m not ~~not~~ unthinkable

.

nst think

And it is ~~helpful~~.

elpful.

s test. In this

f does not ----.

stence of God is

g to study this

of ~~to~~ proof.

ce and perfection

tail

existence of God.

115 Principia

f of Descartes

Creator.

progressively

nly ~~yx~~ and it is

e which live

n.

not accept

progress and

is continual

Of the use of pr

We can find ~~the~~ his gre
close examination of th
The prose are used ~~bec~~
, the contrast ~~of~~ to th
style, or as the ~~pro~~ pr
lower class, but not b
is not practical.

One exception is ~~a~~ Carlo
always verse. It is bec
garity is not ~~a~~ of the
the passion of natu

Of the ~~of~~ blank verse.

Many letters are of
is that the letter is
profit, ~~and not~~ bu
tial characteristic de

Of the Rhy

Of course the lilycal
rhym.

nal idea of Shakespeare,
or royal family seems
different.
only work which written
~~to~~ with contemporaly
was
rather aristocratic.
play of shakespear.

Bacon:

Of interpret.
(a) Tabula presentiae
(b) Tabula in
(d) Tabula gradua

refere to
III 13, 7.
22, 4.
VI 3, 5.
V 3, 7.

To him philosophy
principle of huma
Particularly physical
Nature is nothing-
~~to~~ appearing ex
The progress must
principle through
to highest princ
The ~~exclusion~~ is th
stances, or illu
Of scientific ~~m~~
Bacon's induction
duction, though
~~as~~ new.

~~to~~ induction

---

carte
- th
- th

ut, physiologist.

round is that
st. And then
that &c. &c.

ce
nce is the ground
the immediacy
.. He changed
method of

go on ---.
I existence.

s unthinkability.
no unimaginative,

I think therefore I am not ~~and~~ unthinkable
~~they~~ therefore I am.
--- because I must think
~~It is negative test and it is helpful~~
Spencer's test is helpful
Another is Bradleys test. In his
words, Out of reality does not ----.
Descartes prove of existence of God is
ontological proof.
It is very interesting to study this
original method of proof.
From self to existence and perfection
and then to detail.
The second proof of existence of God
is to be refered to 115 Principia
Objection to the proof of Descartes
as to perfection of Creator.
Finite to go continuously progressively and it is
The original positive which live
with the creator.
Decartes would say I donot accept
the continuous progress and
secondly progress is continual

addition and they ~~were~~ were perfect already.
Descartes' proof is criticized by Kant very severely.
He firstly destroy the unsuppiness of ~~God. Infinite~~ Ideal of God.
~~The~~ Secondly the God really exists
Hegel's criticism is that the ~~the~~ Ideal of existence God merely abstract thinking ~~and does not of~~ if it depends upon ~~of~~ the ~~the~~ existence of my consciousness.
But they must by be the presupposition of our thinking.
I think Descarts' external world is stream of consciousness or stream of ideas.
~~B~~ The distinction between ~~of~~ idea as the stream of consciousness and the idea ~~l~~ as ~~of~~ information of truth, or the psychical and the judgemental is the subject of Bosanquet's discussion.
Descartes says the external world depend upon my will. ~~It~~ I have distinctive knowledge of extention of body and the external existence.
If the material world exist with extension my. — —
I think the extension of matter but the thinking has no extension, therefore the substance ~~so~~ exist independently. Some says Descartes confused two thing
a.
b. The conception of thought of continuousness ~~which~~ when it is separated from the extensive body.
On the whole Descartes has two ~~two~~ being, one is the extensive, movable, changeable divisible material thing, and other is the indivisible, independent, stream of consciousness.

~~that~~ That (Formalitea)

Then it comes God is mine ~~and~~ creates matter.

The humanity of Scot's work is one of most important point.
He is ~~the~~ prose write but not poet.
It is true that he always makes hero of his novel ~~make~~ historical character.
Ofcause they are of imaginative but not real character.

Descartes:
How does the matter come to ~~us~~ us through mind? That is great question.
The object of understanding when man thinks ~~to~~ is ~~so~~ very difficult to ~~know it~~ explain.
All ~~the~~ ideas are not presentative.

(a) Those give to consciousness from outside of us.
(b) Ideas constructed ~~by~~ by mind itself, then see idal belong to the self for all time.
But
(a) is ideas of perception or of representation
and ~~(b)~~
(c)
It shows that Descartes' mind ....
Now we refere to any other idea
There is distinction between the judgement and stream of consciousness
What is the outside thing?
Is it possible that any idea that has the ~~con~~ coincidence of outside
The ~~word~~ idea of extention is not like extended world. It is not like.
The idea of in its elements and its sense of meaning is most difficult part of philosophy

In conclusion Descartes seems ~~to~~ ~~sceptic~~ destroy to philosophy.

His contribution to ~~phil~~ metaphysics

(a) The ~~said~~ immediate ~~cont~~ contact to human mind.

(b) His stating of distinction between thought and existence between consciousness and reality.

(c) The distinction between immediate knowledge and knowledge which reached by ~~inferen~~ inference or the knowledge of assertion.

His contribution to psychology

(1) The distinction between consciousness and all outside thing. The clear distinction between physiological and psychical phenomena.

He justify the ~~mech~~ meachanical treatment of universe from view of philosophy.

(a) Body may follow mind. ~~It tw~~ ~~It~~ It help that Descarte has material....

~~(b)~~ The distinction between stream of consciousness and idea or thought ~~as~~ as general ~~is~~ neglected generally at present.

(b)...

~~(c)~~ The relation of being and thought is important ~~fo~~ point.

~~1500-1699~~

Gassendi ~~&~~ criticism sed Descartes.

His is ~~best~~ most clear critic.

He arth's is also ~~good~~ Descarte's criticism.

His first point, What is sensuous perception? Of all appearances which are nearest us The most

If the appearance ~~are~~ is the principle

The sense must be the principle.
He means by senses the common sensations and all phenomena comes from them.
All world must be reduced to atoms. Individual body and its motion are only reality.
And sense is motion.
The mind is nothing but motion in organised body.
Hosper's opposition.

(1) The Ego

(2) The inconsistency of principles of individual body and its motion.
Psycho-physiological appearance is remarkable

John Lock.
Latter

Our
Knowledge is impressed upon our minds by God.
Pretention knowledge means knowledge which is not yet learnt.
Refere to Aristotle's book.

De quincey.
He was the unique representative of the romantic scholl prose writers of the age.
Romantic school writers are beautiful dreamers and mystics, and De quincey was. He was admirer of Wordsworth's poems.
He was typical, romantic writer.
He had deep interest with music, and consequently his writing was musical.

Stream of secret ideas.
To treat ~~this~~ this ~~to~~ stream as
This ~~at~~ attitud is rather psychological.
Private experience in the blank brain depends upon
It except them by external sense.
Internal, ~~reflection~~ reflection
The material character is wanted.
It contrasts ~~to~~ with Descartes beginning with consciousness ~~the~~ so clearly.
to Simple ideas & Complex ones.
Simple one has of particular sense.
It is of reflection. With it the mind cannot play trick.
There are four kinds of simple ideas.
(a) from a simple sense exclude
(b) obvious to sense.
(c) given by reflection.
(d) reflection plus sensation.

Where does ~~com~~ the ~~ma~~ simple ideas come? There is no ~~need between~~ necessary relation between cause and result.
Primate and secondary.
Primaly, motion, number, extention.
These resemble to the ideas of them.
They exsist --
Secondary, Ideas due to us in primate ideas of God.
The ~~et~~ characterestic of the inner sense are three:
1, perception (means reaction for stimulus)
2, retention + ~~reflection~~ recol flection (refining + revival)
3. (discerning & composition)
(Comparison combine)
It is ~~so~~ same with Kant's ~~synt~~ synthesis.
B2. C.10. S.7. in his book.
Then, combining; reflecting; abstracting;
(a) Modes ~~#~~ containing affection or substances.
(b) Substances. groups of simple ideas. {B.Ch.1. of Power}
(c) Relation. Cause + effect.
identity and quality.

Power; affection of a substance.
2 B. 23. Of substance. Lock rather
Tends to destroy the idea of Substance. He says we know not that there are some suporting substance behind our ideas.
B. 2. Ch. 27 of it in his book.
~~Tree~~ Identity is peculiar relation.
He refers to Descartes o view.
1. upon person, 2. upon memory.
(depends)
He does not consist thoroughly.
Three heads produce
1. Simple ideas; to some sensations to us. All ~~many~~ simple ideas are real.
2.
3. Of complex idea of substance of real.
~~when th~~ The meaning of ~~truth~~ true is explained in three heads;
a. To other men's ideas
b. To real existence
c. To suppose real essence.

Hume

a. We are not extended beyond idea.
b. Human understanding is extraordinary
C. Intuitive Knowledge. (Sensitive Knowledge)
Judgement.
It is based upon the sensation.
Substances
B. 4, Ch. 7,
The Axioms does not discover any new Knowledge.
(No evidence of real ~~existence~~ existence
Causation
a. We obviously recognise outside coming of idea
b. Only existence for the moments ~~sensation~~ sensation. No probable continuity.
Mind can make judgement and ~~still~~
c. refere to true world
d. through art.
e,

Charles Lamb.
He had ~~no~~ no enemy.

Bishop Berkeley (1681–1753)

New Theory of Wisdom 1709.

Principles of human Knowledge

His after thirty years 1710.

are his philosophical life.

He was ~~an~~ one of English

clear writers.

Impossibility of ~~a~~ external substancial

world.

in General ~~ideal~~ ideas, he adapts

Hume's sceptical view.

Other side of his book is ~~dest~~

destructive. But one side was

certainly constructive. But

his view is not original though

it is interesting.

His principle.

two aspects.

a. ~~The~~ The ideas, as units of con-

sciousness, a thing as that is as phenomena

b. A Thing ~~[illegible]~~ internal

distinct ideal which is seen.

that active being, mind,

spirit or myself.

{Sc 1. 25. / Sc 2. 7.} in his book

ideas ~~[illegible]~~ active thing which

perceives, interspection which

reveal

There is no conscious except to

conscious mind.

Where are the ideas, what is

the substratum, the ~~[illegible]~~

answers is mind which is

substratum

The evidence.

immediate difference of interspection

(Sc 2. P.22–25)

Being or thing is only name

of spirit.

visible substance and

inner fleeting being ~~is~~

are ~~[illegible]~~ ~~[illegible]~~ thing and

idea.

These ideas might real.

But still cannot be nothing but ideas.
We cannot see the ideas except between ideas.
If the ideas are original, they are ideas.
The substance may exists without mind but in mind. and all perceiving.
Unperceiving thing is contradiction.
So all things must be perceive.
Esse ~~o~~ is ~~percipi~~ percipi.
I contradic these ideas. Minimum is mind of mind.
Descartes started outside, but Berclay came back to ~~mu~~ inward of mind.
He destroyed the distinction between insensible and sensible.
Berclay attacks on the general ideas.
~~He~~ Lock says the Language is simbol of general ideas made up by ~~connection~~ simple ideas. {B. 3, Ch 3. B. 4. Ch 7.}
We cannot frame these abstract ideas because it is imperfect. We can only contain it in individuality. General idea is a particular idea taken in certain light.

The abstract ideal ~~is always~~ may be single ~~o~~, but concrete ~~o~~ idea can never come to us in single, it comes alway ~~o~~ in context.
a. They
b. They ~~are~~ rest ~~to~~ upon us.
c. Regare inter connected
So we literary do not create them.
2. 29. 106, 9.
It The stream of ideas are rational and intelligible ~~Course~~ cause ~~me~~ must be rational
Notion ~~#~~ V. idea. Ex 242. 146
God's existence depends upon the causation, and its nature may be considered from our nature's spiritual activity

The English philosopher distinguished the mind or perceiving activity from object of mind
But he didn't fully draw (107.) out ~~the~~ the prepositions meaning.
He fixed idea to the ~~se~~ sense of image and distinguished from notion.
He never considered the nature of understanding logically.
He was too much influenced by continental philosopher.

Hume.
Small Edition of Clarendon press. (Treatise)
Bigger one contains Green's Introduction and is valuable.
Huxley's essay on Hume is also interesting.
Hume's "Inquiries" is more skilfully written than "Treatise".
Discussion of Causation is the most centre part of "Treatise".
1. His ~~p~~ starting point is psychology.
He traced all sciences & Philosophy to human nature namely psychology
2. He studied human nature by ~~expe~~ Baconian method namely experimental.
3. The result is that ~~He~~ ~~He~~ ~~the object of idea is~~ the phenomena of consciousness were treated as the objects put here the mind.
Corporal existence = certain phenomena.
No need to study beyond phenomena for Hume.
Phenomena constitute mental existence.
It is the difficulty of Hume that the Ego side or active side of mind disappear, and mind becomes only the connection of mechanical association.
The distinction between idea and

impression, the idea is ~~a~~ more ~~attr~~ intense impression.
Every simple idea corresponds to some simple preceding impression
The impression of reflection prior to idea of reflection, but both precede to impression ~~or~~ or idea of sensation.
Simple idea exists in consciousness is complex idea built up. This is Locke's view.
Now Hume says simple impression may exist for ~~one~~ instance sense of red.
But really we can not have simple idea in the meaning of Hume.
Hume's simple idea is also complex from first.
It seems that Hume treated the distinction between impression and idea as vividness only.
Memory & Imagination

The distinction between memory and imagination
1. vividness
2. Order
The relation between ideas is the law of association.
a. resemblance
b. contiguity in space & time
c. causal connection
The ~~force~~ force connects ideas.
And habitual experience is needed.
We are ~~sly~~ obliged to produce connecting power from object. This is the difficulty of Hume's causation theory. Causing power is to be produced by objective idea itself ~~by~~ in Hume.
Relation; Substances = Complex ideas
The complex idea is destroyed if the abstract idea is one which taken from complex idea.
Abstract idea is a group of ideas which are used as symbol.
For the association we must presuppose

the identity of consciousness.
Identity of causation must be worked by help of law of Association.

Relation of ideas

Hume holds it as an attraction between ideas or impressions (1, 3 ch.)
Heterogeniety is described as relation.
There is different ~~or~~ source of sense and knowledge.
Sensation, but, is difficult thing to harmonise to every philosophy.
Secondary time and space is invisible, and disharmonise with sensation.
So certain order is called space, and it is harmonised with sensations.
So time is only accounted as series of impressions.
After all time and space become not external existence.

Knowledge is agreement and disagreement between knowledge.

a. It depends upon ideas ~~of self~~
con deg. & qual. prop. + quan.
b. Relation be changed without change of idea. These relations are one identity of contiguity and cause connection.
Natural science penetrates to beyond given impression. Question of matter of fact.
Causality is necessary, but it was traced to far, I think.
Important law of relation.
1. Contiguity
2. Succession in time (Priority)
3. Necessity of connection.
(We cannot detect this last by sense)
Three stages.
1. Connected impression.
2. It is due to anything impressioned
3. It must be due to past experience.

Thus causation becomes merely association.
A belief is lively idea associated with strong presence.
The greatest difficulty is the nature of causation become confused.
The generalisation is confused with logical relation.
He also confused the belief with brightness or possibility of ideas. (Ch 21. Sec 341) by Berkeley
Projection to world.

Hume's defects in his cause and effect Theory:
Confusion of origine and history of consciousness. They say there are many defects
A. Contradictions in his treatise are many.
of Ground of necessary connection. There is confusion of ~~necessa~~ necessary and logical. If he right.
He must give necessary explanation of the phenomena by tracing back it to fact.
Even supposing his law of causation does not construct real world, yet his word of consciousness include the real world.
He makes the causal relation one of general questions of relation.
The second conclusion contradicts with premises,
I think the meaning of idea is very confused in Hume.
b. psychological analysis can only show the history of developement of mind which at first unconsciously presumes its investigation of reality under the principle and later on becomes conscious.
Now we see the gradual rise of interexquisitness of this principle.
Characterological judgement:
Content of idea is not to alter by my believing or not.
Liveliness is the distinction in Hume
C. Here Hume also makes a confusion between psychical state of belief and the logical ground of belief.
To say from view of psychic point the ~~natural~~ reality must be feel, but it is not

logical exactness.
There is no necessary relation from cause to effect, but custom make it easy. This is called necessary relation.
Knowledge cannot go beyond ~~t~~ senses, namely not beyond ideas and ~~ot~~ their relations.
After all in the cause the effect is not given. So we cannot ascertain the necessary relation between them.
1. Necessary constant relation is illusion
2. Causation beyond experience is fiction.

Destruction of human nature is next most interest phenomena in Hume's philosophy.
Destruction of Self.
The first standpoint of Ego is the psychological experience itself in Hume.
Only state of self, but not self itself which we can know.
The idea of self consciousness. This is a part of stream still.

He explains the identity of self with the consciousness by low association.
He says the identity of ideas to ~~its reality~~ ideas itself is self consciousness; but then it becomes continuation of ideas, or ~~same~~ consciousness of sameness.
Bunding up many ideas is
Here Hume cannot devoid to say that the causal relation make work by itself. This this previous ~~p~~ theory is destroyed.
Berkley's saying the activity of consciousness must be distinguised from the stream of consciousness. This saying applys to ~~co~~ criticise Hume's Theory.

Of Continental thinkers after Descartes and Spinoza.
~~Repo~~ (Refere Gealincoe's book; Land's book)
Descartes view of matter is quite same as the mechanical scientical view, and it is treated as outer force independent from mind

and God. So the relation of matter and matter became ~~un~~ unintelligible. The Difficulties:
a. How can you see the spirit acted upon the matter, and the material ~~under~~ under it. Namely the willfulness and ~~foot~~ followed things? He says I don't know how the spirit causes the force. Therefore ~~the~~ I know Ego only can cause each a ~~m~~ force. When I will, there take place certain change in my body & world
b. What is our senseless world? However the image may be fine it remains ~~my~~ image, and spirit remains. ~~so~~ So on the occasion impression the thought rise. That is miracle. So it is absurd to say material cause spiritual force. This view is ~~so~~ called Occasionism. God is one cause to cause necessary interrelating of two series. And on the occasion of volition God causes my bodily change.
God is the eternal unifying point of material and spiritual.

Spinoza's central idea is, there is only one substance in God. (Martineau's introduction is very good! Mr. Joachim's book is also very good)
It may be said that he developed the idea started with by Descartes. Also he was influenced by English thoughts by the study of psychical and physical phenomena of Mouse. namely the scientic side of study. The principle of continuity is that in physical. He thinks nature makes no chance. On psychological side we have the series of mental activities caused by such physical activities. But they are ~~only~~ only simultaneous but not connected.
Mind and body are ~~not~~ heterogeneous. Metaphisics unify all ~~variety a~~ varieties. There must be an automatic whole. That is what Spinoza called one

substance of God. God not ~~only~~ only makes outer world but it is essence and substance of universe. He is cause ~~of~~ of every ~~ex~~ existence of finite.
All finite existence is dependent to the cause.

Leibnitz (B. Lattais)

According to Spinoza the nature of God is not ~~ex~~ examined exhaustedly. ~~Beats~~
And the unconscious being or the content of idea is in extension and outward existence.
Then what is the relation between consciousness and material. They are two sides of same thing
Leibnitz starts with the nature of consciousness.
Is the consciousness begun with tabula rasa? No.
a. the kind of question must be thought deeper. So we must study the subconscious.

b. Activity itself is always ~~expressed~~ present; and the subconsciousness is present of activity. The developement of consciousness made on two sides 1. side of activity. 2 Object of activity. Then there are 3 stages of developements.
a. impression (perception)
b. higher stage impression pass memory and on the subjective side of consciousness; ~~Stat~~ feeling (sentiment)
c. Voluntary attention and developed consciousness. (Apperception) All those stage of application of principles.
Potentiality unsolved as experience provoked necessarily in all stages, that is subconsciousness.
He admits that the plural existence of substance against Spinoza.
The finaly existence must be necessarily particular variety. ("Monadology")
These monads ~~are individuals~~ are individualities akin to our

individualities.
The word ~~sub~~ substance means commonly real, but Leibnitz means activity or power by that word.
Principle of identity or necessary connection is the sufficient reason of connection of individuality.
~~Leib~~ Leibnitz's view is mechanical.
And the possible ~~teleo-teleo~~ teleological view is
Thus he accepts absolutely the mechanical method under limitation.

Bacon anticipates the coming development of prose.
Of his influence on the developement of prose.
"Pelegrim's progress" & Bible.
Of Thomas Brown.
Bacon is scientific; Brown is religious.
Brown's characteristics are:
1. Imagination, paradoxes and so on.
2. Musical harmony of sounds in his writings.

Milton

Shakespear is objective
Milton is objective as well as subjective.
Shak. face ~~by~~ himself
Mil. through some special characters.
All Egoist do something self criticism;
Milton do it too from first.
He ~~is~~ was a determined characteristic man in his university day already.
Shakespear's condition was quite different.
He was no puritan in the meaning of ~~technical~~ technical term.
He was after all learned poet. His knowledge was great and wide.
among his earlier poems, 17th's age's work is most noteworthy. (Of the death of an infant) for poet
The first attraction to milton was Spenser
Spenser satisfy milton's art ~~an~~ faculty and inspiration for justice.
Of course it is impossible for milton to be disciple to Spenser in the meaning of common place. He only sympathised with him.
He sympathised with middle age's ~~o~~ romanticism.
He had deep feeling for Shakespear.
He singled out only Macbeth + Hamlet as cheerful merry thing.
Of course he only treated Shakespear as comedy author.
Idleness was impossible for him, so he studied hardly all sorts of classics, musics and so on.
Of "Lalegro" and "Ilpenseroso".
In "Lalegro", he explains ~~as~~ his present English age ~~as~~ in classical names.
"Ilpensoli" is more classical because it wants more dignity; so I say it is pure classical tragedy. It may be compared and contrasted with Elizabethan tragedy.
Milton was in first eclectic poet,

but afterward he changed the form to romantic one.
His art is classical, but his idea is romantic.
He went to more serious poetry; namely to romance.
Paradise Lost is a romance.
His use of blank verse is remarkable.

Of the "Comus".
The romantic spirit runs through the Comus.
This poem is best one of his earlier works.
Comus is a court mask; and classical.
Edmond Keen prepaced in one of Milton's poems. He was same student in Cambridge.
He says, Milton didn't express more than his real feeling. And it is exampled in Lycidas.

In Comus we see the definite attack for the court.
Shakspear asked in "Tempest" the question what is freedom; And Milton, too, asked same question in Comus.
He goes further in "Lycidas", and give onslow upon the Romanesque policy of court.
The relation of Milton's works with the poems of Dante is a great question.
I think it is cleare.
Among other Italian poets, petra's poem too, influenced Milton.
Milton, too, was influenced by whole scenery and learning of Italy.
Milton's general attitude is on one hand that he lived in stern sense of beauty and art. But when he goes to puritan, he is not puritan as such; but he only live in a impulsive power.

He thought the superiority of man to a woman is clear. He only assumed that idea of Bible.

He judged others too much by his own standpoint.
He was superb idealist.
Milton's creed was peculiar + his own.
He rejected firstly calaminism. He believe, too, Church must independent from state.
He think, Christ died for all men, but not for church.
Romantic point of view is quite obvious. Free will and so on.
His view agree with unitarian view that son of god is essence of dignity + Co.
He thought Father + son of God must converse each other.
Of Adam too. —
spiritual converse and so on.

He described his position of resolution in a most magnificent lines of "Paradise Lost".
He criticised the politics from his isolated position, after all.
His Satan is a tyrant.
His was not the part of democracy.
He thought goodness and superority belong to authority only.
He think King is mere luxury. Adam is represented as the King.
Satan's most elaborate attack on the Christ and luxury means the luxury of court of Charles.
The attack for luxury is pure puritans point of view.
It seems to me that his position is summed up in "Samson Agonist" in the lines of end of it.

Of the relation between "Adam + Paradise" and "Paradise Lost".
Epics always express the national character or morality, and develop ~~it to~~ it. Homer was so. Milton's is so too.
Of course he expressed it in theological ~~to~~ terms. But we must see the root idea behind it.

A. His introduction
2. from II
3. from VII creation of man + world.
4. from IV final victory of man.
In true reality of Milton himself.
Many critics wrongly say that Paradise Lost is treat the biological subject.
B. Insists upon the freedom of will.
He had an idea of universe, construction, and put it in his poem.
Of course the cosmographical view lose the exact explain in the verse.
His scientific view is different.
It was rather Copernicus view.
Ptolemiac view was rather poetry for him. It thought there are ten spheres.

1. Subjectivity.
2. Character of Epic.

Jonson says ~~—~~ Milton didnt study the shades of characters.

But his characters represent the whole characters of human ~~of expects~~ race.

The ~~the~~ superiority of Adam to Eve ~~to a~~ was a good subject to modern writer.

It is ~~a~~ striking feature that the picture of Eve in the Garden resembles Shakespear's woman. She is essentially womanlike, and not intellectual.

Satans political view does not represent Milton's.

Of Satans Greatness.

Of his style.

He collected his words from all sources. So it is natural that it became much classical.

He was particularly attracted ~~to~~ to Homer. And he borrowed many from Homer. There are many instances of in "Paradise Lost" of allusion ~~fro~~ with Homer.

Virgil has too some relation with Milton.

~~Of~~ Elizabethan, because — — —

Milton remains classical to end.

He distinguishes the two great ideas one is ~~Jewish and one is the of Christian~~ Hebrew and one is Greek.

Strictness of ~~consciousness is~~ consence is the governing idea of Hebrew; and the freedom + humanity ~~the~~ is the central idea of Greek

We see the increasing austerity of style, and it means the increase of Hebrew idea, later on.

Classical distinguished from Romanticism.
Of the ~~a~~ Milton's use of mythology.
Vagueness and Abstractness, but vividness of the description.
But in some part, he enjoyed vagueness as vagueness sake. This was somewhat a characteristic of ~~the~~ that times poetry.
Milton's simile is one of most striking phenomena in his poems.
In Homer, the description of watch-fire is most striking suspending simile.
The contrast is a most powerful thing Milton, as ~~many~~ many critic says.
Pinnings are sometimes used in Milton, ~~a~~ but they are not good.

Milton is said to be ~~the~~ a most musical poet.
It is much simpler in Milton later works, as to the rhetoric.
Now the bareness is most charming feature of Milton ~~a~~ later on. No more the austerity of Paradise Lost, Bareness like of that of Wordsworth said by Matthew Arnold.

Jonson says, ~~the~~ Milton never fail in any subject. But when he describes the nature it does not come directly from the original, but it comes through books.
He ~~is~~ has ~~too~~ much knowledge of nature, but he is not the part of nature. The accurate knowledge of nature do not make poetry at all.
The value ~~lies on~~ lies on the emotion.

Two sides of his poems: ~~human~~ human & ~~natural~~. Natural.
After all he had no detail of knowledge of nature; he only saw the general aspect of nature, and it suits him better;
He uses the all senses combined.
He uses ~~[illegible]~~ too, the silence of nature in his poems.
In one respect, Milton is compared with Pope.
Romantic explanation of nature.

=

7
The difference between Fletchers & Milton is that Fletchers is ~~[illegible]~~ allegorical like Spenser, but Miltons is direct.

But
He was a little narrow to
a side in religious idea.
He ~~too to hard to set~~
thought the ~~to~~ sicily earth-
quake a punishment of
God.
He intended suicide when
he was boy owing to he
could not pass his school
examination, and after
became lunatic.
He rather shrunk from the
scientific tendency and
naturally didnt like
Newton's scientific idea.
He struggled after simplicity, but
couldnt arrive to it and some
affectation came into his
poems afterward.
But his poem was quite
original.
His humour.

movement escaped from the view of Prof Skeat.
Chatterton, too, didn't refer to the daily life.
This show that he tried to get rid of the 18th century convention in every way.
He was true father of the revival of the romantic spirit.
Coleridge was inspired by him at first.
Byron Scott too.
Philological value of Chatterton as well as Coleridge, Keats: melody, accuracy.
Chatterton & Cole. Keats.
Lock and Lucan

11/12.

Cowper
He was struggling to get the golden ~~[illegible]~~ word "return to nature", through all his poems. Of course he couldn't get to it ~~[illegible]~~ well, but it is quite clear he struggled for it.
"Return to nature" is the word of Lucan for the fundamental idea of the day; and it affected all sides of things of the day.
Style for it simplicity, poem for it romantic, and so on.
~~He to~~
His intercourse with Mr. Newton produced a hymn which is rarely good in any language.
"Return to nature" went to him in politics & liberty.

4/12

feel something ~~disparate.~~
dispress.

Gray. and the others

Comparison in romanticism between
Gray & Collins.
Dr Jonson's essay & Dr Blair's essays
on Gray.
Pope's reference to Homer, Dante,
& Bible as the typical poetries of
old time.
Macpartland's essay on Gray.
Matthew Arnold's essay on the
Celtic literature
Of the general criticism history of
the century.
Dr Jonson's prose
Wordsworth & Scott's saying on
the prose of the century.
The translation of Chinese literature
in the influence of the study
of the Ossian.
On Thomas Broley.

7/12.

Sculpture

There are four very interesting
treatments of Greek ~~works~~ monuments.
1. Head of Deree.
~~This is treated from point of view of~~
~~(1) deities (2)~~
2. Deities, dedication
~~3. Dedication~~
3. Horseman

9/12

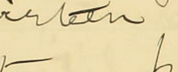
Chatterton

2 epochs of his poems: 1. Heroic,
2. Modern.
Reference to Prof. Skeat's
Criticism on him.
His use of words was not
good as Prof. ~~the~~ Skeat
said.
But the object of Chatterton
was to realise the romantic
spirit by musical use
of words only.
Chatterton's spirit of romantic

scholastic exhaustion, for instance the allegory and so on.
Reference to Mr. Arnold's essay on him.
Gray's excellent self-critical power is sometimes ~~or~~ fatal to his poetical genius.
Mystery of nature.

2/12 Of Perfection. Kant's method.
It depends upon the parts.
Of Hegel's theory of construction of beauty.
He thinks the antagonist of subjective and objective must be reconciled in subject; that is beauty.
It is judged only from the point of view of subjective.
Aesthetic judgement consists neither of understanding nor sensuous idea, but consists free play of understanding + imagination

1. ~~free play imagination~~ universality,
2. intellect ~~universal but~~ without consciousness
1719 edition of "Critical judgement" is very interesting, because then he was quite old and may think the ~~on~~ change of opinion by his life.
Return to nature; many discovery ~~on~~ by travelers; the revolution of to classical taste and quite different way of seeing nature + so on.
The words which suggest infinity, so beauty, ~~o~~ object
The suggestiveness means supersensuous nature
× It is said Force is sublimity.
But it may be rather dangerous; it let ~~o~~ one

are always more or less extravagant, exaggerated.
That headless figure is most ~~too~~ important; it is clearly repetition of the 4th figure of the group, but much more superior in its ~~the~~ line and so on.
There are three more daughters; so ~~so~~ it makes thirteen in all.
The arrangement of those figures consists like this  , so necessarily ~~of~~ it wanted the variety of length.

Gray.
His early works scarcely contain the relation with romanticism.
They keep their classical dignity.
They are only measured by the point of view of sentimentalism.
In their spirit, they are easily moralised by 18th century conventionalism way.
Dignity & sublimity of first class since Milton.
Historical professor he had been interested with the romantic movement afterwards.
It is rather strange, because history is direct antagonist to romanticism.
But in fact he understood the relation between ~~history~~ nature and romanticism through history.
Comparison of Collins and Gray.
The former is born poet & the latter is made poet.
Gray's superiority to Collins is are his constructive power and the

Synthesis is recognition of concepts.
It must pass at first picture stage or sensuous stage, and then must recognise its their identity, differences + so on.
We must feel coherence and convert what we ~~the~~ think part of thought.
The german word concept (Begriff) means grasp, and it is real meaning of conception
Our consciousness is active, the passive is the side of elements.
The spontaneous or active is unity or unifying.
Thus we reach the great base of all synthetic unity.

13/11

Pope
Of his political position — Tory (Parliamentary opposition)
Of the satires
"Essay on Man" + the moral dignity.
"Satire + Epistle".
Roman satire and its development.
His satire was always personal.
He was easily influenced by stronger character, ~~to~~
Strict partiality through his satire in politics.

30/11

Sculpture.
Of the ~~[illegible]~~ origin from Asia Minor.
Two steps: 1, Physical representation; 2, Moral representation.
Of Niobe study; Stuck's book.
Niobe group. ~~As~~ three ~~sons~~ daughters, seven sons; but still they are ~~not~~ completed.
Those figures ~~are~~ were discovered at 16th. century.
Many restorations for those figures

13/11

Kant

To perceive in this way is necessary human consciousness. Even if God is not conditioned by space & time yet it must be necessary in God's mind for this our form of apprehension. And thus the necessity is objective. This would not consort with later critic. And even the attitude space & time & later critic.

How should we apriori have alive as such a synthetic unity. If it not possessed objective unity --- in our experience.

We may ask. How does the image ~~of top~~ arise? Or How the construction in sensibility? Or How the peculiarity of our understanding is possible. We want ~~the two~~ this faculty of for all answer. But this explanation want more psychological proof, so he entirely omitted those passage in 2d. edition.

The ground of the category namely human experience is necessary to unity of knowing itself. The synthesis is apprehensible - The In musical note, the units cannot be at once in consciousness; it must re-hold together to do it. Kant said of it too. Kant says, Synthesis introduces unity into the succession of mere individual atoms. This is true.

Hume didn't recognise this point of Kant.

Again, Synthesis is reproduction of imagination. This is true too. And those two things really not separated.

What ~~we~~ mean when Aristotle says universal nature of art? I think of course there may a particular nature of universal. It may be said it is mere appearance which give pleasure to you whatever may be the real nature. Attitude of artist does not care nothing particular, for instance utility or so on.

Physiological Aesthetics: general pleasure and ~~a~~ pain means tissue activity. ~~B~~ Aesthetic ~~fo~~ pleasure is most noble ~~one~~; noble mean most essential to life individual or species.

Variety of facts ~~a~~ is essential to the pleasure too. because ~~the~~ ~~ex~~ it excite the exercise of faculty. Then comes the play Theory.

Gratuitous use of faculty.

Then we come to aesthetic activity a little different. ~~O~~ Of course ~~to~~ to draw the line is very difficult at early stage.

What is the difference between life and aesthetical play? The Maximum stimulation with minimum waste of activity. But there may be some things which are not connected directly to vital action.

Bronson's Book: main idea of the art of the age on which he ~~dec~~ studied.

Allen's Theory is a little astrayed, I think rather Bosanques is more near ~~o~~ the truth.

divine nature.
This was the ruling idea of ~~the~~ century.
About The relation between man & ~~of~~ society.
Practical utility; Political science very serious;
Those were the feature of the century.
Lastly about that true happy is virtue.
Referred to Ruskin's saying.

11/11

Aesthetics.

Whatever Aristotle said, his Kasaster is something like education ~~of~~ of spirit.
So we maintain that art do teach more or less. The well known saying "due pleasure is to teach man."
Shelley's "Defence of poetry" is good reference about the morality and aesthetics.
Prof Butcher's translation of Aristotle's phrase "to give expressive name to character" but I dont agree; it is too narrow.
Prof. Knight's "Poetry and Life" refere to this point.
Aim's confusion of evolution and judgment of art.
Prof. Courthope's criticism on ~~po~~ Pope's "private feeling". (131)
Two meaning of Kasasters.

G	g
~~t~~	d
Tor	door
teich	dyke
d	th
das	that
~~Dorf~~	~~Thorp~~
dorf	thorp (village)
Z	t
zu	to
zwanzig	twenty
SS	t
wasser	water
Pf	p
pfund	pound
ff	p
apfel	apple

G.	E.
ch	gh
doch	though
sucht	sought
lich (ō ich)	ly (-y)
ei	ea
reichen	rich
heide	heathe
be (to get)	'
er (to win)	
zer (to part)	
ent (away from)	
ver (mistaken)	

her = toward me
hin = from me

ein zeit lang = a short time.
ein lang zeit = a long while.

~~Artikel.~~

~~Der~~
~~1. Mas. Sing. 2, Fem. G.~~
~~Den~~

~~Article~~

	(Gender)	(Case)	(Number)
~~Der~~			
1,	M.	N.	S.
2,	F.	G.+D.	S.
3,	—	G.	P.
~~Den~~			
1,	M.	A.	S.
2,	—	D.	P.
~~Des.~~			
1,	M.	G.	S.
2,	N.	G.	S.
~~Dem~~			

~~a~~ um = definite "at"
bei = ~~actio~~ moving "at"

Article

Der =	M.	N.	S.
	F.	G.	S.
	F.	D.	S.
	—	G.	P.
Des =	M.	G.	S.
	N.	G.	S.
Dem =	M.	D.	S.
	N.	D.	S.
Den =	M.	A.	S.
	—	D.	P.
Die =	F.	N.	S.
	F.	A.	S.
	—	N.	P.
	—	A.	P.
Das =	N.	N.	S.
	N.	A.	S.

Ein =	M.	N.
	N.	N.
	N.	A.
Eines =	M.	G.
	N.	G.
Einem =	M.	D.
	N.	D.
Einen =	M.	A.
Eine =	F.	N.
	F.	A.
Einer =	F.	D.
	F.	G.

{So — auch — — So / As — — yet}

Weder noch = neither nor

---

ein-steigen
auf-steigen
um-steigen

steigen = mount (very common word)

Eigen = own

Offen = open | Öffnen = to open | Öffnheit = Openness,
Öffnung = Opening

Schrecken — terrify | Erschrecken to be terrified.

Klingen = to Sound. | die Klingel = Bell.
= Only used for small bell.
Schellen — to sound = same meaning.
Wehren = defend =
Brennen = to burn, intrans. | Verbrennen =
to burn, trans.
muffen = have to do
sollen = ~~ha~~ is ~~to~~ ought to do

bitten, bat, gebeten. — ~~beg~~
beg, bid

das thor = door
der thor = fool

nach und nach = by degree.

11/11

Pope

The religious attitude in that time;
1, puritan 2, utilitarian.
But realy general scepticism prevailed among clergymen themselves and all things centred to political side.

Refered to Lock.
The great authority about 18 the century religious ideas is Pattison.
His book say they pretend rational sense may take place the religious faith and on the other the ~~ut~~ utilitarian.
Religious subject was discussed everywhere as common sense subject at that time.
Tyndal used to conversed about the roman church reforms.
Pope was brought up among the roman chathoric ~~out~~ but he was no more or no less religious than ordinary people.
About Bourlingbroke,

Refering to Leslie Stephen's "18th century thought" in this point.
Bourl. is philosophy influenced ~~pope~~ Pope; but it is only in partial and inconsistent way.
Hume seems to know something about Pope + Bourl's relation.
Pope must received some manuscript ~~of~~ from Bourl. when he was writing "Essays on man".
About the optimism of poetry.
Popes optimism is not harmonised with the other part.
Shakespeare's last work's Optimism;
Wordsworth's Optimism; Dr. Johnson + Cowper's Optimism etc. etc.
About Human happiness which was the essencial idea of 18th century and ~~in~~ his poetry.
He was contented with the limitation of human knowledge and ~~to~~ they cannot know the

I think Kant is quite right in this point. If you examine the time, you must examine its move only through ~~time~~ space, that is space presupposed. By the way, Descartes like Lock accepted that all property exist through motion and space.
Space relation is not out side but only in consciousness: This is Berclay's epoch-making ~~idea~~ idea.
Kant introduced the distinction of appearance in space & time and exactly identify to Cartesian idea; namely ~~to~~ say these peculiar appearances originate us.
Kant agrees with Berclay, but put the distinction of the elements.

Berclay's was
The Chaos, namely ~~the~~ law material of perception. Kant criticised it.
Berclay may be said dreaming idealism; but here Berclay's Mind of God as necessary ground is rather clear.

They are apriori & necessary but not abstraction from perception.
Mathetics are the pure form of perception.
On the other hand all ensuing ideas determined by this form whatever true to these forms ~~are true or not~~ are true to the world.
Mathematics are Objective true.
Objective means whole true to all object which we experience in the world.
In the case of concept you ~~gave~~ gain on general notion together with particulars. But case of space and time you get presented only in pure form.

In general conception combined a number of partial ideas; which belong to infinitive particulars.
On the other hand in ~~pending~~ presentending our space we present in it a number of segment on side one another to infinite. that is infinit number in distinguishing one another.
We must distinguish inner and outer ~~sense~~ sense.
Aesthetic must discuss our conception of object of real. II. 65.
Space & time are equally primary.
Distinction between them: time is phenomena of all experience; space is phenomena of only outer sense experience.
Some with Stuart Mill, tempted to derive the space from time;

9/11. Greek Sculpture

Scene of ~~sc~~ battle outside of the city.

The ~~o~~ figures of females (one in dorian dress) One ~~iso~~ in Dorian dress. ~~they~~ their under dress in rushing motion.

~~To~~

To speak generally, Greek sculptures are in quick motion.

The sculptures in ~~a~~ Constantinople Museum, ~~X-ph~~ 2 ~~to~~ points. 1 Idealization of Greek ~~idea~~ spirit. 2. The History introduced into ~~the~~ them.

They are ~~to~~ Asiatic.

Some of them curiously anticipate the Gothic style.

Some are scenery of hunting.

And ~~they~~ are mythological too.

So it is ~~interesting~~ interesting that the contrast of ~~historical~~ historical & mythological.

11/11

Kant

Transcendental Exposition

A. Our synthetic Apriori proposition can be derive from space & time, They are ~~Mathet~~ mathematical proposition.

B. They can be derived only under certain ~~condition~~ proposition namely from time & space of subjective experience.

Proposition of Mathematics are not derived from experience but believed from ~~impressions~~ synthesis.

Previously they have been treated either as apriori system of conceiving which case come from the necessity to the world; or the other as abstraction from the experience, which case is the power anticipating future.

6/11.

Pope

Of the quarrel between Pope & Addison.
Of Steel; Phillips; Spectators.
Addison's attitude towards this matter was rather trickling, and it is no doubt that Pope's poems improved by this matter.
The important excellencies of Pope's poems are its heroic traditions interest and its humorous idea and its ~~of~~ rhymes and sound.
Referred to Leslie Stephens saying on his satire.
Referred to Prof. Conibhopes saying on the translation of his Iliad.
Comparison between Pope's and Tennyson's ~~two~~ translation; they are both extremely fine in their own ways. 18th Century way and 19th Century way.
Pope like Dryden was a scholar of Latin but not very much of Greek. ~~and~~ But still we must not ~~claim~~ expect to him the strict meaning of scholar.
Relation of Pope and his publisher and Dennon.
Pope's political relation.
Two ~~[illegible]~~ differences to him; one the general degradation of the time; other the occupation of literature. Steel; Addison ~~so some~~ were different.
Pope was quite free.
His independence of position in society is complained in Dunciad "that it is only the motive of honorable literature.
His whole process was self-perception.

which done by the human sensibility cannot be done without space.
Space is objectively or ~~exper~~ empirically ~~truly~~ real
That is ~~true~~ real as all object as phenomena.
Proper condition as — — But

Only thing appear to us.
There is reality somewhere behind us or away from us.
Space like time belongs to phenomena.
It cannot be said the thing exist itself
Nor again like time can be said a condition of other sensuous thing not constituted beyond.
Disregard to time and space

it seems to me
The representations of space are certainly ours and therefore it is maintained to say that it exist only in our idea.
Apostenori space is ~~cond~~ universal condition of representation and must be ideal.
But as Berkley said there is ~~not a~~ no space else only
The shape of the philosophical explanation attacked the experience: That is space is empirically ~~real~~ real.
What is attacked is dogmatism which speak ~~there~~ space and time as independent existence.
Kant's attitude to space and time was like Berkley was toward all idea.

sensibility and say time
is absolutely real.
partly the phenomena time
cannot predicated them.

Space has the same characters
in reference to the external
sense. namely empirically
real and transcendentally
ideal
That is a space is necessary
and universal so far as
the ~~exp~~ external phenomena
~~co~~ concerns.
Descarts ~~says the~~ concept. ~~to~~ which
mind has given it.
The sensuous quality like these
are comes at first without
~~time~~ figure or ~~and~~ extension according
to Descart. But. —
In other words any phenomena
has ~~ex~~ extension which consists
outside of one another.
And this character must be
necessary and universal
element of our external
intuition.
That is all external sensuous
experience are spacial.
This necessary idea cannot
be derived from experience,
because this experience only
possible in a space.
That is without experience
of space we cannot have
any experience whatever.
Space is necessary condition
of all things which we
see outside of us.
Such ~~sensuous experience~~
a necessary universal
condition must be
experience.
Therefore any experience

(for instance
size. Greek architecture) 3.
unity: 4. probability, (like
history) 5. Pleasure.
He think the mondistic criticism:
we might have valuable expression
fine tragic character. and
He suggest typical moral character
is kind of Bunyans or Dickens,
He says attitude of mind express
the language. –
Comparing the tragedy with the
canvas colour. –
~~He also~~
Of cemetery: he says
In artistic people are more dull
and not wakened.
Of Koraster.

6/11

Kant

Time is empirically real and
transcendentally ideal.
In as much as our experience is
must be sensuous and ~~time~~
time is as we see necessary
conditions of things which appear
to us of necessarily in time.
Therefore wild time purely
~~ideal condition of human~~
subjective condition of human
experience.
Just things to phenomena
like phenomena to us.
~~you~~ Must therefore phenomena
conform to our receptivity.
Therefore thus time is
empirical real.
We cannot say all things
in time, because all things
relates partly to us. We
~~cannot~~ cannot transcend
the limit of human

religious and religious means conformable to the ~~end~~ end of life of that time.
Art which is good only in its form is second rate.
First rate, it must be good both.
Religious art must be first and universal.
Now: ~~two~~ test of art: form
transmit feeling necessary to human prosperity: ~~and~~ this exclude dogmatic or sexual love, pleasure patriotic & so on.
This may be contradicted & cold sort of art.
Doesn't Tolstoy confuse ~~and~~ uneducate with uncivilised?
If you reject all kind of art which moral dence art, it will be poverty of art; so we must consent the value of Platonic theory too.

In highest beauty, always something goes beyond the beauty, namely sublimity or tragical
Plato's
guidance to the practice.
~~Here art~~
So far as art ~~to this, it~~
it stir the desire or satisfaction rather than simply giving aesthetic.
So there is the gratification of morality.

Aristotle's position is of course to some extent correct Plato's idea, but much more ~~s~~ regards to reality ~~life~~
He compared the art with cooking.
His Homer's criticism: about form & matter: One for imitation the other ~~feeling~~ order.
In imitation does not mean copy like ~~plat Pla~~ Plato did. One, (Ch. 7) must be whole. Certain ~~of~~ two,

Not copying Homer but adapting the principles of Homer.
Refered to Turner's nature painting way.
Sum up his position as critic, his criticism was predecessors principles and the developement of the history of criticism, and his "Essay on Criticism" is the ~~a~~ sign of the influence of the century's criticism's ~~idea~~ idea, but not influencial to successor.
About his developement & the importance in the literary history.

4/11.

Tolstoy may be the modern other representative of the moralistic aesthetics.
He sometimes tryes to rid of the conception of beauty.
Art for art theory of course prevail in his best too.
But extremely moralization.
He says
Art is deliberate communication of feeling.
The feeling is pleasure
Disgust is opposite to beauty.
On the whole the better, the beauty must be necessary conclusion because beauty is sensual pleasure: beauty and pleasure ~~a~~ used equivalent.
He thinks to have good art, two way: form & matter
Form: feeling two, ~~the~~ one, ~~is~~ individual, sincerely three, clearly express four, new
Matter: art is good when

4/11, 03. Pope

Pope + Virgil:
His translation is very musical and very accomplished.
His poems attracted the interest of the imaginative queen.
The conventional treatment of nature is the character of 18th century.
Pope was 18th century naturalist.
His nature, becomes animated, and the tree itself can see and so on so on.
As the representative critics Addison and Deqnincey; Addison says that the poem is quite high standard, but Deqnincey says it's quite common place.
Deqnincey was not very diligent student.
Addison was quite common sense man.
The critics of 18th century used to find the nature treatment in the classical poet, for instance,

Homer + Virgil.
Principle of criticisms.
1. Sound observation of nature.
2. Mental and natural insight.
3. Best standard of criticism of the age
Popes Essay on criticism: Wit + sense.
Descriptive power is eminent, I say,
Pope's conception of nature was quite right, but it was limited.
He described the nature just as nature; but it is no easy task to define nature, and may be many variety of it.
Pope's real sense of nature is, that true wit get the true sense of nature.
Pope was not political critic because his sense was too strong to the sins and justice, and these senses most suited to the classical works.

Kant says, no, our experience never completed, yet from the time inside we have complete inside in its nature, else we could not say the time is necessary universal conditions.

The Time is not underivable, namely the time is not derived from experience, so neither in co-existence or succession would come.

a perception is a priori. Only when this is presupposed, can we see this is existence in same time or in different time; then later on experience never give strict universality or demonstrative certainty. Yet principles like these are rules under which experience are possible. They teach us experience after them.

The hypothesis is based on the world form, in order to universalise, he supposes that our sensibility being quickened so speak by the data imposes apart them the form of time.

Kant says, if human mind has any natural construction of similarity, the perceptive faculty is same to all people, if so the sense of symmetry must be same to every people.

the elements exist in ~~a~~ same time or different time if we feel it is forming feel of necessity the what it appears were manifold must be simultaneous or successive.
Regarding ourselves merely ~~to~~ receptive such receptivity ~~is series~~ we are series.
Thus time appears ~~of~~ as form of all sensuous intuition.
We might ~~to~~ put it the necessary form.
Whole time is the ~~in~~ impressity of sense.
Time is apriori elements or necessary and universal element.
Time is a necessary ~~of~~ representation or ~~on~~ on which all intuition depends.

We cannot take away the time from what is appearing. Though we can quite well take away what is appearing in time: namely any particular phenomena can be take ~~on~~ away from time: time is therefore is apriori: in time alone a ~~of~~ phenomena is possible. all phenomena can vanish, but time can not be done away. ~~time~~
Where the perception of time begins? The answer might be from ~~ex~~ experience, and of course ~~we~~ our ~~sen~~ experience begin with time; on one hand it is quite right, but on the other if time is ~~un~~ universal, all our experience will have time in it.

4/Nov. 1903 Kant (cont.)

The relation of Aesthetic to the other part of critic. Thus;

Making an experiment: take away human experience any element of reflection, we have left a consciousness which look on us or intuit presentation called sensuous, that is not apprehended as examples of universals, but as particulars. The next stage of experience isolated the necessary element involved in or insisted in such stage of presentation. In all science cannot give the distinguishes although the element distinguish appear by itself, therefore avoid of that kind criticism at present.

On the one hand it has peculiar quality which we can have behind; we think it independent of us, something intrusive, something we feel responsive, what Berclay call it the train of ideas. Kant found it as a representative. It will be better to say: that relatively to the form of our sensuous intuition, this datum is notedly an uniform manner. Giving that cases on one side, other side, is elements, which are common to, or which condition this manifold which first of all it detect the importance,

In our consciousness of sensuous when it examined, we find

30/Oct Dryden

Growing change of him towards the drama is introduction of classical idea and Shakespearian idea together.

He reverse the ~~span~~ Spanish ~~idea~~ style and ~~added~~ the French ideas.

Pleasure of life and rectuseing.

Dryden's humour.

He escaped the fetter of French style.

Of Milton's prominent classical sense, and Dryden's ~~reflecting~~ neglected imitation.

Dryden's criticism on Milton ~~about~~ starts from with the point of ~~of~~ defectives of classical beauty.

Milton's superiority appeared in the time's examination.

The relation between Chaucer and the Dryden. Dryden shows in his criticism that ~~the~~ Chaucer stand superior to all other poets.

He say that Chaucer followed most honestly to nature and same Virgil was so too.

From the point of view of our time Dryden's adaptation of Chaucer is quite defects, It is base only.

The change of position of the author and the change of the surrounstances of society; for instance Pope, Charles II.

Of his correspondening letters.

Romantic Catholic as ~~[illegible]~~ the mystification the idea.

sensibility

Method of study: A, isolated from understanding; B spirit isolated from intuition. The given which belong to sensation and empirical and apriori or necessary which belong to human sensibility. The result of the inquiry is there are two such necessary elements: space & time. That all human intuition must be subject to space & time; and therefore conclusions any general propositions which we can establish beacuse of this space & time is necessity will be to atribite to all human perceptuality: but on the other hand we cannot argue

the part

that, this human sensibility space and time empirically real transcendentally ideal; because empirically is human experience; ideally because it is beyond the sensibility.

Aesthetic nowadays means the criticism of taste; but Kant thought it it had better mease the treatment of sensality. Transcdal occupying not so much object but apriori elements. Most general way of human experience is sense

Knowledge arises from the sensibility. Therefore ~~we have~~ I have to decide the science of rules of sensibility aesthetics from the science of rules of understanding.
The word perception always used proxy by english authors.
Kant thinks the aposteriori elements is aesthetics and sensual elements, and apriori elements are the ~~intuitive~~ conceptual and understanding elements.
Intuitional experience contain a universal elements as well as a particular, sensual experience given whereas the thought ~~to~~ give ~~the~~ derived from us, Kant was not accurate in his own theory.

Sensibility is too understanding. The understanding has nothing to say apriori or aposteriori in the sensibility.
Apriori admitted in conceptual element, this tend to regard the understanding which organises by means of its concepts. What is relatively to itself a given determ.
~~If~~
This divide the critic of pure reason" there are A ~~a~~ translated aesthetic and ~~to~~ B. the ~~transtec~~ transendental logic.
A is inquiries to necessary elements to our sensations intuition. ~~or sensation~~ in consequence they have as the nature of human mind in abling ~~to~~ to have such necessary element the and thirdly

to ~~our~~ own composing mind;
idea is given and mechanically
interacting count to draw
attention to the active uni-
fying activity of mind.
We must start again from another
point of view. There are
the two according to Kant
the ~~two~~ source which are the
~~the~~ ~~cond~~ sense and
understanding. The one is
perceptive of what we may call
images, and ~~the~~ the other
thinks these images as object.
or understand them.
Each of them ~~de~~responsible
to the other, but though
~~to~~ possibly the have a
common source for as the
distinguishable and to
fatal to philosophy.
The perceptive corresponds to
the receptive and the

other to spontaneous side.
Intuition in sense of looking on
the sense.
Our nature makes it necessary
that our intuition can never
be other than sensuous, that
is it only contains the
manner which affected by
object, on the other hand
the power thinking, the
object of sensuous intuition
~~to~~ is understanding
neither if to prefer to the
other without one no object
to be given or without under-
standing no object, is empty
thoughts with content, ~~intuit~~
intuition without ~~cond~~
though is blind; therefore
it is necessary equally
sensuous as well as
intuition

Tasteful copy from nature in Ruskin's meaning. Historian may be, too, imitator in Plato's sense; but no body will call historian bad, deceptive.
Bosanque; Shopenhauer; Butcher; Essays in philos. Crit. ~~by~~ by Ker; Allen; Lotze,

30/Oct. Kant

General analysis of appearance:
To speak generally all human knowledge begins with experience; obviously we have no know ~~too~~ for to experience; but though all knowledge ~~to b~~ so begins, it no means ~~fr~~ knowledge arises from experience; it is quite possible it has two elements; one ~~to~~ due to our receptivity, the other to spontaneity, supposing those our case it is quite possible after our own ~~fa~~ practice that we detect the element due to spontaneity, so distinguish it from the relatively passive receptivity element.
The point is that ideas preexistence the mind, ~~O~~ perhaps by the English writers regarded so so many facts either

28/Oct.

Art & Natural beauty

~~Aes~~ Distinction of beauty from the pleasantness and the good.

Discussion about the impossibility of Aesthetics from the objections.

1. in triflenes
2. in deceptiveness
3. arbitrary of art.

Buyo says how the art rescue the essence of thing from the reality. For instance the history is too ~~as~~ essence through mind; how the art is superior to history.

— Of Plato. as a political reformer and ~~as~~ a ethical reformer, he looks ~~a~~ round the fine art, and asks "what is the ~~use~~ use of it?" comes first

Of the usefulness (for instance of the Temple), however it is beautiful.

Imitation. then comes ~~a~~ second.

After all, goodness and copying are the two importances of fine art.

Plato perhaps thinks the metaphisical; and ~~moral~~ he asks are out of the art.

How to increase the morality? If the morality is disinterested in the world, how we can ~~to~~ distinguish it from the art?

Moralisation of art ~~as~~ is of course ~~not~~ may be the modern idea. for instance Ruskin's view. By the way Ruskin seems to have been a little too much to the natural beauty.

If Art ~~be~~ were imitation of eternal & changeable, it comes down to quite common place. "(472) Republic"

The changeables are not to be imitated.

Art ~~can~~ ~~as~~ how reflect the spirit?

Again if the pleasure of natural beauty is continuous it must be too some reflection of spirit, or it must ~~a~~ appeal to mind more directly ~~to mind~~.

I think when the word imitation is used by the man like Ruskin, ~~the~~ it means the ~~a~~ best way of nature ~~seeing~~. Copying

Dryden's political satire was generalised always.
His great successor Pope's case was different; Pope always attacked directly the enemy.
As a poetry ~~his~~ Dryden's works are not to be highly pointed.
Collier attacked the license of the Theatre.
These are the successors to Dryden's way.
Skill and brilliancy is his characteristics. And the satire.
His successors Pope and Jonson ~~was~~ were so too.
It is said As a critic, Dryden has no right.
He was a great stylist, and occupy important position in the developement of English literature.
His merit is in the aesthetic generous.
his criticisms on the Elizabethan literature were no contribution.
Of course there are many interests of expressing clearly his ~~to~~ attitude toward poetry; but they touch scarcely the essence of ~~the~~ poetry.
The restoration of classical idea of that day was not only natural, but necessary to some extent; but as the consequence of it, the living idea was entirely neglected.
Dryden never realised the real nature of criticism. he applied the principle of Aristotle, but it came afterward to him.
But his real value is that he introduced the ~~that~~ true ~~an~~ insight into the formal theorist's criticism.
His essays about Shakespear, Ben Jonson and Fletcher.
He defends the heroic style; he cares the representation of the society in Comedy.

strong as the other, with some satire and easiness of style. with After all he could not success on, his political poem on the politics of the day, even with the genious of the man like Dryden.

28. Oct. Dryden

Dryden lost his small fortune, and Halifax contributed the expenses of Dryden's funeral.

The strict connexion with the commercial condition, namely the publishers. It was the state of the time's literature.

Tompson the publisher of Dryden's poems was a good seller, and naturally Dryden flourished by it partly.

Dryden didit try to express the local colour, but only tried to reproduce the spirit of the time.

His genious was not naturally inventive or original one, but imitative.

So he retold many stories in its exact spirit; for instance of ~~Spenser~~ Chaucer.

The only real successor of Chaucer is Keats; Dryden was merely the imitator.

23. Dryden

Of the puritanism as a national feeling.
And of the Tory party,
The efficacy of literature and the theatre
The coffe house became the place of literature
He wrote play, but couldn't ~~any~~ procure any money from it.
The political poems.
To ridicule Shaftesbury.
Charles and the Spanish Navy was the subject of the politics of the day.
Dryden knew well the ~~as~~ secret of the popularity which depends upon the mystery and the treatment of the another world.
For instance, Bunyan too,
The constant use of the biblical ~~as~~ phrases.
Of the satire of him
His opponent poet ~~as~~ did write the satirical poems too, against Dryden, but it didn't success, compared with its quantity.

Of course his position then, was so important and his satires must have been efficient.
But, from the point of view of ours ~~the as~~ they looks rather too detailed, and not much interesting.
Moreover for ~~each~~ instance Pope's Dunciad complicated the incidents and made the poem more interesting but Dryden didn't it.
Of his successors ~~as~~ specially on the political satire style
Of Shadwell, from tooth of the satire of pronsite and suggestive.
Of his extraordinary easeness,
The development of his style from the political satire style to the didact style.
Charles's death made some change upon Dryden's situation.
Of the after time of the Revolution.
His peculiar point of genius is that he can bring up all ideas as equally ~~as~~

21. Oct.

tion of past action. But he never learn to construct a new thing.
After all I have learned by Morgan's that animal learns something in general, but nothing specially ideal or mental.
~~The~~ Child, at the first six or eight months never show the perceptual ~~of~~ learning; he learn only spontaneous imitation.
This may be ~~called~~ said, too, so called circular reaction.
And there may be another kind of imitation, which caused only by association.

Of the data of ~~bel~~ belief.
Natural selection and belief.
~~Th~~ Acquired characters.
Of innate ~~ide~~ ideas.
Belief must be innate.
Of H. Spencer's theory.
The ~~[illegible] of~~ question of genesis must come before the question of epistemology.
And the origin of ~~[illegible]~~ ~~sense of~~ consciousness depends upon psychology. and the attitude of psychology.
Of the ~~[illegible]~~ sensation ~~of~~
Psychologist deals with the actual individual development of mind. So it refers of course to sense perception; but sense perception refers ~~to~~ to knowledge.

The train of idea must be thinking application of means to end.
In the case of animal it is different.

The connection between ~~and~~ end and means in conation is never necessarily belong to ~~repetition~~ repetition, but it belong to conation itself.
This fact is not argued by epistemologist.
Of the criticism of Categories.
~~that~~ In the question of Genesis.
~~Of~~ ~~merits~~ and faults.
~~Judgement of~~
Psychologist assumes ~~that~~ both the individual and its environment.
The belief may have both subjective and objective. And sometimes the subjective condition is very prominent far from objective

delta.
The developement in the meaning of change of states. The ~~cate~~ consideration of category has nothing to learn, but the intellectual process means the process of abstraction, or the concentration of selecting activity.

Starbucks
says the animal has mental process to some extent; namely the combination of end and means. But I do not agree ~~it~~ with it.
Secondly he holds upon the fact of animals learning by imitation. I agree with this point. It is a spontaneous imitation.
It is certain that animal learn something by experience. But it is mere learning of ~~repeti-~~

when we think it from the point of view of epistemology.
So we must distinguish the diference between psychological categories and the epistemological categories.
Of Causality.
We means by causality only the regularity of connections.
But some intend it to make the meaning ~~~~ of a reality of nature.

One call the impulse experience the assimilation. Impulse became modified as to assimilate with.
He (Barfacks) says that there is a series of muscular movement, which directed to a certain end, and it is valued by ~~that end or~~ the means applied to it.
He thinks that the end and the series of movement are distinguished from ~~mere animal impulse~~ ideal process.
But ~~to~~ it is a ideal process. ~~to~~ must be considered that whether the sort of ~~movement~~ activity is to be done without ideal help.
The fundamental principle of association is the continuation of ~~any~~ interest.
Then the relation of ~~the~~ significance or ~~sense~~ sense presentation is the guide of systematic association.
Each experience ~~the~~ thus emerge ~~to~~ with the renewed ~~a~~ series of past experiences.
And these are the train of ideas.
And it is not in animal.
Animal do experience merely by ~~motor~~ motor-sense movement.

sensory ~~motor in~~ motor impulse, Thorndike think, is the mental ~~that~~ process of animal when they learn to experience.
There take place some change in the motor activity ~~when~~ ~~when~~ when the experience goes.
But the sensory motor ~~asso~~ association can not be exist.
So he will fail if he attend to prove ~~by~~ the ~~mental~~ ideal activity by motor change.
The impulse is not intelligent in any sense.
All animal actions are reflexive ones.

Unifying function.
It is the function of containing things as ~~as~~ they ~~connect~~ are in consciousness.
The unifying ~~action of~~ object is a progressive achievement.

The categories are made gradually.
There is at first the ~~conception~~ apprehension of oneness of variations, and ~~to~~ then it proceed to the unity of continued parts.
It is difficult to understand ~~it~~ if you take off the conation from cognition.
Conation and Cognition are combined necessarily.
~~Conative~~
So the synthetic conation is the ~~con~~ cognition.
Cognition, as considered abstractly, is ~~represen~~ presentation of objects to conscious ~~or~~ or subject.
But realy, there cannot be no idea without conation or will.
~~The~~ Thus conation is important in knowledge.
So the will is ~~only~~ one ~~of~~ aspect preceding to category

consistency.
Object want subjective activity to determine it. So subject + ~~object~~ object can only exist by connection.
Subjective activity is always process of experiments.
Object determines, guides the subjective activity.
Improvement of Knowledge means the more definiteness of conation.
As far as the knowledge become definite, the will become more adequate with nature.
Then how far the knowledge, or the mere abstract knowledge affect the real being?

First test the born power of knowing without any opportunity of ~~[illegible]~~ imitation. And secondly, test the ~~[illegible]~~ imitation power.
In the first, we see some association power.
Only the ~~[illegible]~~ animal experience of time takes place gradually.
The only difference of ~~[illegible]~~ ideal representation of animal ~~[illegible]~~ and man is the duration of ~~[illegible]~~ remembrance. (Refere to Thornlike's book)
If we try the animal's experiments we will see clearly the gradual increase ~~[illegible]~~ of success numbers by and by.
This testimony ~~prov~~ prove that animal does not learn by ideal conception.
It is quite mistak to think that animal observes as observing.
Now to testify the imitation.

not with language, but to speak generally they are ~~to~~ so.
Then what is the distinction between perception + ideation?
Children's cases are always ambiguous; so we must ~~exclu~~ exclude them.
At first, How to learn child from experience?
They do it by deliberate imitation.

The is a kind of activity of presupposing the relation of subject + object.
It is the conative action.
The process of attention is related with the relation of subject & Object.
Because the desire of any form think of something objective satisfaction.
The truth consists of ~~conformity~~ of thoughts of objects. consistency

The truth is the intention of correspondence of certain object already known.
Abstraction is the ~~choice~~ selection of certain ~~of~~ aspects among the whole aspects.
This abstraction is truth.
It remains one to us only so far as it ~~con~~ continues in the interesting state.
When ~~we~~ we say ~~a~~ A is A, "is A" is mere words; it means only "A." from first, and it is the one thing or one continuation.
Unity means the ~~con~~ systematic connection. ~~It, too, to~~ And it, too, must correspond ~~to~~ with real world.
The mere Knowledge cannot be systematic. Systematic ~~connec~~ connection means objective ~~con~~ subjective

the construction of general universe.
It concerns only with a part of universe; namely the animal and man, in which there is the state of consciousness. The difference between the momental thinking of my own and the past part of my thinking is the difference of individual and universe.
The relation between two terms object known and the object as such is knowing.
Now then if the relation of known and knowing is the relation of consciousness, then how take place the relation between one individual and the others?

The relation between perception and ideal conception.
Both are divided only by degree.
Perceptive intelligence is more or less bodily and of sensation.
On the contrary the idea-

tional process is indispensable.
Perceptual conception consists in actual looking or listening; thinking the sense itself.
Ideation consists ...
Distinguishing + Comparing are the characteristics of higher perceptual process; and it corresponds with ideal process.
Conceptual process distinguishes the universals from individual examples.
Typical one from actual one.
But both are continued closely.
Ideation is analysis and synthesis of conceptions.
All language corresponds with the conception and ideation.
Of course there may be some idea which corresponds

time. So it is intelligent and responsible with its result.
Animals actions are mostly ~~up~~ reflexive, and perhaps it ~~is~~ is instinctive only when it is on chase or is ~~pursuit~~ running for prey and so on.
Animal's conduct is ~~to~~ gradually to ~~move~~ move towards the higher one. But it is ~~very~~ in very small degree.
Child starts with mere vague way. But it is to become distinctive by and by in the long run.
So consists at first rather in ~~born~~ born intention.
Besides this, there is a peculiar ~~no~~ residing power.

And ~~this~~ this power and the ~~pro~~ provensity are connected at bottom.
Child has the appreciating power; he can percept. But animal cannot percept.

=

Subject + Object means here thinking desire and the thinking action. It ~~t~~ is different from mind and matter.
~~Psy~~ Psychologist often fail to know this relation. They mingle it up such a relation of causality or internal and external relation.
Some adhere that the relation between knower Known is mere ~~out~~ eternal.
Some say, on the contrary, the Knower involve essentially the Known, and also, as a consequence, the relation of object + subject.
Psychologis has no concern with

He do it ~~only~~ as a means ~~to~~ for another end.
The animal's movement are only instinctive.
What is instinctive movement?
It is mere physiological process; it ~~has~~ does not acquired experience.
Let us study of the instinctive movement.
At first distinguish the instinctive proper from the inflex action.

The nature of Knowledge.
How far is ~~our~~ our ~~the~~ Knowledge concerned with ~~to~~ the known?
The ~~y~~ systematic Knowledge.
What is the ultimate nature of Things?
The psychologist cannot explain the first coming of this conception to being.
He ~~can~~ can only show how this conception vary and develope.
Are the categories which psychologist put ~~as~~ necessarily to imply the ~~of~~ all steps of mental action, or are they only to imply a certain process?
The most fundamental problem is the unity of self.
Psychologist must start ~~as~~ with bo the identity of identity of self and ~~self~~ of universe; ~~non-as~~ namely the unity of subject and unity of objective observances.

Reflex action solely depends upon the special stimulation.
So we cannot call it properly intelligent. It ~~is~~ does not involve time or space.
Instinctive movement is on the contrary more complicated & it ~~is~~ many occurse in certain

1. Analytic psychology. Mere explanation of simple & complication.
2. Synthetic or Genetic.
And we take the way of Genetic one.
Genetic method presupose the analytic.
We must trace back to primitive and simple state of mind.
But primitive state of mind cannot cover whole developed mental state.
So we must too examine the developed mental state as a whole thing.
Here we study at first the state of mind of animal and that of higher child.
Of course there may be difficulty of such a study, because their mental states are so differ from our own. But we must spare the difficulty.
For children, we have no means of direct experience. We must only start with some peculiar contact between them and our own.
Child of one years age has perceptive faculty. But higher animal's mind much more limited to bodily action.
Earlier life of child is spent mostly for how to use the bodily organs.
They too, both make imitation. But the condition is different. Child do it only when the imitated action influenced him.

may be determined by the scheme of universe from the outset in one side, and in other side, it may be free concerning the determination of consciousness.

Psychology & Philosophy.

There are two point of view. One insists upon the psychology is all thing. In England the representative of this school is rather few. Prof. Bain was a gentle one of it. But he is now past. In continent, this is quite popular. Ovolter insists psychology cannot express the meaning. because the subjective mental process and the objective material process are quite different things. They cannot be explained in one side.

Of Deliberation

It is in state of tine more or less, and contains some ~~ug~~ unpleasantness and ~~ooo~~ uneasiness, and it suggests some line of action.

Deliberation principle must be more than mere sanction.

It must be active and constructive. Modification and Development are needed for it.

Deliberation is unifying system of interest.

The developement of interest concern more or less ~~to~~ with the motive.

Motive may be either motive for decision or motive ~~of~~ of decision.

Judgement concern with only the self of the moment. Because we decide everything for the moment's self, but not deliver for future self.

The self of self consciousness appears in the voluntary decision and specially in transition to valuntary action.

Freedom of will is identified by some ~~to~~ with selfdetermination.

There is no self in consciousness.

Decision is mere ~~ok~~ spontaneous chance.

Sometimes it may come ~~fo~~ followed to self-idea, but ~~sometime~~ it may come ~~quite~~ ~~chance~~ wrong.

~~So the responsibility is quite ok~~

So the ~~surface~~ of consciousness has no responsibility of free will. It is determined by something ~~by~~ beyond the consciousness. In this meaning, the determination becomes responsible for consciousness. This self real

this view. ~~The~~ The feature of myself is ~~not idea of~~ idea of, change ~~of idea~~ contending to hinder the procession.
Hinderance of self.
The change must be determined by ~~thought~~ sort of required idea.
Both pleasure and ~~pain~~ pain presuppose the existence of conation.
Pain & Pleasure depends upon ~~object~~ nature of conation.

Of will.
Will no decision and no deliberation.
Reflected belief and spontaneous fulfillment of conation.
Definition of deliberative will.
1. Attention, but no.
2. Ideal ~~and~~ self acting out, but no
3. ideas realising itself, but no.
4. Identification of will with self, but no.
5. Identification of will ~~will~~ with all desires or impulses, but no.

The perceptual ~~attitude~~ stage.
The Hesitation or doubt.
The Constructed in ideas.

upon self ~~sense~~ love.
The proud and vanity is to be distinguished. Former is ~~sense~~ sentiment of superiority of self; latter is not only sense of superiority of self, but it wants its ~~re~~ recognition by others.
Or ~~conclusion~~ conclusion, the sentiment is ~~fixed~~ acquired system of all sorts of interests. And actual emotion, feeling and conation are its elements.

The sense of term will is wide. Sometimes decision or resolution. It is used in the meaning of
Sometimes conation is the meaning. When we hesitate and consider and then go on, the ~~ca~~ action is based on resolution. Conation is ~~inte~~ intention. Let us consider Conation

a little more.
In a measure of concrete process, the conation is ~~pro~~ primary. When emphasis is ~~pu~~ put on sight ~~touch~~ or touch sensative, the whole is characterised by the phenomena of extension.
In all conations there is ~~an~~ immediate experience which is unique and irreducible. And it related to something else which is not immediate. Can the immediate conation ~~e~~ exist isolated from complex consciousness of wider conation? Yes there may be its probability. Some ~~so~~ think conation is identified with animal ~~sens~~ sense ~~and~~ or with muscular sense. Mr. Bradley hold on this opinion. But I cannot agree with

Of sympathy

Sympathetic feeling does not mean always tender emotion. Man's anger is sympathized by ~~w~~ pity of woman. But in this case the pity is not complete sympathy but mere tender emotion.

Tender emotion is mingled one of sorrow and indignation.

Our mind is not confined to present But expect of future possibility.

The sense of beauty is mingled state of joy and sorrow. Then it is tender emotion.

Gratitude is mingled tender emotion of ideal joy and actual sorrow, namely the joy for future life and sorrow for present life.

Of the developement of interest.

The interest ~~deve~~ developes with knowledge through life.

The sentiment is different from feeling or emotion, and it is a ~~st~~ state of complexed mental action.

Sentiment and so called sentimental state is different.

The love is sentiment, ~~sam~~ but not emotion. It is system of emotions, and complexed state.

There are two kinds of sentiment; Concrete and Abstract.

Concrete sentiment ~~is~~ has object individual, or group of individuals; for instance, The love of mother &c.

Abstract sentiment has some general feature as its object; for instance The love of truth.

The satisfaction depends always

23/1

We must consider at first about the various states of emotion. It has endless endless mixture of feelings, wills, and sensations or sensational representations.
Next we must not forget that emotion is subjective of life against the word object. And it determine its feature by fastening to its object. So it is also individable from object. Finally it is the character of emotion that it closely connected with the action or true end of bodily state of mental life.
The variety caused by the corresponding variety of bodily organisation enter into emotional varieties.
Professor James says that emotion consists simply in organic sensations. The nerve activity flow into internal organic construction and it produce emotion. This is James's view.
But this theory has obvious objection.

The emotion caused only by organic sensation is not able to change according psychical principle.
Moreover even the nerve action or the organic sensation sometimes does not enter into emotion.
Thus we do not accept the theory that identify the emotion with organic sensation.
Next we will consider about the genetic theory of emotion.

lope to the correspondence.
The intersubjective intercourse is not the enlargement of subject, but is the another aspect of the object.

12/12

Of the independence of external.
The difference between external object and its appearance is that the conceived appearance is ~~unity~~ united by the organisation of body and the object itself is the material not ~~unfor~~ unified.
Of the fallacy of ~~t and~~ inter-objection.
Of the way of social intercourse or ex-~~ter~~ternal intercourse.
Of the primitive social consciousness.

5/12

Of the Language.

The imitated Language or gestures are of course communicable. But they have many defects. The ~~conven~~ signs of conventional language or the articulative sounds are much more easy ~~for the~~ both for producing and receiving. Thus the conventional signs displace all imitated gestures.

The learning the mother tongue peculiarly ~~do~~ assists to develope its inherited synthetic and analytic mind of ancestors.

Children ~~rember~~ try to rember at first the ~~a~~ name, and by repeating it, conduct ~~for the~~ their mind process.

The language act to analyse the conceptions from real perception and ~~gene~~ generalise it. The language combines and unites the meanings ~~or~~ and to some extent modifies them.

10/12

Of selfconscious & esthetical cons.

Of course the deeper nature of this question exceeds ~~ous~~ the limit of our study.

The distinction of self & non-self consists between the ideal conception & the perception.

Idea always get much more consciousness of self, than the ~~perceptible~~ perception.

Ideal ~~oq~~ conception ~~to~~ seem to be more copy taken from perceptedobjects.

Of course the ideal construction may transpersed to the perception.

The primitive state of ~~con~~ ~~of~~ ~~set~~ self consciousness is ~~that~~ ~~that~~ is included in the subject. (the ~~to~~ object) And ~~them~~ then the subject developes to social relation to other and ~~unless~~ interested to the other's (become) psychical state.

The imitation in the children is very important thing, because it deve-

26/11

Of the producing process of idea.

If the resemblance or differences observed for the past time, it ~~are~~ were is to be called ~~reproducing~~ production, that is constructed by that sort of association. There are several ~~ma~~ methods of mental construction.

3/12

Of the idea representation.

The ideal representations are always universal.

Universalness is the form of combinations or plan of construction. The reconstruction may be called the synthe~~tic~~sis of constructions.

Of the language.

What is the ~~communicate~~ communication of idea.

The language is the peculiar assign

The language as the ~~an~~ instrument of thought ~~pi~~ it the possession of idea and reserve the conceptu~~ell~~al synthesis and analythis.

There is no meaning originally in the language itself. It is only the sign.

Of course the natural language or the gesture language is different thing.

The void, idea cause the corresponding movement.

19/11

Of the changes of Sensible Appearances

There are two kinds of ~~motor~~ visual sensation; namely, right and left. And our motor activities correspond to them.

There is a remarkation between self and non-self in sensation.

Of the ideal process.

It is more correct to say Ideational process.

It begins with perceptional experiences.

Our ideal constructions consists of perceptual data, and if I transform them to external form, of cause, every body may see just same things as my own.

There are five special characters of the ideal process.

21/11

Of the ideal revival.

The revival of idea depends ~~upon~~ partly upon the association & partly upon the intrinsic exciting ability.

The ideal revival of divergence.

The divergence is very important in the ideal construction. Because there may be great many of ideas which independent ~~of~~ from the simple revival.

12/11

Of Child's mental condition.

The unsatisfactory movement cause the discontinuation of renewing it. So to the child's mental process, at first the motor sensation arise, then follow the other sensations.

All those conditions come to one point, namely the satisfaction or dissatisfaction of his own. It is the interest side of mind.

Imitation of child.

14/11

Of external world.

External object has spacial extension and stand independently from us. Position, distance, direction and betweenness are the spacial aspects, and systematic conceptions.

Primarily, to learn the order is the beginning of learning local signs.

External things are independently possible, changeable and existible.

5/11.

Of attention

Attention is same ~~to~~ with interest.
Unity of attention and unity of interest.
There are two sorts of attention: voluntary and involuntary. Sometimes they are called active + passive.
Inattentiveness is the absence of attention.

7/10

Of attention + association.

The more attentive the more efficacious.
The ~~two~~ unity of attention depends upon the unity of objects.

29/10

Body + Mind

Body + Mind coincide ~~both~~ with each other.
Science distinguishes the directly connected bodily ~~action~~ from the indirectly connected one.
The nervous motion connects directly to conscious motion. At least the brain nerve immediately connects to the mind.
Physical evidence goes against the so called theory of association.
There may be the discontinuation of consciousness. Forgetfulness is the instance.

31/10

What is sensation.
1. Distinction between sensation + sensible quality. Both penetrate each other. But still there may be some external ~~things~~ quality which is sensible. And it stand as the qualities of the sensation on one side.
It has intensity ~~also~~ as well as quality.
Comparison of different ~~classes~~ kinds of sensation. Smell, taste, temperature and organic ~~sensation~~ are classed as lower. ~~Her~~ Hearing and sight are classed as higher.
All sensations are connected.

24/10

Psychology

Cognition and Interest.

Cognition is subdivided into ~~two~~ two: 1. Apprehension, 2. Judgement.

Interest is subdivided into two: 1. Feeling. 2. Conation.

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