But is it right to call number a property?

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 16^{r}$

It will be better these for us to adopt another Can the question be stated this: The enternal object is the cause of the invenient in the moteriles of the optioners; this latter most the cause of the perception, in the ham; this perception the cause of the will to kick the ball; this the cause of a new message to the muscles; this new - message the cause of the Rek; and the Rick the cause of the ball's movement? Is the grestion as thus stated above cuticism? Mistake are all these which I have named "causes" causes of the same Ruid - nay rather, are they causes in the touth sense of the und cause? Before such a poblem, an pist feeling is one of composion. Am can an object be cause of a newement of molecules? how there can a ment of molecules be the cause of a perception? how can a perception be cause of a will to do something? for all there there is doubt. But we can conceive without trouble that a will is the cause of a new message to the muscles, and that the mycles are the cause of the Rick and

Transcrição

It will be better here for us to adopt another illustration. Th

Can the question be stated thus: The external object is the cause of the movement in the muscles /cells\ of the optic nerve; this latter movement the cause of the perception, in the brain; this perception the cause of the will to kick the ball; this the cause of a nerve-message to the muscles; this nerve-message the cause of the kick; and the kick the cause of the ball's movement? Is the question, as thus stated above criticism? It is not Are all these which I have named "causes", causes of the same kind — nay, rather, are they causes in the truth true sense of the word cause?

Before such a problem, our first feeling is one of confusion. How can an object be cause of a nerve movement of molecules? how this can a movement of molecules be the cause of a perception? how can a perception be cause of a will to do something? for all these there is doubt. But we can conceive without trouble that a will is the cause of a nerve-message to the muscles, and that the muscles are the cause of the kick, and

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 2a^v$

the Rein the Cause of the morning of the ball from me place to another. For all these sanchar there is faith. Supposing we are not concerned with a match but only with idle playing, and I, who am standing by am equally fre to Rick the tall but do not because I cannot play at all. Company this case with the Case above we notice this, that in us both in myself and in the man also can play the never medecular must of the optioners the perception in the on actions are diff! the Causes of them are not in this perception, which is the same in the player and in myself. The perception then it not a cause; yet without it there were no Course at all. Neither is it properly speaking a condition It is better and more according to reason to call it, let us say, an excelation Before we pass on to the consideration of the time cause in this matter, let us luger

Transcrição

the kick the cause of the moving of the ball from one place to another. For In all these, somehow, there is faith.

Supposing we are not concerned with a match, but only with idle playing, and I, who am standing by, am equally free to kick the ball, but do not, because I cannot play at all. Comparing this case with the case above we notice this, that in us both — in myself and in the man who can play — the nerve molecular movement of the optic nerve, the perception in the brain are the same. But then, since our actions are different, the Causes of them are not in this perception, which is the same in the player and in myself. The perception then is not a cause; yet without it there were no Cause at all. Neither is it, properly speaking, a condition. It is better and more according to reason to call it, let us say, an excitation.

Before we pass on to the consideration of the true cause in this matter, let us linger

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 2a^{r}$

for a moment on this excitation and in-Tween the external object the news molecular movement of the new and the perception Is there here a Cause sur generis ? a cause difft from the one we consider? or is there a more mechanical seguence? he shall devote a paragraph or his to the exam matin of this problem It is necessary in the pist place, to declare that this side guestion, however slight in appearance has nevertheless a great inportance; it is, be it noticed, bound up with the wide make psychological, and ultim tely metaphyrical problem of the relations and of the nature of the physical and of the spiritual (mental). It is contains one of the great problems of philosophy. Entering then upon the problem, how in the fist place can an eaternal object produce a movement along the optic nerve? Thill more with elements what is an external object and what is a newons system? Myling do to the exist; as to the newars system mystery likewise. We know things and by an in

Transcrição

for a moment on this excitation and inquire what the excited connection between the external object, the nerve molecular movement of the optic nerve and the perception. Is there here a Cause sui generis, a cause different from the one we consider? or is there here a mere mechanical sequence? We shall devote a paragraph or two to the examination of this problem.

It is necessary, in the first place, to declare that this side-question, however slight in appearance, has nevertheless a great importance; it is, be it noticed, bound up with the wide met psychological, and ultimately metaphysical problem, of the relations and of the nature of the physical and of the spiritual /(mental)\. It is contains one of the great problems of philosophy.

Entering then upon the problem, how, in the first place, can an external object produce a movement along the optic nerve? Still more with elements, what is an external object and what is a nervous system? Mystery as to the object; as to the nervous system, mystery likewise. We know things only by our

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 3a^v$

sensations, by the agency by the medium of an nervous system; but this nervous system which is a thing disseled observed seen is likewise and itself a sensation. mystery is again with The "external object" is our sensations of it and the universe is the sum of an sensations (the part, (the present and the bossible. For if the external object" be not our sensation of it then it is either more (niperior) or it is less (inferior). / If more we perceive a phainonneum, and we ask no more; let our science be but a science of phenomena, it is still a science, and ours. If less, we know dealisations, and are happy to do so; the again let an science be a science of have than nonmena it is an science and and a nience still (yet) # But the reader may add," the contention is that our sensation is a precise reproduction copy of the object-It is not I manitain, the object itself." But this, we diect, is false, and creater of a heap of difficulties

Transcrição

sensations, by the agency, by the medium of our nervous system; but this nervous system, which is a thing dissected, observed, seen, is likewise and itself a sensation. Mystery is again with us.

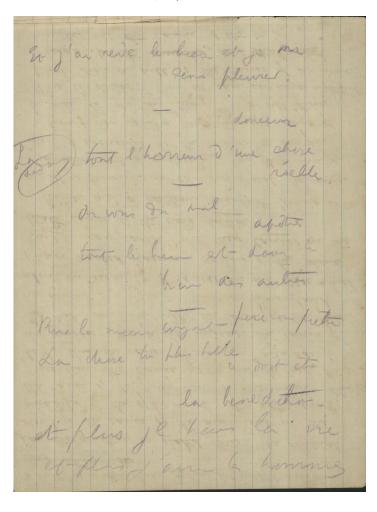
The "external object" is our sensations of it and the universe is the sum of our sensations, (the) past, (the) present and (the) possible. For if the "external object" be not our sensation of it, then it is either more (superior), or it is less (inferior) or of another kind. If more we perceive a phainoumenon, and we ask no more; let our science be but a science of phenomena, it is still a science, and ours. If less, we know idealisations, and are happy to do so; still again, let our science be a science of more than noumena, it is our science and a science still (yet). # "But," the reader may add,

/reply\/explain\/exclaim\/exclaim\/ "the contention is that our sensation is a precise reproduction, copy
of the object. It is not, I maintain, the object itself." But this, we object, is false, and creator of a heap of difficulties.

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 16^{\circ}$

Transcrição



Et j'ai rêvé le bien et je me sens pleurer.

{...} douceur

La dedans tout l'horreur d'une chose réelle.

de vous du mal{...}

{...} apôtres

tout le bien est dans le bien des autres.

Pour le sincère croyant père ou prêtre

La chose la plus belle

(...) ce doit être

{...} la bénédiction.

et plus je hais la vie

et plus j'aime les hommes

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 17^{r}$

Evil is the sentiment of the auto's, of imperfection. mark this expression this the sentiment of a not-Then by this is not our theory coneven in the atomic mind? hot in evil as we do because they have not the idea of good. yet, as far as lies in them,

Transcrição

Evil is the sentiment of the world's, of our, imperfection. Mark this expression well, it evil is the sentiment of a not-perfection. But the sentiment of a not-perfection contains the idea of a perfection. The sentiment of a failure from good contains the idea of good. Thus is answered the assertion, which may be made, that the idea we have is of evil, not of good; since in Nature there is hardly anything worthy of the name of good.

Then, by this, is not our theory contradicted of the suffering in all things even in the atomic mind? Not in any way. If good be a human, a latterly developed idea, how then can atoms feel evil? Answer They do not feel evil as we do, because they have not the idea of good. Yet, as far as lies in them,

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 17^{\circ}$

If idea be portise, and a equal to the same as thing then things are only goor and evil when we perceive them to be so, or more consetly when they perceive themselves to be so, But as I have said suce the idea is positive before the idea came there was zero there of no perception of it. Therefore there was entire enil. But one thing is end, properly speaking and another is suffering. Til to held u of ear late appearance in things volution; suffering is earliest - it objective of sensation which is, as I have declared one of the pumal three thes to perilles forming Power and

Transcrição

they feel it.

If idea be positive, and un equal to, the same as thing, then things are only good and evil when we perceive them to be so, or, more correctly, when they perceive themselves to be so. But, as I have said, since the idea is positive, before the idea came there was zero thereof, no perception of it. Therefore there was entire evil.

But one thing is evil, properly speaking, and another is suffering.

Evil, or I hold, is of ear late appearance in things of evolution; suffering is earliest — it is the *objective* of sensation which is, as I have declared, one of the primal three ideas th possibles forming Power and being and living as the world, as Act.

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 18^{r}$

The actual uned is no manifescano For the unto is a gradual evolution e nihilo of a number of attru which is infinite If these attributes instead of taking inof hime the and were a The expression "Occupies infunte space; or " inf. time is neins, masmuch as to occupy (if it no can be said) infunte space I injunte time is to be inf. Space + inf. time. Hence all the falseness of materialisme naif. a beginning is auteuir to time as

Transcrição

The actual world is no manifestation. For the world is a gradual evolution, ex nihilo, of a number of attributes which is infinite.

If these attributes instead of taking infinite time to appear, because at once, out of time, the world were a manifestation.

The expression "occupies infinite space," or "infinite time" is vicious, inasmuch as to occupy (if it so can be said) infinite space and infinite time is to be infinite space and infinite time. Hence all the falseness of $\frac{1}{100}$ "matérialisme naïf."

A beginning is anterior to time, as suffering is anterior to the idea of good, consequently of evil.

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 18^{\circ}$

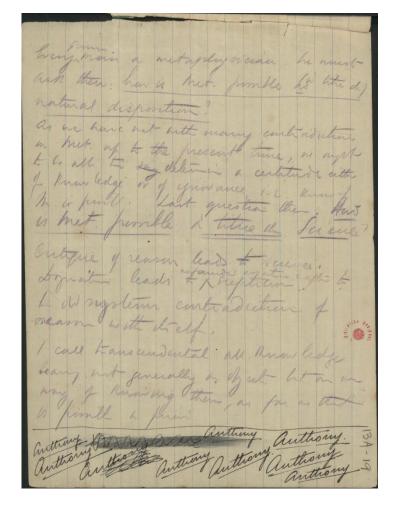
Let us take up again the illustration me emplayed - that of the man in the football field. - he have said that the movement of the ball somewhere has by perception of it transmitted along the ofthe news to the man's brain produced a message of that hair to the news to the muscles, resulting finally for our case in a kiel imparting motion to the fortball. By the examination of this partrevilar case we hope to be able to find and to define the chea of cause. The first thing that is evident here - unnediately en dent - is that there is to motion throughout But upon closer consideration we find that though there seems to be a movement changing of medium yet this unvenient has in something peculear and untily of connociation how there is a wrong hart in our illustration: in making the ball morning it may seem to vidicale that the perception depends on the motion of the external object of cause it does not the ball may be at rest and the perception of it more the man to Rick it. In this particular case we are therefore bound to be own with the navement along the option

Transcrição

Let us take up again the illustration we /(I) employed - that of the man in the football field. - We have said that the movement of the ball somewhere has by the perception of it, transmitted along the optic nerve to the man's brain, produced a message of that brain to the nerves, to the muscles, resulting finally, for our case, in a kick imparting motion to the football. By the examination of this particular case we hope to be able to find and to define the idea of cause. The first thing that is evident here - immediately evident, - is that there is $\frac{1}{2}$ motion throughout. But, upon closer consideration, we find that though there seems to be a movement changing of its medium, yet this movement has in it something peculiar and worthy of consideration. Now there is a wrong part in our illustration: in making the ball moving it may seem to indicate that the perception depends on the motion of the external object. Of course it does not; the ball may be at rest and the perception of it move the man to kick it. In this particular case we are therefore bound to begin with the molecular movement along the optic nerve which produces in the brain the perception of the object.

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 19^{r}$



Transcrição

Every grown man a metaphysician. We must ask then: how is Metaphysics possible as $^{/\hat{a} \ titre \ de\ \ }$ natural disposition?

As we have met with many contradictions in Metaphysics up to the present time, we ought to be able to say determine a certitude either of knowledge or of ignorance, i.e. know if Metaphysics is possible. Last question then: How is Metaphysics possible à titre de Science?

Critique of Reason leads to science. Dogmatism leads to unfounded assertions and after to scepticism.

In old systems contradiction of reason with itself.

I call transcendental all knowledge bearing not generally on objects but on one way of knowing them, as far as that is possible a priori.

transcendental Anthony Anthony Anthony Anthony Anthony Anthony Anthony Anthony Anthony Anthony

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 19^{\circ}$

Transcrição

After reducing the principles of mathematics, some of physics and those supposed in metaphysics to Synthetic a priori judgments, Kant proceeds to state the problem (general and veritable) of pure reason thus:

How are synthetic a priori judgments possible?

Judgments of experience all synthetic. How are judgments a priori so?

How are pure mathematics possible?

How is pure physics possible?

For since they exist, it is simple to as *how*; by their very reality it is proved that they are possible.

Metaphysics is real, if not as science, at least as natural disposition — (metaphysica naturalis).

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 20^{\circ}$

metaphysies of Power, Parmenides and Heraclilus, Power to become. 2. Power and act. Identity of power and of 3. Relation of Power to act in the himidual in pluralized halive. 4. Self-evolution impossible. Evolution the product of an aliding Inficient Reason, Int-Sufficient Reasonis the general name of hem suy files by shaken and y

Transcrição

Metaphysics of Power.

- 1. Parmenides and Heraclitus. Power to become.
- 2. Power and act. Identity of power and of act, in Power-in-itself.
- 3. Relation of Power to Act, in the Individual, in pluralized Nature.
- 4. Self-evolution impossible. Evolution the product of an abiding Sufficient Reason. But Sufficient Reason is the general name of Cause.

5.{...}

Contrast Contrast

Nerve-musfiber being shaken one way, naturally is after to be shake in another direction.

Contrast is was

Met

Antagonism

Antagonism

Arquivo Virtual da Geração de Orpheu

BNP/E3, $13A - 1a^{r}$

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Philosophy of Aristotle

La philosophie d'Aristote.

La philosophie d'Aristote.

La philosophie d'Aristote

La philosophie d'Aristote

La philosophie d'Aristote

La philosophie

Aristote

La philosophie d'Aristote

|*Gauchavard|

37



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