**RI MS HD/13/F Transcription (AL)**

[Horizontal rule]

[Heavy deletion with an insertion, also deleted]

[Pencil sketch of a face in profile]

[Blank page]

[MS torn] / [MS illegible]

<Text> = interlineation

{Text} = inverted

**RI MS HD/13/F, front cover**

[Ink sketch of laurel wreath pattern]

**RI MS HD/13/F, front endpaper**

13f

If [?xxxxxxx] pity dwellt within thy breast.
If soft humanity informd thy mind
Then [?xxxxxxxx] thou not deprive my soul of rest
My soul to woe and misery [?xxxxxx].
[?~~xx~~] Thy cruel heart ~~is~~ <must be as> hard as stone
To leave me thus unpitied and alone.

To leave me thus my

absence to bemoan

Ah when I think upon the dangrous seas
My heart is fill’d with agony and fear

Lest some [?xxxx] wind should sink thee in the deep

Lest some [?sharp] toothed shark thy form should tear
Before my eyes all wet with briny tears
Pass the [?wan] [?form] of sorrows and of [?fears].
One single hope [?~~xxxxxxxx~~] my anxious soul
The hope that thou wilt <shortly> come again

But at that hope that only hope is gone
~~But if that hope that only only hope should fall.~~I am the victim of despair and pain.

**RI MS HD/13/F, p. 001**

1

Written when 17

H Davy –

H Davy began this Book August 3d
H Davy In a rough 1795 <1829> Monday

In a rough & <34> [?xxxx]
in a rough

Hints towa

[Ink sketch of mathematical calculations]
Si est est comme vous
Me Sir I replied with

**RI MS HD/13/F, p. 002**

2

**RI MS HD/13/F, p. 003**

3

Essays

Hints towards the

Investigation of truth

**RI MS HD/13/F, p. 004**

4

Hints towards the

Investigation of Truth

in Religious &

Political opinions

composed as they occurr’d

to be placed in a more

Regular Manner hereafter

**RI MS HD/13/F, p. 005**

5

– Hints towards a future Attempt towards the Theory of Mind –

Essays. –
Essay 1
Of the immortality & immateriality of the Soul –
fairly argued under two heads.
Question 1st Does the Soul of man increase in perfection
during its existence in the body –
2 Are there any Ideas abstract from body?
3 Is the soul material or immaterial [?xxxxxxxxxx]
4 Does the Immateriality of the Soul prove
its Immortality –
– This is all frivolous –
Answer to Question 1st The soul of Man before its union
with the body is entirely destitute of Corporeal Ideas
and has no Perception of any thing but its own intellectual
faculties. at its first union with the body it [?makesure]
of its new acquired faculties of Sensation in receiving bodily
ideas & as it advances in age, so it advances in knowledge
Now Men think that it is the Soul to whom this Stock of
Knowledge belongs. & that it will retain it after the dissolution
of [?~~xx~~] the Body – from hence the Vulgar notion that the happy
Soul in a future state with Know & converse with those who were
most dear to it in life. now memory & retention depend
on the material part of man the brain, this is uncontestibly proud

**RI MS HD/13/F, p. 006**

6

consequently when the Soul has deserted the body, it will be
a mere blank in regard to corporeal Ideas – as before
her union with the body nor will she be more perfect
as to knowledge. The Soul of a Child is as noble <& perfect> a substance
as the Soul of a Philosopher, it perceives as readily &
distinguishes its first ideas with the same alacrity –
The only difference is that the one has his mind stord
with Ideas. & the other as yet has but very few –

[Horizontal rule]
A Child cannot form a judgement of things of which it
is ignorant; but those things with which it
is perfectly accquainted it will judge as justly & reason
as rightly as the wisest sage – does He not as well
distinguish the difference between his meat & his
[?Phyic]. if the Soul of Man is immaterial its powers
can neither be improvd ~~nor~~ extended or divided –
Can anyone suppose that the soul retains Corporeal
ideas. if it does, it retains part of the materiality –
of the body. If none of these ideas are retain’d conseqly
it cannot advance in Perfection –
These Observations were written at 16 & half <years> –
What a revolution in my opinions since
that time, now 19 years & 1/2

**RI MS HD/13/F, p. 007**

7

Quesn 2: Ansr to – Then what is the human soul?
[Heavy deletion] I wou’d define to be
the Power of thinking & volition. But will the Soul think
when it is void of Corporeal Ideas? It will most certainly

think for when it ceases to think it ceases to exist –
If the Soul exists after ~~death~~ <thought> it is necessary to its existence
Now there must either be innate ideas abstracted
from matter in the Soul or the Soul must cease to
exist. every being that thinks must have some
Subject to employ its thoughts. (There is no proof of innate
Ideas. Man is certain of no Ideas but those which He receives
thro the Medium of his senses.
Reflective or spiritual Ideas are innate & Implanted
in the Soul from the first moment of her Existence
for she receives them from reflecting on her own faculties
\* None will deny the innate existence of power thought
These woud not exist without difference to Body

Volition & Consciousness. The soul must think & be

[?~~xx~~] ~~for~~ [?~~xxxxxxx~~] ~~& no argument~~
conscious that she exists as soon as she is created –
To illustrate this We will suppose a man deficient
of every sense except the senses of tasting & feeling.
This man woud form a language of his own. He
cou’d give names to the ideas of Rough & Smooth Sweet
& bitter &c. of Colours, Smells, or Sounds, He coud

**RI MS HD/13/F, p. 008**

8

have no Idea. But he woud possess the faculties of the soul
in the same Degree as other Men. He woud be sensible
This is from sensation
that He thought & that He existed. He <coud> distinguish
between the power of Willing & the power of thinking
& judge of their difference & He coud reason on
the wonderful formation of his own mind. & I do
Not in the least Question but that He might form
These are all material Ideas

an Idea of Eternity space & Duration. He might

even have some notion of God. & I Question
not but that He coud reason according to this
[?~~xxxxxxx~~] I am, I did not create myself;
consequently I was created. & He by whom I was
created must be a more perfect & powerful
being than myself. We may even form relative
& abstracted Ideas without regard to matter
The relation between Creature & Creator has
no regard to matter. & <it is material> Duration is an abstract
idea form’d by reflection.
This is all false Reasoning

[Horizontal rule]

**RI MS HD/13/F, p. 009**

9

Question 3d Answer to. If the Soul can think
without corporeal Ideas, consequently it can exist
without a connexion with Body – it cannot think

Without Corp: & [?vo]
This is one great argument for its Immateriality.
If the Soul was material it woud have no Ideas
\* abstract from matter but we see & find that it
has many Ideas <it has not> which have not the least connection
with matter. If the soul had nothing but corporeal
Ideas than it might be calld material. – it is then

material

But many of its ideas are reflective & consequently
this springs from its faculty of Reflecting on

It is immaterial –

Corporeal ideas. –

Matter is extensible & Divisible if the Power of
thinking belong’d to matter it woud be extensible
We are not certain but what it is

& divisible as matter. then might one thinking
Being be divided into many thinking beings.
But this is a doctrine absurd & contrary to Reason
that is no argument it is the [?~~xxxx~~]

[?~~xxxx~~]

But Materialists say, God who is all powerful
can endue a System of Matter with thought

**RI MS HD/13/F, p. 010**

10

And center that thinking power in one particular
point. Good does endow a system of matter with
the power of thinking & places it in one particular
place. & what is that power of thinking – ?

Why the immaterial Human Soul –

Such a noble power as that of thinking, must be

in no argument
a self subsistent being. Created & dependant
only on its Creator –
Motion for aught we know
does belong
Motion is the act of Volition & does not properly

to matter
belong to Matter yet Matter is capable of Motion
& why not as well of thinking. Say the Materialists
Can any one Compare a bare mode of body
Which itself springs from the Volition of some
immaterial agent to that immaterial agent
which give to body the mode of Motion
Is the Cause like the Effect, or is the Effect prior
to the Cause. Woud matter move without something
to put it in motion. Matter cannot move matter
than that which does move matter must be
something superior to Matter –

**RI MS HD/13/F, p. 011**

11

The Soul not only thinks but moves the body –
Consequently it must be something distinct from
& superior to Matter
No Proofs
Ansr to Quesn [?1] The Soul is immaterial,
but is that a Proof of its immortality. His the chief
Proof of its Immortality. Here it is necessary to
consider the Distinction between Matter & Mind –
Matter by Reason of its properties is subject to great
Changes. Matter is extended. Matter is divisible
Matter in its own Nature is Motionless –

Now Man is a being Compos’d of this Matter
animated by an immaterial soul –
Mind is neither Extended nor Divisible nor has
it one single property of Matter – how are we certain

even of this allow the soul to be

immaterial
The Existence of the Material part of Man depends
on a just arrangement & close connexion of the
Particles of which He is formd – for if those parts
were always closely connected & properly arrangd
The Material part of Man woud immortal

**RI MS HD/13/F, p. 012**

12

as well as the Immaterial part –
But the Accidents liable to matter & the
continual Changing & Dissolution of particles
[?Perverts] this immortality. –
But the Soul is a simple immaterial Essence.
And is incapable of Change or Division –

Yet we are ignorant

Of its nature.
for that wh has no Extension has no Division

that which has no division has no parts that which has no parts is to be found
Consequently that which is liable to no change
is immortal – – –

That which is no where to be found <no where> does no where exist
The Soul then is a created being immortal in
its own Nature. & depends on none but its
Creator for its existence –
Do we not form a much nobler Idea of God
when we consider him <as> the Creator of an
immortal Cogitative being. than as the maker
of a mere System which endures for a while
& then sinks into the Dust from which it
was formd –

[Horizontal rule]
Now let us examine the other side of the
Question

**RI MS HD/13/F, p. 013**

13

\* But woud the soul think of these without sensation –

\* It has no ideas but what are collected from the Material
World. & even its punishments & pleasures in a future
state are all material –
The first notion of the Soul was that it was a pure
Invisible being composed of the four elements.
or as some Philosophers supposed of air hence the
word spirit. some supposed it was composed of fire
&c
+ Every part of matter that we can discern
is in constant Motion; neither do we know
that it is naturally motionless. –
I believe that [?these/there] [?xxxxxx] may be motionless

**RI MS HD/13/F, p. 014**

14

This was my former opinion

[Ink sketch of horse in profile]
The are the best arguments that can
be given for its Immortality
how e’er we determine let us

examine the Arguments for
Materialism –

[Greek text]

2

Which only Meant the breath which <spiro> ~~was~~ supposed

to be the vital principle

The thinking Powers depend

On Organisation

– or –

**RI MS HD/13/F, p. 015**

15

2

The Body organised Matter.
The Immortality of the Soul is an established
Theory & is generally believed in the Christian
World & such is the blind Credulity of the
Generality of Mankind that hating
the investigation of Truth, They do not scruple
to reprobate the Man who makes any attempts
towards it.
Many of our learned divines have attempted to prove
But [?alass] their endeavours have been

vain & futile

the immateriality of the Soul. Many of our
Philosophers have believed & attempted to prove it
but all their [?~~xxxxx~~][?~~xxxx~~][?~~xx~~][?~~vain~~] Attempts have miscarried

Many after long dissertations have [?sat] down
& asserted that it was a truth beyond human
Comprehension & to be proved from the holy
Scriptures alone.
In the Scriptures we find nothing of it except
some few hints in the new Testament which

**RI MS HD/13/F, p. 016**

16

are far from amounting to a demonstration –
Now if Writers of the old testament were materialists
And those of the new, immaterialists, & both inspired
Writers. The ballance is equal. & both Sects
may defend their Doctrines from the scriptures
But as such proofs an either side must be equivocal
~~Reason & the light of the~~ [?~~nature~~] ~~are the~~ evidences
which we ought to follow;
Prejudice should never lead us to believe Theories
Which are absurd & contrary to common Sense.
The body is a fine tuned Machine. The nerves

the place where
are those parts which convey Sensation to the brain [?xxxxxxx] dwells
The Passions depend on the tune of the nervous
System. Those whose nerves are finely formed
& harmoniously disposed have fine feelings &
Passions. This is what we call susceptibility
which is often supposed to be an attribute of the
Soul. A Man in a Lethargy loses their
susceptibility when the Generality of the nerves

**RI MS HD/13/F, p. 017**

17
If the Soul was distinct from Body

are primarily affected.
its Connexion with body might influence it but coud nevr destroy it
A Man in a Mania often loses all recollection
in an Apoplexy the use of all his senses.
This proves the brain to be the grand stamen
of all the Mental facilities. when the brain is
materialy injured, Stupidity loss of Memory &
Apathy are the Consequences.
as

If Memory, Recollection & [?aptness] to receive impression
or ideas are the faculties of the brain, Sensation
& Susceptibility the attributes of the nerves.
What Powers can we give the Soul?
Is it the bare vivifying Principle which gives <Perception &> volition?
You will answer no. for Snails possess this in
the same degree as Men. then this results
from the Machinism of the body, I beleive
no one ever gave immaterial Souls, to snails.
Sensation they allow is the faculty of the nerves.

**RI MS HD/13/F, p. 018**

18
Is a thing then which really exists so hard to be
defined? They universally pretend that it is
the power of thinking, an immaterial simple
essence endowed with modes & faculties. –
Powers never exist abstract from Substance
Powers themselves are modes.
Allow Perception to be a mode of body resulting
from organization. The lowest ~~works~~ <ranks> of animate beings
possess it ~~in the same degree~~ as man.
Allow Memory to be an attribute of the brain
Reflection depends on memory.
The Power of Thinking is but a Combination
of the other faculties of the Mind, can it
exist abstract from sensation perception
The Soul as liable to no change could nevr be affected
by bodily
& Memory? Whatever is liable to no change can never receive

Impressions –
There are faculties resulting from organisation
Consequently thinking &[?c] depend on Organisation

**RI MS HD/13/F, p. 019**

19

At the time that you deprive Man of these
faculties you deprive him of the power of thinking.
Many Men exist without thinking for hours
when in a sound Sleep –
Where are the powers of thinking Perception
& Recollection, in a swoon. are they annihilated
for a short space & again created anew?
No they are suspended say the immaterialists
An immaterial unchangeable [?~~xx~~]
being cannot have any of its power [?~~xxxxxxxxxx~~] <diminished>
or extended this destroys their Argument.
Many Men have been for hours under Water have
had every faculty of the Mind suspended & almost
all the vital motions at a stop; Yet have ~~been~~
recovered but they coud give no account of
the intermediate state. where was the Soul

**RI MS HD/13/F, p. 020**

20
at that Period? no one can a<n>swer it was not.
There was no memory & no perception. & consequently
no thought.
This proves Thinking to be effect of organization
The Immaterialists have maintained an [?impious]
Opinion. that that God one of whose attributes
they assert to be Omnipotence cannot make
Matter think. They judge of his faculties
by their own & think because they are not
capable of organising ~~matter~~ & animating [?~~x~~]
Matter that the supreme being whose <suppose> will
the Elements obey is alike incapable.
Nor do they scruple to call that Man
an Heretic who in the least attempts
to invade their opinions
Man cannot pretend to judge of the
powers of nature.

**RI MS HD/13/F, p. 021**

21
Perhaps If we were to trace the Doctrine of
the Immortality of the Soul to its true origin
We shall find that it was born in Egypt
amongst the Crafty Priests who that they
might make men more subservient to
their ends asserted. that the soul or thinking
Power, were immortal (whereas they might
as well have <asserted> colour or motion to be eternal
after the Dissolution of the bodies to which
they belonged) ~~& that tho~~se who erred
against their God or resisted their
views shoud be punished in a future
state. & vice versa.
This Doctrine was transported by
Pythagoras to Greece

**RI MS HD/13/F, p. 022**

22
The first Philosophers believed that the soul
was composed of the several Elements.
some supposed it air others water &c [?xxxx]
But the Enlightened Moderns knowing that
if they allowed the Soul to be material
their Systems woud be quickly overturned

Asserted its immateriality tho’ at the
same time they asserted its incomprehensibility

[Horizontal rule]
One of the greatest argument for Materialism is
that a Child has no reasoning but performs
all its offices by what they call instinct
namely when the calls of hunger [?xxxxxxx]
to eat it seeks no other food except
the Milk of its Mother. & takes the teat
as the beasts indeed it does not at all
differ from them only as being a more [?helpless]
animal –

**RI MS HD/13/F, p. 023**

23

3.

On Governments.
The Most Perfect form of government is that in
which, the People form their own laws & govern
themselves. This is called a republic~~an form~~
[?~~x~~] Europe has beheld the formation of many
petty Republicks within her territories. Most of

which have been formed & governed with Success
The largest of these did not contain above 3 Millions
of Subjects. –
We have in these last Centuries beheld [?~~xx~~] a mighty
Nation growing under the [?Chains] of Tyranny & [?sustaining]
the pangs of Oppression nobly break the yoke.

We have beheld her form of a Government approaching
The nearest to Perfection.

**RI MS HD/13/F, p. 024**

24

– On the Credulity of Mortals –
Credulity & prejudice have been the grand obstacles
to the investigation of truth in all ages.
Those Men <of form[?~~xx~~][?~~xxxx~~]> whose soundness of Head & purity
of Heart enabled them to make researches
into those things which Ignorance had [?instituted]
Prejudice continued & Credulity [?belivided]
were looked on with Horror. [?~~xx~~] stigmatized
with the Names of Infidels Heretics; persecuted
& even ~~suffered Martyrdom~~. & even sacrificed
at the Altars of the Gods.
Men by an unhappy fatality seem to be
blind to Dictates of Reason & He who might
if He properly employed his faculties [?~~xxxx~~]
be a [?dignified] & noble animal in the scale
of Creation, becomes by the errors of opinion

**RI MS HD/13/F, p. 025**

25

The government of Prejudice & the Doctrines of
Credulity a mean & despicable [?Creature].
Blind & yet Presumptuous ignorant yet arrogant
Guilty of mean actions yet proud of Committing
them.
Most of the Errors in Government & religion arise
from tow sources Prejudice & credulity.
~~If you sift the hearts of ask the opinions~~ of the
~~Generality of Mankind you will find th~~is

to be true. ~~if you inquire of many w~~hy
~~they prefer this form to that, they answer
The Common~~ [?~~Errors~~] ~~of Mankind~~
Happy was that State of Man when all men
were equal in knowledge when all were alike
ignorant. Priestcraft was then unknown

**RI MS HD/13/F, p. 026**

26

& Men obey’d that simple Religion which nature
gave them. there was than no war for there
was nothing to contend for there was then
no sacrifices <cest a dire. des hommes> at the altars of the Gods for
all man believed the same Religion.
The unequal Distribution of Knowledge & the [?ignorant]
prejudices & credulity of Men have caused
all the Evils which have since happened to
the Human ~~Nature by Chance gave one~~ man

Race

~~more mental & Corporeal powers than another~~The first Governments were instituted for the
General Safety of all. & power was placed
in the hands of the best & wisest
Since that alass the blindness of Mortals
have Mistaken Hypocrisy for Religion
& Craft for wisdom. Prejudice & credulity
have Confirmed the errors which blindness [?lands]

**RI MS HD/13/F, p. 027**

27
Men Glory in the Chains which Tyranny has imposed
upon them & prefer Slavery to freedom & absurdity
to truth. Alass how long will the human Mind

will
Continue in bondage. how long e’er it casts
of the [?Fetters] of Prejudice & exerts its proper

faculties? Till that time Man will be

a despicable Animal. A few in all ages
have risen up & preached those Doctrines which
Reason assents to. but how I shudder when I
read the treatment the experienced.
They were ridiculed reprobated & even slain
in the Cause of truth. Many have suffered
for [?asserting] the roundness of the earth [?~~some~~]

for asserting that the sun was fixed & [?~~immovable~~]
things of themselves of no consequence unto Man
[?~~xxxxx~~] Made by Despots articles of faith

**RI MS HD/13/F, p. 028**

28
Credulity & Prejudice the Grand
Obstacles to the general Hapiness of Man

[Horizontal rule]
Those People who have [?~~most~~] attended to the improvement

of the mind are generally least prejudiced &
Credulous. Nothing therefore so much tends
[?to] the investigation of Truth as ~~the improvement~~
~~of the Mind~~, as the Cultivation of Knowledge
This is very little regarded amongst
the generality of the people who are well
Pleased to take things as they find them
without searching into

**RI MS HD/13/F, p. 029**

29
~~The blissful Ecstacies, the joys Refind~~,
~~The Ruptured~~ [?~~xxxxxxx~~] ~~of Childhood quickly f~~ly.
An Elegy. on.
Alass the Rapturous Visions. bred by Youth self Love &
fancy quickly fly. & are succeeded by the anxious

Cares & Short Lived joys of Manhood
The [?~~xxxxxxxxx~~] Exstatic Pleasures of Man are
which the [?system]

overballanced by the excess of Misery & tears

which [?xxx] [?sheds]

of Sorrow. The lofty hopes of Infancy bred by
self Love are [?ever/even] Superiour to their long
wishd fruition in Man. Infancy is the morn
of Life. Strong hopes lofty desires await it
but alass. Expectations – [?Pe/&c]

**RI MS HD/13/F, p. 030**

30
The Stages.
Infancy.
~~Awake the vocal lay. & sweep the lyres~~Ye rapturous [?Vision] ye inchanting Dreams
That fill the [?early] [?mind] of infancy
There ye lead in sweet hope & soft delight
The thoughts of future joys & bliss refined
Be present to my aid. I sing your powers.
I sing your Subjects.

[Horizontal rule]
The Rapturous Visions the inchanting dreams
Bred by self Love & fancy quickly fly

[Horizontal rule]
Virtue has been always regarded as the noblest Quality
which Man is capable of possessing ~~& has always been~~
~~esteemed~~ I

[Horizontal rule]
~~The Supreme being gave Man no~~ faculties no affections
[?~~no~~] ~~Ideas which may not be useful to him~~
~~The idea of worshipping the~~ supreme being is found
~~in every n~~ation

**RI MS HD/13/F, p. 031**

to animals [?inanimate] beings &c of the Greeks & Romans
What was the powerful Jove or Jupiter but the
Planet which was originally worshippd under
that name Apollo Venus Saturn &c. [?~~xxxxx~~]

their original from the Same fountains
Pluto was the abyss which they supposed to be in
the Center of the earth fr

**RI MS HD/13/F, p. 032**

32

That Hypothesis is much likelier to be false than true which is taken up
at a venture. Eternal & immutable truth is it then that these Hypothetical
Reasoners seek after ~~do they think~~ to do they imagigine that thine
abode is in the [?gaudy] & embellished region of imagination
~~no they cannot imagine it; they cannot believe it~~ Then their
~~intention must be to deceive Mankind
In all our speculations~~ Truth shou’d be the sole object of
our Researches. She will ultimately tend to the benifit of mankind
She will remain eternal & immutable

[Horizontal rule]
Tho the specious fables of Hypocritical Falshood may endure for
a while tho’ they may for a while mislead the Human ~~Mind~~
naturally [?attached/attracted] to gaudy & imbellished Hypothesis. Yet the
Light of truth steady & uniform in its progress & immutable
in its appearance will at length shine forth in spite of all the
difficulties which appear to embarras it. Truth is eternal
Falsehood is transitory. Truth woud exist tho’ Man existed
not Falshood exists in Man. Falshood ultimately tends to the
Misery ~~of Man~~ Truth to the Happiness of Man. –
Shall we not then search after such an object shall we
which hide her from our view —
not endeavour to investigate Her & to overtrow the obstacles
~~Those obstacles are Credulity & prejudi~~ce. The Chains bywhich the human Mind is enfettered are Credulity & prejudice.
~~The progress of Truth & Science have been very much impeded~~
The Consideration of certain Opinions as Dangerous has
been one of the Chief Obstacles to the Progress of
Truth & Science
Falshood like the Ignis fatuus shining with

changing & wavering
a weak tho’ Glaring light finally deceives
[insertion]changing & wavering[/insertion]
& bewilders the unhappy Traveller allured
by its brightness. ~~Truth~~ The light of truth
steady & uniform in its appearances bright
as the Meridian Sun never fails to Conduct
its follower to the port of Happiness

**RI MS HD/13/F, p. 033**

33
[?~~Mr Harvey~~]

An Essay to prove, that the Thinking
Powers depend on the Organization of the Body. –
The Immortality of the Soul being an established
~~Theory~~ <Hyp:>, is generally beleived in the Christian World;
Tho neither Reason or Revelation produce any
Evidences of its truth; Yet such is the blind Credulity
of the Generality of Mankind, that hating an
Investigation of this Opinion, They do not scruple
to reprobate the Man, who makes any attempts
towards it. –
If every one divesting his Mind of all former prejudices;

wou’d calmly & impartially reason on things;
considering, Their causes, origin, progress &
Effects; The Truth wou’d not have so long
remained inveloped, with the Shades of Darkness
which at present surround it. But alass!

**RI MS HD/13/F, p. 034**

34

Man by an [?unfortunate] & <almost> general Misfortune is
blind to the Doctrines of Reason, & lives & dies the
unhappy Victim of blind Credulity & Prejudice.
The Scriptures have been the general test of faith
in all religious Controversies; The Immaterialists
generally produce passages of the Sacred Writings
as the best arguments to prove the truth of
their Opinions; but their Endeavours have been
vain & unsuccesful for the Scriptures if impartially
examined, will produce more Evidences
for <[?to]> Materiality, than for <the> Immateriality of
the Soul. There is no passage in the old Testt
which can give the least foundation to
Immaterialism but Many which entirely
contradict the Hypothesis. Indeed the Jews
had no notion of a future State till after
their Return from the Babylonish Captivity
Where many of them received & mingled with

**RI MS HD/13/F, p. 035**

35

The Mosaic System the Doctrines of Zoroaster –
The Generality of the Sacred Writers describe Death
as a Total deprivation of sense. Job [?~~x~~] the Book of
Psalms represent the Death & Disolution of Man
by many Striking & poetical Images. Then I shou’d
have lain still & quiet. I shou’d have slept then
had I been at Rest. Job: Chapr. 3d. Verse 13th –
Chap 8th 7 8 9 Verses. O Remember that my Life
is Wind, Mine Eye Shall see no more G[o]od.

8. The Eyes of him that has seen me shall see
Me no more, thine Eyes are upon me & I
Am not. 9th As the Cloud is consumed & Vanisheth
away: So He that goeth down to the Grave
shall come up no more.\*
Verse 21. For now shall I sleep in the Dust
Thou shalt seek me in the Morning & I shall
not be. –
\* probably meaning that He derived his life from the
air inspired by the [?xxxxxx] – This is absolutely conclusive –
Tho’ after wards there is a more determinate sense applied to the

**RI MS HD/13/F, p. 036**

36

Chapr X Verse 21. Before I go whence I shall
not return, to the Land of Darkness & to the
Shadow of Death. 22 A Land of Darkness as
Darkness itself without any order, & Where
the Light is as Darkness. Psalm 30th 9th Verse
What profit is there in my Blood when I go
down unto the Pit. shall the Dust praise
thee shall it declare thy Truth. –
The sacred Preacher in Ecclesiastes not only
describes death as a state of total insensibility
& inaction. but Ridiculed the opinions of those
Nations who declared that there was an Hereafter
particularly. The Philosophers who declared
that the Human Soul was a part of God
or <+> Jupiter the Universal Soul of the World
Chapr 10th Verse. I said in my heart concerning
the Sons of Men that God might manifest

**RI MS HD/13/F, p. 037**

37

them, & that they might see that themselves
are Beasts. for that which befalleth the Sons
of Men befalleth Beasts, as the one dieth so

also dieth the other Yea they have all one
Breath. So that a Man has no preeminence
above a Beast, for all is Vanity. all go
into one Place. all are of the Dust & all turn
to Dust again. Who knoweth that the Spirit

of a Man goeth upward & the Spirit of a
Beast downward to the earth? –
In the New Testament there are some
few passages which the Immaterialists
may interpret in their favour. But the grand
Arguments for future Rewards & punishments
are <[?xxxx]> laid on the Resurrection of the Dead
See. St Pauls Epistle to the Corinthians
XV. Chapr. –

**RI MS HD/13/F, p. 038**

38
But as such Evidences must ~~for~~ ever be
Equivocal, the final proofs shou’d rest on
Reason & ~~the light of Nature~~;
General prejudices shou’d never teach us
to beleive absurdities –
The Immaterialists define the Soul to be

their grand argument is
the power of thinking. ~~They pretend~~ that
if the power of thinking belonged to matter
it woud be extensible & divisible as matter
The power of thinking does not properly belong
to matter, tis a Mode resulting from
the Proper organization of matter. as
Regular & precise Motion & Sound is caused

by the Machinism of a Clock –
Power never exist abstract from body powers
are modes. & if a property of an organized body as perception
[?&c] supposed divisible, then might ~~the Mensuration of~~
~~time by~~ a Clock <measuring time> be divided into many Clocks each

of which shoud measure time as well as the [?original]

**RI MS HD/13/F, p. 039**

39
If we trace the progress of the thinking Powers
from their original Source we shall find
that they owe their being to perception
A Child when it first comes into the world
is without ideas. & consequently He does not
think. all the actions that He performs
arise from instinct. when Hunger calls them
He satisfies his cravings with the Milk
of his Mother nor does He at all differ from
the most stupid animal only as being
more Helpless. He possesses but a small
Degree of Perception, His attention is awakened
with Difficulty. The Memory is weak &
faint & the Ideas without being often
re~~a~~peated are not retained. as the Child
advances in Years. The Nerves become

**RI MS HD/13/F, p. 040**

40
firmer & the Brain Stronger Perception
is quicker. & the Memory more tenacious
& retentive, Judgment the Result of
Perception & Memory is displayed, by
Degrees, Reason as slowly advances,
& lastly, Disposition, the boundary of
Human intelligence, appears: –
gradual is the progress of the Mind
from [?Sense] to Science. –

When the Mental faculties have reached
their highest Degree of Perfection in
Manhood, they [?~~then~~] gradually decline
& nought is left of all the Wreck of
Human Knowledge but [?Pure] Sensation.
A principle gradually decaying with

**RI MS HD/13/F, p. 041**

41
the falling frame –
From [?thence] there follows a self evident Corollary
That the thinking powers are not always
the Same <whatsoever is not always the same> is naturally changeable, what
soever is naturally Changeable is <mortal &> material
Besides We have traced the power of thinking
[?Th at] the increase as the [?Corpoical] Powers & decrease

with them they begin with them & end

with [?xxx]

from 0. to 0

[Horizontal rule]

[?L]: of [?I]:
The Body then is a fine tuned Machine
The Nerves are the Sensitive parts, The Brain
is the perceptive part. All the Nerves communicate
with the Brain. Those which Support the Vital
functions arise from the Cerebellum. those to which
the Senses are subservient, <to> from the Basis of
the Brain & those which <[?~~xxx~~]> are destined for voluntary
Motion by feeling from the Spinal Marrow.
~~In a Palsy~~, when ~~the genera~~ any of the Nerves are
injured by a Palyritic Stroke or any other means

**RI MS HD/13/F, p. 042**

42

~~Sensat~~ <the effect on> [?xx] Loss of Sensation is (~~the affect~~) in the

affected part. This proves the Nerves to be the

Cause of Sensation. In an ~~Swoon~~ <Apoplexy or Swoon> ~~Perception~~
Per[?~~xx~~]. When the Brain is <otherwise> materialy injured [?there]

(follows
A Total privation of Perception & Memory. [?~~for occasions~~]
This proves the Brain to be the grand Stamen
of all the Mental faculties. – this proves
Sensation Perception & Memory depend on the Organization of the body
The powers of thinking​ entirely depend on Sensation Perception & [?Memory]
The various Ideas ~~Stored~~ in the Brain depends
Therefore​ the powers of thinking entirely on the [?xxxxxxxxxxx]
of the Body.
on the different impulses received by the distinct
Nerves. The Nerves subservient to sight are particularly
suited for conveying that Kind of Sense
The Auditory Nerves are differently formed &
Consequently convey a different impression
From this follows a~~nother~~ plain & indisputable
truth that [?~~that~~] ~~the Soul is material~~
[?xxxx] if the Soul was immaterial & [?divisible]
it coud never. Receive or lose impressions

[Horizontal rule]

**RI MS HD/13/F, p. 043**

43

The Immaterialists have blasphemously maintained
an [?impious] Opinion. that God one of whose attributes
they assert to be omnipotence is incaple of making

Matter think. Judging of his faculties their

own. they suppose that because <[?with]> all their artful

& various disposition of Motion in Machinery [?xxxx]

[?~~xxxx~~] ~~nothing but~~ [?they] cannot make Matter

~~think~~. ~~that~~ the Supreme to be alike ~~powerful~~

[Horizontal rule]
The ~~Immaterialists~~ maintain an impious
Opinion. When they <assert> that God is unable to
make matter think. Asserting his Omnipotence
They limit his power. –

[Horizontal rule]
Did any Immaterialist ever see <organized> [?xx] System
of Matter which did not [?~~possess~~] some <powers of> [?thinking]

Till He had seen this He shoud at least be
Silent in asserting the immateriality of the
Soul. All the Ranks of animate beings from Man

**RI MS HD/13/F, p. 044**

44

to the sea nettle or Anemone. the link which
binds the Animal to the Vegetable World.
possess in some degree Perception & Volition
The Same principle of intelligence
animates all. ~~That wherever we see an
organized body,~~ [?~~xx~~] From hence flows another
plain truth – that as there is no organized
body without Perception & Volition: we must
consequently Allow Perception & Volition to
be the effects of organization –
~~The Vital functions are often preformed.~~
~~in Man~~ <[?~~xxx~~]> Most Men in the Course of their
lives sleep <soundly> many hours without Dreams
~~This~~ (Mr Locke has plainly demonstrated)
~~Consequently~~ <therefore> without thought yet nevertheless
the Vital functions <were performed> with as much Regularity
as before. but when the Vital functions are
Materially injured <[?~~xxxx~~]> as in a swoon Epilepsy &c. The
Powers <of thinking> totally cease this proves that the Vital functions

**RI MS HD/13/F, p. 045**

45
do not depend on the power of thinking but the power
of thinking on the Vital functions for existence

[Horizontal rule]
All these arguments plainly demonstrate the [?Greek text]
to be material – Besides there is another syllogism which
Demonstrates the absurdity of the Im<m>ateriality of the soul what [?xxxxx]
is immaterial is without parts whatsoever is without parts is found no where what is to
be found no where exists no where [?consequently] what ~~exists no where~~ <?immaterial> has no Being
Man perhaps first gained the idea of the immateriality
of the soul from the following Considerations
Reasoning abstractedly concerning his ideas. He found
them shadows without substance. He therefore supposed
them to be immaterial. Matter as far as He knew
coud not produce immaterial beings. Therefore He
thought there must be in him something which did
produce immaterial beings, which was distinct from
Matter. One may Consider whiteness Yellowness
and Sound as immaterial when we abstract them
from Matter. Yet without Substance they never
wou’d have existed. The Ancient Philosophers had
extraordinary & uncommon ideas concerning
the Soul, yet they were [?~~xxxxx~~] Material –
Thales conceived it to be a nature having
Motion of itself.

**RI MS HD/13/F, p. 046**

46

Pythagoras [?a lso] moving itself this [?to the]
[?~~xxxxx~~] believed to be intelligence.
Plato considered it as an intellectual
Substance moving itself that [?second]. [?harmon]: [?e] No
P:[?Op]:P:-[?I]:II
Aristotle defined it to be the primitive
Act of an organical Body having life
Potentially – Anaxagoras supposed it to be
an airy substance. The Stoicks a hot &

fiery Breath. from whence it is called
[Greek text] Spiritus Spirit. Democritus & Epicurus
affirmed that it was Material
The ~~Disciples of~~ [?~~Anaxag~~oras] ~~that it is a s~~piritual
~~Substance~~ [?~~xx~~] ~~the~~ [?an] airy Substance a very

[?Ormund] body.
The lightning in the ether glows
The wild wind whistles oer the plain
When Henry from his couch arose
To view the terrors of the main

**RI MS HD/13/F, p. 047**

49
Zoroaster Held the existence of two principles, Ormund
& Ahrimeines one the Author of all Good & the other

of Evil.
+ The Platonic & Pythagorean Philosophers [?xxxxxxxxxx]
that God was to the world what the Soul was to the [?Body]

The universal Animator & Mover of Nature –
They supposed [?~~x~~] ~~supposed~~ the Soul of Man to be a part of
[Horizontal rule]

this universal Soul which after the Metapsychosis
returned <to it> again [?~~to be~~] – this System was born in Egypt
from whence Solomon most probably heard of it

[Horizontal rule]
Propn of Lavater. The imagination incited by the desire & [?xxxxxxxxx]
of Love, influenced by pleasing hope, or rackt by despair
may fix all its attention on an absent Object & may not.
the intense desire the idea still directed still applied
by wish to the absent object. reach <it> not withstanding
all obstacles, may not the Mind agitated by agony at
the hour of Death assume a more than common
power & by an unknown Energy act upon a distant
Object who is influenced by the same passion & who
eagerly pines for an interview. The state of Sympathy
in the minds of both renders the event more likely –
May not the imagination of the dying Person operating
in this manner on the imagination of her lover or
Friend produce an Idea resembling the real
appearance this Theory tho’ it may appear at
first view visionary demands real attention

**RI MS HD/13/F, p. 048**

48
for if we coud by facts establish the real Power of the
imagination to produce such effects we shoud get rid of all
the difficulties which attend~~s~~ upon natural Agencey
But very few of the Historical Events which have been related
happened under such Circumstances –

[Horizontal rule]
May we not rather attribute Aparitions to forewarn of <the> Death & Danger
~~of Ourselves & Friends. Dreams Omens & the remark~~able Events

which ~~are~~ [?~~xxx~~] ~~all attended~~ <~~which are~~ [?~~xxxxxxxxxxx~~]> ~~both~~ ~~by~~ Historical and traditional evidence

[Horizontal rule]

[?Pi]: (.)
Addend: The immaterialists now generally allow that the Brain is the
grand receptaculum of Ideas. that Memory Judgment & every

thing but Perception Depends upon it: The soul is nowgenerally
defined to be. that which by Volition moves the body by Acting on the
brain & Nerves & that which perceives Sensations when conveyed
to the Common sensorium. ie (the Mere volitive acting perceptive
principle. Every animal from Man down to the sea Anemone
has this Volitive perceptive Principle. but in the Common earth worm

& many Species of Polypi. This principle is divisible (For take
a common Earth Worm & divide into several Parts each part
will move will ~~act~~ & perceive. Ergo this immaterial principle
is divisible. but that which is divisible is mortal.

[Horizontal rule]
I have disected several of these worms. I have opened the grand spinal
artery & slit the worm into 2 parts directly thro’ the middle
yet [?~~never~~][?~~xxxx~~][?~~for~~] ~~it moved~~. it moved for some Hours afterwards

[Horizontal rule]
A Child is not superior in Intellectual powers to a Common
earth worm. it can scarcely Move & will. it has not even that
active instinctive Capacity for self Preservation

[Horizontal rule]
Scholicum on Lavaters preposition.
I rather think we may account ~~for Omens Apparitions &c
from the following Hypothesis. Every Constitution has~~ a latent
or ~~apparent propensity to some particular disease~~

[Horizontal rule]
I woud define Instinct to be a natural affection of the Brain
towards particular sensations [?or] a natural Dislike & abhorrence
[?x] other sensations. This faculty is sufficiently displayed
in the Human Intellect, but being there [?mixt] with Experiential
Maxims it becomes often indistinguishable from them
these affections which I woud call the offspring of Instinct
bide

**RI MS HD/13/F, p. 049**

49

Unconnected Hints
Reason seems to depend on a proper state of the brain
it is most perfect when animal life is most perfect. If is influenced
by the passions, temperament. &c.
Instinct is blind & eternally active towards ~~an~~ the preservation
of animalife it seems to be an innate practical principle
imprinted on the Minds of the less perfect organized beings
for the purpose of preserving their organization ~~upon~~
[?It] is of the same Nature with the love of pleasure & aversion to
pain principles natural to all animals
The Phenomena which were formerly attributed [Greek text]. seems to be the
effect of a peculiar action of fluids upon solids. & solids upon fluids
For. 1st when this action ceases. the [?Noctal/Noetal] Phenomena cease.
2ly when this action is affected the [?N/M]P are affected

When this action commences the [Noctal/Noetal] Phenomena commence
4 When – the fluids on solids and affected materially
they are materially affected

[Horizontal rule]
Adden ad Addend. Such animals have more need of [Greek text]
than Man. their organization being infinitely less perfect.
they have nothing [?xxxxx] [?xxxx] [?to] the [?xxxx].

[Horizontal rule]
Reason & Facts shall be the Weapons I will use in endeavouring
to prove the truth of Materialism

[Horizontal rule]
1. I will prove the impossibility of the existence of a distinct
immaterial principle –
2. the Impossibility & any simple uncompounded Essence
to be producing the Mental Phaenomena
3 Direct proofs of ~~that opinion~~ Materialism or that
Opinion which supposes that those powers of Man called
mental depend on a peculiar Organization of Matter.

[Horizontal rule]
The Immaterial Definition of the [?~~mental~~] ~~Phenomena~~ Soul
1 The Soul is that [?faculty] in Man by which thought Voln & motion are
produced
2 The Soul if immaterial can have none of the properties of
Matter.
Therefore it cannot have ~~either Division or Extension~~ Extension
but the Soul is generally allowed to be seated in the Brain

**RI MS HD/13/F, p. 050**

50
Therefore it o~~c~~cupies space for if it occupied no space it woud
occupy no place. But that which occupies space must
have Extension. Ergo the Soul has Extension
But Extension is a property of Matter. Therefore the
Soul has a property of Matter but by Hyp: it has no
property of Matter. but <that in which> a things ~~cannot~~ Exist & <do> not exist it

~~at the Same time ergo the soul does not exist.~~can have no being. Ergo the Soul has no being

[Horizontal rule]
2. Action can be preformed but by Motion
Place is necessary to Motion for without place there
can be no Motion
But ~~that~~ which Occupies Place must be extended
The Soul acts on the Body. Therefore it has Motion
Therefore Space & Extension. therefore it has a
Property of Matter. as in the last

[Horizontal rule]
3 The Soul is the thinking power.
But the Soul is unchangeable.
Erg: The thinking Power are unchangeable
But Vide [?~~xxxx~~]
Therefore the thinking powers are changeable
But by last they were unchangeable therefore the Soul
Does not exist

[Horizontal rule]
But the [Greek text] cannot be divisible

[Horizontal rule]
Vide are a love of Pleasure & a desire of Happiness
a Hatred of Pain & an aversion to Misery
From these general’s may be deduced a No of
particulars such as a [?love] of Sweet taste
& dislike in general to sour. all our prejudices
arise from similar causes that is to say
a natural aptitude in our Organized
Body to perceive the things noxious

**RI MS HD/13/F, p. 051**

51
An Attempt to prove that the [?~~Thinking~~] powers are
~~the eff~~ect of a [?~~proper~~] [?~~Organization~~] [?~~of~~] [?~~Sense~~]
being a Defence of that Opinion called
[?~~Materialism~~].

[Horizontal rule]
If Man was to found the whole of his [?~~Opinions~~] facts
Error woud be unknown. & the light of truth
woud be ~~every where~~ diffused <thro’ every part of Science> ~~but it is~~ a
~~Grand~~ ~~Misfortune~~ but it is an almost
universal failing of the Human Mind. that
prefers. gaudy & embellished falshood to plain
& simple truth. confiding too much on its own
powers. it is apt to overtook with contempt
plain & simple ~~truth~~ soaring on the wings
of Falacious Hypotheses
Considering the progress of the Human Mind
we shall find that it has advanced towards
truth in proportion as it has regarded
facts & discarded supposition
[Heavy deletion] Indeed

[Horizontal rule]
or [?innoxious] to it without experience
intuitive & first perception under this Class.
may we [?call] all our various prejudices
[?xx] [?&c]. ~~that~~ this Instinctive capacity
of discernment. is a grand proof of the natural
& eternal order & fitness of things for if Man
had a natural aversion to pleasant
Sensations & a love of painfulones
He woud quickly destroy His body by

**RI MS HD/13/F, p. 052**

52
exciting in it the sensation of pain
Now if Man was organized by Chance
the one wou’d have been as likely as the
other: or at least there was an equal
Chance for the one as for the other
but all organized beings have the one
therefore there must have been an
ordering Intelligent principle
an ordering:
In proportion as the organization of animals
decreases in perfection. this faculty increases
& instinct is always found in its highest
perfection in the less perfect organized
beings it seems indeed to be the sole spring
of action in some animals

[Horizontal rule]
The Mind of Man is not in the same state two Minutes
together (ie: the Ideas of the Mind are not identical for any
two Minutes together but for the Mind to be immortal it is

necessary for it to be always th[e] same (but it is not
always the same therefore it is not immortal –
Proof. the very nature of Sensations precludes
the possibility of the mind’s ever perceiving two
indentical ideas at different times for considering
the Variation of the atmosphere. the Change of
particles in the system the impossibility of
For two sensations to be exactly alike
It is necessary: – 1 That they be impressed under
the same circumstances –
2. that the external object be exactly similar
3. That The Perceptive System be exactly similar
For the 1st it is necessary. That the air be the same. that the place
be the same. But this is nearly impossible – For the Atmosphere
eternally varies

**RI MS HD/13/F, p. 053**

53
2 that the external &.
Perception is the ofspring of a [?cell]..
[?&c]. inmutable being.
Mathematical Demonstration of the Doctrine of
Necessity
Axioms 1 the effect cannot influence the Cause –
2 The effect is governed by the Cause

[Horizontal rule]
~~It is essential to perception that e’er an idea~~ can be
impl~~anted upon~~ [heavy deletion] ~~there must be~~ an
~~alteration in that substance~~
At the [?~~xxxxx~~] any idea is perceived. there must be some
alteration in that being in which it is perceived
A being then cannot be the same before the Reception
of an Idea & after its Reception. a Change in
the Constitution of a being then is necessary to
Perception, That being then which does perceive
must change. But the [?~~xxxxxxx~~] ~~perceives~~
Mind perceives therefore the Mind must change.
Ergo it is not immortal

[Horizontal rule]
1. Of the impossibility of the immaterial Human [?mind] having
any intuitive ideas. 1. it is immutable by Hypothesis
but an immutable being is subject to no Change.
But that is not the same being which now reflects.
on A with that which reflects on B. –
but this ~~immutable~~ being by Hyp: sometimes
reflects on one ~~&~~ sometimes on another therefore
it changes. Ergo it is not immutable

**RI MS HD/13/F, p. 054**

59
I woud argue from the following [?principles]
1. That the Principle of Intelligence is similar in all organized
beings
2. That this principle is found always in perfection

in proportion as the organization
3. That they are always concomitant
4. That as the one decreases or increases so does
the other when the one ceases so does the other
5. That the [heavy deletion] [?I] Power may cease with

out the Cessation of Organization proving
its Dependance upon it

6. From the Divisibility of this Power.
7. From the Impossibility of the Existence

of a [Greek text] [?(Analmnia]
8. From the ease with Which the
[?Noctal/Noetal] Phaenomena may be explained

~~with~~ upon the Material Hyp:
9. Observations upon the Hyp: & Scripture
arguments

[Horizontal rule]
A L Analomie Genius is madness. with fools, with
the prejudiced with the ignorant, and often
times with Men of Common Sense

**RI MS HD/13/F, p. 055**

55
July 15. 1796. –
~~Man is a being Whose organization seems totally~~fitted ~~for the Display of Intellectual Powers. & in this H~~is superiority
ove~~r the other Classes of organized beings seems Chiefly to Con~~sist.
For ~~the most perfect Brute is unable to display any of th~~ose.
act~~s of the Mind whereby Man gains the knowledge of Truth~~
– The prospectus of my Theory of Mind –
1 To prove the origin of the Phaenomena termed Mental from. –
the various gradations whereby we find it rising in organized beings
2 To prove that Man is not a free agent –
3 That all the Mental Phaenomena depend on one faculty called

Perception.
4. That a love of Pleasure & an aversion to Pain are the
instigating springs to Action in the Human Mind –
5. An Investigation of the progress of Mental faculty from
[?~~xx~~] [?~~xxx~~] perception to Science –
6 A Description of the Mental Phaenomena –

[Horizontal rule]
It is the business of every Honest & ingenuous Mind to examine
with the utmost attention every Opinion [?~~the xxxxxxxxx~~]
The beleif of which may conduce either to present or future
Happiness or Misery. & as every one ought to be
[?esteemed] <[???]> in Proportion as He has promoted the Happiness
& Miser<y> of His fellow creatures & as this Happiness in a great
Measure Depends upon a right Knowledge of things
He who has by any means promoted <hasten’d> the progress of truth
[?~~But~~/~~Not~~] either by the investigation of old prejudices
or by the overthrow of Established Opinions
ought to be.

**RI MS HD/13/F, p. 056**

56
[?We/The] suppose sometimes the [?prexistence/persistence] of the soul. &c:
The Platonic Idea is I believe most prevalent. That the [Greek text]
is a part of the animus Mundi a Most impious [?~~Opinion~~] [?supposing]

the divisibility of the Deity – we read of Spark from Heaven
The Scripture account of the fall of Man is not defensible
upon it it overturns the Necessity of the Resurrection &cc
[?~~xxxxxx~~] [?~~xxx~~] [?~~xxxxxxx~~] [?~~and~~] ~~Paradise~~
The Natural Immortality of the soul [?ideally]
tends to Deism since it woud have naturally ~~suffered~~ <incurred> Rewards
& punishment without Christ. ~~it entirely~~ ~~destroys~~ the
Doctrines of [?~~xxxxxxxxx~~] &c.

We once had Ideas which We have long since forgotten
We have had many ideas of Reflection which Immaterialists
call innate. of which there is not the least Vestige
now remaining in the Mind. But these ideas were
once ~~in the~~ <joind to> Mind therefore they formed part
of the Mind. But now they are no longer joined
to the mind. Therefore [?~~xxx~~] parts of the Mind are
divided from the Mind & consequently the Mind
is divisible | this is very Explicable in our Hyp:
From the nonpossibility of the Identity of the [?Mind]

[Horizontal rule]

The derivation of the Word Spirit. The ancient supposed the air to be the
Vital Principle. indeed it is natural that Men not skilled in Physeology
shoud suppose the immediate dependance of life on the air entering
the lungs. as long as the lungs beat the life continued. when the air
ceased to be respired life instantly appeared to finish &c &c.

**RI MS HD/13/F, p. 057**

57

60
July 15. 1796.
An attempt to prove that those faculties of Man termed Mental
are the effect of a p~~eculiar~~ [?~~xxxxxxxxxx~~] ~~of Matter~~ –

~~In all our Researches Truth~~ – – ~~Truth shoud be the ultimate~~

~~object of all our researches.~~
The Opinions which I shall in this Essay attempt to defend have
been looked upon by the Generality of Mankind as notoriously
false & impious. ~~whilst the other Contrary Opinion has been~~
~~patronised~~ & to hold them up as such to the People has been
the business of the Priests since the Commencement of
the Corruptions of Christianity. it is no wonder then of the
Vulgar Herd so little accustomed to think for themselves
shoud have entraced them with the highest degree
of faith & prejudiced against the Contrary Hyp:
have been ready to Condemn & persecute the Professors
of it. – – ~~So~~ <we can> ~~neither~~ expect neither profit nor Honour

~~for our Defence of Materialism. we shall at least~~
~~To~~ [?~~pros~~] The Defenders of Materialism cannot then
expect either Honour or profit Whereas the Defenders
of Immaterialism have ever been Honoured & patroni[?sed]
by the People. This [?~~can~~] then [?xxxxxxx] interested. the otheres

interest. The design of these must be to discover
Truth the design of the~~se~~ <others> May be to promulgate
falshood; ~~to whom ought we in general to give most~~
~~Credit to~~ [?~~the~~] ~~interested or to the disint~~
We ought certainly to give More Credit to Men
who <formerly> prejudiced in favour of Immaterialism
have on a Close examinion of the Opinion disbelieved
it than to those who have believed it from prejudices
of Education & [?~~of~~] maintained it without proofs

**RI MS HD/13/F, p. 058**

58
The Human Mind arrives at the Knowledge of Truth by Slow Degrees
A Close investigation ~~an Observance of Nature & facts~~ [?~~we~~][?~~see~~] ~~the~~
of Every Opinion is the only way to discover the truth of it

[?sumary]

[Horizontal rule]
A Summary of Arguments
1. That the Principle of Perception is similar in all
organized beings –
All organized beings from Man down to Marine Anemone
&c perceive by touch. Seeing, Hearing tasting or
Smelling the less perfect organized beings such as
the Zoophytons seem to possess scarcely any
sense but that of feeling so that it is impossible
for the Mental Phaenomena to be equally [heavy deletion]
perfect in them as in those animals which
have the other Senses. Man in His Infant state
is not at all superior to the Sea Anemone
in regard to Intellect. therefore if the one has a [Greek text]
the other must have. for this [Greek text] is manifest
in the Child only by Perception & Volition & it
is likewise Manifested in the Zoophyton by
Perception & Volition. Therefore The intellect of all
animals is similar. . if the one has the [Greek text]

the other must have it –
At the end of the 18 Century at a period in which the Arts & Science
have been

[Horizontal rule]

The [?~~xxxx~~][?~~xxxxxxx~~] [?Men] The Hyp: woud be the greatest possible ~~of~~ argument
for the truth of Physiognomy. for Supposing Man to be of one
composition one single organized Body formed from similar Materials
The Uniformity observable in all simple beings woud immediately
tend to establish the same Uniformity between all parts of our
system. we never observe an Ass with the cunning of a Monkey
nor a fool with the Countenance of a Wise Man. the external organiza
is fitted for a display of internal powers. [?xx]. the exterior is but
the Engine of the interior. –

**RI MS HD/13/F, p. 059**

59

– An Essay On the Ultimate End of Being. –
Considering the Mutability of all Human Concerns
The tumultuous Seas of Happiness & Misery, into which
Man tossed by contending Passions, is alternately
plunged. ~~We are apt to regard him as the sport
of fortune & governed by a blind & Uncertain
Chance.~~ – A Question is naturally sta~~r~~ted in every intelligent
& enquiring Mind what is the Ultimate End of our Existence
The Solution of this Problem is of the Highest importance
to Mankind. –
1. The Truth is eternal & Unchangeable. The Defenders of
Immaterialism assert that their Opinions are fixed
on [?Her] firm & immutable Basis. Why then do they
[?fear] & investigation of their Hypothesis their
Sectaries are numerous & powerful. We can never
[?overawe] them. All known Truths are self evident.
demonstrable by self evident intermediate proofs
or founded on facts. On which of these is
Immaterialism founded. I beleive no one
will contend that it is an [?intuitive] truth
[?and] from whence

**RI MS HD/13/F, p. 060**

60
An Essay On the Ultimate End of Being
Man is a being Subject from the laws of his Constitution to pleasure
and pain. an instinctive Motive [?~~xx~~] obliges him to fear
& avoid the one & to desire & seek for the Other
This Capacity of seeking after Pleasure & avoiding pain
is not confined to Man but is common to all
organized Beings & is founded in the Natural
Aptitude of Things. We may then Lay it down
as a Grand Proposition that all organized beings
desire Happiness & are averse to Misery
Allowing the Existence of a Supreme Intelligent
Being. We must at the same time suppose that
in forming organized Systems capable of P & P
He must have had some end in View – & this end
proceeding from the Will of a perfectly good ~~agent~~
~~must have been Good~~ (ie [?~~xx~~] And powerful agent
must have been the best possible – But the best possible
End offering is happiness. The Proposition then is
Reduced to those several Cases.

[Horizontal rule]
Tenet 1st ~~Being~~ The Ultimate End of Existence is Happiness
2 Man as an Organized <active intelligent> being coud not Exist without
the Sensations of Pleasure & Pain. –
He coud not Exist without both

[Horizontal rule]
Man is fitted to arrive at & enjoy the greatest
possible degree of Happiness by a proper Use of

His faculties

[Horizontal rule]
This proper Use of His faculties depends
on a right Knowledge of things

**RI MS HD/13/F, p. 061**

61
An Essay on the Ultimate End of Being
Proposition 1st Man as an Organized being cou’d not exist

[?withot] the Sensations of Pleasure & Pain –

[Horizontal rule]
An attempt to prove the Existence of a
supreme Intelligent agent. Called God.

[Horizontal rule]
The perfectibility of Science is absolutely
indefinite –

[Horizontal rule]
Man then is capable of an Infinite
Degree of Happiness
(ie these [?are the] tenets)

[Horizontal rule]
Liberty [?in/is]
As we predicate Identity of Material Substances ~~by their~~
[?Mem] <their> continued ~~unaltered~~ Existence & <is [?under]> as the essence of Matter
is allowed to be Extension & the immaterial Hypothesis
supposes the power of thinking ie thoughts to be essence
[?in/or] substratum of Spirit. as the same Quantity of Extension
& same numerical parts & properties are necessary
to the Identity of Material substances | so are the same [?xxxxxxx]
thoughts (the same Quality & Quantity of the thinking Powers
necessary to the Identity of Spirit

but the Ideas are never the same taken at any two differen[t]
times (the thinking powers vary eternally) the Memory is

sometimes stronger than at others. (perception Quicker.)
Therefore Identity cannot be predicated of the thinking power
any two distinct times (so that if the immaterial Hypo
be two [?~~Man~~] The Human body is not the Habitation of one
one immutable immortal thinking soul (as when all it’s
faculties & powers depend [?~~at~~/~~as~~] ~~to have~~ sanction with the
body life begins. [?and] at whose division life Ends.

**RI MS HD/13/F, p. 062**

62
but the dwelling place of an infinite No of immortal souls.
succeding on another in rapid succession

[Horizontal rule]
but let us examine the Hypothesis in its most splendid form
in its most defensible form.
Man is a being compounded of two distinct substances
Matter & Mind Matter is extensible & divisible
ergo Mortal Mind is unextended & indivisible ergo
Actions of the body which is passive & acts only
according to the Impulse of the Mind. The body
is the Medium to convey <the> Sensations <[?xxx]> the Soul
perceives (the body is dependant on the Soul
for its Animal life) the Soul is independant
of the Body & is capable of thinking & acting
in a future state of Existence

[Horizontal rule]
The Arguments for the Existence of such a thinking [Greek text]
are these. 1 The Power of thinking does not naturally
belong to Matter
[Horizontal rule]

2 Motion if ever so artfully distributed & Modified
it is plain can produce nothing but Motion

[Horizontal rule]
Matter acts only in proportion as it. moves thinking
is acting with out Motion ergo that which
thinks is not Matter

[Horizontal rule]
4 The Universality of the Hyp:
[Horizontal rule]

The properties of a [?Cou]

**RI MS HD/13/F, p. 063**

63
Internal Consciousness of the Existence of a Monadic
indivisible Soul –

We are Conscious of a Power of thinking which power
of thinking consists of Perception Memory & Reflection &c
these then are the Modes which appertain to
the Substance the internal Existence of which
they are Conscious of – These Attributes of the Mind
are often entirely vanish & with them the Consciousness
of the [Greek text] &c &c

[Horizontal rule]
The Doctrine of Necessity appears to me as strictly demonstrable
as any Geometrical proposition

[Horizontal rule]
The Same Cause under the Same Circumstances uniformly
produces the same Effects –

The [Greek text] is supposed to be the Cause of thinking &
of Course thoughts are the Effects –
Allowing Judgment Perception &c to be but acts
of the [?~~xxx~~] [Greek text]. These Acts when [?Exacted/Exerted] on innate
Ideas (which the Scotch Doctors have earnestly contended
for must be constantly similar &c &c
[Horizontal rule]

To that when entirely abstract from Natural ideas
& entirely employed in Reflection upon innate ones
as it easily may be

**RI MS HD/13/F, p. 064**

64
– On Curiosity –
Curiosity or the love of Novelty is one of the Chief Instigators to action
in the Human Mind
On Happiness or Pleasure
Considered as the Ultimate End of Existence & the
best means of attaining it –
Man is a being subject from the laws of His Organization
to Pleasure & Pain; An Instinctive Motive obliges Him
to fear & avoid the one & to desire & pursue the other
The Government & Right use of this Motive depends on Reason
And Man is happy or Miserable in proportion as He obeys
the Impulse of Reason or Passion
The different Modifications of this Principle (ie the love of P & [?xxx])
~~are~~ called Passions [?~~x~~] are the [?~~x~~] Instruments by Which the
Machine is set in Motion. Reason is the Regulating principle
by which it is governed. –
Allowing the existence of a Supreme perfectly good &
powerful Agent <in> the <Creating Organized Systems capable of pleasure & pain> ~~Author of Existence~~ We must suppose
that He had some End in view & this End proceeding
from the Will of such a being must have been the
the best possible – but the best possible End of Being
is Happiness –
But Man is subject to both pain & Pleasure, He cou’d
not therefore Exist without Both –

For if He had neither of these Sensations He might as
well have never been organized. There being no motives
to Act – He coud never act. for we cannot conceive Action
without Motive –

It is the Nature of Organized beings to perceive

**RI MS HD/13/F, p. 065**

65

[?~~xxxx~~]

[?~~xx~~]

– On Happiness –

– Definitions –
1st. The Love of Pleasure & the Aversion to Pain are
Instinctive Principles impressed on the Human Mind
from the first Moment of its Existence
2 They are the Instigating Principles to Action in Man
3 The Different Modifications of these Principles
are called Passions –
4. Reason is the Regulating Principle by which
the Passions are governed –
– Postulates –
1. Grant the Existence of a supreme
Intelligent Agent

**RI MS HD/13/F, p. 066**

66
– Hypothesis –
Irritability or a power of contracting upon the
application of any stimulus is a principle
possessed in a [[?a]] degree by Matter in general
vegetables or the first Rank of Organized
Bodies possess this power. – in the Zoophytons
it seems to become sensation –
Sensation is the faculties of perceiving the
Action of any external Object on the
Organs of Sense but all Matter Reacts
And reaction is always = to [?xxxxxxxx]
to Action. but Organized beings have a
power different from mere inanimate
Matter [?name] that of storeing up power
of action. so that sensation may be defind
the [?higest] degree of Irritation the passions
the action of Object according [?or/as] it produces
pleasure or pain & any action <produced by Volition> Reaction

& & [Horizontal rule]

[Ink sketch of head in profile] Les Choses Let Les autres
Choses

[Horizontal rule]

**RI MS HD/13/F, p. 067**

67
– Perception –

All our former Essays have attempted to prove that perception
– On Moral Obligation –
It is a well known fact in the History of Moral Science
That all Men in all Ages of the World have had

some established or fixed Moral Codes & that the
Most Barbarous as well as the most Civilized Nations
have Constantly & universally looked upon some
Actions as right & others wrong. The Reasons why
such Actions have been accounted right & wrong

have ever been Subjects of Disputes amongst the
Wisest of Mankind. General Hypotheses <Theories> supposed
to be applicable to all Practices have been almos[t]
always adopted. – The Best & [?~~x~~] most plausible of
these theories are. 1. That it is agreable to the will
of God. &c

[Horizontal rule]

Bright bursting thro the awful Veil of Night.

The Lunar Beams upon the Ocean play;
The Watry Billows shine with trembling light
Where the swift Breezes skim along the sea

[Horizontal rule]
The Glimmering Stars in yon Etherial ~~Sky~~ plain
[?Grow/Grew] pale & fade before the lucid beams
Save where fair Venus shining oer the Main
With pale light & fainter Radiance gleams

[Horizontal rule]

**RI MS HD/13/F, p. 068**

68
Now Contemplation rules the lofty Mind.
And bids the Soul resume her native fires.
No longer to her little Earth confin’d
To the high heavenly regions She aspires. –

[Ink sketches of pillar, and pillar in front of building]

[Ink sketch of pillar]

[Ink sketch of trees]

[Ink sketch of head in profile, wearing helmet]

[Ink sketch of man in profile, wearing armour]

**RI MS HD/13/F, p. 069**

69

– An [?Idyl] –
Characters. Monobbon & Trevelis.
[?L] [?G] Scene. Night Time
The Solar fire had just sunk in the bosom of the Western Ocean.
The trembling billows agitated by the gentle Zephyrs glowed
with Rosy light: Trevelis hastened to the farthest point
of the Land. Where the last Rocks of Cornwal, elevated to
a Stupendous Height scorn the billows which idly
foam beneath them. No sound, no Voice was heard,
Save where the gentle breeze murmured in the Caverns
– of the Rocks, or the billows lashed the Shore –
Borne to the earth by Excessive fatigue, Despair &
Misery seated in his haggard Countenance.
The unhappy Trevelis standing on a Rock. whose
Black brow oerhung the Waters. with a wild
& confused Voice uttered the following Complaints
The Bowl of my Infelicity is not yet exausted, I have drained
the Cup to the bottom. I have drank the very dregs –
Yet still it is again presented full to my lips & every
follg Draught is bitterer than the last – –
The last the most terrible of all, has overcome all my.
spirits. All Hopes are fled. except the last the most terrible
one, of enjoying peace in the calm & placid arms
of Death. Come then thou are welcome to my embrace.
Thy grim Visage is no longer terrifying to me. Thy
Dart has been blunted & corroded in the waters
of sorrow. O my Kalesa, my, Glory & my Fame

**RI MS HD/13/F, p. 070**

70
Ye are gone from me for ever. I shall see no
more that Charming Face. I shall hear no more
that sweet & melodious Voice which like the
lyres of the Muses caused Happiness & Joy to
sparkle in the Eyes of the attending Hearers.
As the Gaudy Visions of Happiness which transporting
the wrecth enslaved in a Dungeon, to Liberty
& Felicity, fly upon the approach [?~~x~~] of the
Morng & [?leave] him to tormentg [?cares] & dark
Despair. are ye Gone. But I will not long
endure this Excess of Misery. The Benificent Gods
have given [?me] a power of terminating my
Existence when that Existence is too painful
to be endured –
He ended & prepared to precipitate himself into
the foaming waves. When a Noise arresting him
from behind prevented his Destruction. ~~He turned~~
He turned his Head & perceived the sage Druid
Mobodden. walking with hasty steps towards
him. ~~His~~ In his Countenance shone Venerable
Wisdom & calm Resignation, His grey hairs
were dishevelled by the Wind. & his silver
beard hung Uncultivated on his Manly Chest.
He held in his hand the harp of Harmony.
I have followed thy steps O Son of Arron.
Cried the Venerable Sage. I saw [?~~x~~] the wild fury
of Sorrow. seated in thy Countenance, I beheld

**RI MS HD/13/F, p. 071**

71

Thee flying from the Rocks of [?Karnbre].
Relate to Me the cause of thy grief, tell me the
source of thy sorrows; – the Healing balm of Friendship
shall alleviate thy Misery. –

Trev: O Mobboden to tell thee all my greifs: is a
task which I shrink from with Horror, from my
birth I have been the Child of Misfortune.
As the Rosebud is wet with the dew of the Morng
So have my cheeks been washed with the

tears of Sorrow. All the blisful dreams of future
happiness which enchanted my Expecting mind
have vanished: ~~succeeding one another like the~~

[Heavy deletion] <–(waves of the tumultuous Ocean –) –
[Heavy deletion] my hopes of Felicity once
[?flourished] like ~~your~~ a green oak. they expanded
their leaves. I expected that they shoud
bear fruit. when the cruel hand of the
Woodman felled them to the earth

une grande Correction

[Horizontal rule]
But this
~~Manob: Man my Son is born for Misery~~ –Thou hast heard of the battle of Arva.
And the consequent Events it remains for
me alone to tell. thee the loss of My Kalesa
& my Defeat & Kalladen. –

**RI MS HD/13/F, p. 072**

72

Thou hadst scarcely [?~~xxx~~] united me to Kalesa;
I had scarcely began to taste Felicity, when
the Banquet was snatched from me – –
Arthur called me to Arms & love was
forced to yeild to glory: I braced on my
strong Armor. I seized my Sword & my Sheild
I prepared my furious Charger. Love, grief,
Fear & the love of Glory, contending passions
tore my anxious breast. The big tears rolled in
torrents down the lovely cheeks of my Wife.
She beg’d ~~me~~; she [?conjured] me not to leave her
She was like the lilly of the Vally, which wet with the dew of the

[?departs]

Evening bows down its Head & contracts its leaves at the

(going down of the Sun)

Her tears & her prayers were in vain
I tore my self unwilling from her arms
and hasted to the furious ~~battle~~ <war> attended by
my [?xxxxxxxx] ~~We pitched our tents~~ [?~~in~~/~~on~~] ~~the~~
~~plain of Arva. Arthur have me a distingui~~shed
c~~omman~~d. The Morng after I arrived to the Camp.
Soon as the [?Rosy] faced Aurora. has appeared in the
Eastern sky. we made ready for Battle. Thou O Son
of Mono hast beheld. The furious tempest [?igging] <the [?xxx] on>
when the Daemons of the air arrayed in all the
haggard pomp of Hell. ~~have~~ scattered; Misery ruin &
Despair wherever they directed their baneful Flight.
Such was the Tempest which agitated ~~the Minds~~ the
Minds of the Combatants in that dreadful Day.
Discord with a tongue of Brass & the terrible [?xxxxxx]
clad in <?ruddy/muddy> armour wet with the blood of Nations –
Reigned supreme. Never did Cornwal or Devon behold

**RI MS HD/13/F, p. 073**

73

a battle so obstinate so destructive to their sons.
~~The Battle was doubtful till the Eveng when the
sword~~ I was opposed to [?Tolan]. my former Rival.
My Sword was Wetted with the blood of his
Soldiers <but He dared not engage me> I saw rage & pale fear seated in his
Countenance when my Squadron drove him from
the fight. He fled westward & turned the fortune
of the day. Then Ulan gave way, then was the
last shriek of the Son of Allen heard He fell
peerced by the spear of Arthur. <as the ripe Corn falls beneath the hand of the Reaper> Then the bright
Victory with ruddy pinions hovered oer our troops. –
Ulan & the troops of Ama: fed towards Bodmin:
We pursued them as the furious Wolfs glutted with
Slaughter pursue the trembling Sheep. –
The Black Night with [?her/his] Shield of Ebony [?defended]

them from total Destruction.
The Shades of Darkness surrounded us & we pitched
our Tents in the Fields of Kela; Soon as the
Orient Crepuscle with grey & sober light began to appear
I left Arthur ~~loaded with fame & Glory~~. as the
Box tree is ~~loaded~~ <clad> with leaves. so was I surrounded
with Fame & Glory. I went on with joy. preparing
to meet my Kalesa. as a Triumphant Conqueror.

Alass. Shortsighted Man. when He expects Felicity –
when He puts forth his faith his hand to pluck.

**RI MS HD/13/F, p. 074**

74
to pluck the opening Rose, how often does He
grasp the prickly Briar. I advanced to my Portal
I heard the Owl shreik in the tower. the Gate was
open.. I expected to see my Kalesa advance
clad in Smiles, with a Garland of Laurel
in her hand. to cloath my weary Temples.

No triumphant Music Saluted my Ear
I entered the Gate & <Sorrow with a wild & bewilderd aspect stared me in the face> beheld the dead bodies &
mangled Limbs of my Domestics extended on
the pavement. // ~~My~~ [?~~boding~~] ~~Soul told~~ me

the [?~~Extent~~]. I beheld the door of the hall torn
from its Hinges. I saw blood sprinkled in my
banqueting Room. I called on my Kalesa;
but no one answered; Then the dire Daemon
of Despair reigned triumphant in my aflicted
Bosom. No tongue can tell thee, no words
can describe the Anguish which dwelt
in my tortured mind. <like> The Wretch bewilderd

into every room. Like one pursued by the Vengeance
of the Gods & haunted by terrible Spectres.
Kalesa was gone & My faithful Domestics before [?x] [?xxx]
were no More: I left ~~the~~ ~~House~~ my Castle. I stood
~~I called to my Soldiers. I asked them who had~~

**RI MS HD/13/F, p. 075**

75

perpret<r>ated the horrid <deed>. Alass they knew not

they were silent. ~~at length a~~ [?~~xxxxxxxxxx~~][~~xxx~~]

E[?~~xx~~] After some enquiry we learnt from the affrighted

Neighbors that it was the Deed of Tolan –
And that the Ravisher & his Soldiers were fled
towards Karnbré. Come then said I to my faithful
Soldiers let us [?pursue] him: The terrible thunderbolt
flying from the fiery arm of Thor surpassed
not the Speed which we followed his track
I dispersed my Soldiers around the country to discover
from the Rustics the perpetrator of the Deed. – –
They learnt from some Wandering Shepherds
who fed their flocks in the side of the Mountain
that Tolan had been seen Hastening towards
Karnbré loaded with the Spoils of My
Castle. We instantly left my walls, once hospitable
but now the habitation of Death & Mourning –
Sorrow with a frowning Aspect sat in every face
Borne on the Wings of Love & Revenge I fled towards
Karnbré. The fiery thunderbolt whirled from the
omnipotent arm of Thor surpassed not our speed.
The last beams of the Sun illumined the Sacred
Groves of Karnbré. When we beheld the tents of
Kolan pitched on his towering Rocks. but lately the
Habitation of the <hallowed> Druids & sacred to the Gods –

**RI MS HD/13/F, p. 076**

76
The Soldiers of Kolan had overturned the Altars
And erected Ramparts in their stead –
Conscious of the Impossibility of reaching Devon
in safty. He had fortified Karnbré & Violated

The temples of the Gods. [Heavy deletion]
~~Couriers to Arthur to inform him of~~ the
[Heavy deletion] & Before the [?Miday] [?S]
Tho his Nos were superior. I resolved to attack
his half fortified Camp. <in the morng> Conscious of the Justice
of my Cause. & Confiding in the assistance of
the Gods – – – The Druids whom He had
driven from ~~Before Him~~. <their Temples> Met us ~~in the~~
~~Middle way~~ .. as we penetrated the sacred Groves
~~Bearing in their hands~~. They Invoked the Gods. –
~~to~~ [?~~me~~]They Imprecated Tolan. & lastly they prepared
the hallowed Rights of Sacrifice. The Cheif Druid
cut the sacred Misletoe with the golden Sickle
They sought for ~~Omens~~ propitious Omens in the Entrails
of the Beasts. but none appeared. They advised us
to rest till the Morrow. <to wait for succours from Arthur> Their advise was vain
The Blind Daemon of Revenge usurp’d the Empire
of my Breast. And the Sheild of Reason was unable
to resist the Darts of Passion: We ascended the
L [?F/T]. Side of Hill & beheld the Soldiers of Tolan drawn
in double array before their Tents. They poured
a Shower of arrows upon us in our Ascent. –
Their Darts ~~laid~~ many a Valiant Soldier blood

**RI MS HD/13/F, p. 077**

77
But soon as we had gained the Hill the Intrepid valour
of [?Co] Sons. broke the Ranks of Tolan. ~~Animated~~
~~by Love & Reve~~nge. The ~~terrible~~ <direful> arm of [?Thuesco]
when extended. to pour his Vengeance over Guilty
Nations. was not more terrible than Mine
strengthend by love & Revenge. I beheld Tolan
his Spear winged with fury. scatter Death &
Destruction amongst my valiant Troops..
I fled towards him. [?~~I~~] I was Impatient to
spend my
Child of Immortality awake, why sleepest Thou;
hast thou not beheld the sordid Dust blossom
& the brown Earth put on verdure. Why then shoud thy
Hopes fail thee. why Sits the black Despair & the fear of
annihilation on thy frowning brow. –
– The [?S] – The hopes of the Righteous are
eternal in them is the spring of life which the
Frost of the Earth shall in vain attempt to
destroy. For when the Genial Warmth of the Sun of
Righteousness shall shine forth. Then shall the ground
produce flowers, Weeds & Plants according to Seeds
originall

**RI MS HD/13/F, p. 078**

78
On Happiness
An Epistle to Miss –
Let others to more lofty songs aspire
And touch with Harmony the tuneful lyre.
Paint the fair Loves, invoke the Sacred Nine
To fill their Song, with Melody divine
Sing Amorous Maidens & expiring swains
In all the Graces of the lyric strains – ect –

– Scheme of an Ode on the death of Merlin –
The Rose
The winged Daemons of the tempest rose
And clad in frowns obscur’d the rising day.
The western wind his watry pinions waved
And pour’d his foaming torents to the Earth.
Spectres flit along the glade.
All in the sable sh[r]oud of Night
Sullen darkness veils the moon.
The spirits of the tempest rise.
And agonizing Nature groans.
Merlin dies –
– Merlin dies –
Hark the Night owl shakes the air
Hear a noise of clattering wings
see borne upon the lightning beam
The fatal Sisters speed along
His thread is spun his life is done
Merlin dies. Merlin dies
Ah behold him where he lies
Groaning on his bed of death
Pale his cheek his watry eye
Beams with lustre now no more
Cold his body cold his heart.
Scarce the streams of life can flow.

**RI MS HD/13/F, p. 079**

79
The attendant spirits round him fly
Waiting for the broken spell
Thy hear with joy each broken sigh
With joy they hear each fainter groan.
With joy they see the death sweat run
Cold adown his furrowd cheek –

{In proportion as the nervous system is [?irritible] so in proportion
is Perception quicker & all the feelings more acute.
& the Vibrations carried to the brain by the organs of sense
are more or less vivid. whatever woud tend to alter the
Tone of the nervous System must of course greatly influence
the Character of Man – &c &c}

ún Epitre
{Man is the Child of Habit
– Thee I invoke I seek they murky glooms
– The haunt of wandering ghosts
[?~~xxxxxx~~] as the pallid lunar ~~beam~~ <ray>
~~That~~ ~~steals~~ ~~along~~ <sleeps upon> the azure tide
White as the silver clouds of day.
Which thro’ the orient ether glide}

**RI MS HD/13/F, p. 080**

~~a mia~~ [?~~Chere~~][?~~xxxx~~][?~~o~~][?~~xxxx~~] –

I have often seen the Rosebud wet with the tears of

Heaven & torn by the Storms of the Night hang

recline his drooping head towards its parent Earth.

His Colours faded & his colors faded & his leaves flushed

by the cutting west Wind. I have beheld the midday Sun

dispel the Vapours of Morng & shine in his meridian

Splendor

The dreary Storm obscured the face of the Morng & Clouds

[?whired] in the Rising day. the blasting wind blew & nipt

The nipt the blossoms of as fair a rose bud as ever adorned

the day. its leaves were wetted with the tears of Heaven

& torn by the tempest, its drooping head reclined towards

Its Parent Earth its colors were faded –

– But the [?Midday] brightened & the Sun shone forth in

Meridian splendour the gentle [?xxxxx] warmed the air &

Nature resumed her [?wonted] tranquillity then

[?refreshed] by the bright [?xxxx] of the Sun the [?xxxxxxxx] Rose

shone with new beauties & [?xxxx] full [?xxxx] fills the air

with its fragrance & shines with [?xxxx] and beauty.

[?xxx] is [?xxx] [?xxxx] as fair a Rosebud [?xxxx] displayed

as Charms. [?At the Sun]. but her morng [?has] been obscured

By the [?tone] pf Misfortune & her [?xxxx] cheek

[?xxxx] [?with] [?the] [?tears] of Sorrow. [?that] in the

[?xxxx] respect [?virtue] the [?xxxxxx] of the Dear

Friend of ones [?avail] [?the] [?xxxxxx] of [?xxxx] [?xxxx] [?rain]

[?xxxxxx] [?xxxx] [?xxxxxx] [?xxxx] [?xxxxxx] [?mend] –

{son affliction, elle le comfortera. Elle [?harmonisera]
son Ame. Elle [?essuera] les [?larmes] de ses yeux
et Elle [?fera] [?taoncheiles] ses passions furieuses

Son Amitiè. le fera virtueux et son amour

cè [?fera] hereux, et dernierment [?larbre] de

[?leui] transgression <et [?de] [?la] [?mortalité]> [?nourrit] par le Sang
de son fils, flourira, croitera de paradis

et couvrira

la terre. L’homme mangera de son fruit

et sera [?chereux] et Immortel –
A vous. Elisa belle et bonne
Un~~e~~ tortillon des fleures. Je donne
~~Y Flouriet la Rose plus douce~~.

Y Fleurit la Charmante rose.
Et l’Anemone ~~plus~~ <si> douce}.

**RI MS HD/13/F, p. 081**

81

her [?rising] days shall still grow brighter
& the full blown Rose shall be still fairer

than the budding Rose

[?Due] howled the storm that / dimd the rising day.
The dusky clouds obscured the opening main
On a fair rosebud tinged with beauties ray –

[?sur] fair

The fury of the tempest raged forlorn –

[?sur] case.
Nipt were its blossoms & its beauties fair
Ah why my Parry do the tears of Woe
Still stream in torrents from thy lovely Eyes
Why do these living fountains ever flow.
Why heaves thy bosom with desponding sighs
Tell me, ah tell me, ever good & fair
Tell me the Source from whence thy sorrows spring
The balm of Friendship shall dispel thy care
Friendship to thee a sweet relief shall bring
For surely all thy numerous woes are mine,
Glitters thine Eye with sad misfortunes tear?
To sadness, greif & melancholy fear. –
Does cheerful mirth thy radiant Eye illume?
Does Gladness in thy blooming features shine?
My Mind is dark no more with Sorrows gloom.
That Gladness & that Mirth are quickly mine. –
Ah why are all these precious gifts of heaven
The tender passions of a feeling breast
Ah why are all these social Virtues given
To agonize beneath afflictions Dark.
Shall the bright Charms of Virtue ever fair
Bloom in thy lovely Mind alas in vain.

Surely they shall avert the pangs of [?~~x~~] Care
And drive away the gloomy tyrant pain.

**RI MS HD/13/F, p. 082**

82

Adversity thy virtuous Mind to ~~prove~~. try. To prove thy [?xxxxx]
May for a little while torment the [?breast/heart].
And where with goodness virtue reigns [?combined]
Long his invenomed arrows cannot [?seat].
Tho’ the dark Clouds of misery have spread
Their gloomy Shadow oer thy ~~youthful~~ <rising morn –> days.
Yet shall the wreath of joy crown thy head.
And <smiling> happiness ~~thy~~ blooming Cheeks adorn {[?pleurer] merci}
Thy rising day more bright shall still appear.
And with thy years, thy joys shall still increase.
Wiped from thy Cheek shall be each painful tear.
There nought shall shine but love & joy & peace. –

{la joie et la felicite.
[?Peride] ~~la~~ Bonté dit la [?Meice] [?pleurante] que son
ouvrage imaginé ne [?perit] pas [?~~x~~] Je Conseignerai
[?lhumanite] <[?cui]> Japporterai de la Consolation apres
sa transgression, La terre fait humide avec
les larmes de leur ~~penitence~~ repentance produira
des fleurs et des fruits belles comme c <celles> qui
[?xxxxxxxxxxx] dans la Jardin DEden.
Et Je dit la Religion celeste. descenderai du Ciel effacer
[?~~xxxxx~~] Liniquete de son ame, et Conseigner etre

[?von], et hereux, de la femme. [?~~xxxxxxxx~~]
[?sen] levera une arbre de la vie et de [?lad] felicite
<dont> les fruits ~~de~~ [?~~xxx~~] leurs feront encore immortel. –
lOmnipotent [?herita] quand sa premiere naissance
lAmour divine se lui presenta. sa visage couverte
des souris, plaisainter dune [?xxxxxxxxx] inefable.
pas de plaisir a lHomme sans la femme. Elle [?de/le] [?frera]
miserable, mais Elle sera aussi bien la Cause de

toute sa felicité. Elle le consolera dans}

**RI MS HD/13/F, p. 083**

83

{Create her she Cried. For paradise itself will afford no
delight to Man without Woman. She will be
the cause of his Misery but she will likewise the

cause of all his Happiness. She will console him
in Affliction She will comfort him & harmonize
his Soul, She will wipe the tears from his
Eyes & compose the fury of Passions. Her
Friendship shall make him Virtuous & her
love shall make him happy. & lastly the
Tree of their Transgression & the plant of Immortality
nourished by the Blood of Her Son shall flourish
[?~~x~~] grew out of Paradise, & overspread the Earth;
[?~~x~~] Man shall eat of their fruit & be immortal
& happy –

Apres lhomme, lOmnipotent resolut creer la femme
et convoquant autour de lui. les Anges des
Attributs et les Gardiens de sa Throne: Il
delibera [?~~xxxx~~] <ou les> consulta [?avec] [?~~xxxx~~] de sa (~~formation~~.

creation.)
Pere de lEquité dit la Justice. ne la créc pas.
Elle sera lauteure de sa Trangression. Elle fera
tomber sur sa tete. la Miseres, A la Colére
terrible. de la foudre vengeante du Ciel –
Ne la crée pas dit la Paix. Elle causera des [?guerres]
innombrables. Pour Elle Il fera <humide> la terre avec
le sang des [?ses] freres.
Qu’elle nexiste pas dit la Vertú, Elle fera noir
son coeur, avec [?les/des] Crimes plus terribles
[?~~xxxx~~], Elle il sera obligé quitter la paradise

a caused}

**RI MS HD/13/F, p. 084**

84

{Justice. Mercy
Peace. Benevolence.

~~Benevolence~~
Virtue.
Gratitude

\* eating the Apple in Paradise
The [?Earth] shall be watered with the tears of
his repentance &c
After Man, the Almighty intended to create Woman & calling

around him the Guardian Angels of his Throne He deliberated
with them on her Creation <Father of Equity said Justice> Create Her not ~~said Justice~~, She

will be the Author of his [?xxxxx] <Transgression> She will bring upon his Head

Misery & the avenging Wrath of the Thunderbolt of Heaven.

Create her not said the meek eyed peace. She will be the cause of
innumerable Wars. for Her will He water the Earth with
The blood of his Brethren. & disturb with his tumults both Earth
& Heaven.
Let Her not exist said Virtue. She will blacken his Heart with
~~innumerable~~ <the foulest> Crimes: on her account He will be driven from the

delightful Regions of Paradise. <from happiness & joy> to labour in pain & Misery

on the barren Earth. –
Father of Goodness said the weeping Mercy. Let not thine
imagined work perish. I will teach him humanity,
I will bring Consolation to his Afflicted Soul. After

Sin. The Earth watered with the tears of their Repentance.

shall ~~bring forth~~ <be no longer barren & shall produce> flowers & fruits blooming as those of
the Garden of Eden –
And I said the divine Religion will descend from
Heaven to wash Iniquity from his Soul & to
Teach him to be good virtuous & happy. from the
Woman shall spring out a tree of Happiness &
life.. the fruit of which shall again ~~make him~~

~~Immortal~~ ~~ensure him life~~

The Omnipotent hesitated when his first born Child
the divine love stood before him, her Countenance
covered with smiles ineffably pleasing.}

**RI MS HD/13/F, p. 085**

85

{When the Almighty intended to call Man into Existence, He
summoned around him the Gardian Angels of his throne.
and fearing to entail Misery upon the Human Race.
deliberated with them upon the Creation of Man
Justice with a stern Countenance said. Father of Equity create him
not. for his numerous Crimes will call upon his Head Misery.
& the avenging wrath of the thunderbolt of Heaven.
Create him not said the meek eyed peace. For the Earth will
be watered with the blood of his brethren. The terrible discord
will sit triumphant in his soul. & his tumults will alarm
both Earth & Heaven – Let him not exist says Virtue
For He will be the father of iniquity. his Heart will be black
with Crimes. & anguish & Misery will be his Portion. –
Father of Goodness said the weeping Mercy. Let not thine
imagined work perish. I will wipe the tears from his
Eyes I will teach him Humanity. And I said the
divine Religion, will descend from Heaven. to wash
iniquity from his Soul & to teach him to be good
~~&~~ Virtuous. & happy. –
The Omnipotent seemed to hesitate when his first born
Child the divine Love stood before. him Her Countenance
covered with smiles ineffably pleasing. Create him She
cried but create him not alone. Create a being like
him. to console him to comfort him & to [?xxxx] [?xxxx]
His Soul. She will teach him justice. Her smiles shall
compose the fury of his ~~soul~~ <Passions> her Friendship shall
make him Virtuous & her Love shall make him
happy. –}

**RI MS HD/13/F, p. 086**

86

{Passions are transferrable from one object to another: One
indifferent Idea being connected with an Idea we love
& constantly presenting itself in union with it to the mind.
at length becomes to be loved as well as the Concomitant
Idea. ~~From~~ ~~hence~~ for Example we are [?~~x~~] fond of the Relations
of any Person we love.
From this principle may be [?~~xxxxxxxx~~] learnt the art of being
[?~~xxxxxxxx~~] beloved, namely by continually associating with
the Ideas of ourselves. those Ideas which we are
sure will be pleasing to the object whose affection
we wish to obtain. No passion [?~~xxxx~~] rules with
such a sway in the Mind as Self love.
And if we can by any means increase the regard of
any person for himself. we are almost certain of
being beloved at the Same time.
\* In [?fini] a mutual & tender friendship between the
two sexes is sure to [?strew], the path of life with
flowers. to increase the Happiness of both to harmonize
& the tempers of both. –
The dependance of the Happiness of both upon
mutual Love & esteem I shall illustrate by
the following Allegory –

[Horizontal rule]}

**RI MS HD/13/F, p. 087**

80 87

{for want of being polished & set in a proper light
Woman without Man is like melted wax taking
every shape. ductile & unstable. –

As mixed & different tones constitute the finest
harmony of Music. so mixed & different tempers
correcting one another constitute the firmest
bond of friendship. The temper of Man is
naturally more morose than that of Woman
& there cannot be a finer polish conceived for the
Roughness of his temper than the Engaging
\* availability of her disposition. –

To suppose that platonic love cannot exist
between the two sexes is to suppose absurd [?ies]
when the Minds of both seem to be ~~so~~
~~harmonized~~ ~~in Unison~~ in such perfect harmony.
~~The Art of being beloved.~~
\* We ought above all things to cultivate the art

of being beloved. ~~It is impossible~~ for there is
no greater pleasure than that which <we receive> ~~results~~.
from the ~~Satisfaction we receive~~ <consideration of one> on being the
objects of the love & affection of one

Fellow Creatures –}

**RI MS HD/13/F, p. 088**

88

{The Existence of which some rigid & insensible
Students have doubted. –
Indeed in those Ages of the World so great
is the Sway of Interest & so seldom is true
& disinterested. Friendship found. that it is
no wonder that doubts shou’d be raised concerning

its Existence.

are rather
The Fair Sex having in general the tenderest feelings
& the most sensible hearts, are rather more fitted
for tender friendship than Man. Indeed the
firmest <friendly> union often subsists between the
different sexes. The Minds of Both seem ~~are~~
as much formed for each other by the peculiar
Character of each as their Persons. The Strength
firmness, Courage, gravity & dignity of the Man
tally to the Softness, delicacy, tenderness of passion

Elegance of taste, & decency of Conversation

in the Woman. The Male Mind is formed

to defend, deliberate, foresee, contrive & advise
The female one, to confide, imagine, apprehend

comply & execute. Therefore the proper temperance
of these different sexes of Mind makes a fine
moral union. The Man to encourage & embolden
Woman. The Woman to soften & harmonize
the Man. Man without Woman is like
the rough unpolished Diamond from the mine
wherein half the graces & beauties are obscured}

**RI MS HD/13/F, p. 089**

89

{we look upon them as the representatives of the
Many & from Friendship learn to cultivate
Philanthropy. –
The Duties of Friendship are mutual Esteem
unbribed by & independant of Interest a generous
confidance equally distant from suspicion & reserve.
an Inviolable agreement of Sentiments & Dispositions
of Designs & interests, a constancy immutable
by absence. a Resignation of a portion of one
happiness to increase that of our Friend & a
mutual unenvied & unreserved Exchange of kind offices.

[Horizontal rule]
It requires but avery little time for a Person of discernment
to discover the good & bad Qualities inherent in the heart.
~~xx~~ <And as> a true & lasting frienship depends cheifly on the
heart, the greatest Attention shou’d be paid to
these in forming a Friendly Connexion –
A Similarity of temper & Qualilties is not so
necessary an ingredient in Friendship as good
humor. ~~we may~~ ~~be sometimes pleased & am~~used
with qualities in a friend which were unknown
to us before. & may derive both ~~xxxxx~~ amusement
& pleasure from them. whereas without Candor &
benignity of Heart ~~in friendship~~ will soon
be weakend & finally extinguished. –

This pure & disinterested Passion was known
to the Philosophers of the School of Socrates &
Since by the Name of Platonic love.}

**RI MS HD/13/F, p. 090**

90

{Without Virtue or the Supposition of it Friendship is
only a necessary league or a tie of Interest
which must of course dissolve when that Interest
decays or subsists no longer –
It is a Composition of the noblest passions of the
Mind. A just taste & love of Virtue. Good Sense.
a thorough Candor & Benignity of Heart &
a generous Sympathy of Sentiments & Affections
[?are] the Essential Ingredients. of this noble passion &
When it originates from Love & Esteem, strengthened
by Habit & mellowed by time it yields infinite
pleasure, ever new & ever growing, it is the
best support amongst the numerous trials
& Vicissitudes of Life & gives a relish to most
of our other Enjoyments. –

What can be imagined more comfortable than to
have a friend to console us in afflictions.
to advise with in doubtful Cases & to share
our felicity. what firmer Anchor is there for
the Mind. tossed like a Vessel on the tumultuous
waves of Contingencies than this –
It exalts our noble passions & weakens our
Evil Inclinations. it assists us to run the
Race of Virtue with a Steady & undeviating
Course; From loving esteeming & endeavouring
to felicitate particular people. a more
general passion will arise for the whole
of Mankind. Confined to the Society of a few}

**RI MS HD/13/F, p. 091**

91

{in every feature [?or] darting from the eyes their milder
~~or fiercer blaz~~es. [?xxxxxxxxx] are transported into the Hearts of
others. whilst the opposite passions of Hatred Envy
ill Humor & Melancholy. diffuse a dark & saddening
air over the face & glanced from eye to Eye spread
every where this dire Contagion –
The Admirable Machine of Society is kept in Action

by these & similar Affections & Man [?formed] for
the delightful Intercourse of Society & the reciprocal
interchangement of Benefits has his Sphere of Happiness
enlarged. by participation (with his fellow Creatures)
& that of his Misery diminished by diversion (. . . . .
A perception of particular Moral Qualities in some of
our acquaintaince ~~may~~ gives birth to that noble Connection
called Friendship. which may be be defined <philosophy calls> the the
Union of two souls by means of Virtue the common
object & Cement of their mutual affection\* or otherwise
it is a disinterested Inclination in two Persons to promote
the good & happiness of each other – its Durability
Friendship derives all its beauty & strength ~~& the only~~
~~Existence which is durable~~ from the Qualities of the Heart
or from Virtuous [?is/or] lovely dispositions or shoud there
be wanting some shadow of them must be present.
[?xx] It Can never long dwell in a bad heart or mean
disposition. ~~So that~~ It is a Passion limited to
the nobler part of the Species for it can never
~~dwell~~ <coexist> with vice, [?art] or Dissimulation –

\* Dr Fordyces Elements of Moral Science}

**RI MS HD/13/F, p. 092**

92

{– On Friendship an Essay –
Man considered as an Individual possesses few sources of happiness
within himself; almost all our pleasures & pains are derived
from external Objects & our Relations towards other beings
constitute the great bases of our Misery or Felicity. –

Man deprived of the blessings of Society woud have no

remaining Comforts left & like the Solitary Marble pillar
in the midst of the wild desart wou’d deserted of his
Friends be sensible of no pleasure.
Social Attachments & duties are natural to the human Mind
and are the links of the Chain which binds individuals together
There is a peculiar & powerful propensity in human nature
to be affected with the Sentiments & dispositions of others.
There is a ~~certain~~ Sympathy between Men. like that in certain
instruments of Music. ~~Set~~ ~~to~~ ~~each~~ other where the vibrations
in sounds excited in one raise similar vibrations & sounds
in the other. The passions of pleasure, or pain, joy or Sorrow
[?inated] in one mind are. by a quick <natural> sympathy
imparted to another. particularly when there is a similarity
in the feelings of the Heart joy vibrating in one is quickly
communicated to the other & we may add that tho joy
thus imparted increases. by being transfused from one heart
into another. yet Grief vibrated to the heart of a Friend
& rebounding from thence in the sympathetic notes of Consolation
dies by small degrees away –
The Human mind is <in> every respect of a very imitative Nature
& all the Social passions are contagious & when the passions
of one Man mix~~es~~ with those of another. they increase
& multiply exceedingly. There is a moving Eloquence
in the human air countenance voice & action wonderfully
expressive of the <most hidden> feelings & <passions> of the Soul which darts them
like a flash of lightening into the Hearts of others
& there raises similar & correspondent passions –
How quickly Friendship, love, joy or good humor shining}

**RI MS HD/13/F, p. 093**

93

{his energies in the greater part of the world.
will from the general illumination derive
light to dissipate his errors & to conquer
his evil passions. Man is fitted for
Happiness in every Climate & this Happiness
is ultimately to be acquired from Knowledge
Wisdom & Virtue –
Recevoir
I cant bear to be

It is certain

Recevoir, je recois. tu recois. il recoit. nous recevovs
vous recevez, ils recoivent –
Je recois, tu recois, il recoit
nous recevons –

[Ink sketch of eagle]
ous
recevez
ils recevevs}

**RI MS HD/13/F, p. 094**

94

{very hot Climes are obliged to exert acts for
the removal of them (which are not incident
to the Inhabitants of Temperate Climats –
Man is denominated virtuous or vicious
in proportion as He is well or ill affected
towards his fellow Creatures
Such & so great is the influence of Climat
on the Human mind yet moral Causes
are productive of still greater Effects –
Man possesses within himself the powers
of Reason & reflection which are almost
always able to counteract ~~&~~ Physical
Causes – ~~Indeed in this Age of the W~~orld
~~when Man is but just immerged from~~
~~Barbarism. The Sum of Knowledge has brightened
but a small part of the Horiz~~on –
The Era of General Civilization is arriving
fast. & the light of reason & Philosophy
spreads by degrees over the whole Horizon –
Man tho’ influenced by ~~Natural~~ <physical> Causes
in his natural State. will derive from
Science & Wisdom aids to conquer. this
Influence. & tho’ now inactive & unable his

energies}

**RI MS HD/13/F, p. 095**

95

{Science originates from Curiosity & the love of
Novelty. These are kept awake & called into
action by the perception of new Ideas –
The Inhabitants of Cold & hot Countries having
always the same dull round of Perceptions –
are consequently inactive & unstimulated by
Curiosity. . The people of temperate Climes.
~~have~~ from the variation of the Seasons
have almost continually new Ideas excited
in their Minds. From hence may the Science
& Civilization of the Europeans be physically
accounted for –
Demonstration of the first Man is a being endowed
with perception a <[?xx]> fa~~culty displayed in him~~ <of receiving Ideas from>
by the Action of external objects on his
organs of Sense. The Mind Exerts acts for the
continuance or removal of these Sensations in
proportion as they are accompanied with
pleasure or pain which actions constitute the
great End & business of our Existence –
It is plain that these Sensations & of course
these acts which form the grand [?Front] of Character
are influenced by Climat. for Excess of heat
& cold are both painful sensations –
And from hence the Inhabitants of very cold or}

**RI MS HD/13/F, p. 096**

96
{And Rough
– Logic –
Logic is the Art of Reasoning. It is divided into four Parts.

or the skill

of using

nightly the

faculties

of the Mind for the purp-

ose of discover-

ing truth or falsehood.
1 Perception or the means by which our ideas are accquired
2 Judgment or the Means by which we compare our ideas –
3: Reasoning. The drawing Conclusions from the accquired Ideas
4 Method. The Right disposition of our Ideas –
Sect 1 Chap [?1] of Idea & Substance
The first of these faculties [?~~xxx~~] conversant about ideas – An idea is the representation
of any object in the Mind. Sensation is the original Source from whence our ideas are
derived. The second is Reflection, which is the perception of the operation of our own
Minds about the ideas received by the senses. Such are Perception thinking, Doubting willing &c.
The one sense as external is material [?so] the other as internal is material. Reflection &
Sensation then are not different but one. Ergo all our ideas spring from Sensation –
The Objects of our ideas are called themes. All themes consist of Entities & non entities.
Being is that which doth really & actually exist & is therefore calld Existence –
Nothing is that which has no Existence in Nature. Every being subsists in & by itself & then
it is a Substance. or it subsists by another & then it a mode or manner of Being –
1 Compound Substance is the only one which we receive by sensation but we infer from

Reasoning that there are simple Substances. such as the Supreme being. or the first principles
or Elements of beings. Substances are 2 divided into homogenous, as pure gold. Heterogenous.
as Brass. 3 into organized as Man or any Animal otherwise called animate or unorganized
is stone earth &c (Organized is farther divided into Motionless organized, as plant tree &c,
Moving organized as beast bird Man.)
Chapr 2d of Modes.
Modes are the attributes of Substance or those ideas which distinguish one Kind of substance
from another: as Modes cannot exist with out substance so substance cannot exist without
modes. without we suppose extension not to be a mode: but the real substration of Substance
In England & France the Women are better treated
than in any other part of the Globe –
From the temperature of the Climat their passion is
moderate. not burning like the Southern Nations
they are far less jealous. not cold & uninflamed
like the people of the North – they treat their

Women with respect & Dignity –}

**RI MS HD/13/F, p. 097**

97

{~~The Climes~~ after this – The moral Causes influencing
the different Nations of Europe are so many
& so strong that it is almost impossible to
account for their differences by Physical
Causes. it may be however observed that the
So~~uthern Nations~~ <where the heat of the Sun inflames the heart & elevates ~~the~~ passions> are the Most amorous ~~&~~

In Northern <Countries where there is need of something to warm the blood & fortify the body against the injuries of the Weather> ~~fondest of Strong liquors~~.
the people are fond of Strong liquors
~~The English are the least revengeful of~~ any
~~nation & quickly forget inj~~uries ~~which may~~
[Heavy deletion] which may be accounted
[?of] [?~~in~~/~~is~~] ~~by the perpetual Change of the~~ Weather –
~~Continually awakened by new perceptions The~~
~~Englishman is unable to brood on or retain~~
~~a painful passion~~ – –

Which the [?Moor] & it is from hence that the
inhabitants of the ~~temperate~~ <variable> Climes (particularly
of France & England are less revengeful than
people who inhabit the Countries where the
Seasons are constant & weather Uniform –
Constantly awaken’d by new perceptions the Englishman
is unable to brood on or retain a weak & painful
passion. Whist the Moor [?xxxxx] with the continual
Heat of the Sun undisturbed by new impressions from

the Climat has his attention fixed upon the
disturbing passion –}

**RI MS HD/13/F, p. 098**

98

{Excess of Cold or Heat seem to destroy the Energies of
the Green lander & the Hottentot are alike

ignorant stupid ~~&~~ ~~slothful~~ & brutal –
~~Indolence is a peculiar Characteristic~~ of
~~the Inhabitants of Warm Clim~~ates.

[Ink sketch of diamond-shaped pattern]
~~And provident Nature~~
Nature has <largely> bestowed her bounties upon warm Count[r]ies
& provided for that Indolence which the heat
Climat must naturally <(necessarily)> induce –
The Nations between the tropics are not only distinguished
~~from others~~ by their ~~brutal~~ <peculiar> Physiognomy, but as well
for [?~~xxx~~] Indolence & Barbar<a>ous Manners. They have
never made the least efforts towards Civilization
& seem almost incapable of Improvement.
~~The Europeans are far less revengeful than the~~
~~other Nations~~
The Spaniards, the Moors.
Th~~e English are less revengeful than any~~ other
Na~~tion. the~~ ~~Physical~~
The National Characters of the English & French
are more Difficultly defined than those of
other Nations. probably owing to the <greater> variation
of the Weather in those Countries:}

**RI MS HD/13/F, p. 099**

99

{sublime Theories.
\* Indeed the Sciences in the East seem to
have been confined to a Class of Men
namely the Priests in whom the Strongest
moral Motives namely Ambition &
a desire to enslave Mankind, called forth
all the Energies of the Mind & overcame
the Influence of Climat –
The Common people in Asia & Egypt were
never Civilized. In Europe the progress of
Science has been general & confined to no
orders of Men Note
\* It may be [?urged] as an objection that
the Egyptians gave the first Elements of
Geometry. In this Invention a strong
moral Motive overcame the Influence
of Climat. The Nile overflowing the lands
of the Egyptians every year confusing
all their former boundaries obliged
them to have recourse to some other
Means of ascertaining their property than
by land marks which every inundation
might remove or cover –
\* Moral Causes are far more forceful than
physical ones & will in most cases prevail
over them –}

**RI MS HD/13/F, p. 100**

100

{Then lived Des Cartes, Boileau, Voltaire, Racine
Corneille, Fontenelle, &c. a group of illustrious
characters. – – [Ink sketch of rectangular-shaped pattern]
The Age of Augustus was not the Era of Roman
liberty… yet it was the time in which the
Arts and Sciences reigned supreme in Rome. –
The Greenlanders the Hottentots & the Tartars
are free. yet. the Sun of Knowledge & Civilizatin
has never dispelled the ~~dark~~ <gloomy> Clouds of Ignorance
which darkens their Minds –
In Europe <France England, Italy & Greece> the Weather is more variable, & the Seasons
more inconstant, than in the other quarters

of the Globe. The Mind rarely experiences a uniformity
of Sensation in any of these for a considerable

length of time. New Sensations & of course
new motives for action in Man are there
almost continually present. From hence
Weariness of body & Mind are less incident
to the Inhabitants of the temperate Zone
than to [?these/those] of colder, or warmer Climates
where Uniformity of Sensation produces
Indolence – after this
Tho some of the Sciences derived their origin
from Asia & Egypt it is Europe alone who
has brought them to Perfection, & who has
discovered the most useful & Arts & [?most]}

**RI MS HD/13/F, p. 101**

101

{Philosophy whensoever she appeared. All the states
of Europe, but a very short time since were absolute
Monarchies. Civilization, the Arts & Sciences which are
at present diffused throughout all Europe, were born,

The progress of Science cannot be [?xxxxx]
& flourished under all these Disadvantages.
That [?xxxx] & Ecclesiastical Liberty are moral [?Causes] which hasten and [?affect]
[?And] it may be almost proved that it was not Liberty
which produced Science & Civilization but Science
& Civilization which produced. Liberty – – –
It was Science which laid the foundation for
Ecclesiastical Liberty in Europe. The Learning
of Luther & the Zeal of Calvin had little availed.
in a less enlightened Age than that in which
They appeared. Science & Philophy gave Liberty
to France. The philosophy of the Citizens of Athens.
& the Science & Wisdom of Solon made her free. –

In the temperate Climats the Arts & Sciences have flourished
when Moral Motives counteracted their progress –

On the Contrary in Asia Affrica &c tho’ Moral Motives
have been favorable to Knowledge. She has <scarcely> never appeared.
or made but a small progress. –
The former French government <was> absolutely despotic [?Frenchmen]
And the Chains of Ecclesiastical Tyranny forbid the
excersise of their Reason: when the Arts & Sciences.
Shone in their Meridian lustre in France.
The age of Louis the fourteenth has been properly
called the Augustan Age in France. –}

**RI MS HD/13/F, p. 102**

102

{6thly Nations acted on by the same morall Causes.
are often very different in their Manners & Character.
which difference can be accounted for by Physical
Causes. alone. The Inhabitants of the Southern parts
of Persia are indolent effeminate & luxurious whilst

those of the Northern parts. tho’ professing the same
Religion, educated <& governed> in the same manner. are a
brave & active people resembling more the Tartars

than the other Persians. –

The Climat of Languedoc & Normandy are
different. the one is temperately warm, the
other Colder. The Languedocians tho’ acted on by
nearly. the same moral Causes as the Normans
are totally different in their Manners & Character.
The one are the gayest people in all France
& the others the least lively. –
7thly Man is found in his greatest perfection in the
temperate Climes of Europe. Europe has ever been superior
to the other Quarters of the Globe: & this not so much
from the Superiority of its political & religious Establishments
& modes of Education. as the Congeniality of its Clime to
Science the Exercise of the Virtues. Most of the Nations of
Europe were groaning under the Chains of Civil & religious
Despotism when Science first appeared. amongst them.
A Superstition far more inimical to knowledge, than that
which now domineers over the uncivilized Nations under
the torrid & frigid Zones, oppressed all Europe & persecuted}

**RI MS HD/13/F, p. 103**

103

{Climat. where the Earth spontaneously produced every

thing needful to their Subsistence. must undergoe
a great alteration in their Manners & Character.
Formerly obliged to labour to preserve their Existence
their bodies accustomed to to exercise were strong
& Robust. Idleness was unknown to them for
their Occupations employed all their time
Hospitality was revered amongst them because.
when hunting in the Woods, Distant from
their own Homes. they mutually entertained
each other. They were Honest because every Man
subsisted by his own labour & needed none of the
Goods of His Neighbor. – In their Native Clime
The bore the Character of a Brave, rude, honest,
hospitable & unpolished Nation –
Now in a warmer Climat where labour is unnecessary,
& Where the Heat of the Sun forbids Exercise. –
indolence creeps upon them. Their bodies unaccustomed
to fatigue, grow feeble & less robust. –
They become more amorous & polished. & now rather
than work will steal from their Neigbors –
Their Character is entirely altered. And now
They are polished; luxurious & Vicious –
The Scythians who under the Son of Tomysis [?~~xxxxxxx~~]
The Spaniards who have emigrated into Peru become in a very short time
Indolent & luxurious like the Creoles –}

**RI MS HD/13/F, p. 104**

104

{5thly Nations from one Climat in to a [?xxxx]
Nations who still retaining the same ~~customs~~ <Government> & Laws <Institutions>
~~have~~ emigrating from one Climat into another
~~totally dissimilar to it.~~have in a Short time totally changed their Manners.
& Character & become like ~~to~~ the people inhabiting
the Same Climat –
The Tarters who effected the great Revolution in
China & placed a Monarch of their own Chusing <[?xxxxxxxx]>
on the Throne. tho’ a former a brave & active Nation
are now become like the Chineses cowardly effeminate
& luxurious
~~Hannibal whose~~ <The> Soldiers <of Hannibal who> terrified by no Dangers bore
with the same fortitude the <Alpine> Cold & Affrican Heat.
soon as they uninfluenced by Morals, Motives. became luxurious
& <soon as they thought ~~themselves~~ [?are] of Conquest <of [?Rome] [?xxxxxx]> & abandoned themselves the Influence of Climat>
& <became> enfeebled by the Temperate ~~Climat~~ <air> of Italy <of Climat> & the
enjoyments of.
The Turks who are naturally of a serious & phlegmatic
temper upon emigrating into Egypt gradually lose their
Gravity & their Virtues. & tho’ they are brave &
Martial their Children become Cowardly like
the Egyptians. This Degeneracy makes the Men
of Quality glad to [?many/marry] foreigners –
~~The Turks who were formerly Scythian keep their~~ [?~~xxxxx~~].
~~who fed their flocks in~~ –

A Nation Emigrating from a Cold Cou<n>try where [?~~that~~] subsisted

by labour or the [?Chase] into a milder & more temperate}

**RI MS HD/13/F, p. 105**

105

{In this The Civil & Religious Despotism of the ~~Egyptian~~ Turkish
Government. is Ballanced by the Slavery of the French. –
And the Influence of Climat proved to be the Cause of the

Indolence & Ignorance of the Egyptians – <and if we take England as a Centre we shall find that in ~~for~~ the difference of the Climat & of the Inhabitants diverge from her at equals distance.>
4. Nations are similar in their Manners & Character in
Proportion as their Countries are Contiguous & their
Climates similar. In the greater part of Southern Asia.
the Climate is warm & the air salubrious though sultry.
(ie all the Southern Asiatics)

all the Inhabitants of Southern Asia. are effeminate in
the Extreme, fond of Indolence & never act but with Reluctance
And <this> similarity of Manners & Character is not to be attributed
to Moral Causes. For the Government Religion & mode of
Education are different in Persia & Indostan. yet the
Natives of Both. are ~~stamped~~ characterized by the Climat.
with Indolence & Luxury.
The Northern Asiatics on the Contrary who inhabit the
extensive Regions of Tartary. tho’ acted on by the same
moral Causes as the southern Asiatics, having similar
Governments & institutions. resemble the Muscovites &
the Inhabitants of the Northern Countries of Europe.
in their Manners & Character. Totally unlike the Southern
Nations They are strong, robust & active – &c –
Indeed the Manners & Characters of the European Nations
are similar. in proportion as the Climates are like.
after accounting for the differences occasioned by Moral
Causes. We find a greater Resemblance between France
& England. than between France & Sweden or Norway.
Tho the Establisments. in those Kinddoms resemble
more. The English than the French –}

**RI MS HD/13/F, p. 106**

106

{3. We observe the difference in the Manners & [?Climates] of Nations
increase in proportion as the Similarity of the Climat decreases.

We cannot conceive two Climates more Different than those
of England & Egypt. Nor two Nations more Unlike than the
English & the Egyptians. In England the Weather continually
varies from hot to Cold. from Wet to dry.
The Englisman constantly receiving new Sensations is
agitated like the Atmosphere in which He exists.
His Mind is almost constantly active. Torpor & Lassitude
of the Mental Powers are to him rarely known –
He is brave, proud, honest & hospitable. –
In Egypt life is rather passive than active. nine months
in the Year the Body is oppressed by heat. & the Soul in a
State of Apathy. The Egyptian far from being tormented by
a restless curiosity sighs after Calm Tranquillity.
Repose to him is enjoyment & the sofa of Course the most
luxurious piece of furniture in his Apartment. –
Constantly feeling the same Heat & the Same Sensation
Two thirds of the year He is idle patient & Grave. –
The European pleasures & Occupations are totally unknown
to him. –
A Monotony which woud be Death to the European is the
greatest Felicity of the Egyptian. –
Nor is it to be supposed that Turkish Despotism has destroyed
the Energies of the Mind in Egypt. & that it is from moral
Causes that the English are so much superior to the
~~Egyptians parallels may be drawn between Egypt & France~~The same Comparison might have been drawn between
France (before the Revolution) & Egypt.}

**RI MS HD/13/F, p. 107**

107

{And if the Air & Climate give~~s~~ a peculiar Stamp to the Character
of an Indivuduals – Any No of persons under a Similar
Climate & atmosphere. will have a Certain Similarity
in their General Manners & Character. which tho’
<entirely destroyed by> Moral Causes &c ~~may entirely destroy in~~ some Individuals
will nevertheless prevail amongst the Generality of
2 The Variation of the Atmosphere the different degrees of heat
& Cold to which Man is Exposed in every Country have a very
great Effect on the Mind. In fine weather when the Sun
Shines bright & the pure air is warmed by the gentle Zephyr.
Cheerfulness Gaiety & a love of Action prevail in the Mind.
On the Contrary when the Sun is hid from our view by the Black
[?xxx]. When the air is cold & the Sky oppressed by Clouds.
The Mind is Dull Cheerless & Melancholy. –
In the Intense Heats of Summer indolence is far more prevalent
in every Nation than in the Spring –
If a transition from temperate to Cold from fine <clear> to dull
Weather so materially affects the Manners & Characters
of the Same Person. The Constant presence of the same
Sensations. woud uniformly produce the same temper of
Mind as a short continuance of them. –
So that the Englisman (whom <the temporary Existence of> Dull & cold weather made
melancholy & dejected. <for a time> if transported to a Clime where the
Weather was always cold. & the Sky clouded wou’d be
always dull melancholy & phlegmatic –

If the temper & Manners of most individuals are so affected by
the Weather. The Manners & Character of ~~No individuals~~ ~~under~~ <any No of people [?in]>
the same Climat must from the Similarity of the Weather
be in some respect similar. –
must from the Uniformity of Sensation be likewise similar}

**RI MS HD/13/F, p. 108**

108

{– The Influence of Climat on National Manners & Character –
A Peculiarity of Manners & Character distinguishes every Nation.
And tho’ many Individuals may entirely differ from these general
Characteristics, yet the Inhabitants of every Climat taken collectively
are tinged with a peculiar Set of Manners & distinguished from
other Nations by some general Character. –
The Pride of the Englishman & the Levity of the French are alike
proverbial; tho’ there are many humble Characters in England;
as well as serious men in France. –
There are two kinds of Causes which may be supposed to influence
the Genius & Manners of Nations, ie Moral & Natural ones.
\* by Moral Causes may be understood. the Nature of the political
& Ecclesiastical Government. the Modes of Education. The
Wants of the People & its Relation towards other states.
by Natural Ones. the Nature of the Climat. the Qualities of the
Atmosphere &c. –
\* ~~Some philosophers have attempted to account for all National~~
~~difference from Moral Causes entirely disregarding physical causes~~

~~That Moral Causes have by far greatest effect on the Mind of~~ [?~~xxx~~]
~~must be acknowledged must be acknowledged by every~~

~~one acquainted with ancient & modern History.~~
At present we shall confine our attention to the Consideration of Natural
causes. whose Influence on the Human mind may be inferred
from the following Reasons –
1st. The Character of every Individual is a Collection of his Qualities
which are his Virtues, ~~his~~ Vices, ~~his~~ Manners, Customs &c –
These it is plain, are formed by his sensations, Affections
& Wants. Whatever then tends to Influence his Sensations,
affections & Wants must tend to Influence his Character –
But these are Materially influenced by Physical Causes –
Therefore his Manners & Character are influenced by
Physical Causes –

\* Hume –}

**RI MS HD/13/F, p. 109**

109

{\* Was it not [?~~liberal~~] Science which laid the
foundations for Ecclesiastical Liberty in
Europe: & ~~which opened the Eyes of all Europe~~
The learning of Luther & the Zeal of Calvin
had little availed if Men had not been
more enligtened in the Age in which
they appeared than in the preceding one,
Solon <& the Philosophers> importing Knowledge into it thens
gave [?her/his] Liberty – In proportion as
Knowledge has declined in every state
so have Tyranny & Despotism flourished.

Life is a succession of Ideas exciting Passions in the Mind & causing action

in Proportion as they are accompanied with Pleasure or Pain.
[Horizontal rule]}

**RI MS HD/13/F, p. 110**

110

{the Climat. Indeed most of the great & useful Inventions
have ~~been rather the result of Chance~~ originated
from Chance rather than from the superior mental

Abilities <& exertions> of those who discovered them –
History tells us that the Ancient Egyptians were
a Scientific People. it is commonly supposed that
they were the Inventors of Geometry. – – – –
~~Now they are as dull & ignorant a Nation as
any under the Sun. The Climat is not altered;
is it to Turkish Despotism that we are to attribute~~

~~this Change in their Manners & Characte~~r.
~~Surely we cannot for according to all accounts.~~
~~Tyranny & oppression were peculiar Characteristics~~

~~of~~ [?~~xxxxxxx~~] ~~Egyptian Kings & Priests –~~
The Nile say they overflowing the lands of the
Egyptians every year & confusing all
their farmer boundaries obliged them to have
recourse. to some other means of ascertaining
their property than by land marks which
every inundation might remove or cover.
Here we find a strong & powerful Motive
~~namely~~ counteracted the Influence of
Climate.}

**RI MS HD/13/F, p. 111**

111

{This Imperfection cannot be attributed to Moral Causes.
The Greenlanders have no laws & scarcely any Religion
The Swedish Laplanders are under a free government
They have heard of Civilisation & have the Means of
being improved. yet Curiosity has never been awakened
in their breasts. Most of The Nations of Europe
were groaning under the Chains of <civil & religious> Despotism when
Science first appeared amongst them. Yet <~~the~~> Tyranny
~~&~~ of Superstition could not destroy the Energies of the
Mind. Th~~e papal Yoke ever desirous to destroy S~~cience
~~a Yoke far more oppressive~~ A Superstition far more
inimical to Science. than That which ~~now overspreads~~ <domineers>
the uncivilized nations under The frigid & torrid Zone
oppressed all Europe & persecuted Knowledge wheresoever
She appeared; All the States of Europe a few Centuries
ago were absolute Monarchies. Yet under all these
disadvantages. The Arts & Sciences grew. –

It was not Liberty which produced Civilization & Science
\* But Science & Civilization which produced Liberty. –
The Chinese discovered many ~~of the Arts & Scienc~~es <inventions> before they
were ever thought of by the Europeans. Printing the Compass.
&c were long <ago> known to them. Yet now they are the same
as they have always been grossly Ignorant & superstitious
In China the Arts & Sciences have never been improved.
not so much owing to their Religious & political Establisments
as to Indolence & want of Curiosity the Defects of}

**RI MS HD/13/F, p. 112**

112

{In whom the Strongest Motives (namely Ambition &
a desire to enslave Mankind) called forth all
the Energies of the Mind <& overcome the Influence of Climat> The Common people
in Egypt & Asia were never civilized –
In Europe the progress of Science has been general
& confined to no orders of Men –
In Europe <France Italy England & Greece.> the Weather is more variable & the Seasons
more inconstant than in other quarters of
the Globe[.] The mind rarely experiences a uniformity
of Sensation in any of these for a considerable
length of time. New sensations & of course new
motives for action in Man. are almost continually
present ~~to~~ [?~~xxxx~~] From hence Weariness of body
& mind are less incident to the Inhabitants of
the Temperate Zone. than to those of warmer
or Colder Climats. where uniformity of Sensation
produces indolence. –
~~Curiosity or the Desire of gaining new Ideas~~
Excess of Cold or Heat seem to destroy the Energies
of Man. The Greenlander & the Hottentot are
alike ignorant stupid & brutal. ~~A great degree~~ <& slothful>
~~of Cold makes the fibre <too> rigid & unfit f~~or ~~Action~~ ~~A great degree of Cold induces Rigidity of Fibre~~ – ~~Warmth Seems essential to Genius. Cold to Lab~~our.
Almost all the Nations under the torrid Zones have ever
remained in Indolence & Ignorance & The people froze
by the Polar Cold & been equally dull & inactive –}

**RI MS HD/13/F, p. 113**

113

{going Northward. We find the Germans whose country
is coldly temperate a brave honest [?prim] People.
Their Courage is rather that of Resistance than
oppression. their Inventions are quick & their Passion
for Science almost universal –
The Swedes still [?neary] the North. are strong
robust & slothful, inactive dull. possessing very
confined Intellectual powers. – – –
The Climate of Russia is cold & the Inhabitants
are ignorant brutal & vicious –
The Laplanders frozen by the Polar Cold are
strong & active timorous <[?xxxxxxxxx]> hasty & passionate & brutal
The Greenlanders under the artic Circle.
where Eternal frosts oerspread the Ground. are
ignorant dull & phlegmatic. They live
peaceably together & preserve good order without
laws or Government –
From this view We find Man in his greatest perfect.
in the temperate Climes of Europe. Europe has ever
been superior to the other Quarters of the Globe.
The Inventions of the Eastern Nations. the Egyptians
~~&c~~. Tho’ some of the Sciences ~~have bee~~ derived their
Origin from Asia & Egypt it is Europe alone who brought
<them> to perfection & who have discovered the Most <Theories> sublime
Indeed the Sciences in the East. seem to have been
confined to a Class of Men namely the Preists}

**RI MS HD/13/F, p. 114**

114

{of Furniture in his apartment. –
Constantly feeling the same heat & the same
Sensation two thirds of the year He is idle, patient
& Grave. The European Pleasures & Occupations are

totally unknown to him. A Monotony which woud
be death to a European. is the greatest felicity
of the Egyptian. <having neither and ardent passions nor strong desires> They pass their lives in repeating

the same things, in observing the same customs.
The Climat of Indostan is warm. the air hot & sultry.
The Inhabitants ~~of Indostan~~ resemble in Manners
the Natives of southern Asia. They are effeminate
& luxurious, & taught to affect a grave Deportt.
from hence they are naturally initiated into
The arts of [?dissimulation]. –

The Seasons in Japan are more Inconstant than in
any other parts of the Indies. The weather is in
general temperate & the air salubrious
The Japanese. are a sincere honest people tho
revengeful & uncharitable. quick of apprehension
with amazing Memories.
The Abyssinians are ~~seated~~ under <a more temperate Climat.

Than might be expected under

the torrid Zone> ~~the torrid Zone~~.
are a sober & temperate People peaceable grave &
orderly. –

Caffreria where the Hottentots exist is hot & sultry, extremely
fond of Indolence They sacrifice every thing to this their

darling passion. their Manners most brutal theivish &

avaritious –}

**RI MS HD/13/F, p. 115**

115

{Examining the particular Nations ~~of Europ~~e. We find that
the English ~~who~~ ~~are~~ <[?under]> situated in a Climat where the
Weather eternally varies. is constantly receiving new
Sensations, [?~~He~~] is agitated like the Atmosphere in
which He exists. His Mind is almost Constantly
active, Torpor & lassitude of the Mental Faculties are
to him rarely Known. He is brave proud Honest
& hospitable. –
The Inhabitants of France seated in a mild & temperate
Climat where Nature almost constantly smiles
are of a gay ~~& even~~ temper. their Sensibility is
matured by the mildness of the Climat. They are
polished easy light & luxurious –
The air of Italy is pure & Climat warm. The Inhabitants
are Ingenious, subtle & Cowardly –
~~The Climat~~ The Inhabitants of Spain ~~nearer the Sun~~ <seated  <under a> warmer <sky> Climat.>
are hot, fiery & revengeful. Amorous & inconstant
The moors still nearer the Sun are proud <jealous> inhospitable
& ferocious. The farther we diverge from the temperate
Zones towards the South, the more are <the> Noble Faculties
of Man cramped or destroyed. In Egypt life is

rather passive than active, nine Months in the
Year the body is oppressed by heat & the Soul in
a state of Apathy. The Egyptian far from being
tormented by a restless curiosity, sighs after calm
tranquillity. Repose to him is Enjoyment.
Effeminate Indolence is his darling passion
& The Sofa of course the most luxurious piece}

**RI MS HD/13/F, p. 116**

116

{[Heavy deletion]

~~Asia is situated nearer the~~ [?~~searching~~] ~~eye of Phebus~~. (ie <of Sun.>
~~(the greater pa~~rts

The Southern parts of [?Assia] [heavy deletion] are warm
the air <is there> temperate & salubrious tho’ in the Summer
Season the Heat is intense. The Northern
parts are cold. The Southern Asiatics are
Effeminate in the extreme. fond of Idolence
& [?nevery] act but with reluctance –
The Northern Asiatics on the contrary who
inhabit the [?~~x~~] Extensive Regions [heavy deletion]

[?~~xxxxx~~] of Tartary are Robust & active. They
hate idleness & inaction & are therefore continuously
changing their [?Situations] –
The Affricans seated near the torrid Zone are scorched
by the Meridian Sun & breathe an unhealthy air –
Their Fibre is relaxed. Their Dispositions are crafty,
indolent, & careless, & Caprice governs almost all their

Actions – – –
America.
The Manners & Characters of the Inhabitants of
America are as differ<rent>nt as their Climates
But they are in general obstinate in their
tempers, content with their Situations & regulated
in all their proceedings by ~~different~~ <traditional> customs –}

**RI MS HD/13/F, p. 117**

117

{The Spirits are Depressed. & the Mind is Cheerless & Melancholy.

[Horizontal rule]
The Month of November is noted in England for Suicide –
~~Such is the Effect of the~~ Climat

If a temporary Change of Weather ~~so~~ produces such an Effect
on ~~Man~~. the same Man. The Constant presence of such
weather [?~~xx~~] woud establish a similar Temper of Mind

[?xx] The same Causes uniformly produce the same effects. –

[Horizontal rule]

To determine the Influence of Climat on Man
it is necessary to take a view of the different
Region of the Earth, to mark the Peculiarities
of evey climate & the Manners of the Inhabitants
To consider what is the ~~Influence~~ <Difference> produced by
Establisments on these Manners. & these being
Known: to determine ~~What is~~ the Influence
of Climat [?in/on] the Manners & Character
of Nations. –

The Europeans & the people who inhabit the temperate
Zones are far superior to the rest of Mankind.
In proportion as we recede from these towards the
Poles or the torrid Zone we find Man decreasing
in Perfection. The greater part of Europe is under
the temperate Zones. the air is in general pure
And the Heat & Cold less intense. than in the
other quarters of the Globe. The Inhabitants
have fair Complexions are of a robust form & sanguine
temperaments. Their Manners are gentle & polished
Their judgment acute. Their Invention quick. & they
are governed by fixed laws.}

**RI MS HD/13/F, p. 118**

118

{An Essay on the Influence of Climate on National
Manners & Character. –
We discover not only in every Nation, but almost in every
Province, a difference of Manners & Character & [?this]

difference is more discernable in [?~~xxxxx~~] ~~of remote &~~ <dissimilar> [?~~xxxxxxx~~]
Climates. The Influence of Religious & political Establisment
& modes of Education on the Genius of Nations has been
so great. that some Philosophers have attempted to
account for all the differences of Manners & Characters
of Nations. from these Sources. They have gone so far
as to suppose that any two Nations under different Climats.
governed <& Educated> in the same Manner [?&] possessing the Same Religion
woud be similar in their Manners & Character –
But if we ~~only~~ take a view of the different Nations of the Earth.
We shall easily demonstrate the Error of this opinion –
We shall discover ~~not only~~ Nations similarly Governed having
~~similar~~ <like> institutions totally different <[?xxxxxxxxx] in their Manners> & even different provinces
of the Same Kingdom where the same laws & customs prevail

National Difference.
This Difference <then> in the Character & Manners of Nations must
be ~~influenced~~ <occasioned> by some other Cause – namely the Difference
of Climat. The Manners & Character of Man are ~~influenced~~ <formed>
by his Sensations Affections & Wants. ~~There~~ ~~being~~ <which are> influenced
by the Climat. <& of Course> The Manners & Character ~~must of Course~~ <of Man must> be influenced
by the Climat. The Variation of the Atmosphere the different
Degrees of Heat & cold to which Man is exposed in every
~~Climat~~ <Country> have a very great Effect on the Mind –

Vide In fine Weather when the Sun shines bright, & the pure air
is warmed by the gentle Zephyr. Cheerfulness, Gaity & a love
of action prevail in the Mind. On the Contrary in cold weather
when the Sun is hid from our View by the black [?NE].}

**RI MS HD/13/F, p. 119**

119

{The [?Brittains] who originally emigrated from Wales & Cornwal
<into Brittany> & who still speak the: Language. are now a people entirely
different in their Manners from the Cornish & Welch.
& Similar in Manners & Character to those Nations
who are under the Same Climat. –
The Turks who were formerly <Scythian> Shepherds a brave
& unpolished Nations are now entirely different in
their Manners & Character –

The Carthiginians who under Hannibal entered

Italy formerly inured to all Manner of Fatigues
were Brave patient & laborious. as soon as they
rested from their Fatigues & Breathed the temperate
air of Italy. became luxurious, inervated &
disorderly.
We discover in every Nation a difference of Manners & Character
People under the same Government professing the same Religion
& Educated in the Same manner. are found to be very
different in their general Manners & Character –
1. There is &c
2. This Difference owing to Climat}

**RI MS HD/13/F, p. 120**

120

{Indeed Warmth seems essential to Genius, cold to Labour.
The Science were born In [?Assia] & Egypt Climats where

Labour was almost unnecessary. The Mind of Men ever
stimulated by Curiosity. constantly comparing ideas discoved
Science – The Eastern Nations [?xxxxxxx] matured
by the Warmth of the Sun – seem to possess a warmer
& more fertile Imagination they were the first Inventors.
They invented but never improved. Witness China &c &c.

The Nations under the torrid Zone these have ever remained
in indolence & ignorance – The Hottentots. Negroes. [?Guinea] &c.

And the Nations froze by the Polar Cold have been
equally dull & inactive (the Inhabitants of Nova Zembla,
Lapland, Greeland &c. The Inhabitants of the Temperate
Climes have brought Science to perfection are more
civilized polished hospitable & virtuous. (as [?E.] [?F.] I.
Warmth seems essential to give spring of action necessary
to the Mind. Cold to prolong the Means of Action –

Heat gives Elasticity & Instability Cold strength &
firmness. & ~~Witness~~ power of the Scots Dutch & Germans
possess more of the power of Application than
other Nations probably from this Cause.
[Horizontal rule]
~~We place England & Italy as the~~There is as great a difference between the
Inhabitants of Wet & Dry Climats as
between those of cold & hot. The English

Dutch. who inhabit a Climat almost always

deluged by water or spread with fogs are
dull industrious &c [?vide].}

**RI MS HD/13/F, p. 121**

121

{The English who are situated in a Colder Climat
where the Weather eternally varies. are of a
different disposition. More melancholy & Phelgmatic
more honest & hospitable with more application their
Science is deeper. 5 In proportion, as we advance
nearer the Torrid Zone as the Heat grows more
intense we find Man decreasing in Perfectn
The Spaniard. Hot & fiery torn by the passions
wavering & Inconstant less polished than the french
with Manners for more barbarous <revengeful>. His climat
is warmer than france. The Moors who still
nearer the Sun. are proud Inhospitable & ferocious
Travelling over the various regions we at length
reach [?Caufru] where the Hottentots exist
Fond of Indolence in the Extreme. They sacrifice
every thing to this their darling passions their

Manners most brutal. Their persons dirty &
Their Inhospitality noted in the Extreme

[Horizontal rule]
The Nations who inhabit the temperate Zone
are far superior to the rest of Man kind –
in [?xxxxx]. We farther we reced from these towards the
Poles. we find Man decreasing in perfectn.
Excess of Heat & cold seem to destroy the Energies
of Man. The Hottentot [?are] Greendlander. & the Laplande.
are alike in their brutal Manners & Character –
If their Worlds were the same they probably be exactly
similar 5 A Great degree of cold seems to make the fibres
rigid & unfit for action & so ingenders indolence –
Whilst the Constant burning of the Summer sun wasting
the ~~Strength~~ <animal spirits> by continual perspiration begets sloth}

**RI MS HD/13/F, p. 122**

122

{In this state – They were a brave rude <[?xxxxxxxx]> unpolished
& Honest People. Upon Emigrating into a warmer
Climat. That labour by which they formerly subsisted
was now unnecessary. Their bodies now unaccustomed
to fatigue grew weaker & less Robust. being but
little employed. Curiosity urged them on to new
pursuits. & Science was born[.] Their fibres grew
lax from Indolence & the Warmth of the
Climat. & they are Metamorphosed into a
different Nation – Now they bear the Character
of a luxurious weak <polished &> Effeminate People.
3 The Variation of the Atmosphere the
different degrees of Heat & cold to which ~~people~~ <Man>
~~are~~ is exposed has a very great effect on the
Mind. We find ourselves far ~~more~~ chearful & gay
in fine Weather when the sun shines bright
& the air warmed with the gently Zephyr
In Cold weather when the Sun is hid from our
Sight by the black [?NE]. Our spirits are depressed
& we are Cheerless & melancholy. If a temporary
Change of Climat produces such an Effect on
Man. . a Constant Change of Climat must
produce the Same Consequences –
The Inhabitants of France being seated in a Mild
& temperate Climate where Nature almost constantly
smiles are of a gay & even temper. Their Sensibility
is matured by the Mildness of the Air. They are
polished, easy, light & luxurious –}

**RI MS HD/13/F, p. 123**

123

{The difference of the Manners & Characters of
Nations [?~~as~~/~~are~~] is ~~as~~ are as different as their
Forms.
This Plan woud I think be the best.
1. There is a greater difference in ~~amongst nations~~ the Manners
& Characters of Nations than the Difference of Religion, Political
Establisments or Codes of Education can Occasion –

[Horizontal rule]
<We discover> Not only in every Nation but almost in every Province a difference
of Manners & Character. People under the same government
Professing the same Religion & educated in the same manner.
are found to be very different in their Manners & Character
But this difference is more distinguishable in People of
different & Remote Countries. The Influence of Religious
& Political Establisments & Codes of Education upon the
manners of Nations are suffciently known indeed to take
a view of Ancient & modern Greece & Rome – is almost to
demonstate the truth of this Opinion –

4 A Nation emigrating from a cold Country where
where their only means of Subsistence were procured
by labour or the [?Chace] into a mild & more
temperate Climat where the Earth inspontaneously

produced every thing necessary for their Subsistence
woud have a very great difference in their present
& former Manners & Character. Formerly obliged to
labour. to preserve their Existence. Their bodies accustomed
to Exercise were strong & Robust. having little leisure
they coud pay but small attention to Scientific Pursuits
~~Obliged to wear furs to keep them~~selves <inured> ~~from the~~ Cold.
Their fitnes grew rigid. The Education & Exercise of
every Individual. taught them Honesty & Hospitality}

**RI MS HD/13/F, p. 124**

124

{2 & the great influence of such Systems upon Mankind
have occasioned some Philosophers to suppose
that there was no other difference & that any
two Nations under Climats totally diffent if
educated <& governed> in the Same Manner & wou’d be exactly
Similar in their Manners & Character –
The Error of this Opinion is easily discerned if we only
take a view of the various nations of the Earth –
Education Religion & politics do not always constitute
similarity of Character indeed in distant provinces
of the Same Nation where the Same laws & Customs
prevail the Character is often very different –
This difference then must be owing to Climat –
The Manners & Character of Man is formed by his Sensations
Affections & Wants: But all of these are influenced
by the Climat & of course his Manners & Character
are influenced by the Climat –}

**RI MS HD/13/F, p. 125**

125

{1. The Manners & Characters of Nations are influenced

By Moral & Physical Causes –

2:

An Imitation of Anacreon –

With fragrant flowes crown my brows

Bring the fair & blooming rose}

**RI MS HD/13/F, p. 126**

126

{An Essay on the Influence of Climate on National
Manners & Character –
The Difference occasioned in the Sensations, affections
& [?~~x~~] Wants of Man. by a Difference of Climat –
must of course produce a Difference of Manners
& Character. .
The Various Manners & Characters of Nations
depending upon the difference of their Sensations
affections. & Wants whatsoever affects any of
these must of Course affect the Manners
& Character: but the Climat greatly
influences the Sensations affections & [?Wants]
& of course their Manners
All Men being Similar in their organization having
Similar Sensations, Similar Wants & similar Means
of gratifying these Wants
The Sensations, affections & Wants of Man. tend to form.}

**RI MS HD/13/F, p. 127**

127

{The plan is.
1 To prove that there is a greater difference
in the Manners & Character of Nations
than the difference of Institutions can
account for. –
2. A View of the diffent Climates &
the Manners of the Inhabitants

3. Conclusions drawn from this View.
4. The Emigratn of a Nation must
entirely alter the Manners & Character
of that Nation

5. Even Establishments may have been
influenced by Climate & general

Conclusion}

**RI MS HD/13/F, p. 128**

128

{As the whole of the terestrial Globe seems fitted for
the Habitation of Man the ultimate End of its Creation
1 There is a greater difference in the Manners &
The physical Causes by which the organization of Man is
altered. must likewise alter the Intellectual Powers
must change old wants for new & of couse alter the
Manners & Characters of Nations
Whatever contributes to raise New Wants must of
Course raise new modes of gratifying these Wants.
We emerge from the Regions of Ignorance & [?Barbarity]
to the More enlightened & polished Nations of
Europe. [?~~Not~~] [?~~We~~] ~~discover~~ ~~not~~ ~~only~~ ~~a~~ ~~difference~~

~~of~~ ~~Political~~ ~~&~~ [?~~xxxxxxxx~~] [?~~xxxxxx~~]

[Ink sketch of man standing in profile in oval]

[Pencil sketch of initials in oval: G [?N]]

**RI MS HD/13/F, p. 129**

129

{Chapr: 1. Introduction. The Rapid increase of Scepticism
& infidelity, call forth all the Energies of the advocates for
Revealed Religion. And as the time is approaching
when the downfal of Establisments will produce the
strictest investigation~~s~~ of the Truth of Christianity
Her Friends discarding Orthodox opinions <the absurdities of> which
have ~~been~~ made many Infidels right to confine
their Attention to the Genuine Doctrines of the
Bible. it Very Short time since I shoud have
~~conceived nothing more unlikely than my def~~endingReligion.

[Horizontal rule]
Faith I suppose to be an assent of the Understanding
to things altho’ not demonstrably [?those] yet
are creditably reported to be so.
Indeed Even Religious & Political Establisments which
have such an Effect on the Human Mind may

Be [?xxxxx] [?xxxxx] influenced by Climat. Despotism
with his iron rod reigns supreme in Asia &

[?Africa]. Indolence & Effeminacy are the Vices of
the Climat. Mem: Egypt Turkey. Greece.}

**RI MS HD/13/F, p. 130**

130

{The Christian Religion not repugnant to True
Philosophy
1 Introduction – 2 Of the Nature of Evidence Distinction

between faith & knowledge.
2 Nature of the Evidences for Christianity –
3. Christianity Consistent with Theim Deism the
Religion of Jesus Chist.
4. The Necessity of Revelation proved –
5. The Difficulty of gaining the knowledge
of the Unity of the Godhedd without Revelation
6 The God of the Bible & the Morality of the bible
consonant with Reason & Nature.
7 Objections Answered.
8 If a transition from hot to Cold from a pure
to a depressed Atmosphere so affects the
Mind of the same person. The Constant presence
of the Same Sensations woud woud uniformly
act in the Manner. So that An Englisman
whom The NE Wind dull & cold weather
made dull & melancholy for a Season. –
if transported to Climes where the Sky
was constantly clouded & the air is pure
& ~~oppressed by Clouds~~ <[?xxx] by the N.E> woud be constantly of

the same temper of Mind –}

**RI MS HD/13/F, p. 131**

131

{The Climat of Caffreria.. The Season’s are only two viz

the Wet & the dry. in the Wet heavy Rains
thick fogs & unhealthy north E W. In the dry
Excessive Heat –
Effeminancy & Indolence are peculiar to
the Egyptians. The Turks upon emigrating into
Egypt. who are naturally of a Serious & Phlegmatic
temper naturally lose their gravity & tho’ they
are brave & martial. Their Children become
cowardly like the other Egyptians. This Degeneracy
makes the Men of Quality glad to mix with
foreigners, for Men as well as Animals decline
in Egypt. The Horses lose their Speed & Lions
their Strength & Courage & the birds are inferiour
to those of other Countries
The Climat of Egypt is hot & sultry when the sun
is near the Meridian yet the Nights are
cold owing to the great quantity of Nitre

with which the air is impregnated}

**RI MS HD/13/F, p. 132**

132

{The Influence of Climate on National Manners
and Character
1 The Greenlanders are ignorant dull & phlegmatic
living without laws. they live peaceably & preserve
good order.
[?2] The Laplanders are strong & active of [?that] Stature
Timorous hasty & Passionate
3 The Norwegians are descended from the Normans.
Robust hardy & well made honest hospitable
brave honest & [?xxxxxxxxx] [?courageous] but [?xxxxxx]
fond of Music
The Swedes are strong ~~active~~ & Robust. inactive their
Mental faculties very imperfect dul of apprehension
with Narrow Capacities.
Russians ignorant brutal have but imperfect
Notions of the social Virtues –
The Chinese are ceremonious to the Extreme in a great
degree polite & in some measure hospitable
They behave with much respect to each other
& to strangers, treat their Parents with affectn
& Their Women with decency
The air is cold in the Northern parts but in
the Southern part is extremely sultry
but the air of the greater part of the Empire
is temperate serene & salubrious}

**RI MS HD/13/F, p. 133**

133

{The Supreme being almost universally confessed is worshipped by different
Nations & Sects under different names. The Christians Mahometans & Jews
worshipp the same supreme being. The Christians beleive. That God after having
having created the World for the Use of Man. placed the two first beings (human)
Male & female into a part of it called Paradise &c. &c &c. &c – Vide the Bible.
The Mahometans beleive. 1 That God is but one as well in person as in Essence
2. That Mahomet is his prophet. 3. that the Angels are the Ministers &
Executors of his commands of whom the Angel Gabriel is Chief. [?4]
They hold fate & absolute predestination. 5ly. They hold an Heaven & an Hell
NB. Of the different [?treatment] of [?woman]}

**RI MS HD/13/F, p. 134**

134

{Theology.
All Religion arises from a belief in a Supreme being. The Maker of & the
Directing Cause that governs the universe –
To prove then the Necessity of Religion it will be first of all necessary to
prove the existence of such a being. Things must have been in their present
situation either from the Agency of Such a being, or from Chance –
1 From the Consideration of Final causes there rise a thousand arguments to prove the being of a God.
2. Then if Matter is naturally inanimate Motionless & Disorganized –
it wou’d have ever continued so without Some cause to set it in motion
[?3] Or if every part of Matter had been naturally inclined to Motion
The World wou’d have been a Universe of Dancing Atoms without regularity
One or the other of these it must once have been =

Chance [?cou’d/wou’d] have had no influence either on One or the other.
or supposing it had an influence on the last. it cou’d never have
produced regular systems. formed according to the nicest rules of Geometry.
it cou’d never have produced organized Systems capable of Thinking. –

If Chance cou’d not have made the World what it is & as Matter is naturally
Motionless. it necessarily follows, that there must have been some cause
which set it in motion. powerful active & intelligent. because it moves
& directs. A Cause seperate from & more active. than the general mass
of Matter it [heavy deletion] –
This cause having endowed particular Masses of Matter with particular properties
having made them active intelligent & powerful & given them means to increase
their powers & their happiness by many extraordinary benefits & advantages not
common to being in General. it hence follows that they ought to adore
& be thankful to him for those properties. which is the foundation of natural
religion –}

**RI MS HD/13/F, p. 135**

135

[Ink sketch of face in profile]

{1. Mathematics
Numbers –
Geometry –
Algebra
Mechanics.
Natural Philosophy –
Astronomy
Physiology.
Anatomy – Latin.

[Horizontal rule]
My Studies have been these & shall be –}

**RI MS HD/13/F, p. 136**

136

{1 Theology

or Religion

Ethicks or Moral Virtues

taught by Nature

taught by Revelation
2 Geography

1 Botany.
2 Pharmacy –

3 Nosology –
3 My profession

4 Anatomy –
5 Surgery –
6 Chemistry –

~~History & Cronology~~
4 Logic –

1 English.
2. French
3 Latin
5 Language

4 Greek.
Italian
Spanish.
Hebrew. –
1 The Doctrines & properties of Natural Bodies
2 Of the Operations of Nature.
3 Of the Doctrines of Fluids –
6 Physics

4 Of the Properties of Organized Matter.
5 Of the Organization of Matter &c.
6 Simple Astronomy.
7. Mechanics. –
8 Rhetoric & Oratory. –
9 History & Chronology –}

**RI MS HD/13/F, p. 137**

137

**RI MS HD/13/F, p. 138**

{– Logic –
Book 1.
Chapr 1. Of Ideas in general & their Origin –

[Horizontal rule]
1. Every Man being Conscious to himself that He thinks

Idea is

The object

of thinking
& that Which his Mind is applied about whist thin-
king being the ideas which are there, tis past doubt that
Men have in their Mind Several Ideas – such as those
express’d by those Words – Whiteness, hardness, Sweetness
Man &c – It is in the first place then to be inquired
how He came by them –
2 The Mind has all its Materials for Reason &
Knowledge from Experience ~~Our~~
all ideas
come from
Sensation or
Reflection

[Horizontal rule]
The Origin of all our Ideas is Sensation
The Ideas received by the senses are always distinct
& different, Composition is a mere addition of diffent ideas}

**RI MS HD/13/F, p. 139**

Bright beaming thro’ the awful veil of Night
The Lunar beams upon the Ocean play
The Watry billows shine [?xx] trembling light
where the swift breezes skim along the sea
The Glimmering stars in yon Etherial Sky
Grow pale & fade before the Lucid beams
Save where fair Venus shining o’er the Main
With paler light & fainter Radiance Gleams.
~~The Moon shine~~ slumbers on Old Michaels Steep
~~And gilds his Mossy~~ <ivied> ~~Rocks &~~ ivied Towers.
Old Michael [?rising] [?f] the briny deep.
Fair Peace <soft> Harmony & beauty reign ~~supreme~~ <are displaced>.
[?Our] Natures face who softly [?scenes] to sleep.
in all Her Grandeur all Her charms array’d
Upon the placid Bosom of the Deep.
All but the troubled Mind of Restless Man
Is lulld in silent & in soft repose.
Now fm the West alone, the

**RI MS HD/13/F, p. 140**

140

& it is from hence that [?Nature]

**RI MS HD/13/F, back endpaper**

Mademosielle
oui: certement –

**RI MS HD/13/F, front cover**

[Ink sketch of heart above a lyre]