



和文譜集 卷之三
三十一



此書係由上海圖書館藏書部
所藏之書目，其內容豐富，
包括各類書籍之目錄，
以供讀者參考之用。

上海圖書館

藏書部

編印

一九八〇年

上海圖書館藏書



The first thing I did was to
 go to the bank and
 get some money out of
 the machine. I was
 a bit nervous at first
 but it was quite easy.
 I had heard that it was
 complicated but it was
 not. I just put in my
 card and the amount I
 wanted and it came out.
 I was a bit surprised
 that it was so simple.
 I had heard that it was
 complicated but it was
 not. I just put in my
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The first of these is the *Book of the City of Dreadful Night*, which was published in 1807. It is a long poem in blank verse, divided into three books. The first book is the most famous, and is a story of a sailor who is shipwrecked on a remote island. The second book is a story of a man who is haunted by a ghostly figure. The third book is a story of a man who is haunted by a ghostly figure. The poem is a masterpiece of the gothic genre, and is one of the most important works of the period.

The second of these is the *Waverley*, which was published in 1814. It is a novel in the form of a story, and is one of the most important works of the period. The third of these is the *Rob Roy*, which was published in 1817. It is a novel in the form of a story, and is one of the most important works of the period.

The fourth of these is the *Scottish Rites*, which was published in 1801. It is a novel in the form of a story, and is one of the most important works of the period. The fifth of these is the *Castle of Otranto*, which was published in 1486. It is a novel in the form of a story, and is one of the most important works of the period. The sixth of these is the *Amadis de Gaulle*, which was published in 1508. It is a novel in the form of a story, and is one of the most important works of the period.

The seventh of these is the *Don Quixote*, which was published in 1605. It is a novel in the form of a story, and is one of the most important works of the period. The eighth of these is the *Paradise Lost*, which was published in 1667. It is an epic poem, and is one of the most important works of the period.

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Chapter 10

Section 1

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Chapter 11

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Die ...

夫君子之於道也，不可須臾離也。君子居則觀象象而自修，動則觀象繫象而自勵。自天子至於庶人，萬物並睹，莫不各得其所。君子居則觀象象而自修，動則觀象繫象而自勵。自天子至於庶人，萬物並睹，莫不各得其所。

論語

子曰：君子居則觀象象而自修，動則觀象繫象而自勵。

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一、凡欲求道者，必先求其心。心者，道之根也。心正則道明，心邪則道滅。故欲求道者，必先正其心。正心之法，在於去其私慾，去其雜念，使心歸於正。心正之後，則可求道。道之所在，心之所向，則道自見。故欲求道者，必先求其心。心正則道明，心邪則道滅。故欲求道者，必先正其心。正心之法，在於去其私慾，去其雜念，使心歸於正。心正之後，則可求道。道之所在，心之所向，則道自見。故欲求道者，必先求其心。心正則道明，心邪則道滅。故欲求道者，必先正其心。正心之法，在於去其私慾，去其雜念，使心歸於正。心正之後，則可求道。道之所在，心之所向，則道自見。

論心之正邪

心之正邪，在於其動靜。動則邪，靜則正。故欲求道者，必先求其心之正邪。

一、心之正邪，在於其動靜。動則邪，靜則正。故欲求道者，必先求其心之正邪。心之動靜，在於其欲。欲者，心之動也。欲則心動，心動則邪。故欲求道者，必先去其欲。去欲之法，在於去其私慾，去其雜慾，使心歸於正。心正之後，則可求道。道之所在，心之所向，則道自見。故欲求道者，必先求其心。心正則道明，心邪則道滅。故欲求道者，必先正其心。正心之法，在於去其私慾，去其雜念，使心歸於正。心正之後，則可求道。道之所在，心之所向，則道自見。故欲求道者，必先求其心。心正則道明，心邪則道滅。故欲求道者，必先正其心。正心之法，在於去其私慾，去其雜念，使心歸於正。心正之後，則可求道。道之所在，心之所向，則道自見。

The first of these is the fact that the
 population of the country is increasing
 rapidly. This is due to a number of
 causes, the most important of which
 are the following: first, the fact that
 the birth rate is higher than the death
 rate; second, the fact that the
 immigration of people from other
 countries is increasing; and third, the
 fact that the life expectancy of the
 population is increasing.

The second of these is the fact that
 the standard of living is improving.
 This is due to a number of causes,
 the most important of which are the
 following: first, the fact that the
 economy is growing; second, the fact
 that the government is providing
 more services; and third, the fact
 that the people are becoming more
 educated.

CONCLUSION

In conclusion, it can be seen that
 the country is making rapid progress
 in many respects. This is due to a
 number of causes, the most important
 of which are the following: first, the
 fact that the birth rate is higher than
 the death rate; second, the fact that
 the immigration of people from other
 countries is increasing; and third, the
 fact that the life expectancy of the
 population is increasing.

卷之三

論

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The first part of the book is devoted to a general
 introduction of the subject, and to a description
 of the various kinds of *plants* which are
 found in the country. The second part
 contains a description of the *minerals*
 which are found in the country, and of the
 various kinds of *rocks* which are found
 in the country. The third part contains a
 description of the *animals* which are found
 in the country, and of the various kinds of
fishes which are found in the country.

The fourth part of the book is devoted to a
 description of the *vegetation* which is found
 in the country, and of the various kinds of
trees which are found in the country. The
 fifth part contains a description of the
climate of the country, and of the various
 kinds of *weather* which are found in the
 country. The sixth part contains a
 description of the *soil* of the country, and
 of the various kinds of *plants* which are
 found in the country. The seventh part
 contains a description of the *minerals*
 which are found in the country, and of the
 various kinds of *rocks* which are found
 in the country. The eighth part contains a
 description of the *animals* which are found
 in the country, and of the various kinds of
fishes which are found in the country.

... 詩經卷之二 詩經

... 詩經卷之二 詩經

卷之二 詩經

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... 詩經卷之二 詩經

The first thing I did was to go to the
 office and see what was going on.
 I found everything in a state of
 confusion. The papers were all
 scattered about, and the
 clerks were looking at me
 with expressions of surprise.
 I then went to the bank and
 saw the cashier. He told me
 that the money was all gone.
 I was very much surprised
 and went home to see what
 I could do. I found that
 the money was all gone.
 I was very much surprised
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The first part of the manuscript discusses the
 various aspects of the natural world, including
 the elements and the properties of matter.
 It then moves on to discuss the human mind
 and the faculties of reason and imagination.
 The author explores the relationship between
 the physical and the mental, and the role
 of the senses in the acquisition of knowledge.
 The second part of the manuscript is devoted
 to a detailed examination of the human
 body and its various parts, including the
 organs and the systems of the body.
 The author describes the functions of each
 part and the way in which they work
 together to maintain the health and
 vitality of the individual.

The third part of the manuscript is devoted
 to a discussion of the human mind and
 the faculties of reason and imagination.
 The author explores the nature of thought
 and the way in which it is formed and
 expressed. He discusses the various
 faculties of the mind, including the
 senses, the imagination, and the
 reason. He also discusses the way in
 which the mind is affected by the
 passions and the emotions, and the
 way in which it is influenced by the
 environment and the society in which
 we live.

有公一語，云：「...」

由 德 記

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一、論學問之要
 夫學問之要，在於博學而審問，慎思而明辨，篤信而篤行。博學之謂也，博學則見多識廣，審問則疑難悉解，慎思則理明氣爽，明辨則是非昭著，篤信則心誠志堅，篤行則功業日著。此六者，學問之階梯也，不可不察也。

二、論處世之方
 處世之方，在於謙虛而自守，剛直而有為。謙虛則人敬，自守則身安，剛直則名顯，有為則事成。此四者，處世之圭臬也，不可不守也。

論學問之要

博學之謂也，博學則見多識廣

The first part of the book is devoted to a general history of the world, from the beginning of time to the present. It is divided into three parts: the first part contains the history of the world from the beginning of time to the birth of Christ; the second part contains the history of the world from the birth of Christ to the present; and the third part contains the history of the world from the present to the end of time.

THE HISTORY OF THE WORLD

The second part of the book is devoted to a general history of the world, from the birth of Christ to the present. It is divided into three parts: the first part contains the history of the world from the birth of Christ to the death of the Virgin Mary; the second part contains the history of the world from the death of the Virgin Mary to the present; and the third part contains the history of the world from the present to the end of time.

此書之旨，在於論說古今中外之理，其言簡而意深，其理明而道遠。凡我同胞，當共讀之，共思之，共勉之。庶幾人心不古，世道不降，而天下歸於大同。

論學

學之為道，不可不察也。

夫學也者，所以明理也。理明則心正，心正則身修，身修則家齊，家齊則國治，國治則天下平。此學之功用也。然學之有弊，亦不可不察也。夫學之弊，有三：一曰，學而不思，則罔知；二曰，思而不學，則無益；三曰，學而不行，則無功。此學之弊也。故君子之學也，必先慎乎始，而慎乎終。始者，始其學也；終者，終其行也。始而慎，則學有根柢；終而慎，則行有歸宿。根柢固則學不惑，歸宿定則行不亂。此君子之學也。

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THE END OF THE WORLD

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The first part of the book is a history of the
 world from the beginning to the present time.
 It is written in a simple and plain style,
 and is intended for the use of schools and
 families. The author has taken great care
 to make it as accurate and complete as
 possible, and has given a full and
 interesting account of all the important
 events and discoveries of the world.
 It is a book of great value and interest,

and is a book of great value and interest.

THE END

THE END OF THE WORLD

THE END OF THE WORLD

The second part of the book is a history of
 the world from the beginning to the present time.
 It is written in a simple and plain style,
 and is intended for the use of schools and
 families. The author has taken great care
 to make it as accurate and complete as
 possible, and has given a full and
 interesting account of all the important
 events and discoveries of the world.
 It is a book of great value and interest,

圖書

卷之十

一

此書之體裁，與前卷無異。其內容之豐富，實為全書之冠。凡屬此類之書，皆以敘述為主，兼及論說。其文字之流暢，筆墨之酣灑，誠非他書所能及也。且其內容之廣博，更非筆墨所能形容。凡屬此類之書，皆以敘述為主，兼及論說。其文字之流暢，筆墨之酣灑，誠非他書所能及也。且其內容之廣博，更非筆墨所能形容。

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論

夫道之於世也猶水之於木也木無水則枯人無道則死故君子必先慎乎德德有餘則財用不費財用不費則民歸之民歸之則天下歸之天下歸之則王矣夫道之於世也猶水之於木也木無水則枯人無道則死故君子必先慎乎德德有餘則財用不費財用不費則民歸之民歸之則天下歸之天下歸之則王矣夫道之於世也猶水之於木也木無水則枯人無道則死故君子必先慎乎德德有餘則財用不費財用不費則民歸之民歸之則天下歸之天下歸之則王矣

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The first of these is the ...
the second is the ...
the third is the ...
the fourth is the ...
the fifth is the ...
the sixth is the ...
the seventh is the ...
the eighth is the ...
the ninth is the ...
the tenth is the ...

1811

The first of these is the fact that the
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The second of these is the fact that
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卷之三

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一、此書之體裁，蓋仿《詩經》之體，而加以變通者也。其體裁之變通，在於其辭之簡潔，而意之深遠。其辭之簡潔，在於其用字之精，而無冗繁之辭。其意之深遠，在於其寓意之廣，而無淺狹之義。此書之體裁，實為《詩經》之變通，而為後世所宗也。

詩經

卷之三

詩經

卷之三

一、此書之體裁，蓋仿《詩經》之體，而加以變通者也。其體裁之變通，在於其辭之簡潔，而意之深遠。其辭之簡潔，在於其用字之精，而無冗繁之辭。其意之深遠，在於其寓意之廣，而無淺狹之義。此書之體裁，實為《詩經》之變通，而為後世所宗也。

M. 1. 1. 1. 1. 1.

Die erste Seite des Buches ist eine
 Tabelle der Zahlen 1 bis 100. Die
 Zahlen sind in 10 Spalten und
 10 Zeilen angeordnet. Die
 Spalten sind von links nach
 rechts beschriftet mit den
 Zahlen 1 bis 10. Die Zeilen
 sind von oben nach unten
 beschriftet mit den Zahlen 1
 bis 10. Die Zahlen sind in
 einer schiefen Linie angeordnet,
 so dass die Summe der Zahlen
 in jeder Zeile und Spalte
 gleich ist.

Die zweite Seite des Buches ist
 eine Tabelle der Zahlen 1 bis
 100. Die Zahlen sind in 10
 Spalten und 10 Zeilen angeordnet.
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 Zahlen 1 bis 10. Die Zeilen
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 beschriftet mit den Zahlen 1
 bis 10. Die Zahlen sind in
 einer schiefen Linie angeordnet,
 so dass die Summe der Zahlen
 in jeder Zeile und Spalte
 gleich ist.

此等之說，其意固在勸導，然其言詞之粗鄙，實非君子所宜有。且其言詞之中，多有謬誤之處，如謂「天地之間，無非道也」，此語固屬無稽。蓋天地之間，固非道也，而道亦非天地也。道者，理之所在，而天地者，形之所在。理與形，固不相侔。且其言詞之中，多有詆毀先賢之處，如謂「孔子之言，皆屬虛妄」，此語尤屬可恨。蓋孔子之言，乃天下之公理，豈可謂之虛妄乎？

夫道之所在，天地亦不能違也。且其言詞之中，多有詆毀先賢之處，如謂「孔子之言，皆屬虛妄」，此語尤屬可恨。蓋孔子之言，乃天下之公理，豈可謂之虛妄乎？且其言詞之中，多有詆毀先賢之處，如謂「孔子之言，皆屬虛妄」，此語尤屬可恨。蓋孔子之言，乃天下之公理，豈可謂之虛妄乎？

Main body of handwritten text on the left page, consisting of several lines of cursive script.

Main body of handwritten text on the right page, continuing the cursive script from the left page.

The first of these is the C_2H_2 molecule, which is a linear molecule with a triple bond between the two carbon atoms. The second is the C_2H_4 molecule, which is a linear molecule with a double bond between the two carbon atoms. The third is the C_2H_6 molecule, which is a linear molecule with a single bond between the two carbon atoms. The fourth is the $\text{C}_2\text{H}_2\text{Cl}_2$ molecule, which is a linear molecule with a triple bond between the two carbon atoms and two chlorine atoms attached to each carbon atom. The fifth is the $\text{C}_2\text{H}_2\text{Cl}_4$ molecule, which is a linear molecule with a triple bond between the two carbon atoms and four chlorine atoms attached to each carbon atom. The sixth is the $\text{C}_2\text{H}_4\text{Cl}_2$ molecule, which is a linear molecule with a double bond between the two carbon atoms and two chlorine atoms attached to each carbon atom. The seventh is the $\text{C}_2\text{H}_4\text{Cl}_4$ molecule, which is a linear molecule with a double bond between the two carbon atoms and four chlorine atoms attached to each carbon atom. The eighth is the $\text{C}_2\text{H}_6\text{Cl}_2$ molecule, which is a linear molecule with a single bond between the two carbon atoms and two chlorine atoms attached to each carbon atom. The ninth is the $\text{C}_2\text{H}_6\text{Cl}_4$ molecule, which is a linear molecule with a single bond between the two carbon atoms and four chlorine atoms attached to each carbon atom.

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Handwritten text in a cursive script, likely from a historical document or letter.

Second page of handwritten text, continuing the narrative or list.

Section Header

Small text block, possibly a date or reference.

First line of text under the section header.

Second line of text under the section header.

Third line of text under the section header.

Final line of text at the bottom of the page.

Handwritten text in a cursive script, likely an early form of the Latin alphabet, covering the top half of the page.

Handwritten text in a cursive script, continuing from the previous page, covering the bottom half of the page.

The first part of the book is devoted to a general survey of the history of the world, from the beginning of the world to the present time. The author begins with the creation of the world, and proceeds to the establishment of the human race, and the various stages of human civilization. He then discusses the different religions and philosophies of the world, and the influence of these on the progress of human society. The second part of the book is devoted to a detailed account of the history of the world, from the beginning of the world to the present time. The author begins with the creation of the world, and proceeds to the establishment of the human race, and the various stages of human civilization. He then discusses the different religions and philosophies of the world, and the influence of these on the progress of human society.

The third part of the book is devoted to a detailed account of the history of the world, from the beginning of the world to the present time. The author begins with the creation of the world, and proceeds to the establishment of the human race, and the various stages of human civilization. He then discusses the different religions and philosophies of the world, and the influence of these on the progress of human society.

APPENDIX

I.

The first part of the appendix is devoted to a detailed account of the history of the world, from the beginning of the world to the present time. The author begins with the creation of the world, and proceeds to the establishment of the human race, and the various stages of human civilization. He then discusses the different religions and philosophies of the world, and the influence of these on the progress of human society.

第 一 章

總 論

一、研究之範圍：本報告之目的，在於探討我國教育行政之現狀，及其未來發展之方向。研究之範圍包括：(一)教育行政之概論；(二)教育行政之組織；(三)教育行政之業務；(四)教育行政之改進。

二、研究之方法：本研究採用文獻分析法與比較法。

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此等之說，固足以見其心術之不正，而亦足以見其學問之不博。蓋其所謂「理」者，不過一己之私心，而所謂「氣」者，不過一己之私欲。其所謂「理」者，不過一己之私心，而所謂「氣」者，不過一己之私欲。其所謂「理」者，不過一己之私心，而所謂「氣」者，不過一己之私欲。

夫理氣之說，本於孟子之性善論。

孟子曰：「性善也，理也；性惡也，氣也。」

夫理者

性中之天理也，氣者性中之人欲也。性善則理明，性惡則氣昏。理明則心正，氣昏則心邪。心正則身修，心邪則身敗。身修則家齊，身敗則家亂。家齊則國治，家亂則國危。國治則天下歸之，國危則天下叛之。

此理氣之說之要也。然其說之不明，則理氣之說之亂也。

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1871年11月15日 星期三 晴 11月15日 星期三 晴

1871年11月16日 星期四 晴 11月16日 星期四 晴

1871年11月17日 星期五 晴 11月17日 星期五 晴

1871年11月18日 星期六 晴 11月18日 星期六 晴

1871年11月19日 星期日 晴

中華民國二十六年
五月二十日

國民政府
軍事委員會

第一〇〇〇〇號

中華民國二十六年五月二十日



軍事委員會

第一〇〇〇〇號

國民政府

軍事委員會

第一〇〇〇〇號

中華民國二十六年五月二十日