

Continued

TM 19/1/37

Black clouds sail over the lake
if we mean now happen to sail
Black it is an indivisible sub-
stantive. & the inference is not
from black to sail. if we mean
generally is that when ~~said~~ clouds
sail over the l. they are always
black this is contrary. (This
must be inquired into).

Again horses go thro this gate
may have two meanings
if I see the prints, I may say I see
it happens sometimes that horses
if I'm asked by a man Caddy I'm
in the gate or where. I may say
horses go thro this gate

yea there are those ways (in-
dependent of the possible conceptions
on this delegate. horses, of all
things in the world, go thro' whinge.
I knew that cows went thro', but I
see horses go thro'. is not this
3^d way horses go?

it is a mist. what?

it is misty broad

its nonsense to supply day, heaven

it shows a ~~man~~

it brightens

it grows dark

1 a perception. as I plait

2 sheer birds singing

3 too hard to collect

2 encephalon or judgment as inference
as this ~~bread~~ ^{bread} is so.

I hear sing. what sing? {bird sing}
to hear sing might be one word as
tingle; & that peculiar speaker
might be expressed by one word
birdy. I birdy tingle w^d again
might be expressed by one word
I tingle b.

suppose
only signified
the so
breadouts bread to
be old. breadoutat w^d be there
is old bread (to be seen or eat)
This bread is so ~~and~~ ^{and} the made

$$\begin{array}{r} 36 \\ 16 \\ \hline 20 \\ 20 \\ \hline 40 \\ 20 \\ \hline 20 \end{array}$$

indivisible like their birds
singing.

20	20	10
0.0	1.0	0
1.0	1.0	
2.0	1.0	

7/19/1837

Love hatred mat. tend^s filial affⁿ
respect adoration devotion contempt
pride disdain sneer humiliate ^{need}
ambition, jealousy hope, fear, cruelty
kindness sweet-dispositionedness gentleness
terror pity resignation despair, fury
beatitude (opening of heaven) surprise,
admiration pains anguish torment
mind & soul, joy sorrow grief poverty &
exaltation ~~not~~ mockery envy
boasting

Carpe diem = live the present time
live the time before you don't put off living
to a future day. no expecter.

TM/9/11/37

If mind was truly so soft & mellow
the pleasures of Friendship &c, w^d not
require the presence of the Friend &c.
As Ganganelli says *Pourvu que nos affec-
tions & nos pensées nous rapprochent, qu'im-
porte que nos personnes soient à des dis-
tances éloignées?* — will the bear?

La Voie Devotion Muratori.
Jm. de J X Gessen French?
Introduction à la Doctrine Xane P. Gerbil
Annales d'Italie Muratori
L'Histoire de Naples Guarrone
Campagnes de Don Carlos Buonamici
Feuilles périodiques de l'Abbe Lami
Lettres des Cardinaux Bentivoglio.

Clement 14 (Ganganelli) is not far
unequally of comfort &c. Vide
Vol 2. Letter 114 A.M. & Co. p. 224.
Curious vide.

If a man (in his house) is usually engaged
with his wife, children &c. so also (if Majesty)
he is with his subjects, words &c. Serena comes
near this in his De Jura.

Seneca christ? vide De Cons. ad Helv.
Cap. 8 - quicquid formatur universi finit
sive ille Deus est potens omnium, sive
incorporabilis, ratio infinitum operum arti-
fex, sive divinus spiritus, personae
maxima minima, aequali intentione
diffusus, sive fatum et inevitabilis
causarum inter se cohaerentium xie.
Does not believe in a future state.
vide De Cons. ad Marciam C. 19.

The add. of a letter cannot have a
verb proprio. ~~three~~

*

more illos consecrat, quorum exitum
et qui timent, laudant. De Providentia
speaking of Cat's death. - a proof of the
respectful manner it was spoken of even in
Cecilius party. | Nolite ~

It is evident from Seneca's De Clementia that
the Roman Emperors were absolute
~~Excedere auctoritatem~~

TM/9/1/37

Dogs lose of generosity
when not looking up to a superior.
So man - and those the Alivada the
Moaclida do - may make a mistake
When chun? a peasant? no.
a Noble. Nobles are by revolu-
tions confounded in the mass.
Spring out by a native vigour
accidental fame may bring out
but the body is noble. The
grand excitement to Gene-
rality is looking up to the
grandest. So the Religious
Republicans in their time truly
generous. The self sufficient
become worthless - so the whigs.

What makes the
Liberals so angry with
the Gods? Its because they
are thinking to the place of
the Gods. The Liberals are
not right & wrong.
* out of the soil

J. Manning Esq
Mr Barford
Redbourn
St Albans

SE
S
S

Monday Sept

Bologna

At Civis rom. the statelyness of the family of young women like a private family. intent upon the marriage & upon serving up what is necessary without minding the guests the travellers come & go at their own leisure. no empousment. yet upon our party objecting to the wine, they changed it for better not unceremoniously warning nothing by it as our game was paid for by the Vedovius & a stimulated price. This sort of independence of manna is observable in all degrees, in almost all the parts. In many the men waiters are really disgusting dirty & disagreeable & selecting. Their masters the same. In all the world known.

TH 19/11/37

On the supⁿ that for Britain is still grown its own corn there will be no change in the amount of wheat. Only change in the distribution of the crop of people. The ^{part} of the land, viz the landlords & the clergy, ^{with the people} & the ^{other} people will perhaps be at present. ^{perhaps} with respect to present ^{perhaps} their means & income & so on is as follows

The landlords & the heirs, the clergy & the ^{other} people, will be the property & income.

So that the Farmers & the heirs in a small degree

All the other ^{part} of property (mostly generally) will be the property income

So that the ^{part} of the ^{other} people & the heirs in a small degree

The labourers & the heirs in a small degree

for the ^{part} of the ^{other} people & the heirs in a small degree

TM 19/11/37

Relative Merit
of Spencer's Sonnets

6	5	4	3	2	1
1	1				
5	5	5	6	6	
6					
11	11	11			
12			12	12	
13	13	13			
14		14	14	14	14
15			15		
16		16	16	16	
18		18	18	18	
19				19*	
20				20	
21		21			
22	22				
23				23	
25			25		
29				29	29
30				30	30
32				32	32
33					33
34	34				
35			35		
38				38	38
39			39	39	39
40			40	40	40
41			41		
42				42	
43				43	
44			44		
45			45		
46				46?	
47			47	47	
49				49?	
50				50	50
52			52	52	
54	54				
55				55	
56		56	56		
57				57	
61	61	63			
62		64			
65	65				
66		66			
67		67	67		
68	68				
69	69				
70	70	71			
71		72			
72		73			
73		74			
74		75			
75			75		
76		76			
77	77				
78				78	
79			79	79	
81	81				
82		82			
83	83	84			
85				85	
86			86	86	
87				87	
88		88	88	88	

7/19/1137

How little you understood the words "confide in me"

With sentiments of the deepest esteem ^{most fervent} ~~unwavering~~ wishes that
maybe should to retain that affectionate friendship for you that has
~~long long~~ been dates from many many years back, & has never for
a moment been shaken, I r. G. F.

TM/9/11/37

P. de Comines uses the phrase,
qui estoient environ quelques
deux mille Lances, que bons
que mauvais.

Et a toujours bien sembler aux
Normands, et fait encore, que la

J. crescit debilis. (intell. to a Roman)

P. de Comines uses non jamais for
never

Vous avez entendu par quelle manière avoir
été conclu que le Roy n'en doit à Personne
P. de Comines.

This is a summary repetition of the
Paragraph almost invariably preceding
Probably in the original, these repetitions begin
sections. So the Chinese.

Educated persons talk a great
deal more nonsense than uned. per.
for those whose understanding is of
rank 3 talk of things that belong
to rank 4 &c. i.e. of what (by
nature) they cannot understand.
Whereas uneducated persons discuss
only such topics as really are
à la portée d'un chéou.
as as as

quando pare in like quando-
cunque ?

per paura di non essere
accensati. —

But comunque il caso stesso
ne fu incolpato Messer de
(however it was)

ma pure after non solamente
non poteva mai, non solamente
mentenere, ma pure dare prin-
cipio alla libertà

not only was unable to, but
even. was unable even just to
was unable simply to
now the class of ideas in w^h
are just simple, & include
pure & the like. Hence we see
now pure (imitation) comes de se & de al.

Ἀινῶς γὰρ κεφαλὴν τε καὶ ὄμματα καὶ
καίνας, ————— ἀγῶν. ————— εἰδέσκετο γὰρ αἰνῶς
Ἀινῶς ~~ἦν~~ ἦν. —————

Cavillers might say that King
anticipat. Newton

"Ergo totas, omnes ex parte
aquas versere in centrum:
ideoque non decidere: quoniam
in interiora nitentur." Lib 2.
Chap. 65.

Diccerchus (Pliny says) found the
Lr height of Pelion to be M.ccl
Pars. if correct, we may
hence determine the length
of a passus. L 2. Ch. 65

Pliny says cherries ^{was} got as far as
England 90 years after the Anti-
stic victory by Lucullus.

ἡγάγη ἔτι 505. he gave me a port horse.

σῶνται is from σωθῆναι? tis its
facterite? I have an opening
a communication to make. I am free
to bid you ever | σωθῆναι is perhaps the
pluperfect not present!

Brick mortar buildings (in contra-
distinction to woodwork) are in
India called pucca. So Homer
τέρεος πύρα πονητοῖο.

Εἰμίμιν what pucca is
αἰδοῦν respectable? ἡγεμονὸν well-
behaved?

Telemachus openly says that the
loss of destruction of his house by
the Wooders, is a vastly greater
evil than the loss of his Father
V. Odyss. B. 2. v. 48.

Sentiments in favor of Liber-
ty and of the oppression of the
lower by the higher frequent
in B & Fletcher's works. For exam-
ple in Vol 9 Maid of the Mill.
Noble sentiments of various kind
worth referring to, in that Vol.

"la triste situation ou je me
trouve qui est de mester a
sociés avec un homme capable
de pareille action -"

mester a sociés the
writer felt some gramma-
tical power in these words dif-
ferent from what lies in
m'estre associé. This kind
of melting & running out the
language in new shapes &
private fancies does not seem
to occur in the English

pullatum circulum. Quintilian
something like the black heads of those Chinese
writers.

nec pauciores animorum pene quam
corporum forma. Quintilian.

Nam et mendacium dicere etiam sapienti
aliquando coactum. &

William Laurence, condemned (1738)
writes verses in *Negative* (so he spells it).
The first words, "Cayn'd Heaven" proof
that i is like ay - Was a Shropshire
man. afterwards lived in London. fre-
quented *Hambrough* &c. v. *Gentleman's Magazine*

See the grave steady manner in *Quin-*
tilian talks of torture, & adverts to the incon-
veniences & their remedies. never
dreaming a moment of abolishing it, or
censuring it. Book 5. ch. 7

illa vero peffima artes, testam sub-
ornatum in subcellis adversarii mittere
ut inde excitatus plus noceat, vel di-
cendo contra eum cum quo sederit;
vela. *Quinc. Lib. 5. ch. 7.* What can
they produce ^{strong} ~~of more~~ against the Chinese?

hic mulier contribuit - ch. 11.

ad servum nulla lex pertinet. addictus
legem habet. *Quintilian. Lib. 7. ch. 3*
yet slaves lived, tho' precariously. i. e. custom
will do for society, without penal law. &c.

Quinc. says "cum hominibus notis loqui
nos" *saunt ill.* on account of the re-
tention *cum* *hunc*? Did then the Latin
use *cum* & *hunc*?

TM 19/11/37

Cromwells noble speech
on the impossibility of our
being base people stand first ag^t
Gentlemen. See how basely
Voltaire has converted it into
ordure & slang. The liar!
Vide ^{Voltaire ed. by} Phil. Diet. Art. Tahitiens
Section 4.

— on ne propose point in
progression geometrique. Tous les
calculs qu'on a faits sur cette
pretendue multiplication sont des
chimeres absurdes. [Voltaire Dic. population]
Si une famille d'hommes ou de singes
multipliait en cette façon, la terre au bout
de 200 ans n'auroit pas de quoi les nourrir.

— le concile de Trente, dans le-
quel il y eut jusqu'à des jésuites;
(purgatoire) remarque chis eut.

William Lawrence condemned (1738)
writes verse in ^{50 lines} Nagasaki. the first word,
"Cayn'd Heaven &c" proof that it is like any
A Shropshire man. afterwards lived in
London & frequents Lambrough &c.

TH 19/11/37

William Lawrence

Scottish. frightful
Plays with children
a rascal entrapped. wants to buy!
Waiting in Anti room!
{Chesterfield}. Nine o'clock
not to be seen
offence in juster extractions?
No sun moon all ruin fog?
belated by the Bourne.
merry or drunk
Sole for a money held no com
munication in property lost or.
Appeared by sound of voice!!!
Gone up the tree. to the west
Love can't keep him to it. And
Chaos not there. How terrible
it?
Means confess to it that
he was not allowed to report
No nor others
No man shall commit my
sin at me!!
Confessed once wrong
to something at the
heart of 14th phylum
even!!!!

The doctrine of Chances supposes that the play is even in the long run. That in a very great number of Games, for example, A wins as many of them as B.

Out of a large number of Rubbers at Whist imagine a certain number to be picked, in all of which A wins the 1st game. And let this picked number be sufficiently large to allow the supposition that of the succeeding games A wins as many as B, & B as many as A. For convenience let it be 100 Rubbers, i.e. Suppose the 1st Game of 100 Rubbers to have been played, & all won by A.

In 50 of these 100 Rubbers, A wins the 2^d game (& with it the Rubber). In the other 50, B wins the 2^d game.

In the other 50, B wins the 2^d game, there will be 25 in which B wins the 3^d game, & 25 in which B wins it. Thus in 100 trials (where A has already won the 1st game) A wins the rubber 50 times by the 2^d game, & 25 times by the 3^d game. in all 75 times.
 B wins 25 rubbers

therefore A wins 3 to 1; & the odds betted should be 3 to 1.

Sliter.

Take a large number of Rubbers, in which A wins the 1st game; then upon the principle of Equality in the long run in $\frac{1}{2}$ of these Rubbers A wins the 2^d game, & in $\frac{1}{2}$ B. and, upon the same principle, in $\frac{1}{2}$ of this $\frac{1}{2}$ in which B wins the 2^d game, A wins the 3^d game & in the other $\frac{1}{2}$ of the $\frac{1}{2}$ B wins the 3^d game.

Thus A wins $\frac{1}{2}$ the whole number of rubbers, by ^{the 2^d game} ~~winning the~~
and $\frac{1}{2}$ of $\frac{1}{2}$ by the 3^d game.

i.e., in all, A wins 3 quarters of the ^{whole number of} Rubbers, & B one quarter. or the odds are as 3 to 1.

The History of China upon the plan of
Mr Collins Ancient History

Translated from the French
London

Printed for J & P Knapton in Ludgate
Street. 1755

the opening of this book containing
remarks on their early history is
very good & worthy to be referred
to.

1. two characters & pictures of their mouth
2. Jan tse king
3. Tse chue. an abridgement of Doctrines
of Confucius & Mencius

Jan tse ^{book} of the sect Lao Kien

Chang te not only God but deified men?
so god in scripture

e1

eis ecce

edo eis o

on ether or