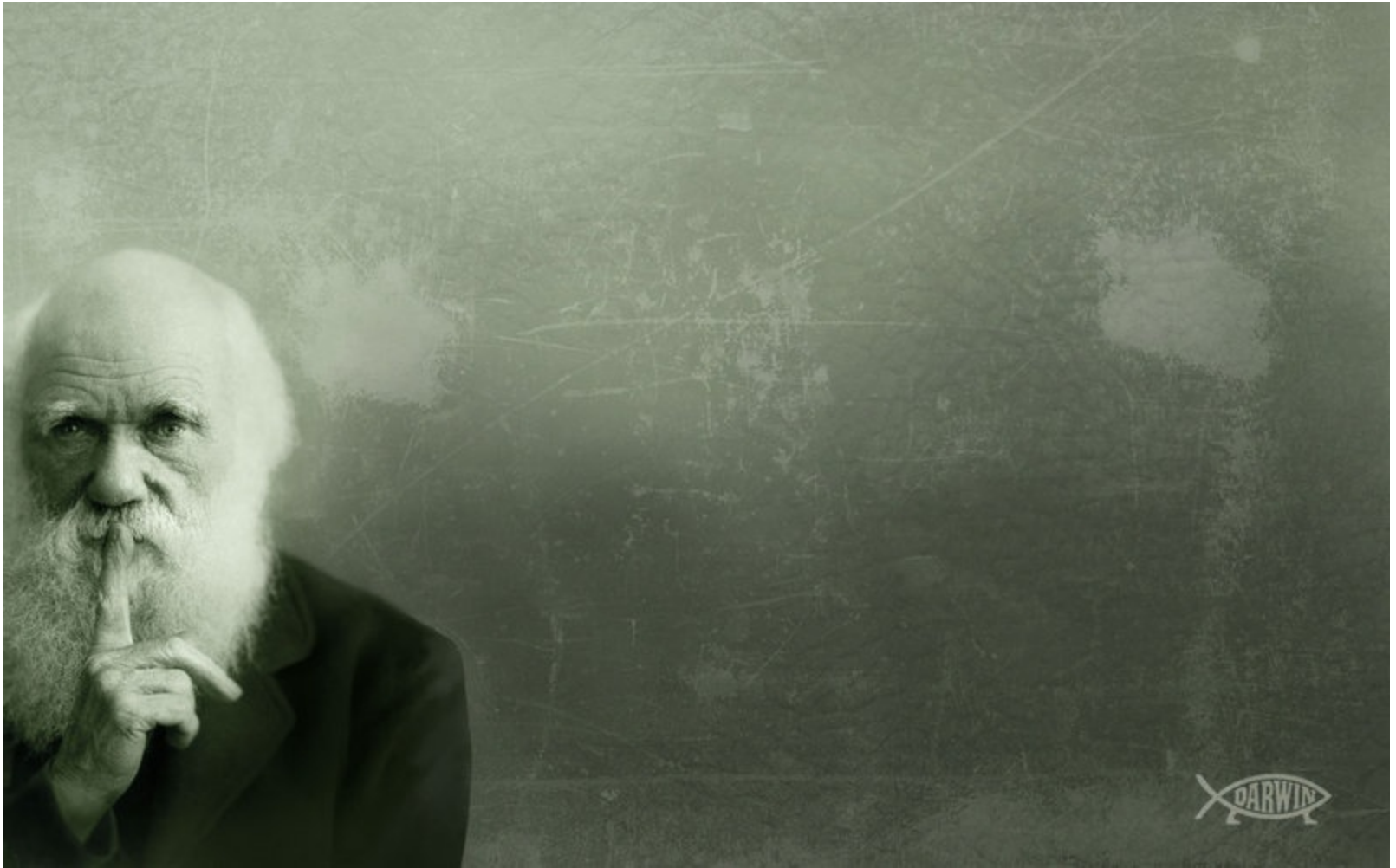
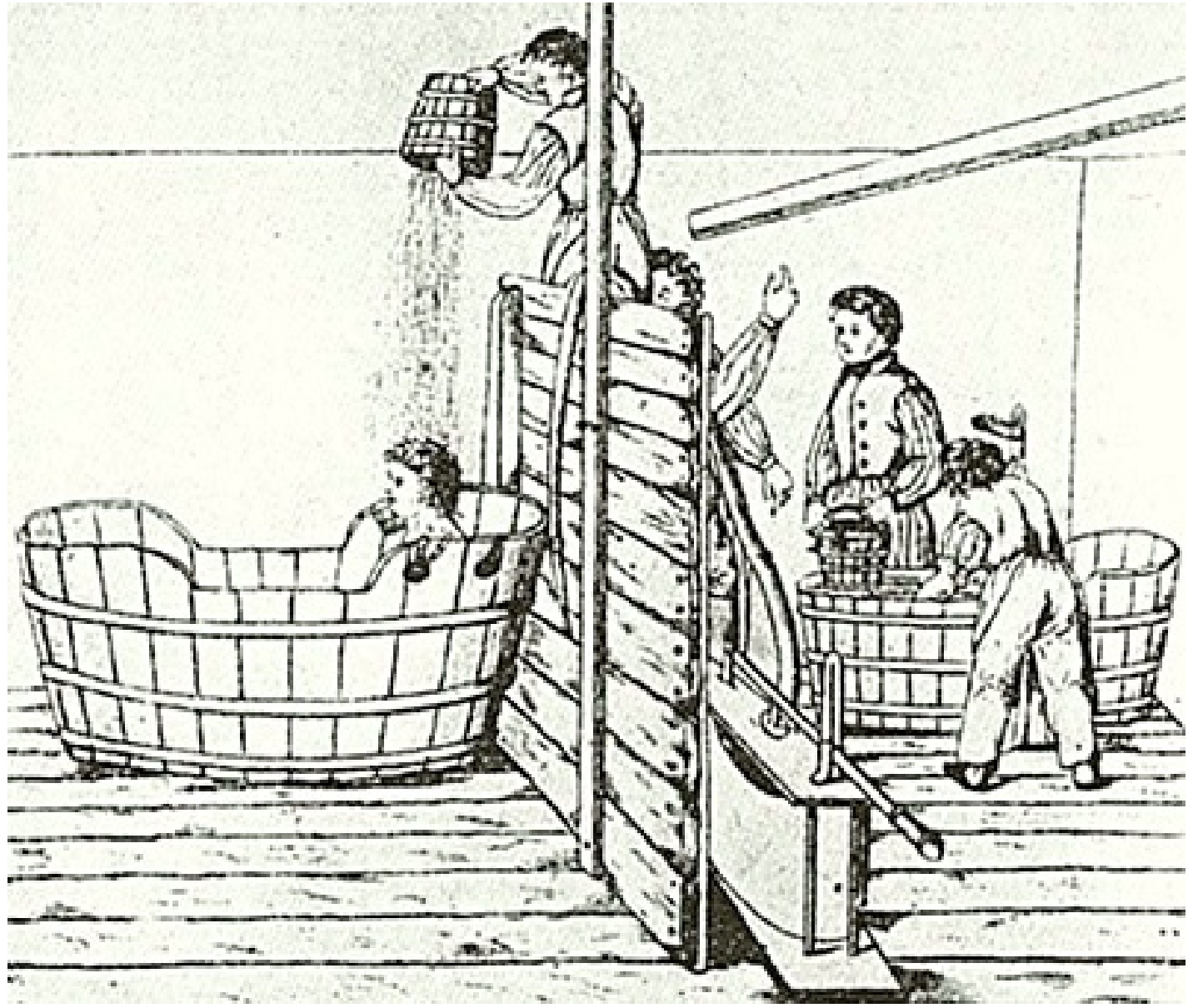


Evolution, Philosophy and Well-being

A Beginner's Guide

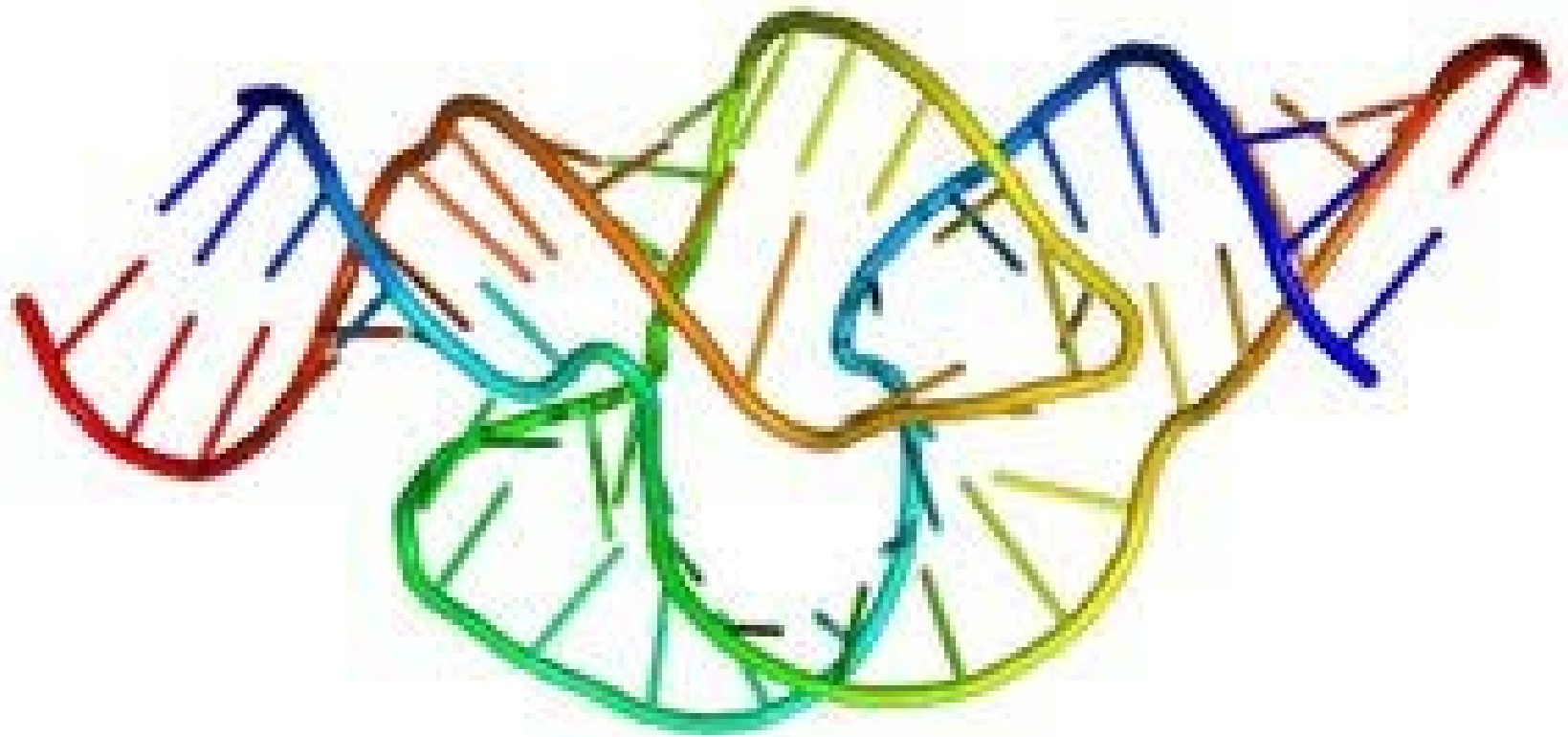


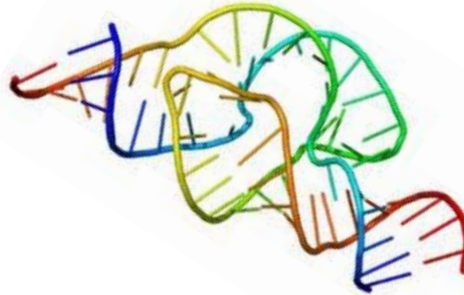
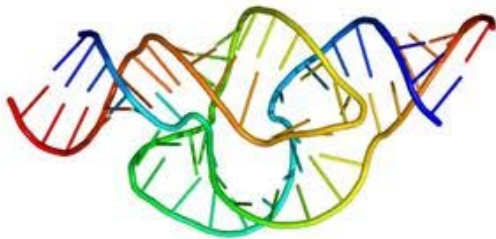
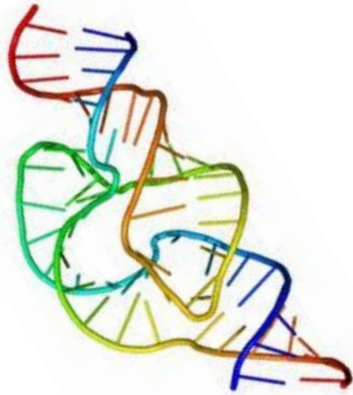


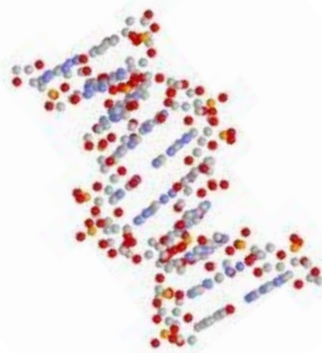
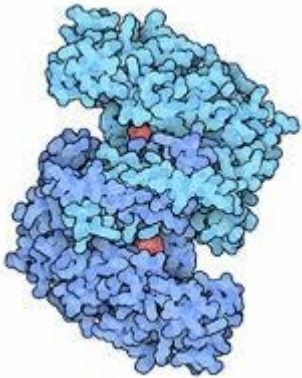
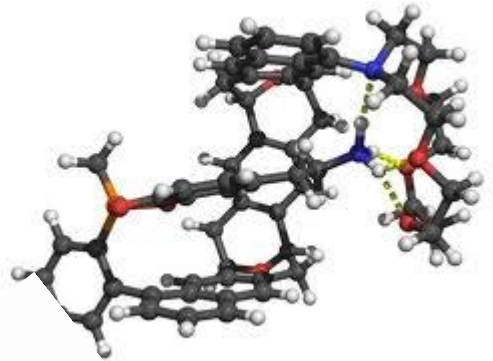
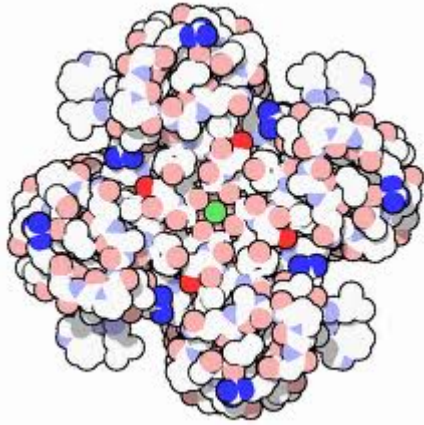
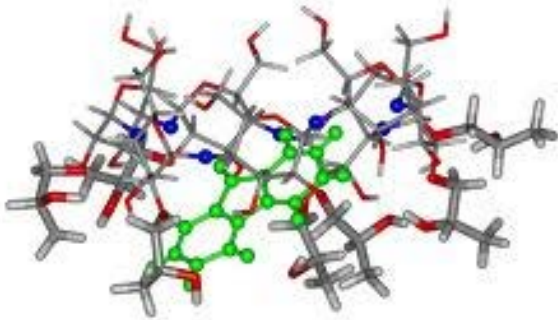


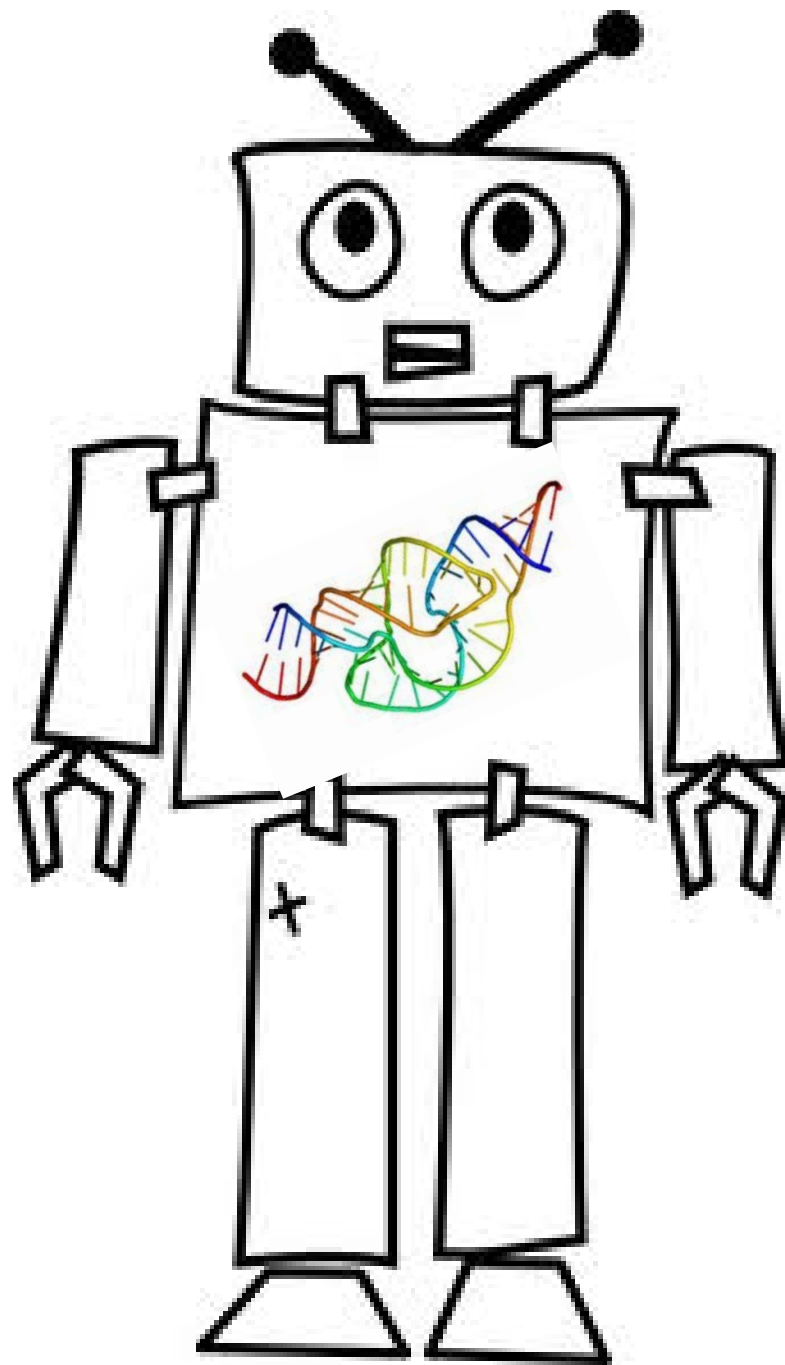


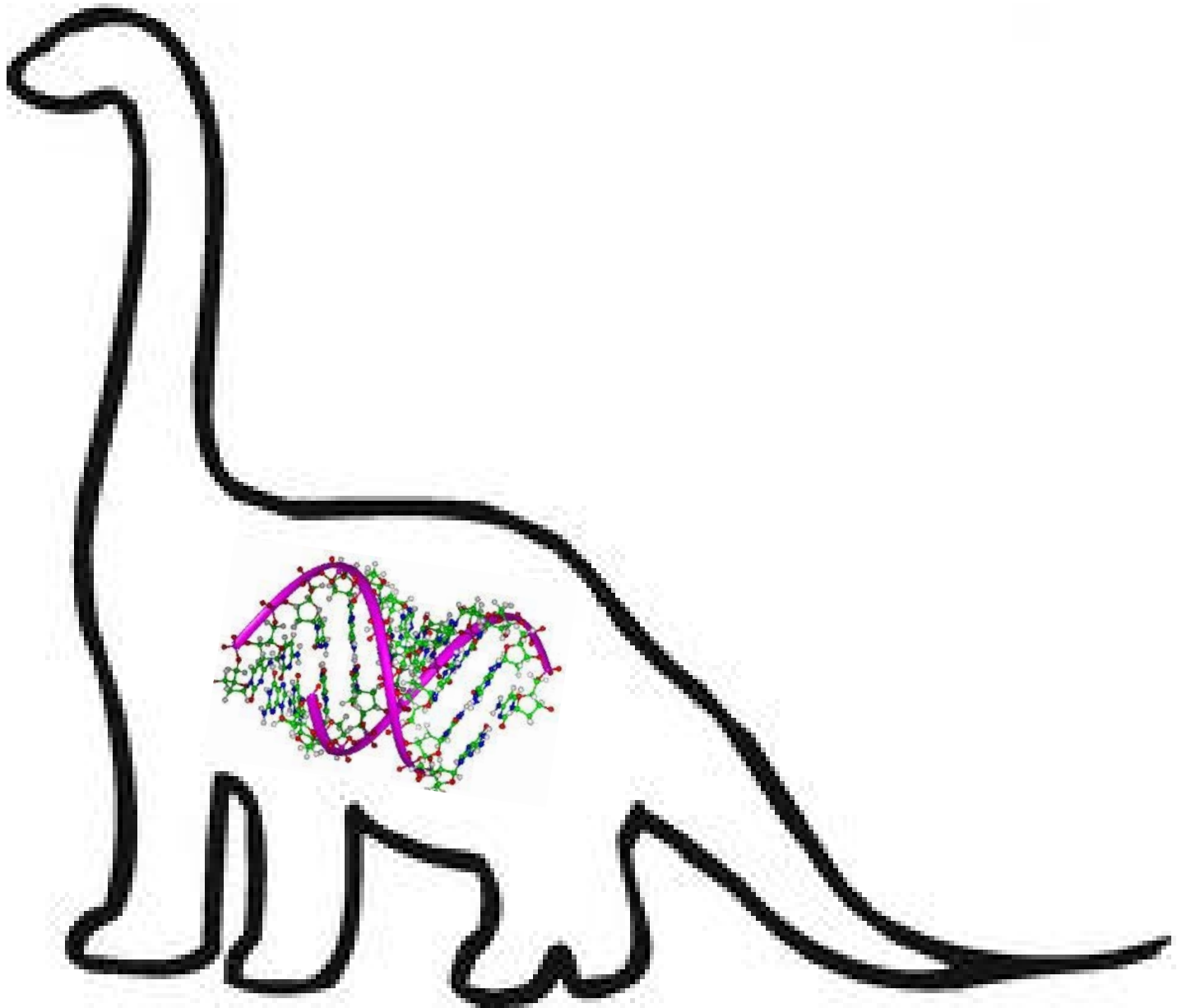


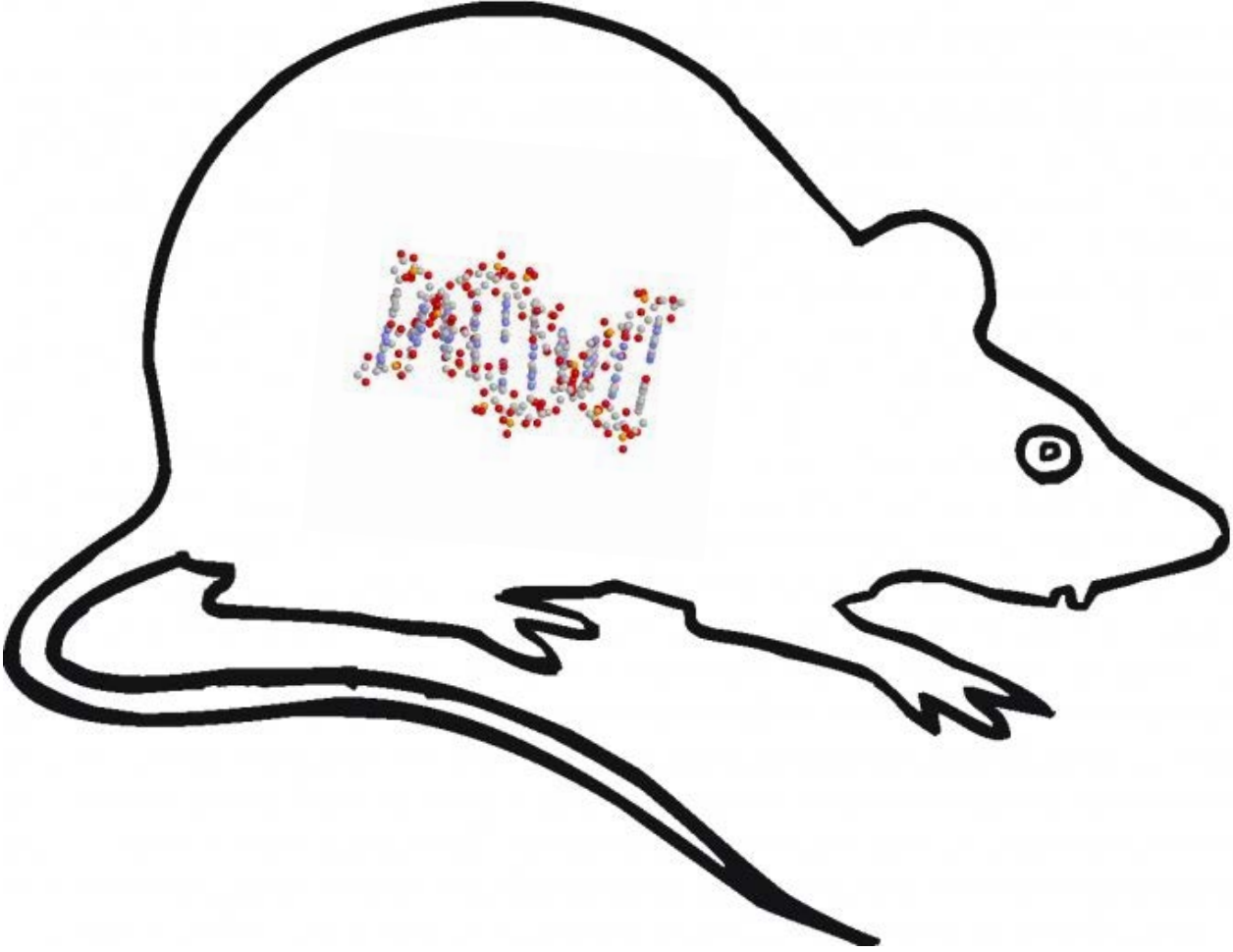


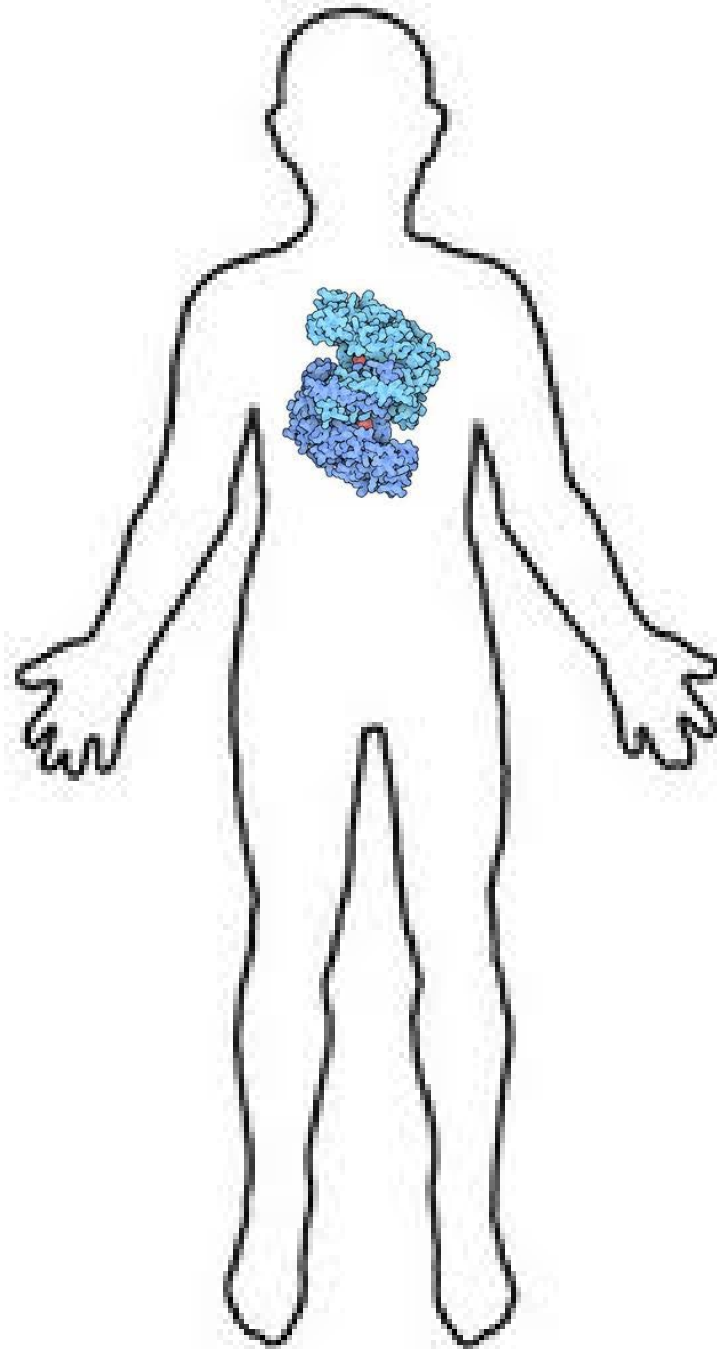




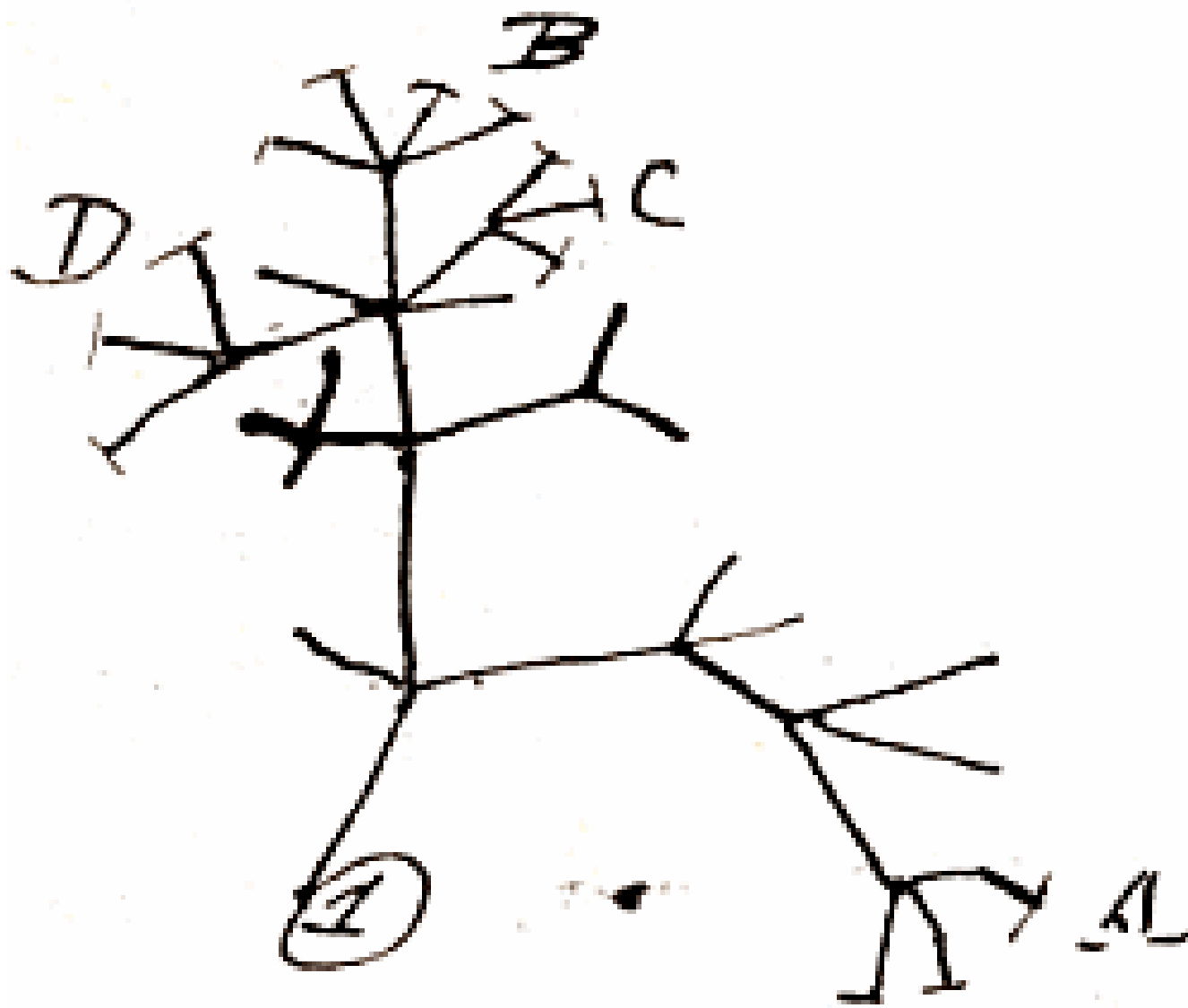




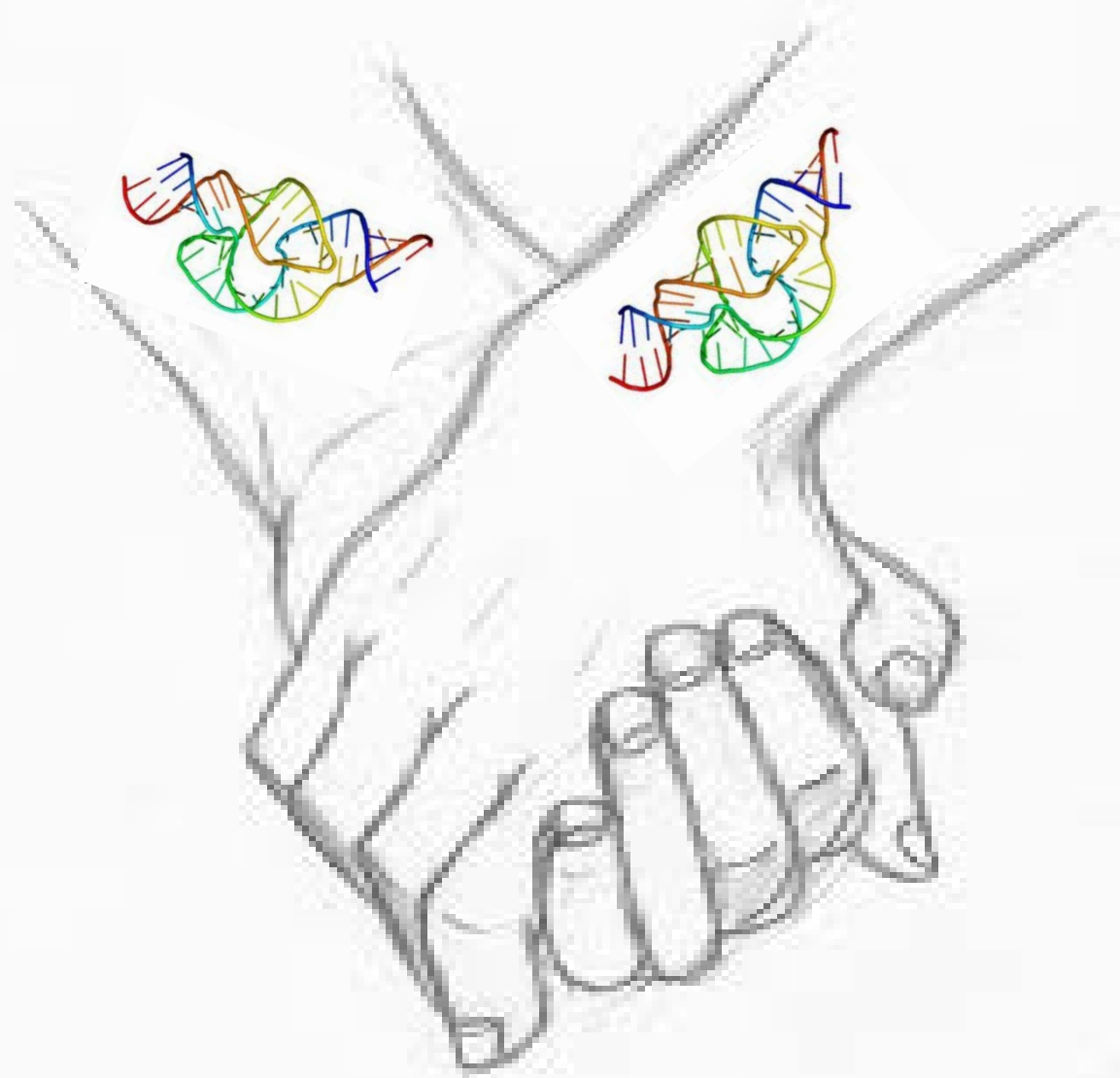




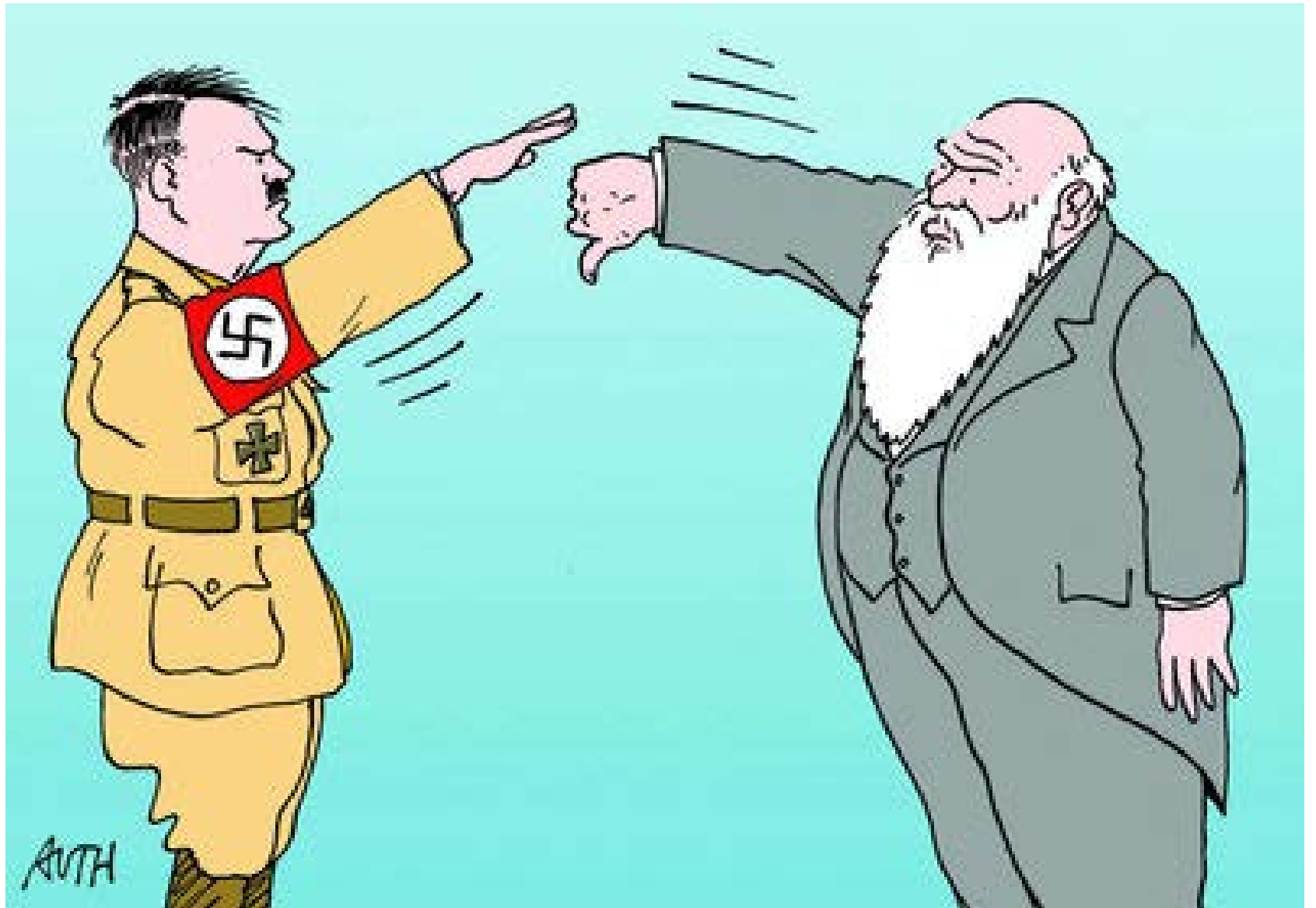
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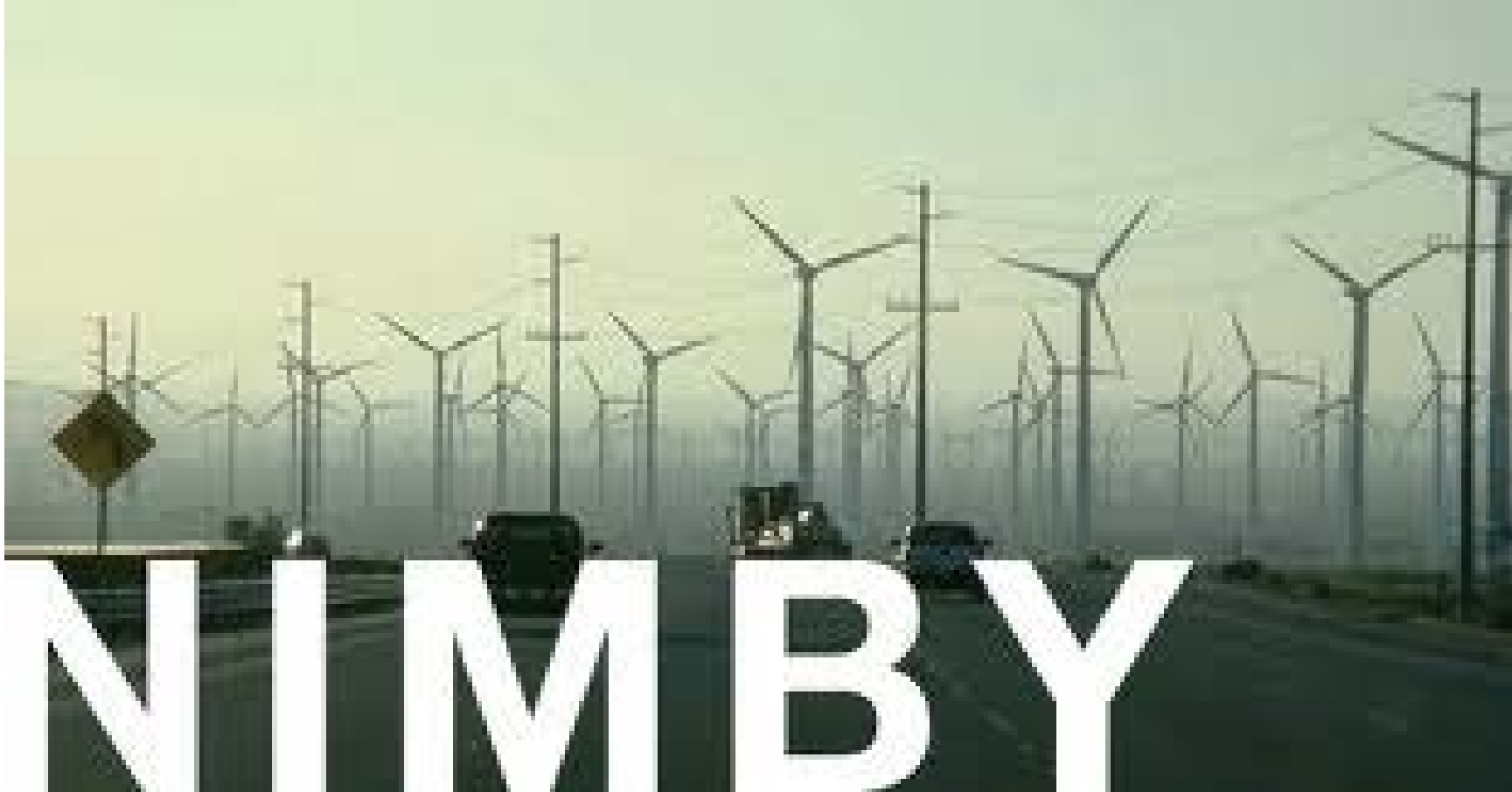








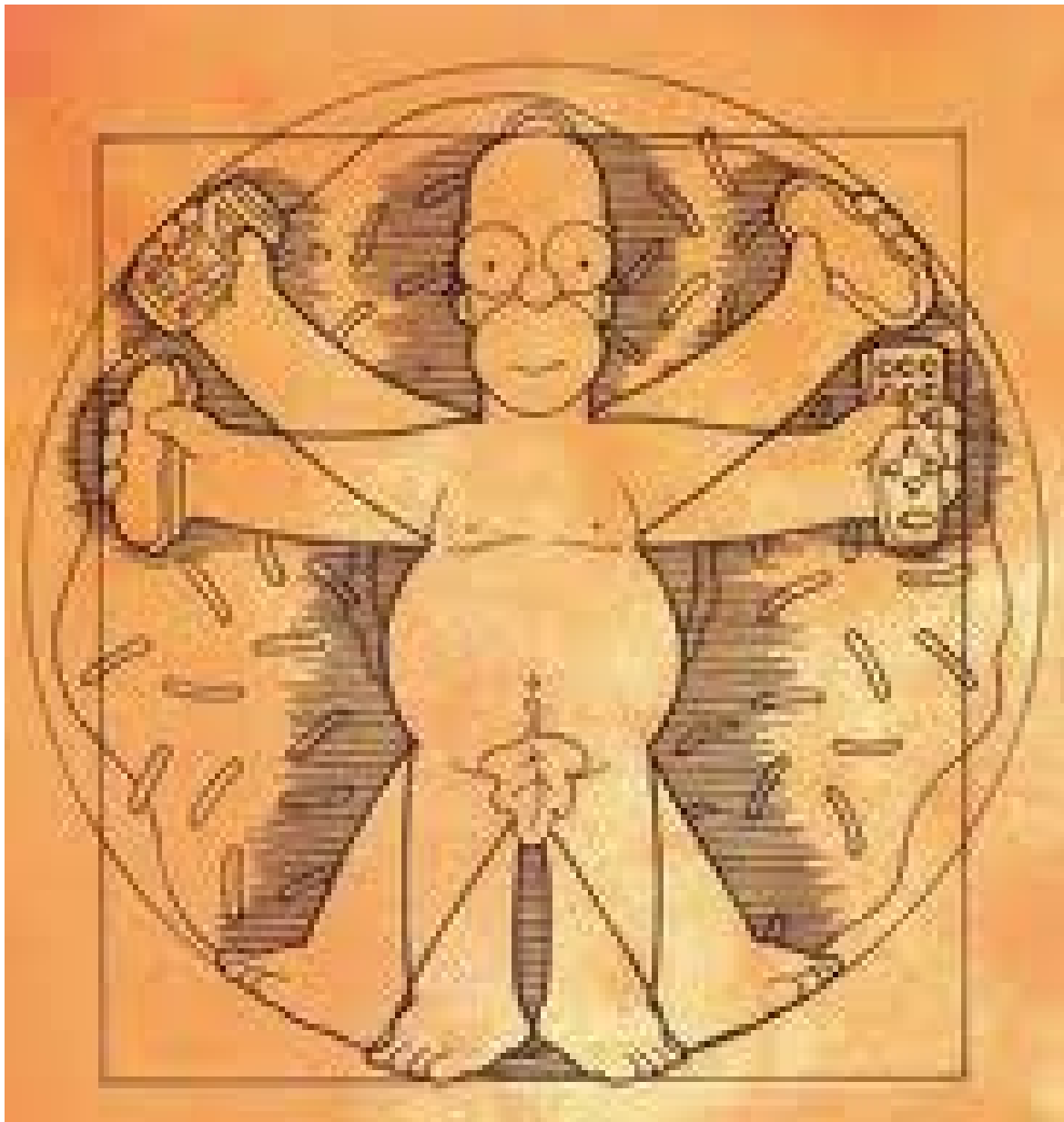




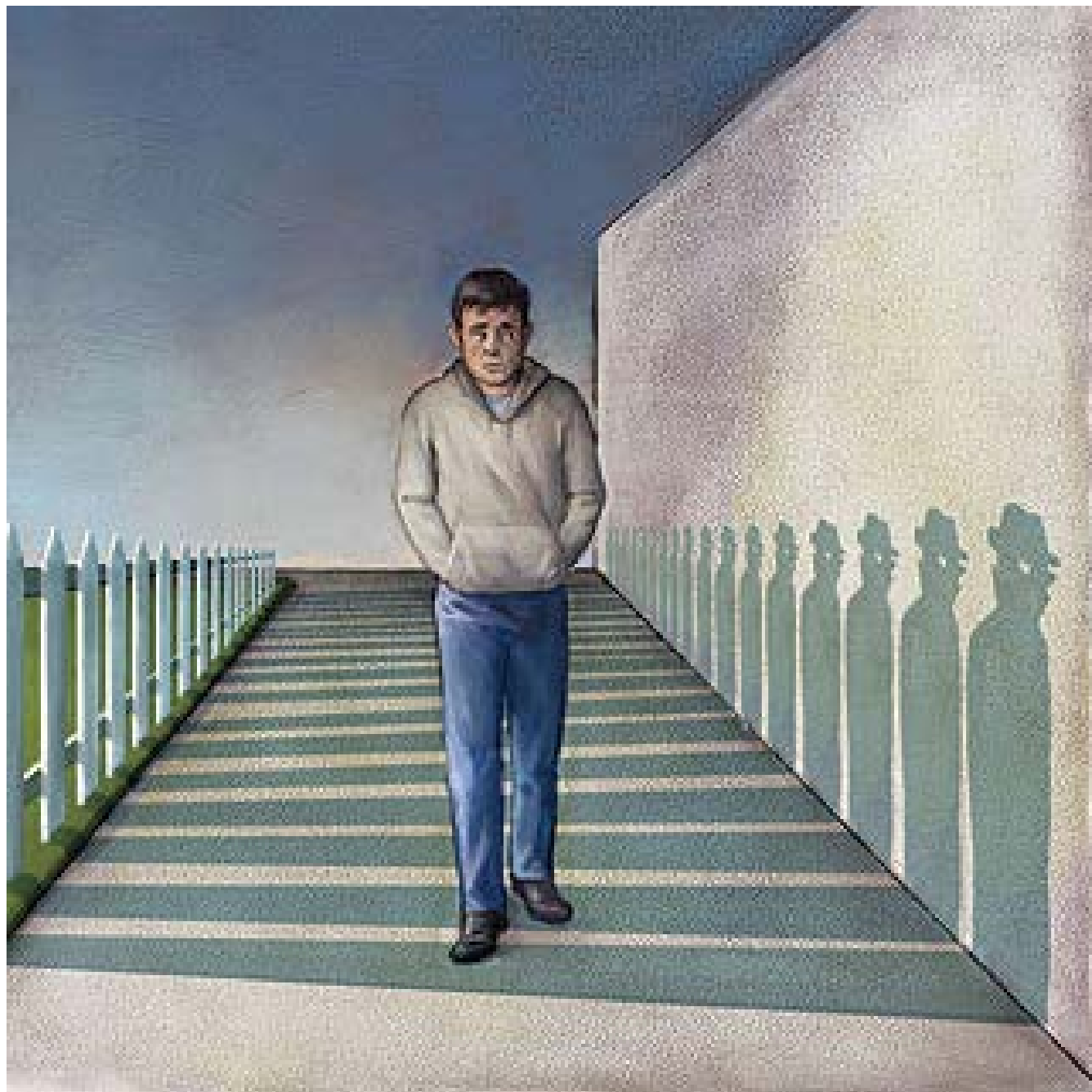


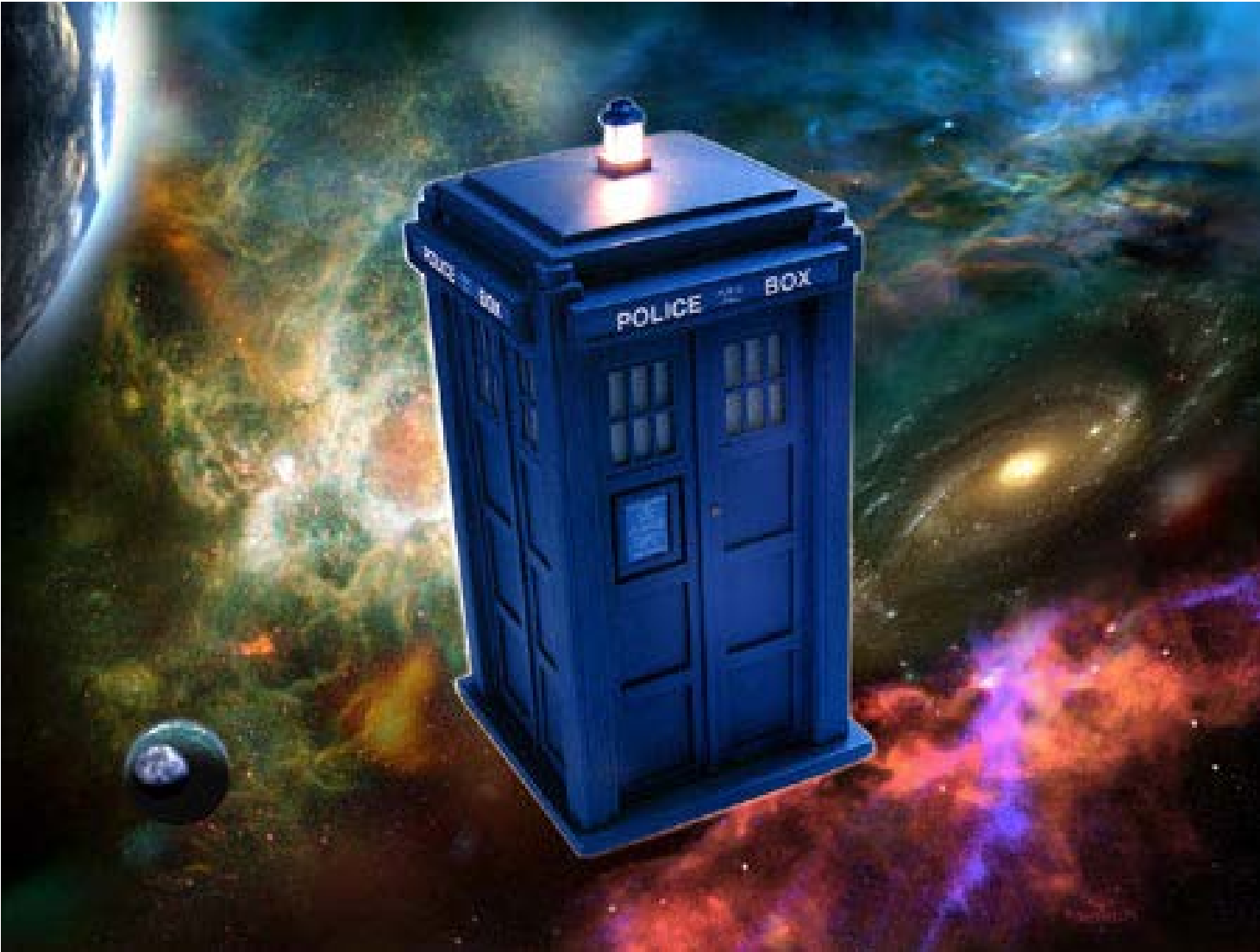
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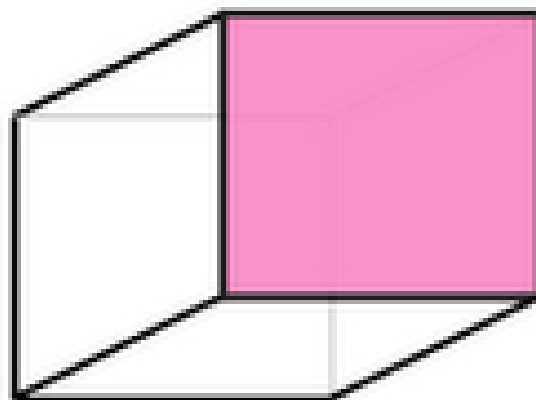
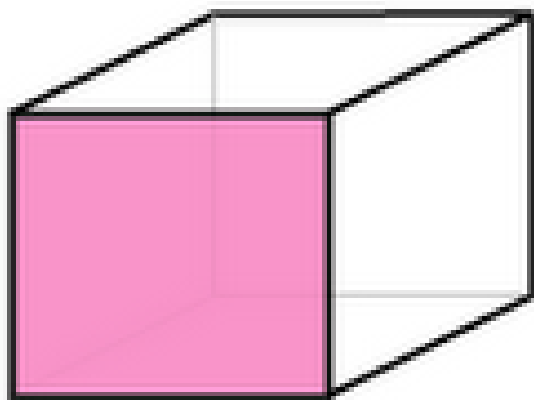
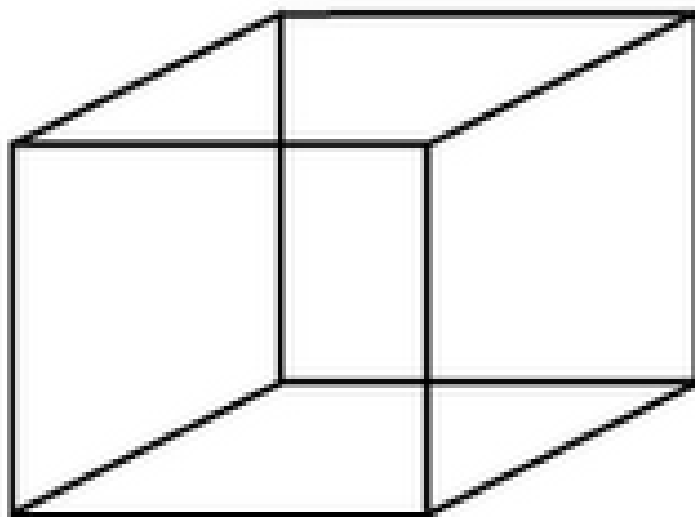






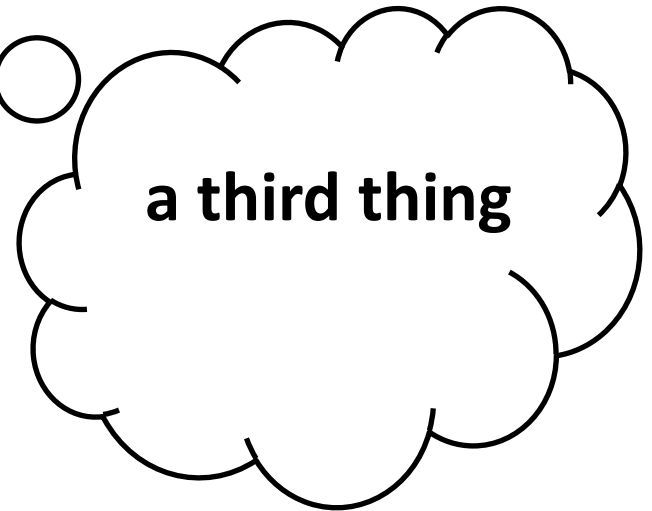
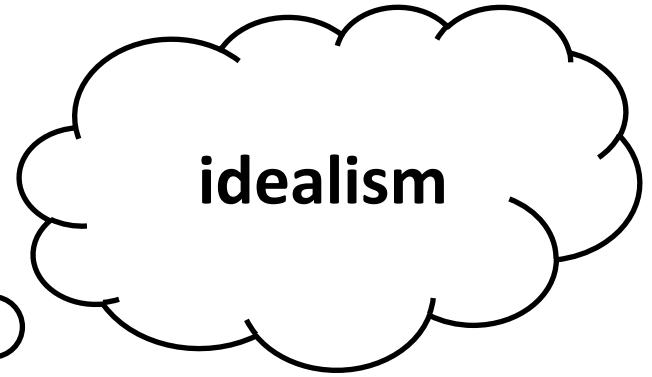
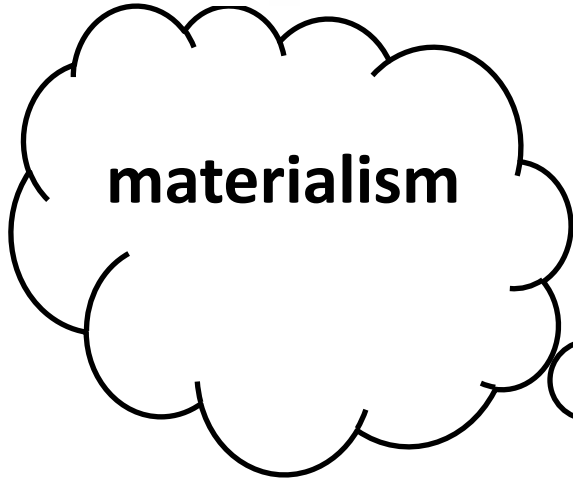


This sentence is false





***a prerequisite to behaving responsibly**







“[Y]ou cannot be referring to the same thing twice (cannot be ascribing first this and then that to it) if the expression you use to refer to it makes two entirely different kinds of contribution to the truth or falsity of the sentences in which it occurs. You can refer to the same thing twice by expressions with different senses, but not by the same expression twice over when the rules for substitution *salva veritate* that it carries with it are different in the two cases.”

“The move from a structuralist account in which capital is understood to structure social relations in relatively homologous ways to a view of hegemony in which power relations are subject to repetition, convergence, and rearticulation brought the question of temporality into the thinking of structure, and marked a shift from a form of Althusserian theory that takes structural totalities as theoretical objects to one in which the insights into the contingent possibility of structure inaugurate a renewed conception of hegemony as bound up with the contingent sites and strategies of the rearticulation of power.”

“God’s creating, since he is omnipotent, can ‘only’ be in one aspect in his going forth within himself and returning to himself in responding to this going forth, while our creative derivation from God and returning to God can ‘only’ be, again because of this omnipotence, entirely one with the event of divine generation and procession. The latter then is in some eminent sense identical with the inexhaustible kenosis of the uncreated indefinite into the created definite in which it ceaselessly and indefinitely defines itself”.



- **Family life**
- **Job satisfaction**
- **Communities**
- **Health**
- **Financial orderliness**
- **Political freedom**
- **Values**





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KING GEORGE'S HALL 1912. BENEFACTORS.

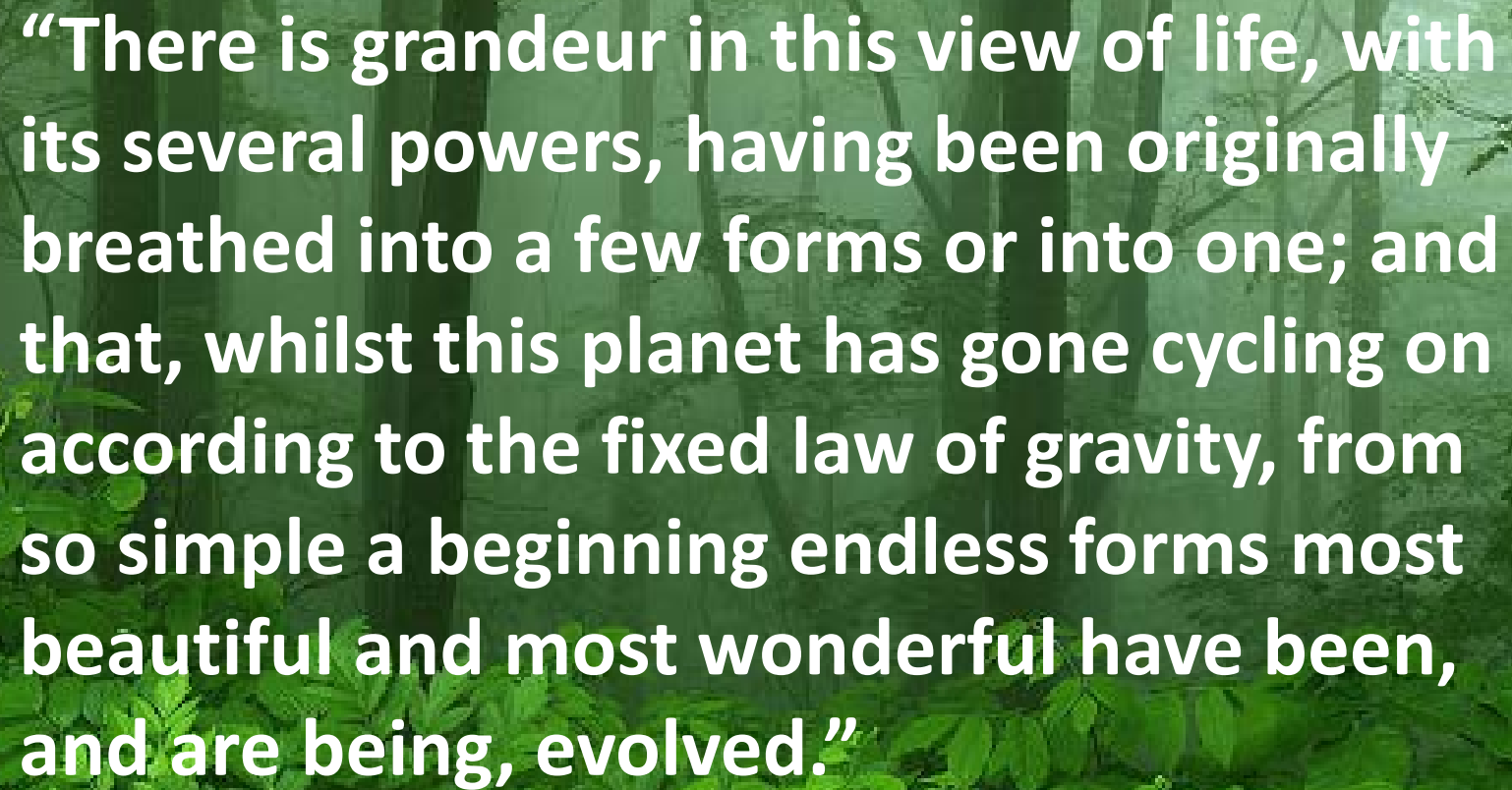
| | |
|--|---------|
| THE STRAITS GOVERNMENT | \$7,000 |
| THE HON. DEI TIONG HAM (SEMARANG) | 2,000 |
| WEE CHENG SOON ESQ. | 1,500 |
| LOW GEK SENG ESQ. (IN MEMORY OF HIS FATHER JACOB) | 500 |
| CHAN TECK HEE ESQ. | 500 |
| TAN MOENG THO ESQ. | 250 |
| R. PAWLE ESQ. | 250 |
| THE HON. E. G. ELLIS | 200 |
| TAN HOON GIANG ESQ. | 200 |





- **Family life**
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“There is grandeur in this view of life, with its several powers, having been originally breathed into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved.”