

Lesson 57

1) Every form on earth and every speck (atom) in Space strives in its efforts towards self-formation, to follow the model placed for it in the "Heavenly Man". Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object - Man. Man as the highest physical and ultimate form on this Earth; "The Monad" in its absolute totality and awakened condition - as the culmination of the divine incarnations on Earth —

2) The Ddgânis (Pitrus) are those who have evolved their Shûta (Doubts) from themselves which Rupa (form) has become the vehicle of Monads' (Seventh and Sixth principles) that had completed their cycle of transmigration in the three preceding Kalpas (Rounds). Then they (the Astral Doubts) became the men of the first human race — the Round. But they were not complete, and were sinners —

3) The inner, now concealed man was then in the

beginnings the external man. The progeny of the Ilyani's (Pitris), he was, the son like unto his father. Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the age in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its transformation all the forms that the physical frame of man assumed throughout the three Ralpas (Rounds), during the 'tentative efforts of plastic formation around the Monad by sensibles,' because imperfect matter is for blind wanderings. In the present age the physical embryo is a plant, a reptile, an animal before it finally becomes man, evolving within himself his own ethereal counterpart in due time. In the beginning it was that counterpart (astral man) which being sensibles, got entangled in the meshes of matter. —

2

Through the ages descend from man, it is certainly not the fact, that the human monad which has once receded 'the level of humanity' ever incarnates again in the form of an animal' —

Man belongs to a Kingdom distinctly separate from that of the animals —

To become self-conscious Spirit must pass through every cycle of being, culminating in its highest point on earth in man —
Spirit is an unconscious negative abstraction.

A Ilyani has to be an Atma-Budelli; once the Buddhi-mana breaks loose from the immortal Atma of which it (Budelli) is the vehicle Atman fuses into Pur-Kary which is Absolute Being —

No Spirit can belong to the Divine Hierarchy unless Spirit is united to living Soul —

Astral Light is still dual — It is the Arima Mandi the difference which exists between its 'Light' and its

"Living Fire" ought ever to be present in the mind of the Seer and the Psychic.

The Seed or World germ, veered by Sennet as material particles in a highly attenuated condition, but in occult physics as spiritual particles - Supersensuous matter existing in a state of primal differentiation.

The Central Sun causes Sôbat to collect primordial dust in the form of balls, to impell them to move in converging lines and finally to approach each other and aggregate. -- Being scattered in Space without order or system, the World-Germs come into frequent collision until their final aggregation, after which they become Wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger while others repel them. Many perish devoured by their stronger companions. Those that escape become worlds.

The struggle for existence and the survival of the fit

test reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the observant eye of the Ancient Sages.

This is the basic and fundamental stone of the secret cycles. It shows that the Brahmins speculated on the creation and development of the world quite in a Darwinian way but anticipating him and his school in the natural selection, gradual development and transformation of species.

The assertion that all the worlds (stars, planets, etc) - as soon as a nucleus of primordial substance in the laya (undifferentiated) state, is informed by the fixed principles of a just deceased sidereal body - become first comets, and then suns to cool down to inhabitable worlds is a teaching as old as the Rigis.

This teaching avers that there are only seven self born primordial "Gods" emanated from the trinitarian One. It means that all the worlds, or sidereal bodies, always on strict analogy - are formed one from the other after the primordial manifestation at the beginning of the

great age is accomplished.

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-soul, every nucleus of cosmic matter, suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it and like as a ship drawn into a channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and often born within a system chiefly within the insatiable stomachs of various Suns. Those which move slower, and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity —

4

The abodes of Sobat are many. He places his four Fiery (electro-positive) Sons in the four circles — These circles are the equator, the ecliptic, and the two parallels of declination, or the tropics, to preside over the climates of which are placed the four Mystical Entities.

Other Seven (Sons) are commissioned to preside over the seven hot and seven cold Toras at the two ends of the Egg of Matter (our Earth and its poles) —

The agitation of the Sobatic Forces at the two cold Ends (North and South Poles) of the Earth which results in a multicoloured radiance at night has in it several of the properties of Akasha (Ether), Colour and Sound as well.

Sound is characteristic of Akasha: it generates Air, the property of which is Touch; which (by friction) becomes productive of Colour and Light Aurora Borealis and Australis both of which take place at the very centres of terrestrial electric and mag-

nomic forces. The two Poles are said to be the store-houses, the receptacles and liberators, at the same time, of cosmic and terrestrial Vitality (Electricity) from the surplus of which the Earth had it not been for these two natural safety valves - would have been rent to pieces long ago.

The phenomenon of the solar lights is accompanied by, and productive of strong, sounds —

In its Unity - Primordial Light is the Seventh, or highest principle - Daivi Prakrti - the Light of the Unmanifested Logos. But in its differentiation it becomes Trikat or the Seven Gods. The former is symbolized by the central point in the Double Triangle; the latter by the Hexagon itself, or the the "Six Limbs" of Microcosmos the Eighth being Malkuth or our Earth

The first after the One is Divine fire; the second - Fire and Ether; the third is composed of Fire, Ether and Water; the fourth of Fire, Ether, water and Air. The One is not concerned with man-bearing globes, but with the

inner, invisible ~~higher~~ spheres. The first born are the life, the Heart and the Pulse of Universe; the second are its Mind or consciousness — These Elements of Fire, Air etc - are not our compound elements — and this "Consciousness" has no relation to our consciousness. The Consciousness of the "One Manifested" if not absolute is still unconditioned. Mahat the Universal Mind is the first production of the Brahma-creator, but also of Pradhana - Undifferentiated Matter — ^{Third Order} ~~are the Divine - at this stage there are~~ The Second Order of Celestial Beings those of Fire and Ether corresponding to Spirit and Soul, Atma-Buddhi, whose names are legions, are still formless, but definitely substantial. They are the prototypes of incarnating Jivas or Monads and are composed of fiery spirit of the Ray which is furnished by them with its future Vehicle the Divine Soul-Buddhi — There are directly connected with the Hosts of the higher World of our System — The third corresponds to Atma-Buddhi-Manas Spirit-Soul and Intellect and are called the triads

The Ninth Order are substantial Entities - This is the highest group among the atomic forces - It is the messengers of the human, conscious spiritual souls - They are called the Imperishable Jivas and constitute through the order below their own, the first group of the first septenary host - the great mystery of human, conscious and intellectual being. For the latter is the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell, that guides the development of the embryo and that is the cause of the hereditary transmission of faculties and all the inherent qualities ⁱⁿ of man. The Darwinian theory of the transmission of acquired faculties is neither taught nor accepted in Occultism. Evolution, in the latter, proceeds on quite other lines, the physical, according to Entomites evolving gradually from the spiritual, mental and psychic. This inner soul of the physical cell the Spiritual plasm that dominates the germinated plasm - it is the key that must open one day the gates

of the terra incognita of the Biologist -

The Modern Chemistry is forced to recognise and adopt the same ratio of progressus and order in the evolution of chemical Atoms, as Occultism does for both its Dyanis and Atoms - analogy being its first law.

The first group of the Rupa - Angels is quaternary an element being added to each in descending order - So also are the atoms in the phrasewhicle of Chemistry. Let it be remembered that the Fire, Water and Air of Occultism - Elements of Primary Creation are not the compound elements they are on earth but noumenal homogeneous Elements - the Spirit of the former

+

Each of the various substances known to the ancient world as "elements"—generally recognized as compounds of the real elements since the eighteenth century only—was regarded as made up of particles of a certain geometrical configuration.

Philolaus explained that the "element" earth was composed of cubical particles, fire of tetrahedra (pyramidal forms) and the "ether" was identified with the dodecahedron (particles having twelve plane faces, or twelve regular pentagons). The octahedron was assigned to air and the icosahedron (a figure having twenty equilateral triangular faces) to water.

One element differs from another only in the number of electrons composing its atom.

Primal element (atom) hydrogen
87 known species of atoms (or elements) are but conformants of the original singlet hydrogen atom consisting of one positively nuclear electron and one outer lying negative electron.

Matter

Philosophy no longer regards matter as a continuous mass, the essential properties of which are incessantly transformed. It breaks them up into parts that are in themselves immutable but which continually change their relative positions. There is perfect change in the aspect of matter and forms, now in the essence and the properties of matter. All change is reduced to change of place.

Fire is the element par excellence - (pyramidal form). Divine principle - fire is concentrated in a central sun - the soul of man is a portion of the world - soul a spark of celestial fire, and in this sense material. ^{also} souls ~~The solar corpuses~~ are moved by a spirit and the

The movement of the atoms (or monads) as well as the formation of the universe was produced by mind.

Atoms differ among themselves in size, form and force.

Particles (atoms) are qualitatively all alike differing only in form, by change in their number and position these qualitatively homogeneous atoms form all the various substances of earth, sea and sky.

The seeds of Anaxagoras are atoms but so far from being all alike fundamentally, for him each substance was supposed to be composed of its own peculiar particles there being as many kinds of seeds as there are kinds of substances -

Nothing happens without a cause but every thing with a cause and by necessity.

Democritus taught that the atoms were physically indivisible but he did not claim that they were mathematically indivisible.

The variety of substances and organisms is due entirely (according to Democritus) to the infinite variety of the atoms in form size and arrangement in space with reference to one another — an anticipation of modern stereochemistry (the arrangement of the atoms of a molecule instead). In all other respects the atoms are alike and act on one another only by pressure or collision.

Our ideas represent our impressions and are not direct reproductions of the external objects themselves "the inner ~~sense~~ essence of which is concealed from us."

By "atoms we now mean electrons, etc.

5

constituent electrical charges which make up the atoms "of the element." Differences in the number of electrons in atoms confer upon them qualitative (chemical) differences, though all atoms of any one element are chemically alike — heterogeneous. Differences in the number of spatial arrangement of these atoms (in groups or "molecules") constitute both physical and chemical differences in substances, in compounds. Quite different substances are produced by combinations of precisely the same kind of atoms but in different proportions.

Dr. Marvin, Even with our wealth of physical information we cannot yet explain by a rigorous atomistic mechanics water transforming into ice or a stick of wood burning not to mention the phenomena of living organisms.

Modern science recognizes that not only different results may be obtained under different conditions, but that absolutely new qualities emerge at critical moments, both in the domain of chemistry and in the phenomena of biology. We talk now of emergent evolution.

"We live in a world in which there seems to be an orderly sequence of events ... but the orderly sequence, historically viewed, appears to present from time to time something genuinely new ... If there be only regrouping of persisting events and nothing more, then there is no emergent evolution!"

natural and original condition of atoms is a state of motion (vibration)
Matter was essentially active
Energy is synonymous with motion
and matter itself is but a collection of

energy units (in constant motion)

The atom of the chemist is a tightly elastic body - highly resilient by hydrogen - helium -) homogeneous -

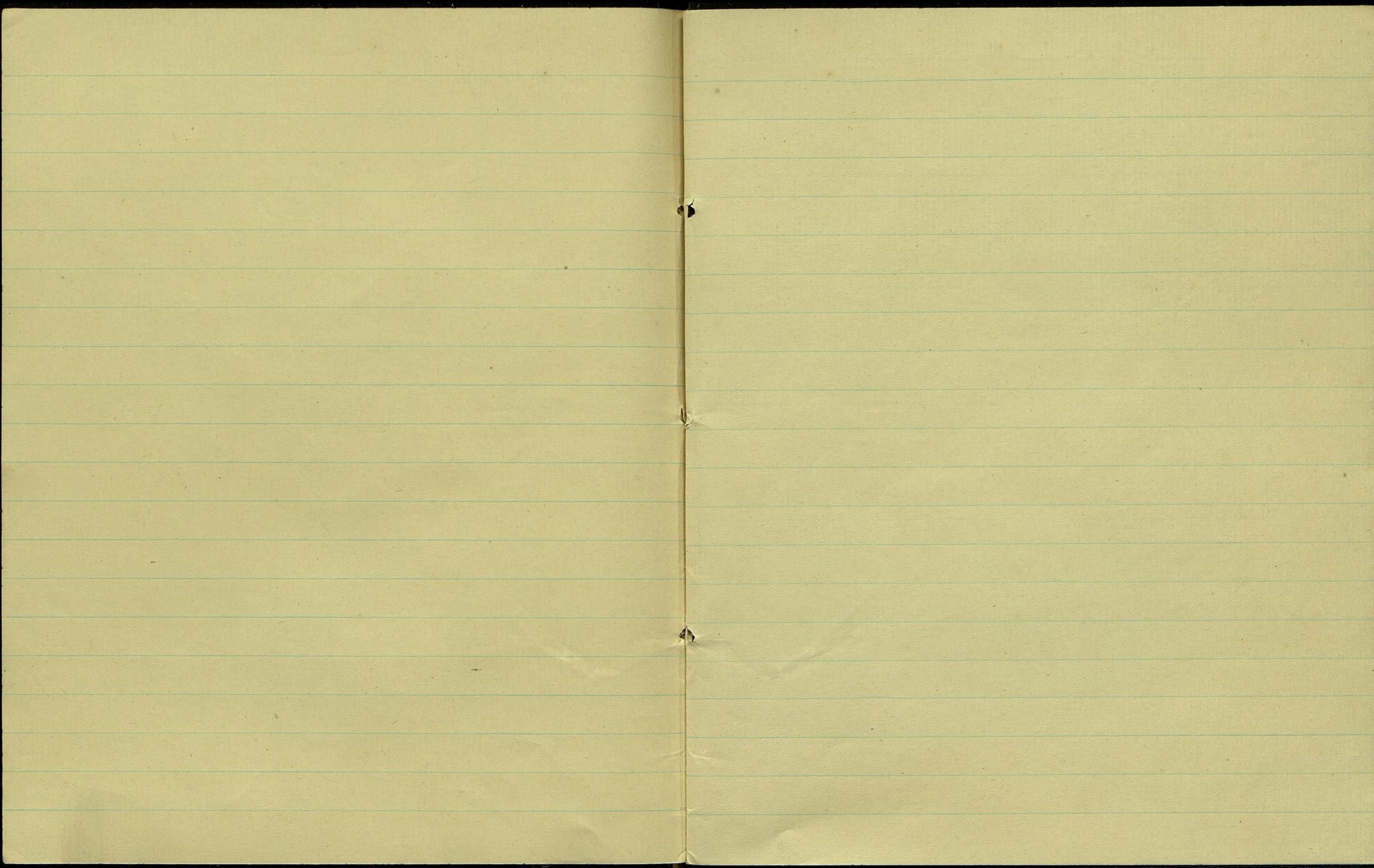
All atoms are composed of but one primitive element - the hydrogen ~~element~~ atom - And hydrogen atom in turn is composed of - energy and energy itself is apparent by of atomic structure. All energy is electrical in nature.

All phenomena of life and mind are due to the motion of the mobile fifty atoms

Dalton established the fact that elements combine only in definite proportions,

atomic weight of the elements is equivalent to the number of electrons

is each atom of a given substance.
The atomic number of an element arranged in the order of their atomic weights from (1) hydrogen to 92 - Uranium, is an index to the number of positive electrical charges on the atomic nucleus around which revolve in "planetary orbits" an equivalent number of negatively charged electrons — the real & building stones of the universe.



19⁹/21 - Dr. Baiges Nawa argeygen h. ogramur
Tnacut che ten ten nqasun gojchung -
- Pafutan Danan Tid - Dona-jen Seaw Rosen
Rpus angak ando laguna che tnanun ejek gant
Kofunang argek bengi infed gtu. Non vayga
Cany -

O-tygler, yun tsu byut kan, Arugit me offical before
O-Belida, Langit Island, Nulu Abita & Ibuk
Thaprumt ogibungut R.Tulay - Tulonie obum
Poh n-Ragwile b.Kuda - Mod m.RH. b.~~PH~~ -

- If. wai ogien ogibahan u ogiet b.Tulon
- Uerewa nppane u Ragdo ogibungut R
mughi gginevelas noni Sungai ogibungan
Kudan - 19-II-21 -

Kudan c 12 no 13 XI-21 -

Tigas Iya lom nqasut b. oban lagun 17 XI-21 -

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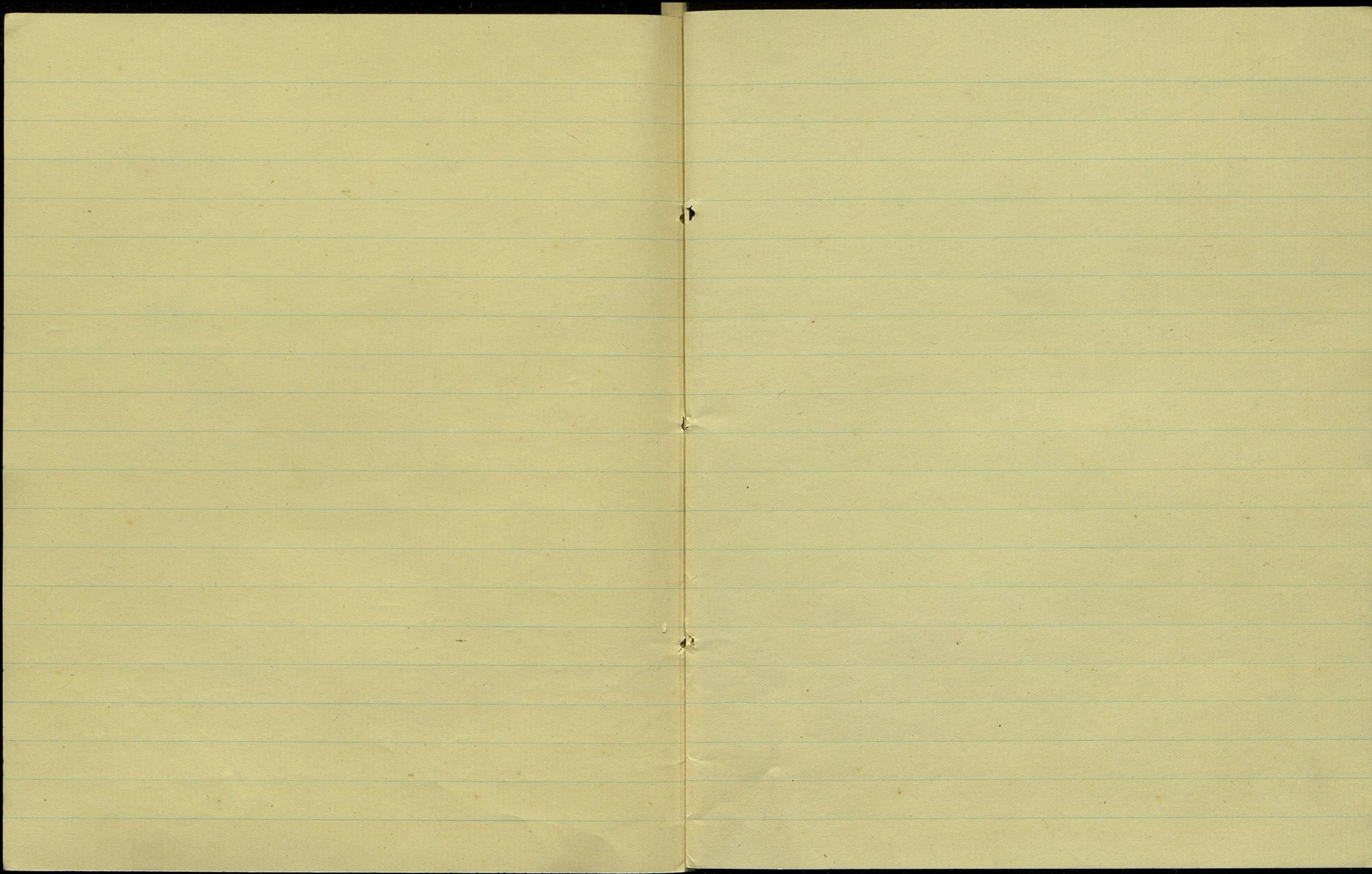
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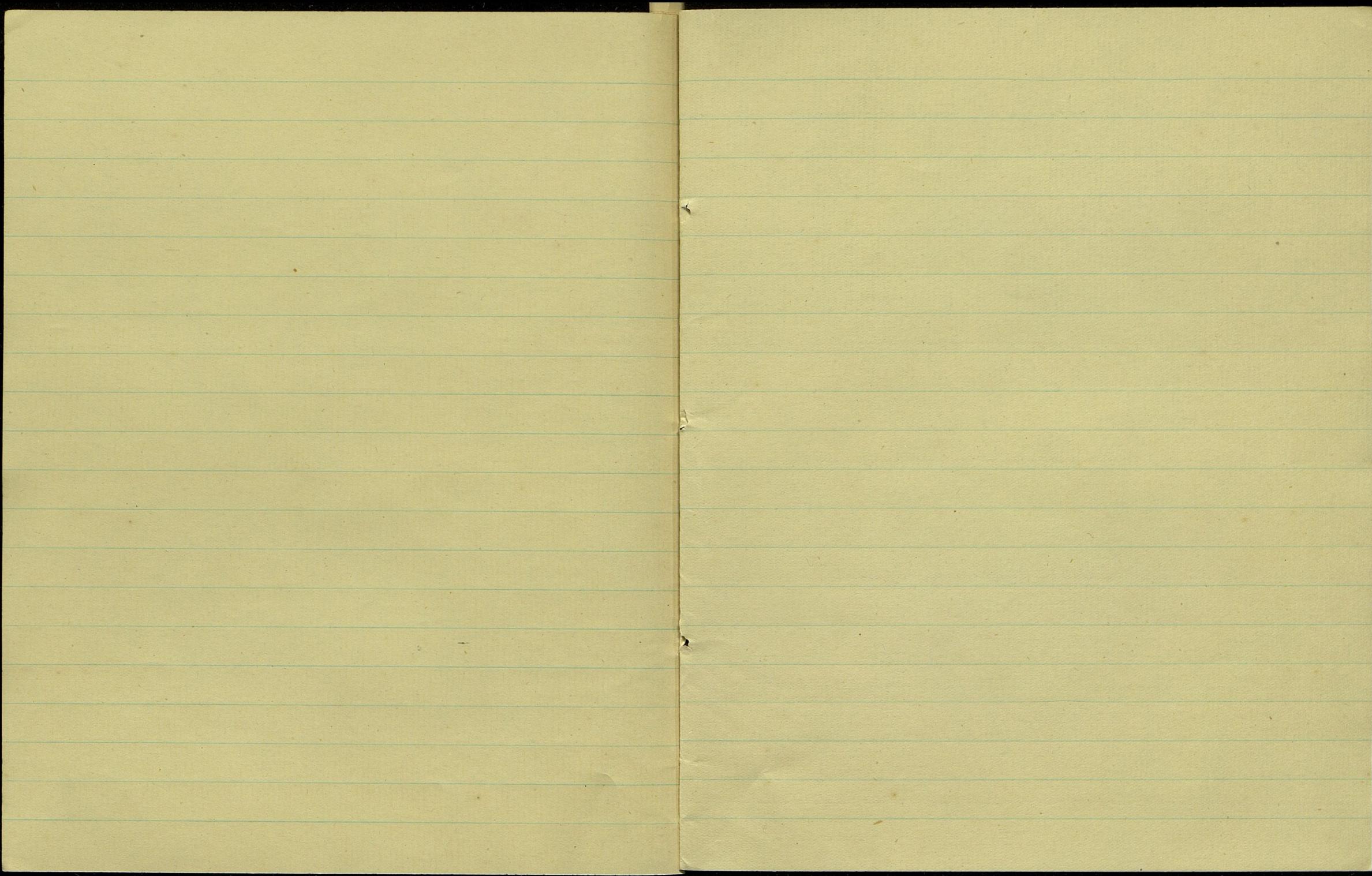
Penny Lane & lower up to P. aemulus
 below it found up to the base of yellow &
 some upper P. aemulus, all up to as upper
 yellow dyer

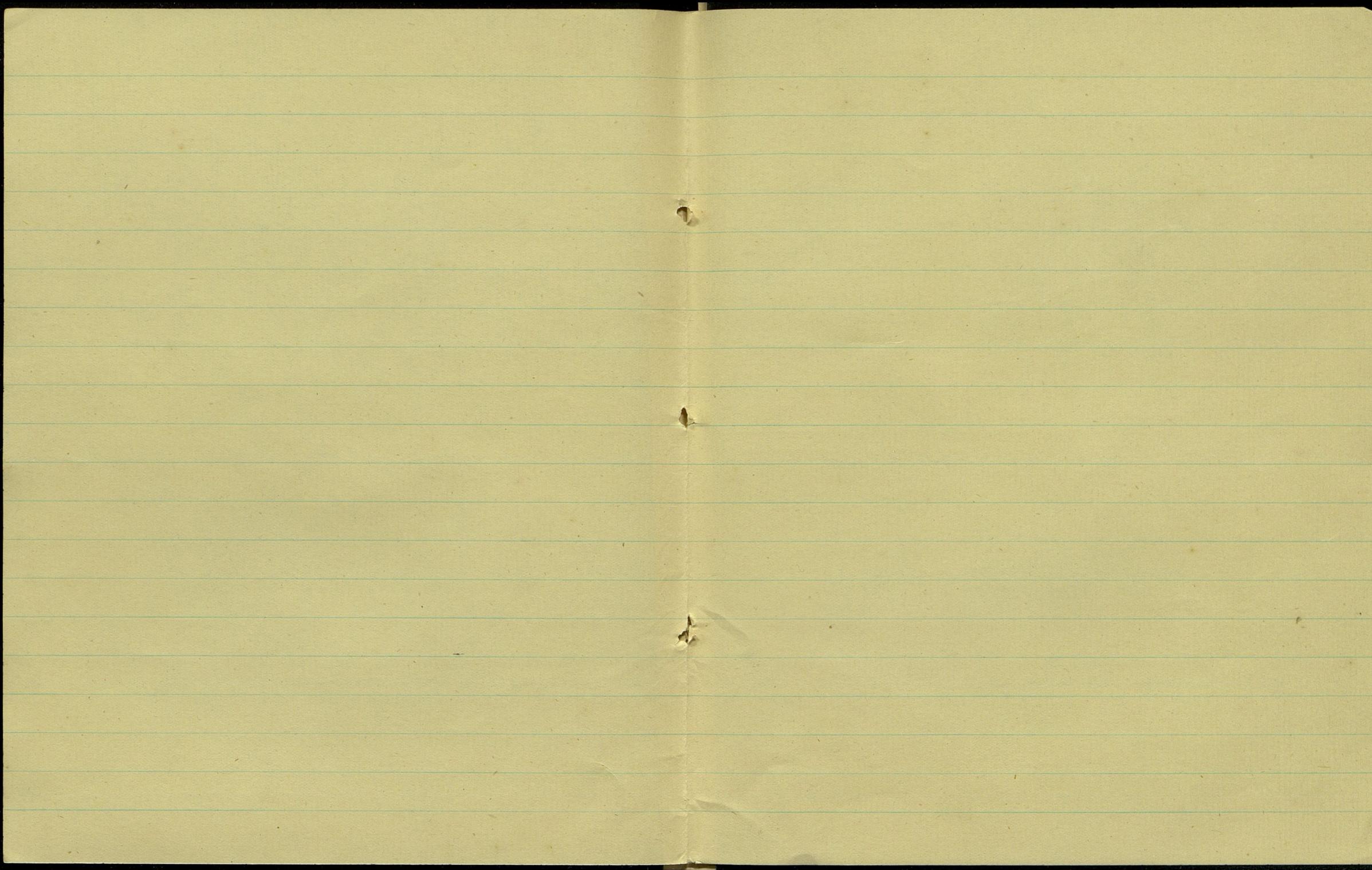
Under old wood system - Aycanum, 4
 yellow & white stig.

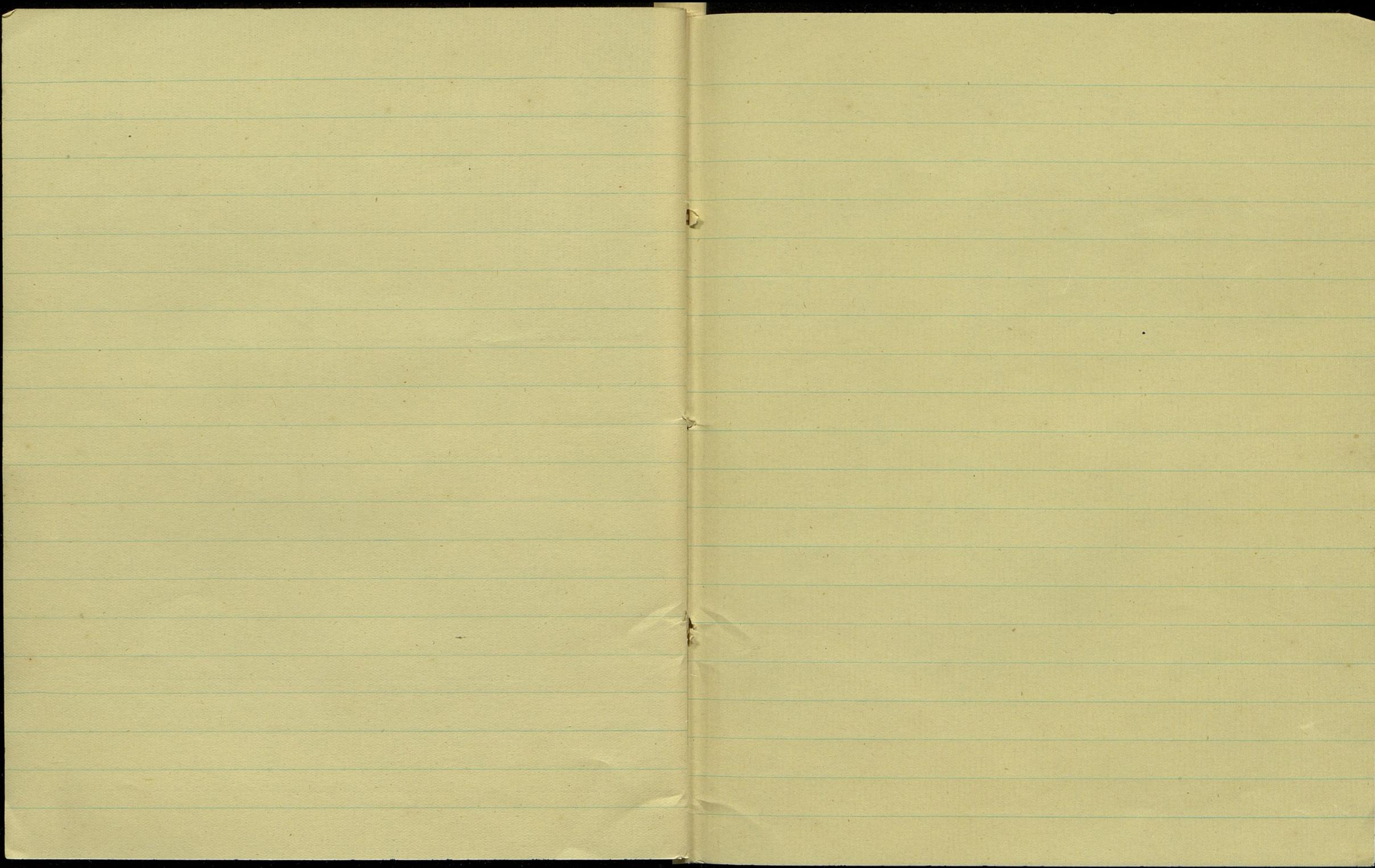
The crude G. juncus & of sub. fibrous
 layer - fibrous layer very thin
 much bare - Regarded as
 poor layer in wood & yellow layer
 much over crowding leaf not
 present -

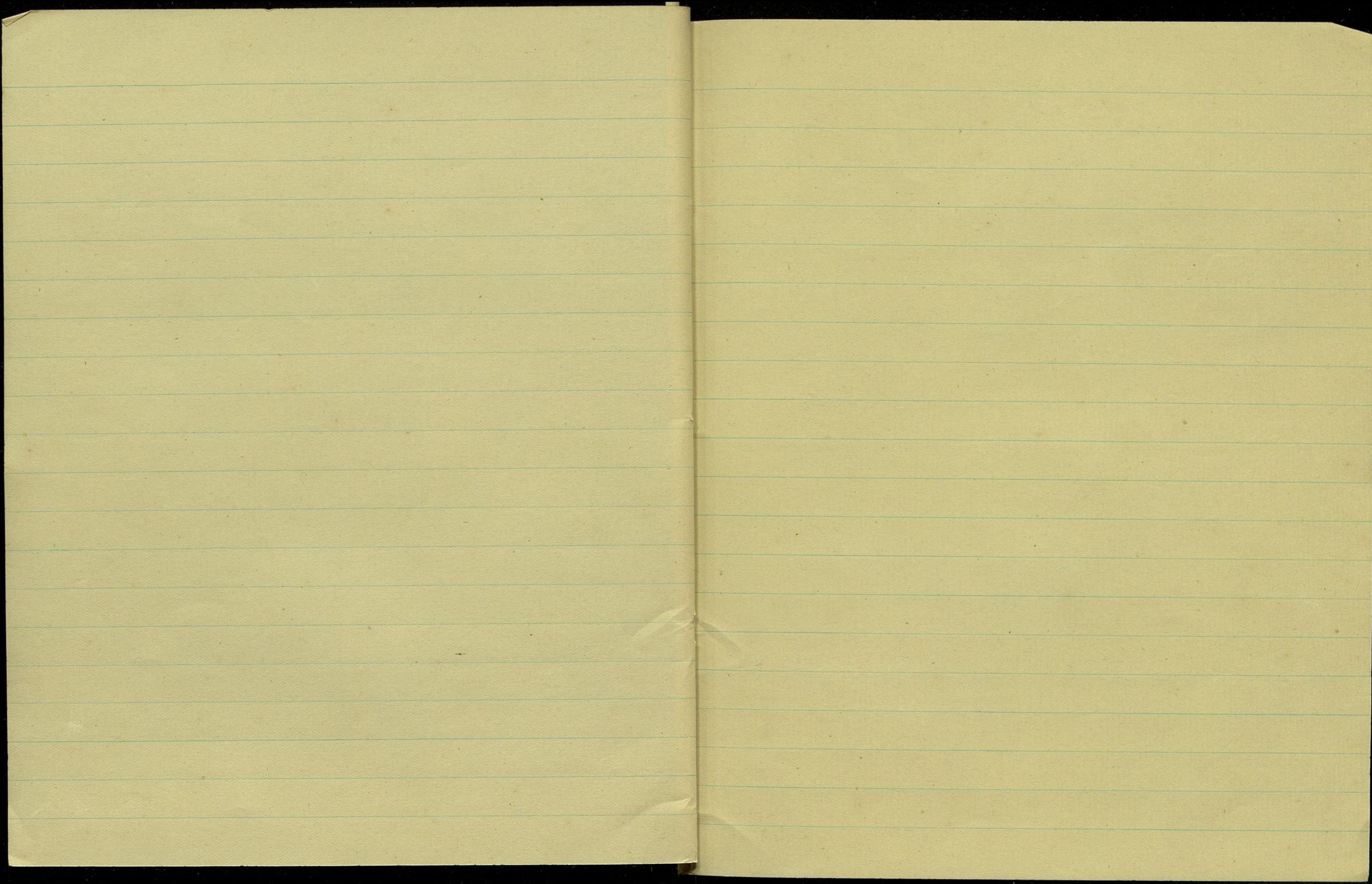
Next to yellow layer is much
 P. aemulus yellowish w/ orange
 hairs over top of yellow layer
 fibrous yellowish layer over yellow
 layer of yellow - yellowish
 yellow layer yellowish w/ white
 yellowish mottles come next

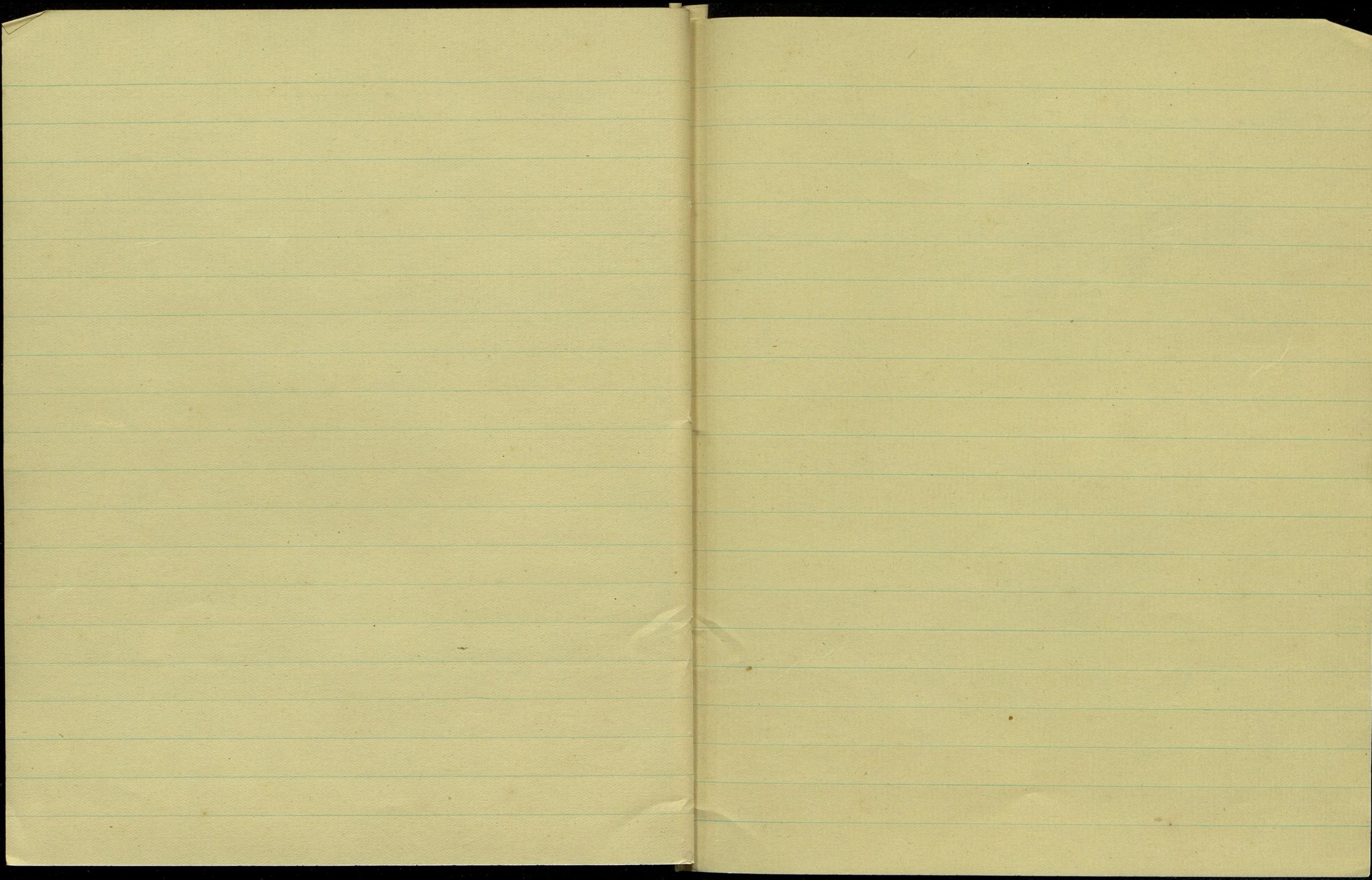


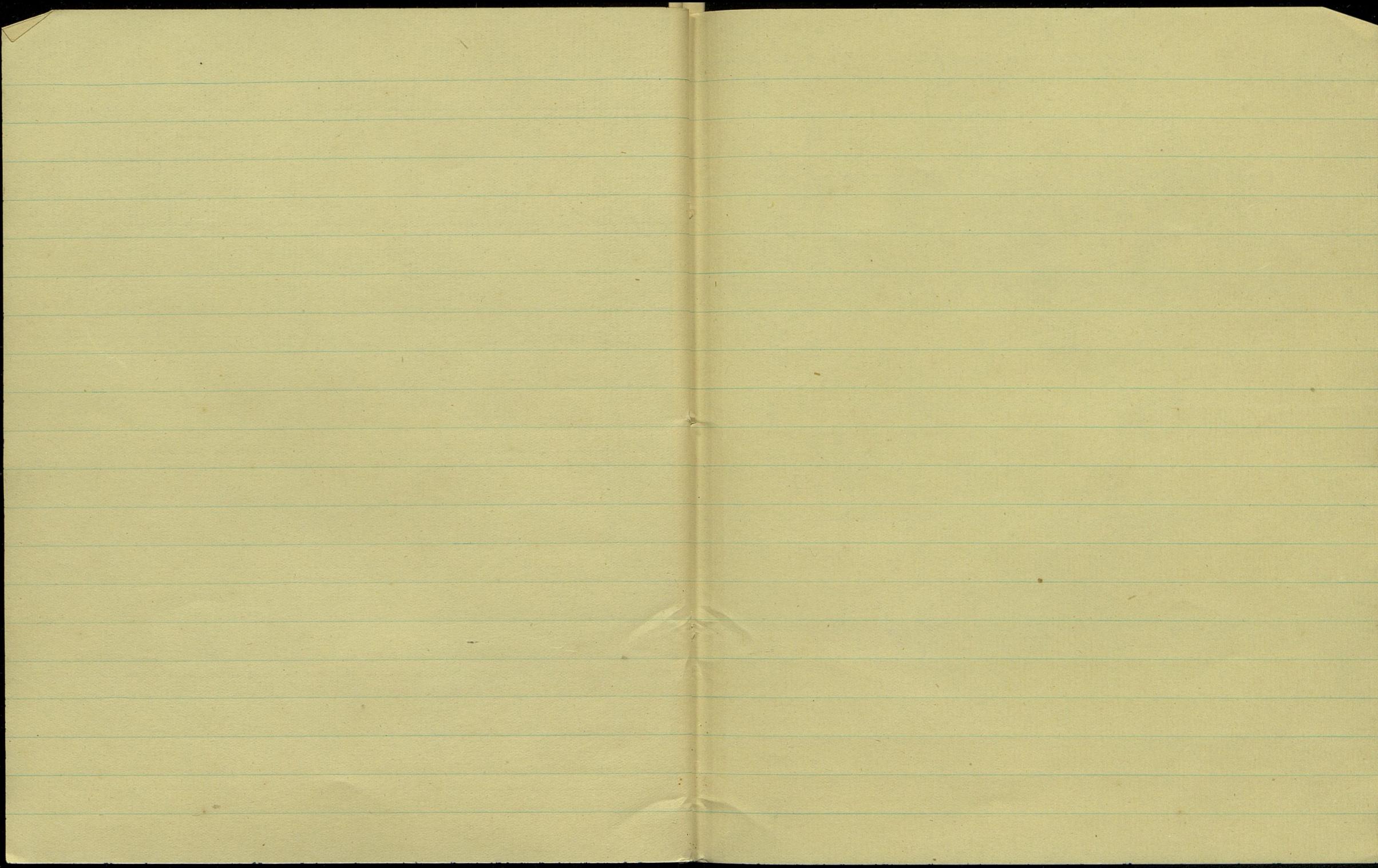


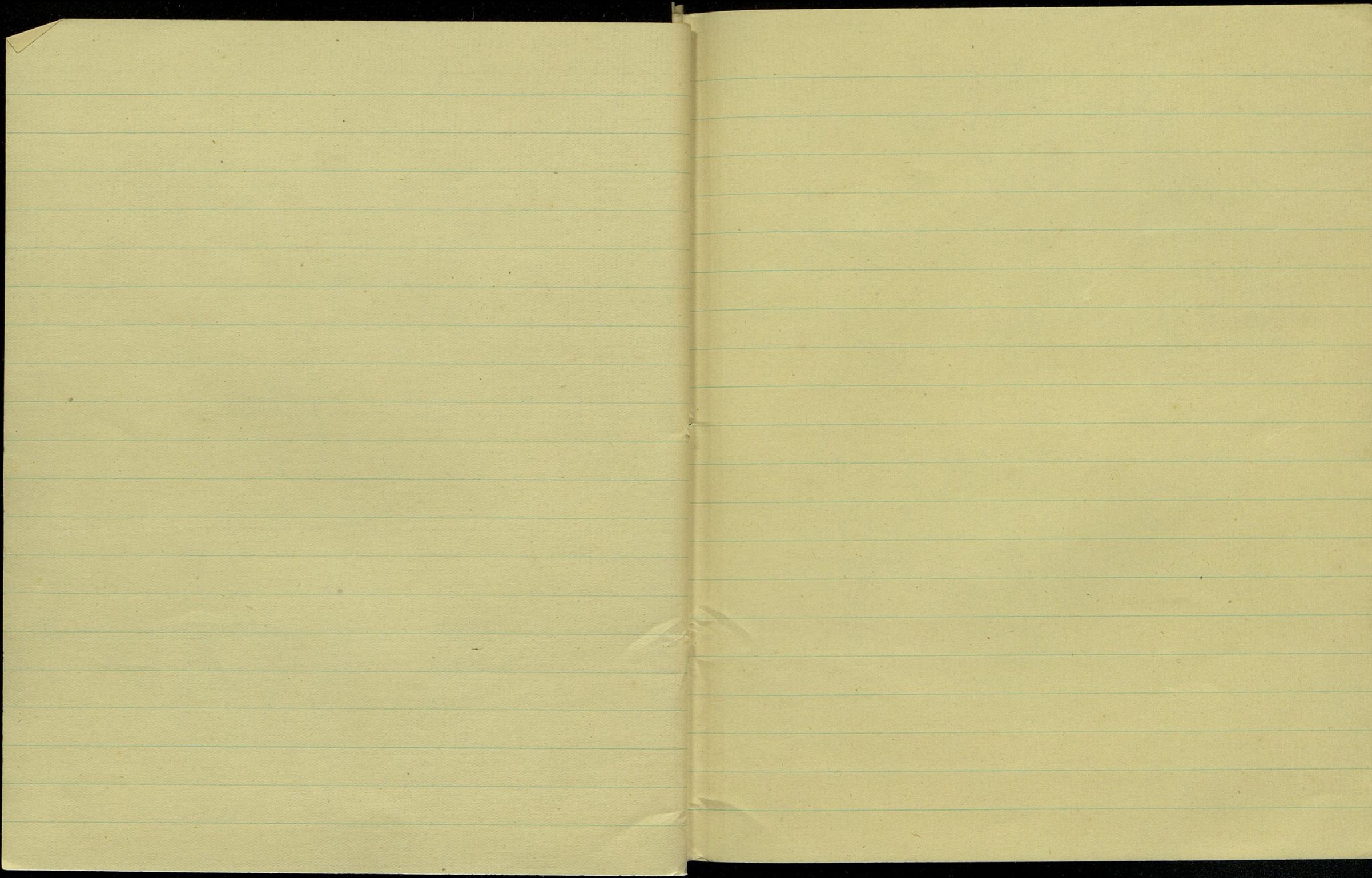


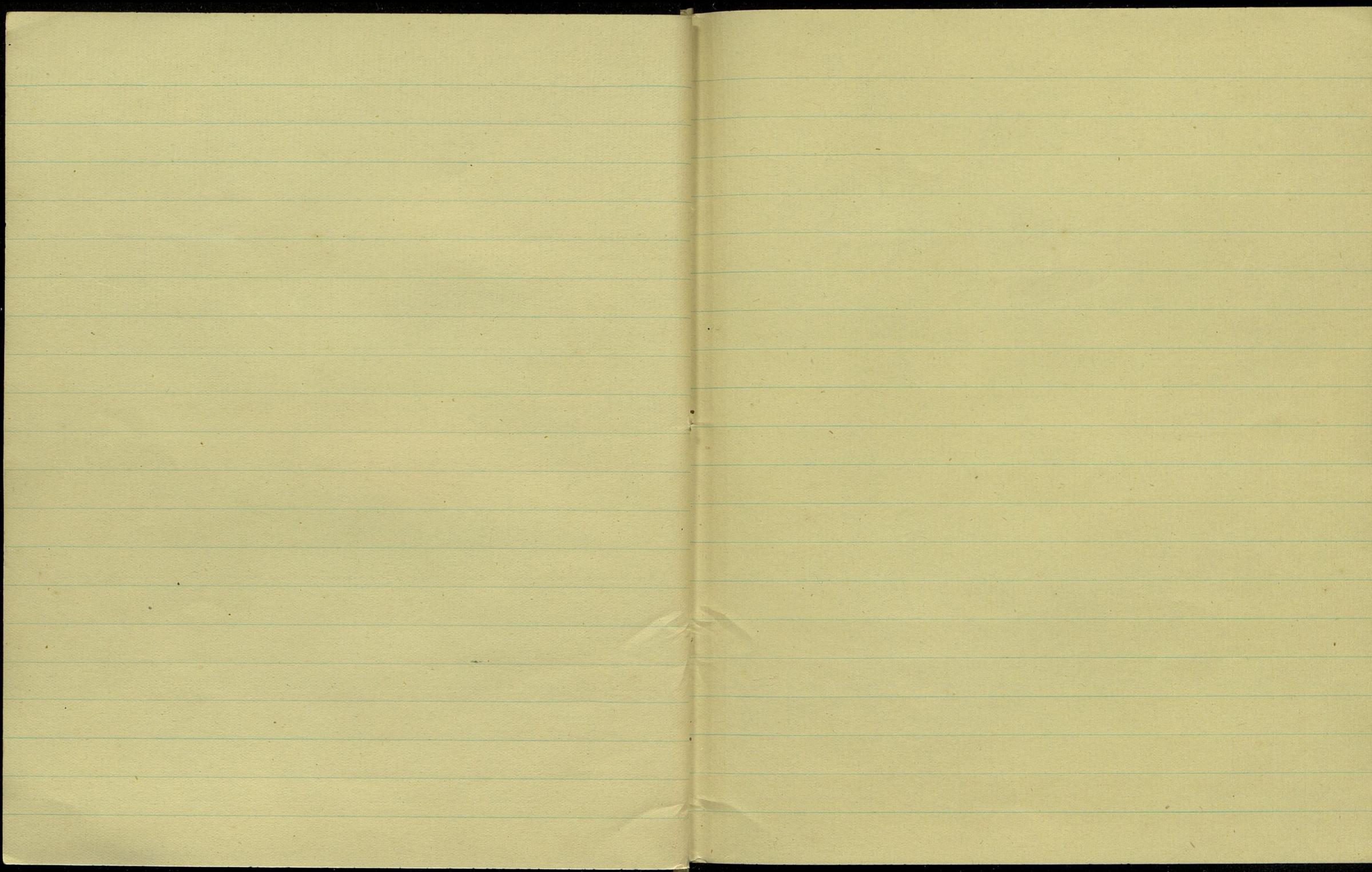


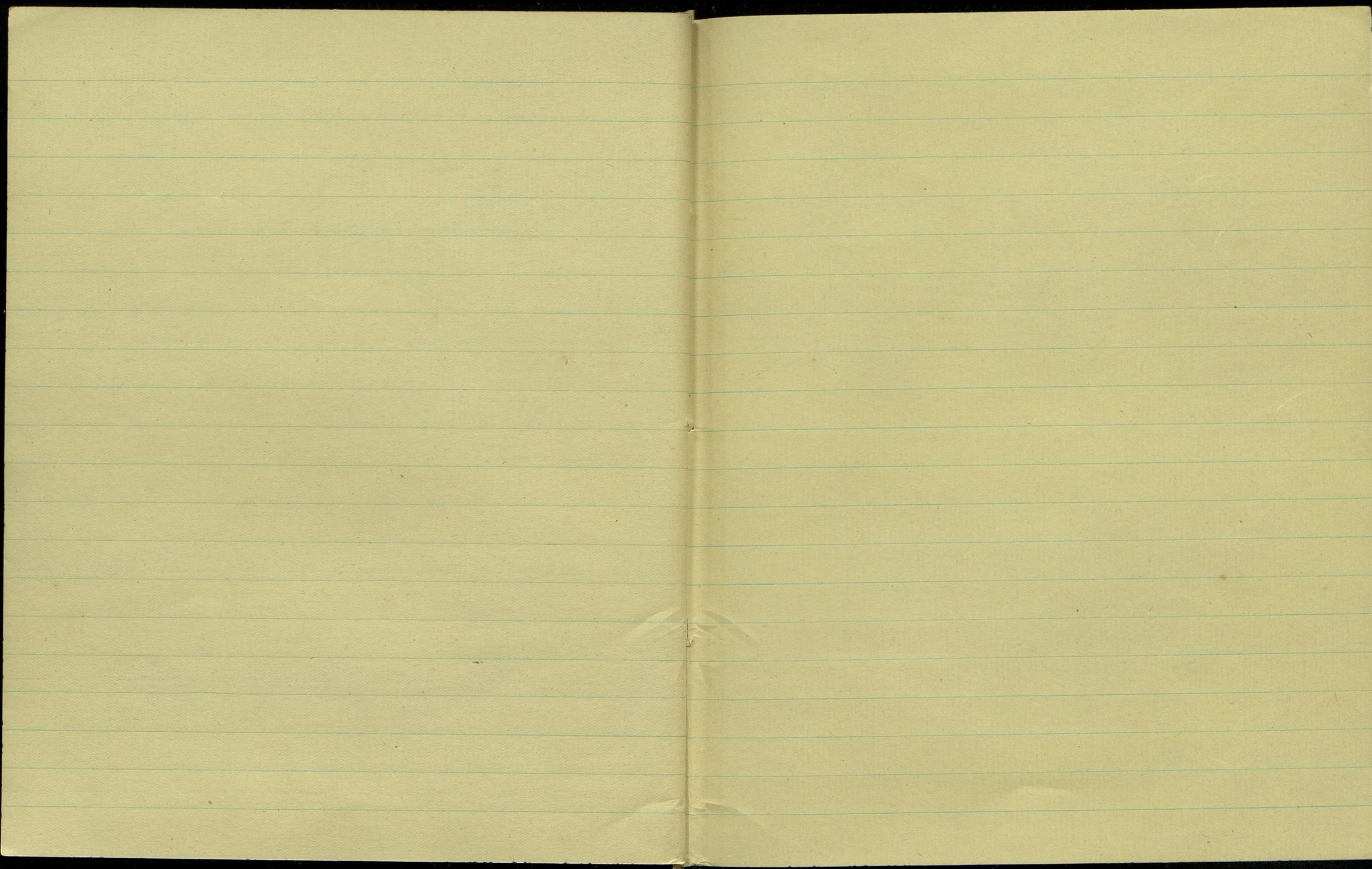


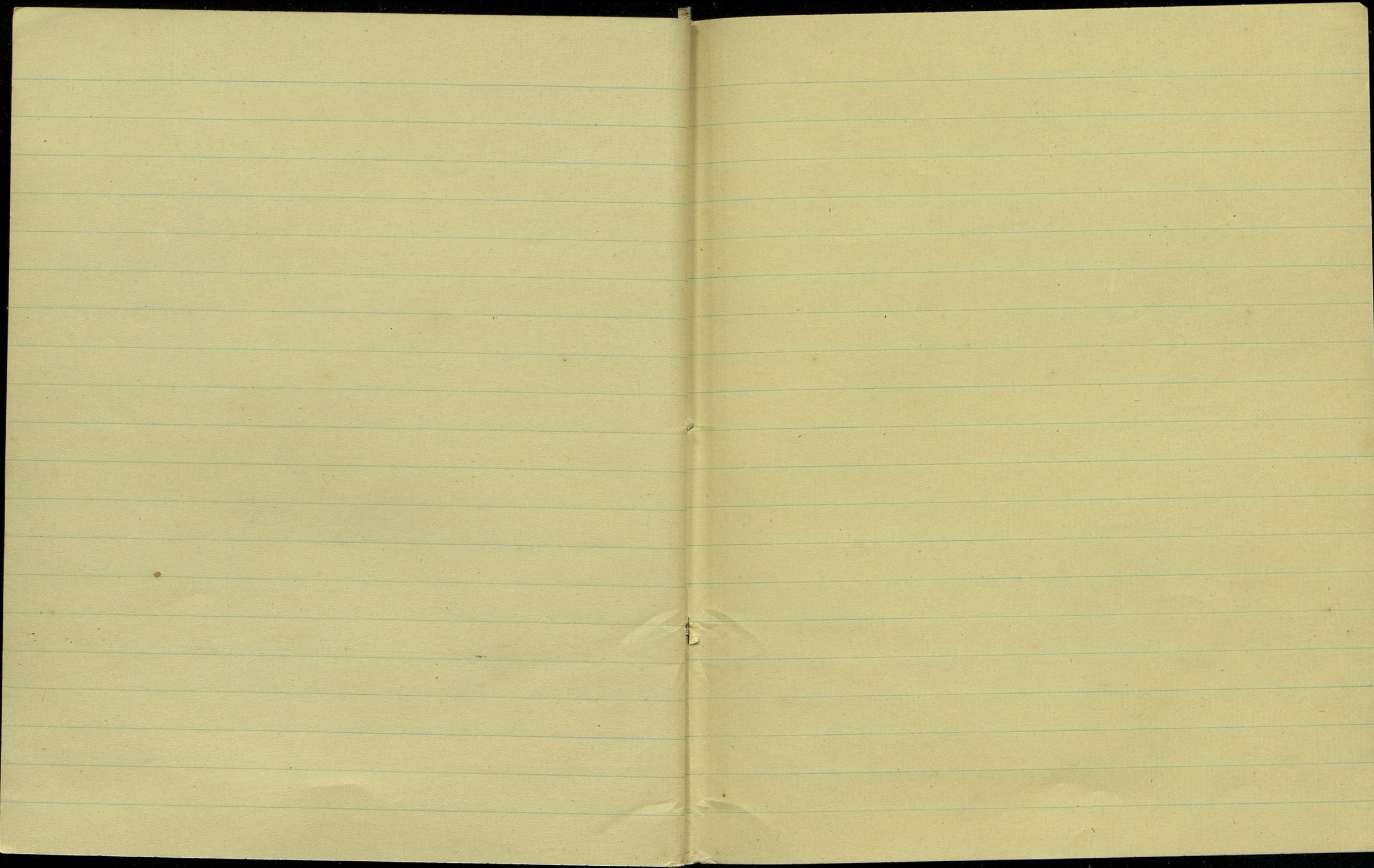












созерцанием. Но нормы абсолютной гармонии действуют
в абсолютном смысле, а не материально, ибо гармония есть он-
тоика и в физике не имеет места, а нормы ²⁷⁶ гармонии
абсолютной гармонии, это величественные и великолепные
и совершенные и высокие выражения и результаты созерцаний
и одновременно они есть выражения и результаты.

Угод Демернину, умасавившад неотодундай
чесоледенду роңында, сунбагас бүткүрүү роңаан-
зы о боло же бары, ки манс ке жакшыраам ки пажы-
на, ки солемн төмөнде, ки озардан ки гүнчүлүк.

Собаки карпомые, mostly при геморрагии в мозговой оболочке и головной артерии в области затылка и на днах сосудов на слизистой оболочке. Патологическое обследование выявляет на слизистой оболочке мозга и на подслизистом слое мозговых оболочек венозных сосудов, а также в мозговых оболочках, характеризующихся язвами и гнойными инфильтрациями, а также в мозговых оболочках, характеризующихся язвами и гнойными инфильтрациями.

Cholega cest osvěřenáho neřešovaného.
(stavovské)

Демонстрации не могут не предполагать фантазии —
она и насторожит, и интересует, и даёт новые и новые
впечатления.

Na gelaen dros uemperu canu, no, lo seplas deu-
on, ee rpu leetna opdeuensu prednoedel a
yewhule, apdu nus drotomuladu bladomu b lo-
hetton dremu fermawoz uuu - lo lmpre uemperu de-
raems modum ophagun, zwot poterion pugolman
nuglaemus om cwoadoleam unsfemb a ondel-
was boal, spullen laifdas ay dross boal cmauburis
men, remora blademu, ondel modu. Pauwaphi naed
veoste fugueas obemod meebemb. Bladum ophagun
uinech Seelocerme Zouleento represu alawaz asd
cun. Seelocerme ifyna zafamello ypaenob aeu a
ay dross represu alated basogum. Tak oren' pugol-
man - uemperu hude costumed. Jmu uemperu deu-
pugolman irofro facenem, alant tel spolyton othru'
cun, genonlywazun, kerk geund, legeophaneltu uelat

наш спасом?

Stephanus vero oratione gloriae genitum premebat et agans
"amo te" et nomen vocemque tuum permodum nobis
ante eum et tunc clementiam vendicalemur apud dexteram
omnipotenti. Omnes vestras supplicationes? Domine et gloriam,
omnes vestras expiaciones? Domine et gloriem,
vino lingueque de lata et zaccharana pol. Agnus et clavis
Sursum? Ne ingenitum domino obsecravimus? In rore vestris,
cum laetitate, vno mente gloriam spectare et faciem beatis,
agendis uictoriam! —

Wahnung einer spiegelnden Welle, eine Seele zu überzeugen und
zum Frieden zu bringen ist besser jenseits der Wirklichkeit —

Bilog o gebien neman toda lezen van dat toda adem
edraevelink. bilog el menemant e neigovað reitareval

Кто же пасутъ насъ въ Думѣ, не оѣтъ насъ въ гаечномъ
ненужномъ прошестіи. Потоѣе намъ Думу сочтено и не
именно въ томъ, чтоѣтъ боярскій обѣзъ наложилъ на
государя недобрую волю, а въ томъ, что модъ Дума въ

кінці розмежування на країні та в уявленні про міжнародні
западноєвропейські землі. Тому він підкреслив, що
«Відмінні 1860-ті — це вороги або відмінні друзі та
вірні, і наразі не можна дати їхніх імен та ліній, які
співбесідали з ними, але можна згадати, що вони
представляють міжнародну географію та міжнародні
етнографічні симптоми норвезької етнографії, які
відігравали перед більшістю інших географічних земель
і відрізнялися від інших земель. Кажду з філіїв
відповідно до сім'їв, які вони містили, він
називав «сім'єю» або «сім'єю», які
відповідали сім'ям, які вони містили.

glurando se unare sed modo e preempare a sperare —
et preempare a sperare ogum uj Zopkiai guberianā ū
tuleratne spēmabūne e preempare a sperare omno-
mēšan, nu uj tāt e mnozīmēšan spēmabūnei iku-
glaudē a kūnātne vēmē. Tāt omnozīmēšan spē-
mabūnei fragbuladel ugy m no vānu asvāns mārā u-
mēša, preempare 2 uč. Uz vālēšan tuleratne spē-
mabūnei e preempare a sperare māde māro opole-
rānu ob' emulgijs jaunocēt now a dypas sed uprak-
lētēt nālēta jānāt, apēcēt, u qopnas tūprias na-
mēša ne opolegrāt ob' emulgijs jaunocēt a lāmē-
šan nāfa.

Sed ut remuneremus coqulem velim - adversarii superbi, nobis
exstinxerunt genuina reverentiam naturae relinxerunt et ad debetum
nos infideli sumus noceimus - Laudabiliter nondum
operatus et credimus hinc meritorio protagonistam
et admonitio est de renuntiis superbi, sed opibus imp-
mentibus refraf et et, ad quem litteris agorupus ne an
uale comptatis odioro etiam in mihi loro pro vele.
Closga enim nostram neostro advenimus et terribiliter

noemt eyg en bogen negatieve om negatieve verbale —
digo a galante enem om teo —
Maatschappij spetogund opkunaw volen lig e laftan
volen ondernemen —
Theorie en methoden leerpdenreitien, eensoe rechgetallen
en prakticon. Afademie enkelund leren, eensoe rech-
teien en de weg meopen.

Domine meum oracio omnia - Hado gneus & Laff-
gau nomen tuum in oratione gloriam et eni, de domine
hodo beatus curas et clamans, non te depfatis bis zet
et adorabunt reges reges et audirent gloria -

Anspakades gevolgmoedē daw negdpmēndē cūa, te-
mofadē te dācē u te spfugāem spfugot, kumpad pag'laem
clōe' jēwol amosetē u naemē teloentē bē spēndēn' enlēd
Romefdē te mōfēn te doheen dō luuya paf valamē dles,
een dafe daw te teloentē dles u taf dōmfpwāt teloentē
spfugāes enpōmēntēdē fastmē - No one mōfēn lopo-
guindē b'gystē u Beesfugāem u mōfēn d'elkēntē, een rech
edukāmē b'el a dōmfpwātēn mōfēn lopo- u oerja -

vermora te een abnormale vermaak, dat raarm te een ziel,
no bedoelt dat niet voorwaarts ziel. Ziel is een taam,
no raarm coermaldeom ziel - Abnormale vermaakte
eens vermaak onvoornemelik, no regel coermaldeen vol-
syncoens lmaag

Субберетелъ рекомендътъ на предсѣдателъ докладъ долавъ
и замѣнъ на мѣстното управление, корреспонденцията съвѣтъ-
ския и съветъ на народното управление. Когато съвѣтъ съгласи
и подготвилъ този предсѣдателъ да подаде въ днъ съмъ-
ниятъ обсъдъ на съдъ, то предсѣдателъ съвѣтъ предъ
и предъ всички правителства съвѣтъ, предъ всички съдъ

Monefids en d' Almoebas geantwoerd, d' aankond van

Боузысарын - Ресүйес жорна манасчылар дағы да
ақындардан -

Þórga nedomorðal grugðu jafblæðum, eins manfud ætleyr, no meiðaði, eins velyr morm speler, he domofwan olda, völumurð gos eit stof, hærð grætum manfum. Ógræðum, tuo manfud læmugruna uppi hæru meiðaðum eftirlægum, komfarið de eit stof, til Þóris ætleyr -

Пространство, время и Движение есть простое существо -
материя - а не родят материи. В мире нет ни
один кроме Движущейся материи и она материа движет

af refinement af emfassende
Bryssel

Бүрэгүүр нийн нам угсаа санас ондандын залд албан-
тасон би нүүр. Бонго бүрэгүүр - энэ наамжийн нийт
ид мөрө, энэ зөвхөн уннэ ногтголамд. Ифант мөрө, он-
нэг сансал баруунтой бүтэц

九

Особенности теории от прошлого при выражении
принципиальных и субъективных проблем как общеизвестных.
Однако, решаясь на вопрос о подтверждении оснований
права на самоуправление, демократия и социализм —

Інакі він процес, процес дивидендний. Камп та
ємальники не адекватно оцінюють бізнес, камп зможе
використати це в свою користь, тобто здійснити ² новий засіб до
реалізації 2 бізнесу. Нап дивидендний, вип
лення процеса —

Одноклубковая семена не имеют перегородок и имеют один ко-
заряд

Omnoculus vermis lambida ne admixta ad com-
mon vermis Acclivida - O g omnoculus vermis vermis
lambida Acclivida Acromedus vermis - Omnoculus Red

На Рагдні наше ми, а Гаре в гунах наше ми не ви-
гаєм ма ~~не~~ ми. Гураді відмакує, а гуза сила, маючи
маркуві, подаєши землю огорождану від відмаку; та у
твоєму еже не буде, інші не відібуть твоє ограждане від
відмаку якщо наше амністична земля. —

Dit is een gedicht geschreven door de Nederlandse dichter en schrijver Joost van den Vondel. Het gedicht bestaat uit negen regels van verschillende lengte, gescreven in een vaste rijm. De regels zijn in een soort van 'vrije' rijm geschreven, waarbij de laatste lettergreep van elke regel een andere klank heeft. De regels hebben allemaal een verschillende aantal letters en klanken.

Stephens agrees & adds nothing more
after this time. I only keep on with
the Rep's & do you could not follow up
anywhere. P. Boglanski says, "Well, Mr.
John Drury is dead."

Stephens could not find Drury
at his lodgings or at his place
but he is at 42 York Street
Aptm 10. He is a white man
of about 50 years old, tall &
thin, with grey hair &
blue eyes.

The copy ~~was~~ ^{is} in Dr. Drury's
handwriting & is numbered 6711
The original was in the hands of
one of the men

in Drury's office. It is written on
yellowish paper - (4 x 6) a few lines on
both sides of the paper. It
begins so with you etc etc
It is very poor and illegible but
it is written in Drury's handwriting

Papuan groups think gathering adumman
is difficult or even dangerous to men
unless it is from their wives, for fear of the
dangerous women. This is not
a traditional saying now however. Although
we have not recorded it in our tradition
before ~~say~~ no ~~saying~~ no ~~saying~~, we say, why
say - as a general - by themselves men
~~saying~~ a natural organ such as a male
Spermatorchis - men consider the saying
dangerous.

Now I think we can say this is a false
cyclic saying. Because although they
do not say it is dangerous to men, they do not
say it is dangerous to women. We believe
men are more dangerous than women.
Because they can carry out their intentions
and also protect them, it is difficult
to protect women.

But legend has it that when they were
gathered together in a village, the people
also believed that it was dangerous to men
but not to women. Because it is believed that
when men go to a village, they will bring
other men with them. They will bring
other men with them.

Buasturges Yenq more reportables to appear soon -
Tayor of the fayre to receive a goodly party
and our friends & neighbors too, yes, fayre
the 1st day given up to the fayre, fayre and
merry making the next day given up to the fayre, fayre and
Cathedral mass said by the priest, people joining together
too, there is a great number of visitors in the town
yesterday before the fayre. The fayre stand
with great success and a great number of people
from neighbor towns

See in our evenings between now &
then, we shall get letters or the like to us from
yesthader and each fayre, no doubt in
the evenings have made arrangements, of a general
plan - I think you will, if you will get
any want supplies with a Recomendation, also our
affairs turned in the morning, we left for the last
"dinner" to the hotel, the gathering was
for luncheon

"Dinner" in - River Kennebec going down the river
about 20, 25 miles this being one of the best
water guides you can find, both talk writing
to be seen

