

More Characters than sounds. ∴ Literat. would
lose by Alphabet - but tis the same in French. e.g.
Pastent parle sound (oftener than not) the same.
The argument depends upon the how much.

Lui juge de ses semblables par ce qu'ils devraient
être, en trouve peu qui méritent le nom d'homme,
qui en juge en les comparant les uns avec les autres,
leur trouve bien des qualités estimables. Chap. piéo ki
du li ki. (Mem. Chin. V. 4 p. 27)

In Mr Bordes discourse in answer to Rousseau.
Tandis qu'un petit nombre de - borne à la simple
existence de - Curious Confession. See 1st Vol. of
Rousseau Works. there & passim.

Brownes Estimate de vide for his opinion of
the real worth of man. A curious Collection
of views might be picked out from the various
Esteemed writers.

Notes

2

Is the true art of living discovered? if so, where?

The inconstancy of the Eur^m & his curious researches
as may not be so great a folly as the Mem. Chin.
pretend. but Mem. Chin. is right, if the best state
is already known & understood.

To find a method of cultivating the land to the utmost
in nothing nothing. There would only be more rich
& more poor in a given space.

Sunday Feb 22^d 1807.

I had heard much during the voyage of the brutal
& odious behavior of the Indians here on debts. The charge
had been so urged by such persons that my mind had acquired
in the ^{unfortunate} impression made on it. This impression has been
weakening every since I have ^{myself} witnessed the scenes & I was truly
delighted to day in disproving almost the whole ~~premises~~ of it.
It is not true that brutal Intercourse is their unmoderate right
~~to all of them~~ ^{in general} & that they continue permanently to keep up
that state all the while they remain here.

It is not true that they insult & neglect the Christian
in discrimination & at random.

It is true that they are strange devils
They choose to be masters
They cannot brook ^{accidentally} opposition ~~from~~ ^{from} where they feel
quiet complacence or envy or in some way.

They love a little fun

The tears of pleasure came into my eyes today as I looked on from a balcony, & saw the Johnny display in a 1000 anti shops in a 1000 sudden breaking blows & generous violence his wondrous bravery friendship of character unshrinkingly contempt of pain. To the child, to the old helpless creature, to the good unmeddling body that seemed in his very free manner to wish well to all mankind honest folk (& I'll venture to say that Johnny is a good physiognomist) he was a lamb. The Jackanapes the impudent he trounced - & he would be obeyed. his manner seemed to be person subjects & debellum separatists

Then there are so many excuses for his irregularities ^{to be made} his attack to domity is a national taste his contempt for farmers is a national taste

The rascally ^{unfeeling} pick pockets & hustlers & cheats & swindlers that ^{from a part of this unfeeling} ~~infest the every~~ ^{well people'd &} ~~the population~~ ^{of this unfeeling} city take advantage of his natural weakness & love of him of his inebriation & set him in a fury of rage & rap is indiscriminate. the guilty fly the rogues & sneak away & the shadow of Johnny innocent - feel his vengeance. Blows - produce blows & it sometimes I am told & can easily believe, comes to homicide.

Notes

Illustration of the spirit of judging

"They are not very nice in point of cleanliness & wash not with water when they ease nature, but only wipe themselves with paper" De laudat 140.

Emile Book 3, p. 82....94-96. Est.

Emile, Discours sur l'inegalite; projet sur la pitié; etc etc contain curious & worthy sentences.

Nov. Org:  candle brought to metal box. moves water.

2 friction heats water.

3 Galvanism? 

4 Electricity? 

5 Moisture contracts & dilates cords

Gibbon Ch. 15 near end.

Such is the constitution of civil society, that whilst a few persons are distinguished by their riches, by honors, by knowledge, the body of the people is condemned to ignorance & obscurity, to rags & poverty.

6 L^d Haimes. 1st Vol. To be quoted in various places as evidence against or in matters of society & institution. & as another example of the way in which thinking minds always view these things, I will (as in the case of Burke &c) they be written expressly with another view.

On food & population Excellent against Malthus.
On Commerce as useful to A. Smith.

Curious examples of Ferocity of Mankind & of individuals. (altogether worth referring to)

Fall of Errors. 8-9 Ridicules Masks in Grecian
Tragedy. How does he know that the Effect of the
Imitation (by means of a mask) is not better than by the
plain face where perhaps a fat silly fribbling sword-
stuck slave faced Monkey-man has to personate Ulysses
Achilles or Hamlet or Brutus &c !!!

Pious men various times attempted to have a person
condemned in ^{the general} Councils as repugnant to the Word of God.
but in vain!!

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In 2^d vol of D. Laines Sketches see account of
hospitality of Chinese to Shipwrecked persons. See also
many curious anecdotes.

Bahadur Das proves that Corporeal substance : light :: light
: incorpo. sub. ! Vide Bayle

Vide Bayle article Tyrannus for account of Aristotle.

Good reason to think that strong inculcation of good
principles ^{especially in children} would produce great effect in the world.

If Xthian Princes & others have committed barbarous &
demnable actions in murders assassinations slannings &c
&c &c &c infirmities, has not the Church justified it!

What the Teachers have insisted upon as a sine qua
non, such princes have submitted to, for ex-
ample allowing their victims a confession.

Vide L^d Laines 4th Vol. Story of Prince of
Brittany or Burgundy starving his innocent brother
to death.

- 1 Religion? Belief in God Eternal
- 2 Opinion? — that J. was a saint personage.
- 3 Credulity. — in ~~the~~ Witches, Mir. &c.
- 4 Tele. All-embracing desire of promoting certain opinions upon grounds that can be explained others or the same being reason needs.
- 5 ~~Tele~~ Tele. Belief that can not be explained after speculation opinions
- 6 Superstition. Belief in the importance of any rite, or ceremony or ritualistic belief or phenomenon, rather supposed.
- 7 Unnatural Morality. That which (imitates grandis) would be unnatural for other animals.

Hereby Some Philosophers say that the supposition of an eternal reception in the world, which have had beginning, is absurd & contrary to natural reason & to be disproved by natural reason.

I happened once to hear a Parson pick an argument for ^{other helpfulness} ^{on occasion} towards God & for reproving his brethren for letting their natural feelings smother the Historic evidence for a primary Creation, ^{& a beginning of things} pick it I say out of the diametrically opposite Thesis. No doubt if a friend had told him before hand "That disays one of the great arguments for the existence of God" He would have altered the story, or ^{if he had been in time for that} skipped the page ... Preaching!! pah!

Friday 28 Aug. 1807.

Curious Dreams (last night & a few nights before).
Thought my S. S. involved in anxious matters & disturbed in mind

French & English the same people compared
with English & Chinese. Do Eng^l admire Horae?
so do French? so English admire Grecian arts?
so do French. What science does one esteem & the
other not? What scientific writer?
Yet how different; how difficult to be compared!
What diversity of opinion respecting their relative
merits & demerits! How then compare Europe
& China?

That the European residents at Canton
should universally dislike & even condemn the
Chinese & consider all their manners & customs
as absurd & at best much inferior to the Com-
mon European ones, proves nothing at all!
nothing! So a few Englishmen living together
in Paris. Whatever ^{in domestic life} you do not partake in
nor sympathize in
seem absurd & the more civilized & com-
plicated & ingenious the more absurd it seems. Hence a man
naturally finds nothing good out of his own country except

perhaps the simple manners of wandering tribes
or the like.

Civilization & discoveries in science may be progressing
but not intellect & wisdom. People ^{in Europe} had as exquisite
irrevocably lost judgment, quickness, comprehension
w/ 1000 years ago as now but were not so
civilized. Take Queen Elizabeth's time when good
yeomen slept with their heads on a block of timber
of wood. Learning and eloquence then
were at least equal to what they are now.

~~the Hypothesis~~

The Chinese are by nature inferior to the Europeans
in power of mind — are before them in civilization
& behind them in science.

"You fish for praise" The *piscis pro laude*
observe the distance whence fish comes.

"Catch fish" fish is a principal thing; hence
catch fish becomes fish & so fish means

angle for: (from *Ipiscis* to *ad laudem Captandam*)

Apply this kind of analysis to foreign tongues.

we have no — accent nor ^{an} other consonants
according to their most abrupt clean delivery;
c is often joined to r; this depends on the same
cause.

Praise of Equality in Barrow's Cochin China
page 200 (Southern Africa).

Testimony to the Civilization of the Chinese
frequent in this Volume.

As a due respect for the customs & prejudices
of other nations is certainly not to be found in the Catalogue
of an Englishman's good qualities. page 15. Some word

Chinese Literature forbidden strictly to the
made a sin of, to be confessed!!! authority A.Y.

In Language ^{for numbers} letters not imitate the simplicity of
figures eg letter not call 123 one two three
or 100 one hundred. For in speaking the union
is not expressed; ^{the} it is in the writing by the abuse of
commas. It may not be taken for one, two, three, & away!
Think again on this

It is not the tranquility of the Chinese, their freedom from wars & tumults that makes us say they are before us in Civ^{ty}.
 but their well regulated customs & deportment in social life.
 We are more Civ^l. than in the age of G. Dep. but have not fewer wars. now are we better or wiser for more learned or so.

"Bad example paved the way to his ruin, & his fortune
 seemed crushed of his parts. Twice he was forced
 to try his fortune in the king's service . . ."

entered as a private soldier in . . . after capturing
 his surprise & regret that he should reduce himself
 to so deplorable a situation". R. Abt of Dermody.
 pretty picture of the service!!!

In the great storm in 1797, when the boats
 - broke loose at Canton, & so many lives were lost,
 the Cooleys are hearded their lives to save their fellow
 creatures. many boats putting off to the relief of others
 were lost. Authority Mr Bx.

It is of common occurrence to hear the Merchants abuse
 the Mandarins & even John Fuch & call them a
 pack of Quisies of knaves & fools.

Encyclopaedia Britannica. Speaking of the Indians
of Maine falls into one of those infelicities arising
from prejudice, very common all over the world.
Such is their ^{bad} construction & from this ~~sees~~ a miracle
they don't apprehend as if the goodness & badness of a person
was not to be determined by experienced utility & reason.
miracle!! Nonsense foolish & nonsense!!!
See Vol. art Plain or Regular.

Encyclop. B. Article Deshaume Nelson.
His lady a cacochim. Tillotson an undoubted
unconverted deist. Her fine sense & understand-
ing patently immediately after - what does evidence
mean then in these matters? See article.

Pineau (Severin de) De Virg. ^{ti} Notis. Leyden. 1641 12^{mo}

See J. S. Embury for character of America in politeness &c.
In favour of their boats. also a passage in testimony of the
universal misery of the poor in all countries. And the wages
of the poor will always be as low in proportion to price of common food
as the people will submit to. To turn down Rutherford!

Paul History of Council of Trent. To be read
Charpentier's Grammar Russian Language

Vandermonde on Harmony Roy Acad Trans. 1778 & 1780
also his Mathematics.

Ancients on Painting &c. ? Pliny, Lucian, Philostratus,
Plutarch, Proclus, Quintilian. &c. Vitruvius. Aristotle
Dionys. Halicarnass.

Universal Ignorance of the nature of commerce !!
Strong example. Barnet's History of his own times
2^d Vol. towards end, on the peace of 1713.
"We were engaged by our Treaty with Portugal &c — but
the price was much cheaper & the nation
generally thinks them better war!!" P. 620 Vol. 2^d

Barnet in his conclusion to History of natives is
another example of testimony against luxury. These
Testimonies must be gathered together.

Grammar. I ~~am~~ am angry. I pretend to be angry.
Internal action the same. I strike. I pretend to
strike. External action different. Make it a test of words.

I grieve. Sentiment is with nominative case
I weep. sentiment is not with or. case
reduces to one kind, thus; I weep = I make weep.

I pray, I pretend to pray

Is action same? then ⁱⁿ definition of prayer sentiment enters. action with a certain intention.

feckless. To make such action as is made when it is ~~not~~ ^{not} attention or approach in desire?

It may be by accident or by ^{the} Vitis Dance.

Some states of mind are habitual & indicated by the ^{in English} tenor of a man's actions. then you cannot say I act
others are temporary & have appropriate action

so bold, pious. but joy, grief admit the form, I joy, I grieve. anger ought to admit it but it does not except in sense of I make angry.

All sentiments that are ^{or maybe} particularly related to one subject admit the form, that subject being the accusative case. so I scorn ^{you} I despise ^{you} &c.

Disdain. even pious perhaps, as, I reverence; i.e. if reverence & piety be the same thing

Beldame. changed from original signification.

allgate = altho. I mean

Sam = same = (also) together I mean. like ¹⁰¹  thing

Garrs. causes. garrs the ^{object} ~~reason~~ ^{means} ~~complain~~. Grd = like; agrees ~~you~~ you

See from the center of the universe that little speck the earth are with atoms (men) creeping out &c. All this is totally wrong, it occurs very often. Gradings of bulk is measured surely by space. But not moral greatness. the analogy in false its an easy deception to be led into. There is the same deception in comparing states. France superior to England because greater in territory! Help. So then Asia is superior to France.

The smallest city that can defend itself is Ceteris paribus equal to the greatest empire if morally nobler, superior, if 10 thousand men be noble and 10,000 men they are not more noble!! Mind this.

Testimony of Burke on wickedness of Britain making a very full & decided admirable observations. True views. See Reflections on the revolution. On folly of dispossessing the clergy. Then those who will come into the abundance they possess, will make not so good a use of it. pages 235 236 are "Wisdom is not the most severe corrector of folly" in

progress towards perfection. Hearts of the body given up 1st as weak as Then hearts of the mind. no mental oppression no delicate discharges. But then what becomes of Poetry? ruin for much reflection

at Nan King

Him Ling falls in love with a boy. (boy's)
 gives her a bandeau belonging to the Empress which
 he had found by accident (or a runaway had found),
 the Empress comes down to Pekin. the boy's
 comes out to meet her she is offered other presumption
 (because a boy's) moreover she sees her own
 bandeau; enquires about it of the Emperor angrily
 he is angry & avows that he gave it her himself;
 "Well then I shall go back to Pekin" - "Very
 well madam" not thinking she would really go.
 She goes back. then the Empress Mother
 says: "We go after my daughter in law; she is
 violent & I don't know what may happen."
 He finds that her daughter in law has cut off
 her hair out of spite saying since he is afraid
 of boy's I must be a boy's. When the Emperor
 returns to Pekin she can't come out to meet him,
 according to custom (not having her hair). The Empress
 Mother excuses her on account of indisposition

The Emperor goes to visit her, is surprised
to find her head shaved. She makes provoking
answers. He orders her to be shut up as a disobe-
dient wife threatening to punish her severely. He
afterwards goes & finds his soul broken off the
door. She still gives provoking answers. Tells
him him no longer her husband &c &c. He becomes
deeply angry & has her shut up for good (starved
& death). At his first going to visit her brother
at meeting him urged something relative to the
Governor of the Province, who displeased the Emperor
she gave him a kick, unluckily in a tender place
he died of it. He afterwards would have
brought this Governor publicly within the City (to be his
concubine but his mother made a great uproar
declaring she would never live to see it &c &c. & other
Chandrians wrote to him to dissuade him. So the
Emperor without the walls in a house the Emperor provided
her

The Emperor much blamed for this & for encouraging
the Bonzes. ~~Ats.~~ He ~~gives~~ great privileges to
the Bonzes at Peking. the Bonzes fit take & misuse
of all that paper within their own walls even to murder.
so that tis a terrible den or asylum.

The Sacred Serpents. wonderful sense. My
Siam say thinks tis the Devil in their form to delude
the World to superstition.

13 A people contains a certain portion of wickedness
& disorder. Liberal Governments leave it on their outside
punishing it as they discover it. Your arbitrary Govts wh
will meddle with every thing, leave nothing free, include it
in their own forms, as it were. So in China the thieves
& corruption is in the Mandarins. Yet perhaps there is
not more wickedness in China than in England. only the
forms are different.

Perhaps some things cannot in their own nature, be
nearly defined because men may have arbitrarily
& by erroneous logic extended a form to things that
they say it not & have included. Thus a "verb" not motion
not action in physics — not affirmation because "rise"
"rising" have no affirmation & yet are in the form of

verbs. "A verb names an idea that is in the order of things, or is supposed to be, or supposed by hypothesis, or ~~is~~ ^{is} ~~to be~~"

Or "A verb ^{declares} denotes the existence of some idea or sensation"

So, cadest. Cadest is no affirmation, I think has no time; it names an idea supposed by hypothesis to be in the order of things.

Note there are two ifs. if with indication & if with subjunction; I call if with only. hypothetical.

To ^{understand} explain is one thing - to know how to explain is another.

Or, To know to use is one thing - to know to explain is another

E.g. I know "but" & can use it - but can I explain it?

I know the mind & can use it, but

I know the eye or ear.

See Stephens on Similitude of Greek & French. See Budan
See Vigorn; see Houscou & Hemsterhuis. See Goidich
Arabie Dictionary for a good tracing of the meanings
of a word from one radical notion.

pulse cannot come from pore; but pore may from pulse. French
from English. Observe this. A early borrow from b; retains - but it changes &c