

民國十一年  
十月  
十日

中華民國十一年十月十日

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中華民國十一年十月十日



中華民國十一年十月十日

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第...

新式書

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# 小學讀本



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187  
The first part of the manuscript is a list of names and titles, possibly of a court or a council. The names are written in a Gothic script and are arranged in several columns. Some of the names are followed by titles or descriptions. The list appears to be a formal record of the members of a specific institution.

### Index

The second part of the manuscript is an index or a list of contents. It is organized into several sections, each with a heading. The entries are written in a Gothic script and are arranged in a single column. The index appears to be a formal record of the contents of the manuscript, possibly a table of contents or a list of references.

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The third part of the manuscript is a list of names and titles, possibly of a court or a council. The names are written in a Gothic script and are arranged in several columns. Some of the names are followed by titles or descriptions. The list appears to be a formal record of the members of a specific institution.

The fourth part of the manuscript is a list of names and titles, possibly of a court or a council. The names are written in a Gothic script and are arranged in several columns. Some of the names are followed by titles or descriptions. The list appears to be a formal record of the members of a specific institution.

The first part of the book is devoted to a general introduction to the subject of the history of the world. It begins with a chapter on the origin of the world, and then proceeds to a chapter on the origin of man. The author discusses the various theories of the origin of man, and then concludes with a chapter on the origin of the human race. The second part of the book is devoted to a detailed history of the world, from the beginning of time to the present. It covers the history of the world in general, and then proceeds to a detailed history of the various nations and peoples of the world. The author discusses the various events and circumstances that have shaped the world, and then concludes with a chapter on the future of the world.

THE HISTORY OF THE WORLD  
BY  
J. G. BURTON

The first part of the book is devoted to a general introduction to the subject of the history of the world. It begins with a chapter on the origin of the world, and then proceeds to a chapter on the origin of man. The author discusses the various theories of the origin of man, and then concludes with a chapter on the origin of the human race. The second part of the book is devoted to a detailed history of the world, from the beginning of time to the present. It covers the history of the world in general, and then proceeds to a detailed history of the various nations and peoples of the world. The author discusses the various events and circumstances that have shaped the world, and then concludes with a chapter on the future of the world.

THE HISTORY OF THE WORLD  
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J. G. BURTON

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Ein Bildnis

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Das Bildnis zeigt eine Landschaft mit einem großen Baum links, einem kleinen Gebäude in der Mitte und einer Figur in der Vordergrund. Die Szene ist in einem rechteckigen Rahmen dargestellt.









The first part of the book is a history of the  
 city of London, from its foundation to the  
 present time. It is written in a plain and  
 simple style, and is full of interesting  
 facts and anecdotes. The second part  
 is a description of the city, and its  
 various parts. It is written in a more  
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 full of interesting facts and anecdotes.  
 The third part is a description of the  
 city of London, and its various parts.  
 It is written in a more detailed and  
 descriptive style, and is full of  
 interesting facts and anecdotes.

THE HISTORY OF LONDON

By JOHN STOW



The second part of the book is a  
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 various parts. It is written in a  
 more detailed and descriptive style,  
 and is full of interesting facts and  
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一、**論** 德性之學。德性者，天之賦與也。人之性，猶水之有源也。源清則流潔，源濁則流穢。故君子必先慎乎德。德者本也，財者末也。外本而求末，此倒置也。德者本也，財者末也。外本而求末，此倒置也。德者本也，財者末也。外本而求末，此倒置也。

二、**論** 禮樂之制。禮者，天之經也，地之義也，民之行也。樂者，天地之和也，萬物之理也。禮樂者，人之大統也。禮樂廢，則上下無別，民人無事。故君子必先慎乎禮樂。禮樂者，人之大統也。禮樂廢，則上下無別，民人無事。故君子必先慎乎禮樂。

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1. 凡欲求道者，必先求其心。心者，道之根也。心正則道明，心邪則道暗。故欲求道者，必先正其心。

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