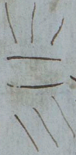


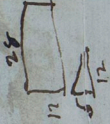
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Page 2 Oil

Break down by galvanism



Low pipe

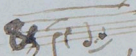
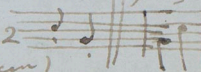


prendre (reussir) cho
prendre ^{son} habit ^{sa} robe de
sel or son sel
racine
feu

il a pris (reussi)
prendre chair (engraisser)
couleur (grow redder)
(as meat roast
ing (reussir))

arr. stop stay be still. still
yet ~~re~~. all the while.

"Well James"! (that is a piece
to cram into your mouth!)

1  2  3

(1 where have you been)
2 Well James. Where have you been
3 Well James? why don't you go on

μνν = Let me tell you.
I'll be ^{hard} if ar.
heartee oh but
as sure as I am alive well but

~~in and you stand there~~ ay ay
you must observe.

2 μνν = but surely
but I'm sure
I'm sure
yet sure but assuredly. &

I'll tell you what.
to tell you the truth.

Convert into a question, &
you may sometimes explain
μνν & νρμνν. "and don't we
"it is not it" or (meaning, assured
ly we do; assuredly then is or)
if there be a negative, put
an affirmative question (mean-
ing assuredly not or) or "we love

the ~~good~~ treason but ^{not} the
traitor" translate we love
the treason but do we the
traitor? (surely not).

γέ μιν indicates that state
of mind sometimes when used
long before its true place
Σκ. "ὅταν γέ μιν τα περὰ λη-

λυθότα τοῖς χρόνοις εἰσαγγεῖς ὡς
γινόμενα καὶ παρόντα, ὁ διήγησις
ἐπὶ τὸν λόγον, ἀλλ' ἐναγώνιον πρᾶγ-
μα ποιήσεις. Long. Sec. 25.

here γέ μιν belongs to the
2^d part not to 1st part.

μιν denotes a sentiment in the
speaker. in the style of mind
when he wishes the hearer to be
aware of something, or not to forget
or lose sight of something.
The adversative force is accidental

may very generally be
rendered by too. in Euripides
is πῶς ἔγωγε... is it & I
your too. or, & I'm sure I do
yours is & don't I yours, pray?
is not more than I do yours.

3 Under that notion tis
take that along with you
don't leave that out.

withall do close upon
the idea of beware

πῶς if you come to that
see. only think out.
what's more.

If $\mu\eta\alpha$ be for $\epsilon\mu\eta\alpha$
It is with respect to me the
same as $\tau\omicron\omicron\iota$ enclitic with
respect to thee. Now we see
 $\tau\omicron\omicron\iota$ $\tau\omicron\omicron\iota$ η $\tau\omicron\omicron\iota$ & the adver-
sative force in this $\tau\omicron\omicron\iota$: : is
a sort of warranty?

I should have slept if
I had taken exercise

The pluperf form is naturally
comes to be used in these $\eta\mu\alpha$
cases because it often happens
that where there is a matter of fact
one thing comes first & is men-
tioned in the pluperf tense
so here in real cases the

I had taken exercise &
I slept. This could ~~not~~
being frequent gives the
form for general usage
even when there is no
play perfect in the real case.
Ex. c. I should have danced
better if he had played
better. "
v. Theocritus Id. 2. v. 1264

When a reflexion arises
not in sequence to what has
been said, yet belonging to it,
we announce it by but. So

So after talking of various things,
one says "but let's go to dinner."
Again "but here comes John."
The adversative force is adver.

active against something under
stood to be understood. There ought
to be an express word for this
occasion not necessarily like
but adversative. Such a
word is μη. There is a
warranty or earnestness
an intensity an anxiousness
and v. Theocritus. j. v. 12

both ομν & εμν ?

he is 6 feet high & ^{μνηστικος} yet
a child

he is yet a child & ^{απαρ} (already)
6 feet high

goes on a child.
6 feet high
still

γοομ = remain.

Modulations (m1)

εβ/β It improves the taste?
yes! but it ^{εβ}hurts ^βthe ^εcolor (the)

It has 2 or more usages but I
speak here of that which does not
divide. En. it snows does it.
No but it rains here the
whole of (m1) comes upon the
word rains. hurts the color (m1)
might have another meaning viz
if you come to the color what it does
is that it hurts it. a divisible
emphasis. I speak of that
meaning which is analogous to the
meaning of ^{εβ/β}rains.

αψεδεδη αβ/βετο...

at last we got up...

The "at last" is not an epithet

expression of the manner in which
he got up (like gaily or slowly or
dr. but denotes that after awhile
he did get up. It denotes the
contrary of non-dum i.e. the
gain idea. In Greek this feeling
is expressed by on.
3

A denial of Justice is an abdication
of magistracy. Un. Kit V. 8.
p. 487.

Minor continues that all
the Citizens ³ diet alike, & eat
together occasionally. To keep down
in-equality. So (from themselves) &
what is funny our writers in re-
porting these things seem improp-
riated with cognate sentiments. Let
a man attempt to apply it at home,
he is marked as everything bad. !!!

² ἄποστολος οὐκ ἀποθνήσκει. Thing never dies

3) On Lyes. See Chron. B. 2. Ch. 18.
V. 19 or

NETA. When divided into parts, there
is variety & distinction in you may choose
+ (en. depart) on the part of. to the
part of. in the part of or
So to keep you may choose what
germish you like. I go to horse-
dish. I look into all the divisions of
germish & choose that. Keep NETA
horse radish is keep with horse-
radish. So I had B. 13. v. 300
Mass chooses his people whom he
will assist; whom he will go against

NETA is the contrary of without
Ex. without arms is
unarmed. the contrary is
armed. is not O.T.D.V.

Some people encounter danger without
crouching (O.T.D.V.) some cannot
without crouching. they metaphorically
Zw. (metaphorical change from not among
to among).

μετά to pass a time or
limit i.e. it means both
part & to go among &
to change sides ^{ex. part}

ὁμοῖον τὴν μετὰ μεσσηβρίαν in
Aristophanes alludes originally to
the dial plate

你是何人却躲在此處
笑我們

is this
却 a
conjunction
here; or does
it join with
躲?

看的人聽見都一齐笑起来
來道這人敢是個風子

久旱逢甘雨 他鄉遇故知

差人持帖

has sent a man with a note
see here the Chinese instead
of with, use a word signifying
bearing, holding etc. as in
other cases. (consider)

取路下山
took his way down the mountain
Lay fung tá V.h.

in 蘇洵之春秋論
陽 is now for pretend
avowedly, nomineally (allege)
reason. as I say it
ought to be 揚. T.M.

Die dum guaso, est tu Myconius?
Terence Heeyra act 5. Sc. 3.
This Dum is like 且?

Cum uno etatam Jegere.
Marriage. Similar expression in
Chinese. Terence. vide

(1718)

THE

In a Letter in the Appendix to
2^d Vol. of de la Motte's Travels.
I find, of Timone, an Italian, in Turkey,
praises the English for
magnanimity in suicide
of Roman blood in them, also
for not contumeliously treating
the bodies of the self-killed.
Somebody reminded him, it
was not from respect to suicide
but because they thought such
men must be non-compos
But of Timone was right. We
invent that lingual form, in
order to make our forbearance
tally with our Catechisms, &
gull ourselves, but if we had
a great Disrespect, or hatred
shew it (as to a murderer, of
whom the same might be said)
So in all things the Grammatical
meaning of words is nothing words
are

are imperfect Types in moral
cases, where feelings, opinions
emotions use the same words &c. &c.

Cunning is a remedy against
natural insufficiency. If a man
was so foolish that he could sway all
maintain as he wished what chance
of cunning? But if a man has too much
insufficiency, the remedy still leaves
him very low. 'Tis by being permeable by
our Friends that we can do any thing that
requires sympathy. Unless we can
in some degree identify themselves with
us, they won't act. If they won't, if they
know nothing of how we may succeed & can
trouble explain away. If we abandon
nothing, we never devoted ourselves
without a reserve, our F will abandon
us. A man with a certain degree of
abandon will beat a man verily inferior
in superior in talents in what
are called moral qualities. It must
be so. What we can do, we must do
without cunning. What we (from our
insufficiencies) cannot we may by
cunning prevent from our wholly
us. A very great generous man with
some insufficiency, if he could super-
add a little cunning, might do better than
without it. But cunning is disagreeable
to great generous men & as as
Henry 4th of France superadded cunning
to his of England & Cornwall & Mahe
met & so on.

7429/112

You ought not to speak evil of
Dignities not even of the Devil
therefore. — Michaelis says so
last Vol by Menck page 392. &
also that there is an Oriental re-
presentation by Niebuhr (in the neigh-
borhood of the river Zab in Asia) that
will not suffer it.

Children instructed by "Luther's
Catechism" do naturally believe
that 1 John. 7 is the main
support of the Doctrine of the
Trinity. When they find that
this text has been inserted
of a body & wholly contrary to
Luther's opinion, they conclude
that the doctrine itself is false

See ~~the~~ ^{11th} Luther's preface
to 1st Edition of his bible
contains the Revelations.
What does Bodinus say & Schubert
V. Lardner.

In fact the Lutheran churches say
nothing of the Book of Revelations (ac-
cording to Michaelis) & therefore
is not canonical with them.

Very religious men are occasional
doubters, unbelievers in all things, blas-
phemers etc. Vid. Richard Baxter's
Right method for a settled peace of
Conscience - among the inner
doubts towards the Lord. Doubt 17;
& answer. The same thing occurs
in many religious books. It is a
curious subject

ὑπερ, in the list of ships etc. Vid.
Bz. is used in coral (also in im-
perfect. other verbs, in like em-
ployment there (as ὑπεροπὴν πέγνυται)
^{there, 2nd ed.} are used only in the imperfect.

"Il n'y a que... qui soit-à"

"It is only the careless that lose their life"
The verb here is not indicative

ἔω or ἔφυγεν indus. mitte colloco.
like 着 (French. mise)

Thompson in his autumn
~~talks of the~~ in his descrip-
tion of the sportsman's revelry
talks of the Yocund Curse.
I.E. is not felt by the
speaker in its grammatical
sense.

Thousand of things in Thompson,
as for example in the story
of Lavinia &c. that show
his theoretical notion of
= advantages rights &c. &c.
of rich & poor, vulgar & fen-
teel are belied by his in-
imate feelings & idiosyncrasy.
Thompson is very in con-
sequent. Thomson's Epic
thets are perpetually wrong
chosen he breaks out in

flows into clear poetry.
The rest is muddled, tho tinged
with poetry; sloughy & drag-
ging. — Thompson does not
open from his brain, but takes
outward objects & recollects. So
a poet ought(?). For can he
excite the feelings of the sto-
macher as ^{he} is in the true subject
of high poetry any way so
surely & fully as by meta-
phor from outward things.

The metaphor paints passion
best & every thing abstract
— why not beauty feelings
tho those feelings have no-
thing to do with outward
things. (curious &c)

Bibliothèque Orientale. V. Herbelot
art. Mani. . vide

The followers of Mani fled
from Persia towards China.
ph. manni mani!

"This sentiment" (of fatia) "is as
proper to give comfort to the distressed,
as to inspire courage into all"
Popes homer. Mss. B. 6. So the 39
articles. & so in truth. yet the Anti-
Calvinists are always jeering this
doctrine as

Mss. in Popes homer very covertly
attack scriptures. frequently.

See B. 8. v. 95. (prophecies not
fulfilled as. Then going on with
"I must confess" very covert. &

The last note to B. 8 is very good
very good

"To be greatly born is an happiness,
but no merit; whereas personal virtues
shew a man worthy of that greatness to
which he is not born." Popes (N. B. 10) One

Instances among many of strange twists
common to all men. If so, Cavellus
w^d be right!!

"Shepherd" not ignoble. Cow-keeper
ignoble. why? Easily solved. in-
portant. Boileau, pope as upon
the whole, understood it

Who is Calvus Hare lianus? Talks
of wine & in fevers. &c

B. 13. Practical translation. See if
in Pope's own

Who was the greatest Dancer of
Antiquity? Polly Parham.

* See Notes (concerning Kalaam's As)
end of Book 19. See pliny B. 6. Ch 16?
Also on luxury in Gems. B. 2.?

opew to wife. opeww mando. are. conviction is
to give a wife. (also perantho (they say)). opewdix or
opewdix vica

Xoio 103 last.

Even the Word Murder may
be connected with ideas of worth
& Nobility (set by sensible men
in Pope Homer. Il. b. 23. v 23.

(He) by adding this one word, he
laid his dead hands on his murderous
hands he fills our minds with
great ideas, & by a single epithet
recalls to our thoughts all the
noble achievements of Achilles through
the Iliad" & this came again
in Note B. 24. v. 586. vide

Imitate, but do not mock. for
fear of a Bull or a horse is more
beautiful than that of a monkey or
ape. tho these most resemble
man's, the most beautiful in
nature. D. Bedford adores this
son. Appendix to Life of D. Rufel

εὐπύχης instead of is that used by Euripides.
Supplement v. 163.

εὐψυχίας εὐνοίας εὐτ' εὐβουλίας.
but this not to be so continued in St Paul

clear example of the force of
pretendus.

On prétend, peut-être sans fondement,
que c'est. Du Clos.

Get. get on fire catch fire. take
fire. get on fire.

Such a play takes. same idea
ἀνυψί take. prise. lift. heavy
wain

validus, validus, malus, μάλα;
which translated valde. ?

σολη, mise. σελδω, mettre.

καὶ τε συνάϊσιν ὥς τε ζωὴν περ εἶντες. Hesiod.
Sacr. Hercules.
then περ is just; this.

ὥς ὁμότεν — when once — ? Hesiod E. V. 108

πέλω to get or grow? as to grow late as

Unexpected circumstances occasioned
the Bomber to go to the Room pot.
Rows of Laughter Sir H. Popham's speech

horseback; but the head & horns
only were fastened to him, with
which he pranced about the Hall &c.
Monstruel Vol. 9. This excellent
manner, then of representing a
horse on stage has been seen in
Europe. The Chinese perform it
admirably

The Bastard sent them (the men
of Ghent) to his Father, the Duke, who
had them all hanged or strangled, be-
cause they w^d not ask his pardon. &
such was their obstinate hatred of
him, that altho they were promised
money if they w^d ask it, they refused.
This was surely a wonderful sign
of obstinacy. Monstruel Vol. 9
W^h men of Ghent! Fool Monstruel!

Appropos of this observe when these
noble enterprises do not ultimately
succeed, tis because the noble ones
are but few; are by degrees or by ac-
cident, cut off. & then comes the
base many, who walking upon
two legs, & being of the race of peripatetic
sophists, are erroneously supposed
to be of the same nature & so every
thing fails. When the nobles understand
this, things will go better.

Is easy to find faults, & difficult
to frame. Is a universal sceptic
more rational than one who
adheres to some given form of religion &
opinion? — every form has absur-
dities superstitions & nonsense in it.
Is a man irrational for inheriting
any home or other? Is the
one his father lived in, or an —
Is he to go into the streets? yet
every home has in its construction
some absurdity or an an.

Charles y warns the Duke of Bur-
gundy against the Wolfyness of the
Dauphin, afterwards Louis II.
See Fleutiaus (Hist. of Burgundy).

Pontus

At the feast before the Embas-
sadors from Lancelot King of Hun-
gary, ^{Abraham} in 1457, at Tours, was an
interlude of an able Esquire as if on

It is unprop to describe the merriment
this inspection caused in Court.
None of laughter or or (then causes of
merriment were allusions & adultery & the
uncertainty of a father knowing his own child or
in Nature in spite of rules.

If certain words in a page be
printed in Italics, they can
easily be picked out. The accu-
rate answer to "Why?" might
furnish useful hints both for
metaphysics & for practical uti-
lity.

A traveller does not know his place
his rank disposition & relation to the
things he is brought in contact with
owing to differences of customs. And he
advances where he should retreat & vice
versa. So he finds himself pestered
with what does not suit him. & he ex-
claims against the vulgarity & & &
but there's the same thing in his own
country only by habit, & being brought
up to it he avoids it. His curiosity, that
these discontented travellers are forever
finding one two or more very good &
proper behaved men in every place
who get them out of difficulties or
they stumble upon 'em by chance, &
wonder at their prodigious good luck.

字懇

大兄支過花邊銀五十圓以備
製衣之用謹此即請

日安

李士仁頓

The Greeks sometimes include
the verb (sum) in an adjective; as
the Chinese. Find Examples

ἐπισσ. I'm sure... not
near absolutely - undoubtedly.
you may be sure. depend upon it
(take my word for it. or
it'll be changed if not. I'm sure)

ἀναπαύων retires, stop from time to
time of fight by fits & starts.
ἀναπαύεσθαι to fight by fits & starts.
ἐναπαύεσθαι to wrestle several times (21)

Homer uses the vocative in the
case of Patroclus. *Pope gives the
wrong reason - for he does the same with
Euphorbus in the Odyssey. Is from
the metrical difficulty of the word?
v. 91. l. 16. *Broome's notes. v. 847.

91. l. 16. Hector thinks Achilles sends
out Pat. with particular charge to fight
against him. quite the contrary. This
power of the poet to identify himself
with different persons so as apparently
to contradict himself is rare.
Shakespeare has it. & Fielding

"If them starved to death,
betwixt the churl & keep of their
keepers, that would give
them no meat, & the sque-
mishness of their own stomachs
that w^d swallow none. but in
worth the mouths were two
many for the provisions" ch. 16.
Perhaps being scrupulous. but whom
does silly Josephus mean to
throw the blame?

Josephus Discourse of the Maccabees
He in the mean while (being to the very
bone & ready to expire, lifted up his eyes
to Heaven, & said in *Vide locum*.
Noble. ch 6

See ch 15 & following for
Noble sayings & deeds. - vide.

In Platon's Cratylus is the idea
that originally names were fitted
to things. - Doit Cour de Sebelin or
Whiter notice this?

In book 14 (Homer's Illiad) nerves of
neck being cut, head drops to ground
first - not dropt off, Mr Pope.

looked fellow, and as despicable
for his fortune & family, as
otherwise & his name was Jo-
nathan &c" Young Cornish &
challenges any man of the
whole Roman army" &c.
yes & kills his men wgs
upon foot!! B. 7. Ch. 5.

The Mother drops her child
seats part of it. hungry
Jews invited by the orwell, come
in. have a reverential horror
sawerment & leave the house
*some principles than! He adds
"the only thing they ever bogged
at" Fool! Ch. 8 vide Comm

"The noise of this bloody execution
was presently all over the city,
and such an abhorrence of it
in general order"

"In the mean time, while the
Prisoners were under Pontius
charge, there were 11 000

one by one. picking up.

Ex. $\alpha\gamma\epsilon\lambda\alpha\chi\epsilon\eta\mu\alpha\tau' \alpha\gamma' \alpha\gamma\epsilon\lambda\alpha\chi\epsilon\eta\mu\alpha\tau'$

I gathered together ~~wealth~~ valuable things
of the Egyptians (asking them one by one)
2000

ideas of superstitions. !!

"he never missed a day (Tetras)
of taking around of the whole work
but the most incredible was
the finishing it in 3 days, when
it might as well have taken as many
months" well done Lysar contra-
dict yourself! Ch. 13.

"Such plenty of Gods that 12
Atticks at present were as much
worth as 25 heretofore" Ch. 15
Many people for ever fall into
this vice versa mistake. the na-
tural. There was at this time
a contemplative figure of a man,
that was a Jew. A Dwarfish, ill

Description of temple palace as
at Jerusalem (B.6. Ch.6) puts
me in mind of Lepse.

"such was the fear & reverence
they had for Simon that all & every
~~man~~ man he had about him in
have dyed at his feet, if he had but
said the word: Lk 11 B.6.8.
yet tis upon this Simon Josephus
vents all kinds of contumely re-
proach & infamy. makes him
bloody raskally mean suspicious
foolish as an Oh Josephus!

J. in his speech (Ch.12) makes
Pharaoh take Sarah as in an
assault upon Abraham's estate as
contrary to Scripture.

As if their Liberties were dearer
to them than their Lives as in
as for their temple, they looked upon
the world to be the much more mag-
nificent structure of the two as in
in a noble strain. B.6. Ch.12

Titus & his friends always casting
about the temple & wanting to break
the Jews thro their party. Rather
because the Jews thro off Dastardly

marriage | King of Chalcis

* King Agrippa's speech to the
Jews (begging them to be quiet)
Admirable as miserable. Josephus
Wars of the Jews. B. 2 Ch. 16.

Josephus' account of the
Dead Sea is nonsense isn't it?
yet how positive! and a thing in his
own country! proves Scripture by
it! exultingly! how can we credit
any thing!!! Alas!

Josephus, an apostate Sayer.
Slanders the Jews who so nobly
(who obstinately) resisted the Romans
What provocation they must have
had from the beastly plundering
conduct & treatment received from
Nero's sycophantic tenants or!!

B. 6. Chap 7. — "but their heads
& hearts were bent upon wicked-
ness & sin" — "let it be never
so bloody & cruel &c. & without
John's perverting to prophetic uses
the temple destined to be a temple!)
converted them into defense
"this impious contrivance"

In Franklin's travels page
2432 curious contradiction of
sentiment & feeling. "Returned
Thanks to God" followed by
"thus afflicted & distressed as
dead &c." vide. is a good exam-
ple of that cant or mist.

μετα, μεσα middle? ^{μεσσην or μεσσην} mean the same
σου = taking... with

According to Josephus the
grecs had no letters in the
Trojan war. Does Homer ever
allude to writing? (No?)
am to Apion ~~in the time of the Jews~~

Josephus answers to Apion
very spirited & good. very.

I find nothing in Josephus (ear-
ly reading) of the recovery of
the Book of the Law by Ezra.

Josephus des. of the Essenes curious
(Wars of the Jews Book 2. Ch. 7) like Quakers
like Quakers. food in common. Anacorets

"We must not only choose our words for Elegance but for soundness." vide said Dedication about 60th page.

Solon, by his laws, do seems to think that a man cannot be privately bad & publicly good. vide Solon divided the month into 3 parts

How well educated the Greeks were! what a quick sense of shame. what delicacy. what high feeling! — even the Macedonians. Philip mocked the Athenian captives. One of them reproached him. "When Fortune & Philip invites you to act the part of Agamemnon, why do you take that of Thersites?" Philip blushed & changed his manner & conduct. Examples innumerable.

The Athenians surely were Gauls & Franks. Base neps & Nobility. ??? +

+ So the Romans after Cæsar

In Dryden's *Rambling* Dedication of his *Ensis* the advantages of Liberty, & the Excellence of Republicanism above Monarchy are treated at large & apparently *con amore*. about page 13.

What more religious than *Pietas*? *Pietas* is the Chinese

[#]₁₃ See Scyrrais preface to Virgil respecting the force of piety. *Tristhenes* that piety includes *Valours*. Vide

"There are few who made verses, have observed the sweetness of them two lines in *Coopers* this: the deep, yet clear; the gentle, yet ad, dull; strong without rage without overflowing full. & there are yet fewer who can find the reason of that sweetness. Dryden seems to have understood this subject. finding himself almost alone with his knowledge & taste, he kept it to himself. — The only instances *Shenar* & *Milton*.

Rach is the name of one of
the Babylonian Gods. Vid Gen. Hist.
Vol 4? The Sway of the Mahometans
tend to desolate a country because
they consider this world as a pesthouse
to be despised. So of Xians, if
truly so, as in the early ages.
It is but very lately that the maxims
& precepts concerning the nature -
ness of this valley of sin & have
disappeared from our popular moral
books. Boudhis religion the same
Confucius & his disciples severe agt
that these monkish dreams.

~~השתחויה~~ השתחויה Hiskthavaash
adoration (bowing) applied by
the Jews both to God & Man
(as to Idol?)

History of the Tartars by
Abu l'ghazi Bahader (or
Baliader?) Khan of Khovararm
Does De Guines consult this?
When did Zoroaster appear?

Till of very late these Othobite
lumber notions were very common
as if they are not so now too because
even now neither think nor write
about these subjects.

God demonstrated the earth as
to punish man (at Adam's trans-
gression) how reconcilable with
optimism?

The Chymists call the plant
al Henna al canna (relation
of H & K) 1000s of other examples

The patriarch Caïnen 2130
years is mentioned in Septuagint
not in Hebrew or Samaritan.
Yd Luke mentions him. Which
then is the 2d Testament?!!
Correct in, they say, from error. from
margin are!!

Eusebius & others follow the Septua-
gint.?

to know a man of sense
what were his views of
eternal conquest, & what
were the feelings of the wife
portion of the French war
area. But poor Las Casas
sees nothing. . . p. 245.

Anthropomorphs.

- God's making them coats of
skins, & consequently by himself
or (as is more decent to suppose)
by an angel killing & flaying
er. Livid? !!! Universal Hist.
Vol. 1. p. 124.

Indecency of supposing God to be
imprudently making souls, when-
ever the sexes are stimulated to
satisfy their natural appetite. Ib.
p. 96.

That God himself should raise the
mountains &c &c appears not a little
indecent. ib. p. 87.

unlucky way he introduces
it just after mentioning B's
great remark "Well & in
a short time I come true
of them will be left behind
this detail I say is a fine
measure of his intellect

By dint of hearing the
same stories over & over
I'm bored, in spite of myself
a certain degree of doubt &
mistrust. He (B.) was descri-
bed to be of a dissembling &
cunning disposition as our
poor Las Casas!!

Malouet's speech in
Council of B. on the sub-
ject of dividing France into
three great Military Bases
is alone quite sufficient

~~reason~~ motion to injure any
one with hatred." All the by-
standers were disconcerted & saw
the Emperor & fled with the
utmost calmness & passed
onto the next person. p. 103

The Empress Josephine was
shocked at the Idea^{*}, which
she decidedly opposed, & it was
given up (& of prohibiting
cotton). Right. Tacit.

Alexander & Napoleon really
loved ~~one~~ another like two
young friends.

~~He~~ pleased me & I loved him. p. 224

Far Cases: Details about
the Council of State rooms
carpets chairs pens &c &c
& particularly in the

make peace at your (Venice's)
expense"? Or an after thought
as an apology for his damnable
treachery of Italy. P. 49. Vol. 2.

The Example of the Piedmont
Officer (civil or military) was
a scandalous proof of the
unpatriallness of B's govern-
ment & principles.

--- "Apply to my Ministers"
No Sir I wish to be judged by
You." That is impossible
my time is wholly absorbed
by an ~~an~~ & my Ministers are
"But they will condemn me"
for what reason? "Because
every body is against me"
why? "Because I love you" - to
love you Sir, is a sufficient

Certain measures relative
to the Emigrants would have
appeared from a sense of
great service. but ~~as~~
& meanwhile "I was pre-occupied
by important affairs as"
p. 214. i.e. by schemes for
conquering the world. Damn
France! Poetry in a a King
a father of a nation to talk thus
!! W^d Henry 4th? It lets
all the Cat out of the Bag!.

Regicide the greatest of all crimes
according to Bonaparte - p. 262

Did Bonaparte really say to
the Venetian, Perraro, "If I have
reason to complain of you, whether
I am victorious or defeated, I will

How well Bonaparte un-
derstood that Intrigue &c
could not work great things
like Mahomet's. how
well he criticised Vol-
taire.

The Cons of Rome...
perceived that by feigned
moderation & prolonged
negotiations, he (B.) was
postponing the moment
of punishment. p. 148.

Being angry & that the
Governor insisted on af-
firming himself of the actual
presence of B. on the Island
proves clearly enough the
use B. meant to make of
privacy - too obvious.

However we ... we should not
hesitate to declare that our
grievances rested in form ra-
ther than in facts (concern-
ing adm Cockburn). Las Casas
Vol. 3. page 5-6.

It is indispensable to present
to the old aristocracy of the Courts
of Europe only the Elements
of that arist; which in fact
constitutes a sort of free ma-
sonry. If an ottoman were to enter
the saloons of Vienna, there w^d
be a stop to the interchange of
opinion. habitual manners
w^d cease. Bonaparte.



