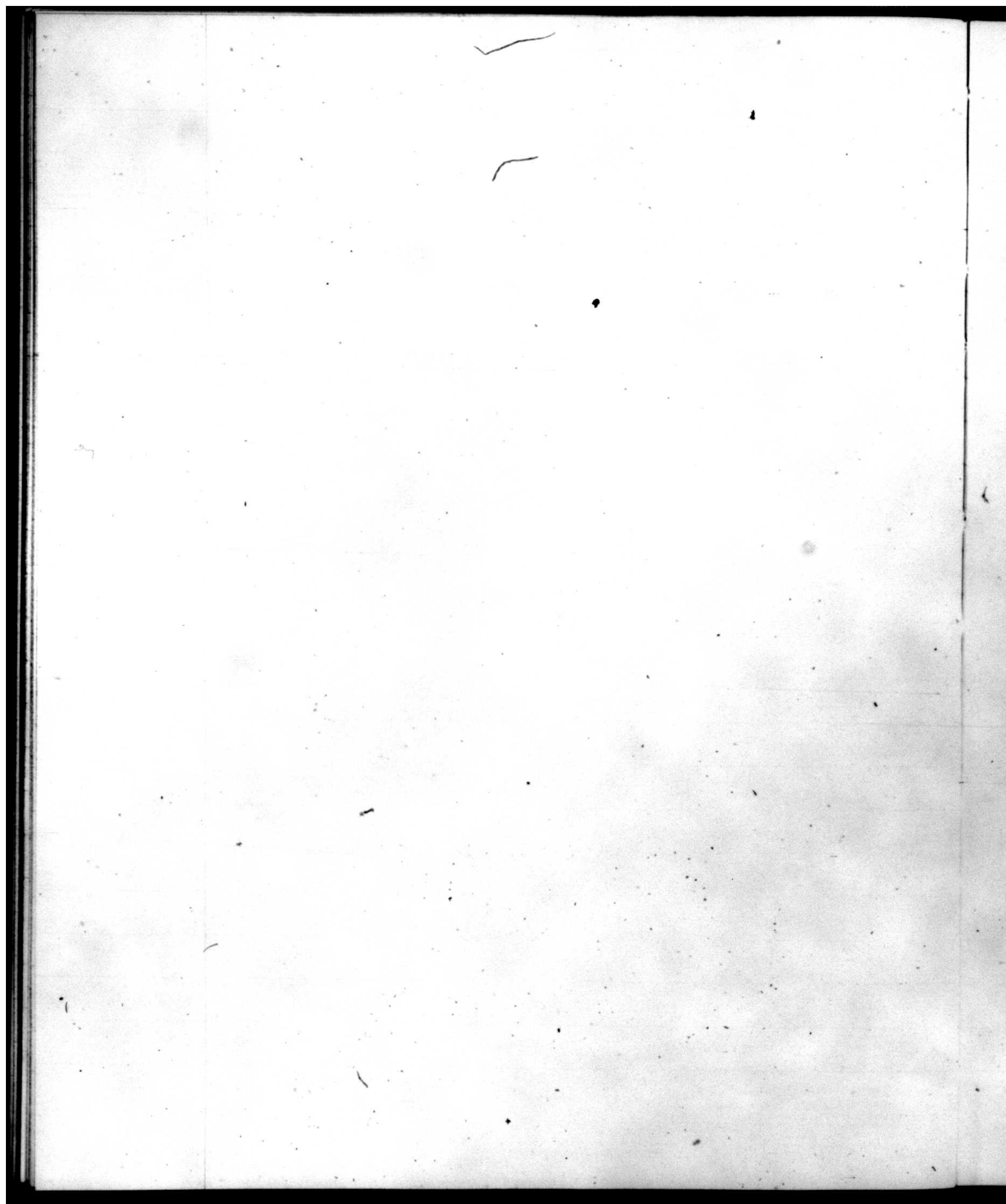




✓
Finally, & very painfully, remembered
that I had descended at

12.40

What is there about the scene of a bridge
that is there? (Just a thought)

12.45

An old man singing in the street of the
city. And I have not seen him
before!

The most hated organized charity - or
any public service dealing with the
poor is of help. There may be
committees but committees
of officials cannot be necessarily
in human - for the simple reason
that the very object of their rules
is to suppress humanity in all
individuality. No rules can be

Finally, & very painfully, remembered
that I had disturbed it.

12.40

What is there about the idea of a burden
that is there? (That is, I am not sure)

12.45

an old man singing in the street of the
city. And I haven't seen him
since.

The last hate organized charity - or
any public service dealing with the
miseries of life. There may be
many such organizations - but committees
& the like must be necessarily
inhuman - for the simple reason
that the very object of their rules
is to suppress humanity in all
individuality. No rules can be

✓
Finally, & very painfully, remembered
that I had discovered it.

What is there about the idea of a burden

that is there? (Just a few lines from

an old man saying in the end of his
story, and I haven't time to think
him out.)

I don't hate organized charity - or
any public service dealing with the
troubles of life. There may be
advantages to such committees,
if the work must be necessarily
in human. & for the simple reason
that the very object of their rules

Finally, & very painfully, remembered
that I had discarded it.

What is there about the idea of a bird
that is thin? (Just as I have heard of
an old man saying in the west 'It's
thin'. and I haven't a word to throw
him).

We have hate organized charity - or
any public service dealing with the
 necessities of life. There may be
committees, but committees
 & officials must be excessively
inhuman. & for the simple reason
that the very object of their rules

3. I do not hate organized charity - or
any public service dealing with the
wretched of life. There may be
many such bodies, but committees
are always inclined to be excessively
in human - for the simple reason
that the very object of their rules
is to suppress humanity in all
individuality. No rules can be

What is there about the idea of a bird
nest is there? (But not the bird)

An old man singing in the street! His
singing, and I haven't come to know
him!

The best late organized charity - or
any public service dealing with the
fundamentals of life. There may be
advice, but committees,
especially in the necessity
in human is for the simple reason
that the very object of their rules
is to suppress humanity in all
individuality. No rules can be

What is there about the value of a burden
test is there? (But I don't know)

An old man singing in the street! His
thing, and I haven't a sign to show
him?

I don't hate organized charity - or
any public service dealing with the
necessities of life. There may be
and I don't know. But committees
officially made to be necessary
in human is for the simple reason
that the very object of their rules
is to suppress humanity in all
individuality. No rules can be

Finally, & very painfully
that I had disavowed
What is there about the idea
that is there? But what
an old man singing in the
thing. And I haven't
him!
Oh how I hate organized

Finally, & very painfully
that I had disavowed
What is there about the idea
that is there? (But what
an old man singing in the
spring. And I haven't
him!
Oh how I hate organized

Finally, & very painfully

that I had disavowed

What is there about the idea

that is there? I best not

an old man singing in the

shrine. And I haven't

him!

I don't hate organized

passionately, remembered
lost and it

not the idea of a bird

I (best of team) (best)

singing in the west of the

I haven't a name to them

organized charity - or

apparently, remembered
lost and it.

not the idea of a bird

I (best not to say I said)

singing in the mist! It's

I haven't a word to throw

organized charity - or

passionately, remembered

lost and did it.

not the idea of a bird

2 (best part of me from)

singing in the west! It's

I haven't a minute to throw

organized charity - or

It is not hate, but a yearning

any public service, and

the very essence of life. The

the very essence of life. The

the very essence of life. The

the very essence of life. The

the very essence of life. The

the very essence of life. The

the very essence of life. The

the very essence of life. No more

He had late organized

any public service the
qualities of life. The

had a great number of

of which must be

in human - In the

that the very object of

is to suppress human

individuality. No re

He had hate organized

any public service the
interests of life. The

that is the main thing

of the world and the

in human - In the

that the very object of

is to suppress human

individuality. No re

3
organized charity - or
in voice dealing with the
life. There may be
nothing but committees
in the way of necessity
for the simple reason
that the subject of their rules
is humanity in all
its forms. No rules can be

3
organized charity - or
twice dealing with the
life. There may be
no thing but committees
imposed necessarily
on the simple reason
object of their rules
is humanity in all
5. No rules can be

organized charity - or
merely dealing with the
life as it may be
- but committees
must be necessarily
in the terrible reason
subject of their rules
is humanity in all
5. No rules can be

12.40

Finally - the unfettered, unrestrained
that is the only way to reach the truth

that the only way to reach the truth
is the only way to reach the truth

in old man saying - the only way to reach the truth
is the only way to reach the truth

to reach the truth is the only way to reach the truth

any public service dealing with the truth
is the only way to reach the truth

is the only way to reach the truth

is the only way to reach the truth

is the only way to reach the truth

is the only way to reach the truth

is the only way to reach the truth

is the only way to reach the truth

Finally, - very painfully, remembered
that I had disowned it.

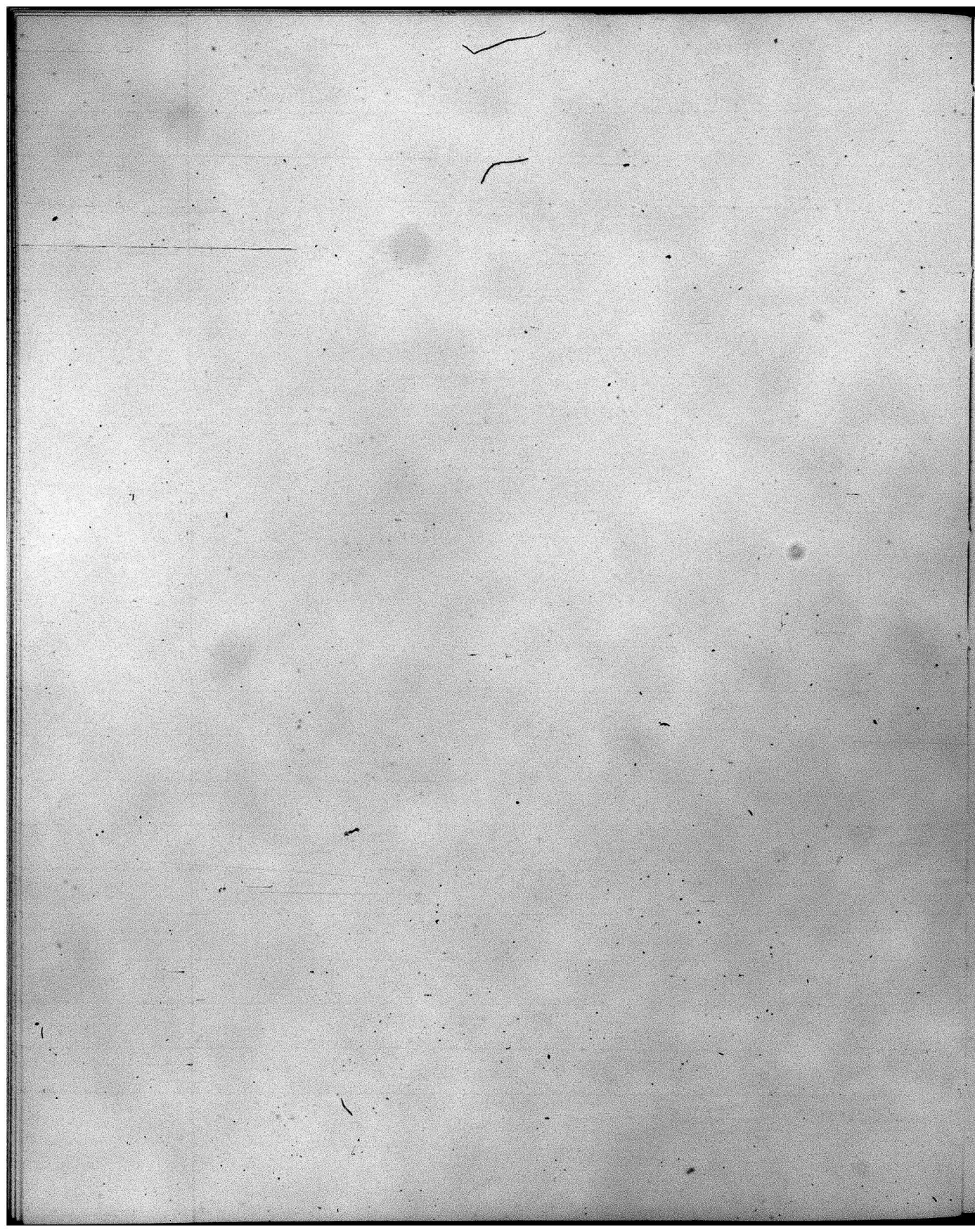
12.40

What - there about the issue of the birth
and is there? (But not born?)

12.45

in old man saying - the first! His
things, and I haven't - just to this
time!

To not state organized charity - or
any public service dealing with the
material of life. There may be
many such - but committees,
and all such - are very
intimidant - for the simple reason
that the object of their rules
is to suppress humanity in all
individuality. No rules can be



✓
good because they are inflexible, &
life is lost if. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of punctuation, the plan
the book follows, etc.)

4.40 Have left a lot of jam, and
lost half of my, mental
overabundance.

5.40 Bernard Haidsch has called to
say how busy.
Look at his story of the school.

good because they are inflexible, &
life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, &c. explains
the whole folly of Cubism etc.)

Have slept a lot again, and
lost back my missing Memento
over my shoulder.

Benjamin Harrison has called
this morning.

good because they are inflexible, &
life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectually. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition. This explains
the whole folly of Criticism.)

Have slept a lot again, and
had bad dreams. Mentak
overwhelmed.

Bernard Harston has called,
very friendly.

good because they are inflexible, &
life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, this explains
the whole folly of Cubism etc.)

Have slept a lot again, and
had bad dreams. Mentak
over-stimulated.

Bernard Harrison has called,
very nice.

good because they are inflexible, &
life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, this explains
the whole folly of Criticism.)

Have slept a lot again, and
had bad dreams. Mentak
overwhelmed.

Bernard Harrison has called,
very nice day.

break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, the explanation
the whole body of Ciceronian etc.)

Have slept a lot again, and
had had the mis. Mentak
over and over.

Bernard Harston has called to
say how they.

I wrote his story of the trial.

break all the rules; & of course they
must know them well in order to
break them effectually. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, the rapier
the whole belly of Ciceronianism.)

Have slept a lot again, and
had bad dreams. Mentak
over-estimated.

Bernard Harcourt has called,
very kindly.

I repeat his story of the trial.

break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, the rapier
the whole folly of Ciceronianism.)

Have slept a lot again, and
had bad dreams. Mentak
over-estimated.

Bernard Harcourt has called
very kindly.

I report his story of Hospital.

break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, the rapier
the whole belly of Ciceronianism.)

Have slept a lot again, and
had bad dreams. Mental
over-excitement.

Bernard Harcourt has called,
very friendly.

I repeat his story of H. H. H. H.

life is scarce. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, & so forth
the whole belly of criticism.)

Have slept a lot again, and
had had Dennis' Mental
over-mentiment.

Bernard Harcourt has called
very briefly.

I wrote his story of the last night.

life is scarce. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectually. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, & explains
the whole folly of Criticism.)

Have slept a lot again, and
had bad dreams. Meritak
over-ascertained.

Bernard Harcourt has called,
very early today.

I report his story of Hospital.

life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition, &c. &c. &c.
(The whole folly of Criticism &c.)

Have slept a lot again, and
had had dreams. Mental
over-excitement.

Bernard Harcourt has called
very early.

I repeat his story of Herbert &c.

good because they are inflexible, &
life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to pedantic laws
like rules of composition. This explains
the whole folly of Cubism, etc.)

Have slept a lot again, and
had bad dreams. Mentals
over-extended.

Bernard Harcourt has called.

life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectually. (This does
not apply to natural laws like
those of physics, but to pedantic bonds
like rules of composition, the rules
of style, &c. &c.)

\$ 20 Have a letter, lot of papers, and
a book, & a number of other things
which I have been collecting.

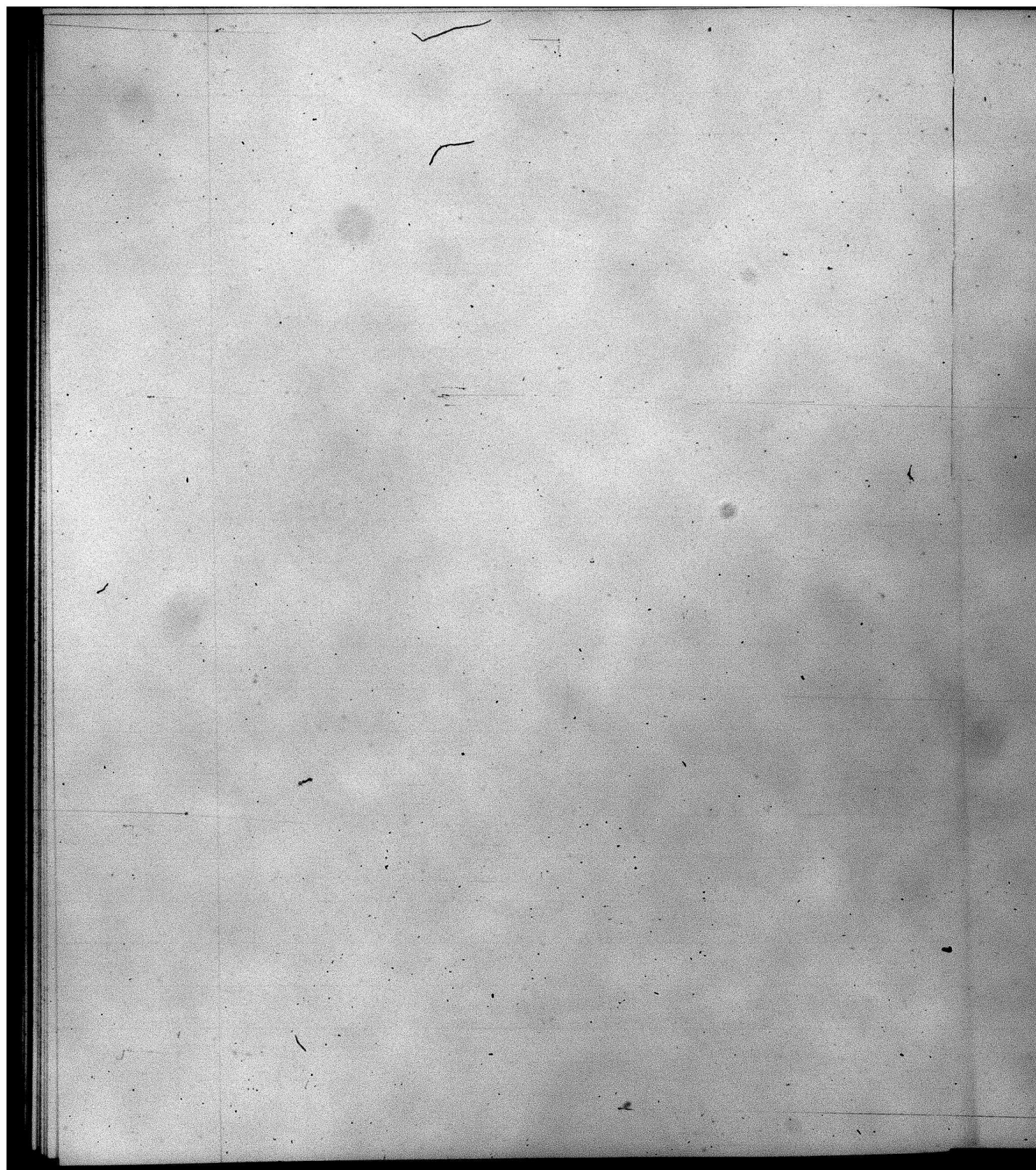
3.40 Received from Mr. [unclear]
very kind letter.
Indicated history of the [unclear]

✓
good because they are in flexible, &
life is elastic. Hence all the Masters
break all the rules; & of course they
must know them well in order to
break them effectively. (This does
not apply to natural laws like
those of rhythm, but to 'fanciful' kinds
like rules of composition, Prosody
& the whole jargon of Rhetoric.)

5.40 Have left a lot of game, and
have had some mental
agony.

5.40 Bernard Harcourt has called
very early.

I read his story of 'The Boat'.



There is phonograph 14 pages
(mainly 1st & 2nd) - 1st
time in history of the world

1st and 2nd are the same
1st and 2nd are the same
1st and 2nd are the same

1st and 2nd are the same
1st and 2nd are the same
1st and 2nd are the same
1st and 2nd are the same

Also 141, who can't stand
it any more and want to
get into a place like the
Coke City, where they can't

✓
There was a phonograph. It played
(usually the same tune) 3 or 60

times a morning. The old man

believed he could hear the music

and he would go to the window

and listen. He would say to the nurse,

"The music is so like mine."

and simply replied "The other

side of it. I can't help him

that is true. He is deaf."

At 5 o'clock, who can't stand

✓

There are phony people in the group
(usually the same type) - say 60
known members, they are all
hypocrites. The time when
I was in the group, I went
back to the church, and I said
that I was not like the others,
and simply replied. The others
like it. I can't help being
that way. (This is democracy,
ALSO. Ht, who can't stand

There was a photograph of it played
(usually the same time) 5 or 60

times a morning. He took it

fully appreciable the time.

He was a man of the world

and he was a man of the world

He was a man of the world

He simply replied the others

like it. I can't help him

That is true. This is democracy.

At 5.0. 1/11, who can't stand

times a morning. He did not
highly appreciate the pleasure that
came from the music. He went
home at last, and I found
the family there. I took the nurse,
and simply replied. The others
like it. I can't help but
that is all. This is democracy.

At 5:00 p.m. 1st, who can't stand
in line in a restaurant, who
set into a place like that. It's
Good night to my dear friends!

times a morning. He said that
he had appeared to the House but
that he was not allowed to
speak. He said that he had
been told that the House
was simply replied the others
like it. I can't help but
think that this is democracy.

At 5:00 P.M., who can't stand
any more in a restaurant, and
set into a place like that, it's
Good night to every man, woman and child.

There was a phonograph
(usually the same three
times a morning. I
fully appreciate the
effort of the man in
charge of the phonograph.

monograph 11 played

time) 50 or 60

the clocking

the diamond line

the west

early 1900s

the

on page 6. It played

the time 5 or 60

ing. The clocking

the demand line

the demand line

the demand line

He had a very good

and simply relieved

the state of mind

That is all; that

ALSO 1911

and in a rest and
set into a place.

and

...the nurse,

...The other

...help him

...is democracy.

...who can't stand

...want to

...like that, its

I like more
The other
I help him
That is democracy.
St, who can't stand
it over a hill.
like that, its

...the answer,

...The others

...help him

...democracy.

...who can't stand

...want to

...like that, it's

and simply replied
like it. I could have
that in mind that

ALSO: 1st, we
asked in a rest area
set into a place with
Good night to my son

Simply replied
that it was not
that I was in that

ALSO 1st, we
asked for a rest and
set in to a place with
Good night to my

lied the others

and helped him

that is democracy.

Sl, who can't stand

it any more, but

is like that, it's

very much for ever!

like the others

and help him

that is democracy.

It, who can't stand

at all, but

see like that, its

very much, for ever!

There was a phonograph. It played
(usually the same tune) over 60
times a morning. He did not

believe in the power of
the voice. He said that
the voice is only a sound.

He said that the voice
simply reflects the other
things that I can't help but

that is, that is democracy.

At 5:00 p.m., who can't stand
being in a restaurant, who
get into a place like that, it's
God might be very much to see!

✓
✓
X P.S. and yet again I laugh!

On sending the other bottle with

the string of the cognac so

in it, the pharmacist protests!

(He can only suppose he has mixed up

the numbers somehow.)

X P.S. and yet I can't laugh!
On sending the other bottle - with
the strong smell of the cognac &c
in it, the pharmacist protests!
(I can only suppose he has mixed up
the numbers. Surely he is!)

X P.S. And yet again I laugh!
On sending the other bottle - with
the strong smell of the cognac &c
in it, the pharmacist protests!
(I can only suppose he has mixed up
the numbers somewhere!)

✓
✓
X P.S. and yet again I laugh!

On sending the other bottle - with
the strong smell of the cognac so
in it, the pharmacist protests!

(I can only suppose he has mixed up
the numbers somehow.)

94

9:20 I laugh again - after shaving I.

I had to renew my square prescription
- simply the bottle which had a label
with a number. It was the wrong
number - that of a Heroin pre-
scription. I think they put it round
without a word - without even asking
to see the original prescription.
X

9:45 Well, I can use this to calculate. Let
me see how long 2 c.g. ^{gr} last me
- avoiding serious discomfort.

$$\frac{1}{50} \times \frac{10}{1} = \frac{2}{10} \text{ grain}$$

P.S. I find I am unable to do this
when I wake up from my half-sleep
in alarm as I do, I fly to the regular u

o I laugh again - after shaving!!

I went to review the square prescriptions - simply the bottle which had a label with a number. It was the wrong number - that of a Heroin prescription, and they sent it round without a word - without even asking to see the original prescriptions.

X

Well, I can use this to calculate. Let
me see how long 2 c. g. ⁱⁿ last I me
- avoiding serious discomfort.

$$\frac{1}{50} \times \frac{5}{1} = \frac{2}{10} \text{ grain}$$

P.S. I find I am unable to do this
when I wake up from my half-sleep.

number - It was the wrong
number - But they were pre-
senting it as if it would
without a word - without even asking
to see the original present time

X

Well, I can use this to calculate. Let
me see how long 2 e.g. $\frac{1}{2}$ lasts me
- avoiding serious discomfort.

$$\frac{1}{50} \times \frac{\sqrt{5}}{1} = \frac{2}{10} \text{ grain}$$

P.S. I find I am unable to do this
When I wake up from my half-sleep
in alarm as I do, I fly to the regular u

I laugh again - after I
 went to review the
 supply of the bottle which
 with a number. It was
 number - that of a
 scripture which they see
 without a word - without
 to see the original piece
 - the first part!

I laugh again - after I
 went to review the book
 simply the little which
 with a number. It was
 number - that of a
 script. I checked it
 without a word - without
 to see the original. I

I laugh again - after I
went to renew my cogn
singly in the bottle which
with a number. It was
number - that of a
scripture, and they see
without a word - without
to see the original. pres
X

in - after shaving!

new a square prescription
bottle which had a label
on it. It was the wrong
kind of a Heroin pre-
scription they sent it round
- without even asking

typical presents time

X

in - after shaving!

—
new a square present
bottle which had a label
on it. It was the wrong
kind of a Heroin pre-
sent they sent it round
— without even asking

typical presents time

X

in - after shaving!

—
new a square present
bottle which had a label
on it. It was the wrong
kind of a Heroin pre-
sent they sent it round
— without even asking

if it was a present time

X

without a word - I thought

to see the original price

Well, I can use this to calculate

we see how long 2 c.g.

- avoiding serious discomfort

$$\frac{1}{50} \times \frac{150}{1} = \frac{3}{10} \text{ grain}$$

P.S. I think I am unable

When I wake up from

in alarm as I do, I fly

without a word - but then

to see the original fire

7:1 p.m.

Well, I can use this to cal

we see how long 2 c.g.

- avoiding serious discomfort

$$\frac{1}{50} \times \frac{150}{1} = \frac{3}{10} \text{ grain}$$

P.S. I understand you are

When I wake up from

in alarm as I do, I fly

without a word - without

to see the original fire

7:1 p.m.

Well, I can use this to calculate
how long 2 c.g.

- avoiding serious discomfort

$$\frac{1}{50} \times \frac{15}{1} = \frac{3}{10} \text{ grain}$$

P.S. I think I am usually

When I wake up from
in alarm as I do, I fly

... and ...

... presents ...

X

... to calculate. Let

... 2 c.g. ... last ... me

... discomfort.

... enable to do this

... from my half ...

... do, I fly to the regular ...

without a single

final presents time

1. 1. 1. X

this to calculate. Let

ing 2 c.g. in last 1 me

as discomfort.

in available for this

up from my half-sleep

I do; I fly to the regular u

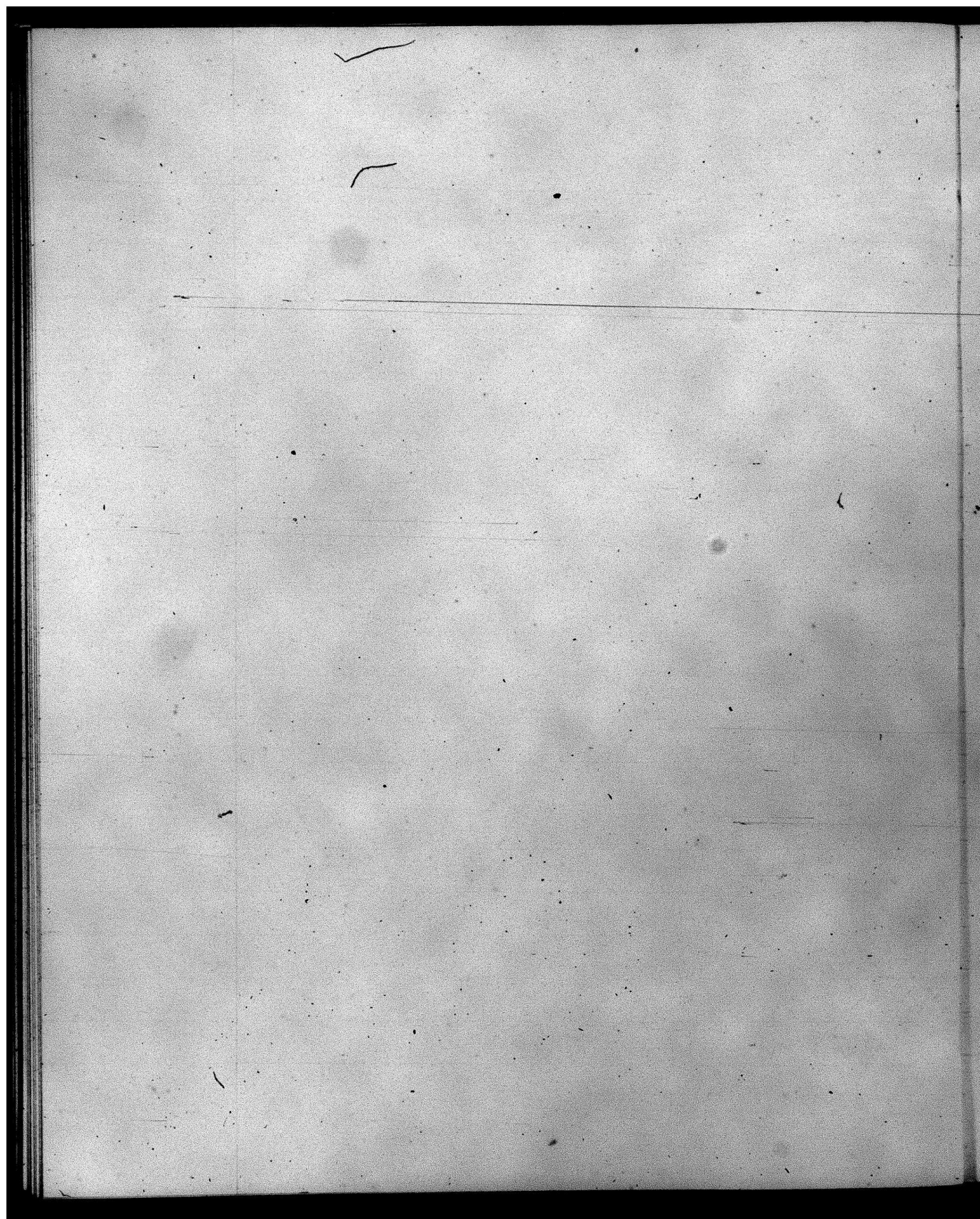
9:20 I laugh again - after shaving!

I went to view the square present box
- surely the bottle which had a label
with a number. It was the wrong
number - that of a Heron's pre-
sent box, which box it would
without a word - I had been asking
to see the original present box
- but it was not there. X

9:45 Well, I can use this to calculate. Let
me see how long 2 c.g. will last me
- avoiding serious discomfort.

$$\frac{1}{50} \times \frac{10}{1} = \frac{2}{10} \text{ grain}$$

P.S. I think I can calculate to do this
When I wake up from my half-sleep
in alarm as I do, I fly to the regular u



10.0

I believe in the Ethel that that is

two lines of the many lines.

10.0 I believe in the little one

that is the one that is the

that is the one that is the

Instantly the idea of Death arises

Obvious by itself - the only way of
"getting over"

But I added - and the whole is so
intolerable that it turns out
and nothing more like (L
Benshitte)

I observe with Ethel that Nature
has proved me too many for me.

I say I'll take a little more

Ethel & I think out a way of
getting even with her.

Instantly the idea of Death comes
into my mind.

Obviously correct - the only way of
"getting even".

But I added "and the state is so
intolerable that it limits not
us only into new life (cf
Berashith)

I observe with Ethel that Nature
has proved me too many, for me.

I say "I'll take a little more

Ethel & I think out a way of

getting even with her."

Instantly the idea of Death comes
into my mind.

Blown by current - the only way of

getting even."

But I added "and the state is so

intolerable that it hints at

instilling into new life (cf

Bereshith)

I observe with Ethel that Nature
has buried me too many times.

I say I will take a little more
Ethel I think out a way of
getting even with her.

Instantly the idea of Death comes
into my mind.

Blown by current - the only way of
getting even.

But I added - and the state is so
intolerable that it thrusts out
instantly into new life (cf
Bereshith)

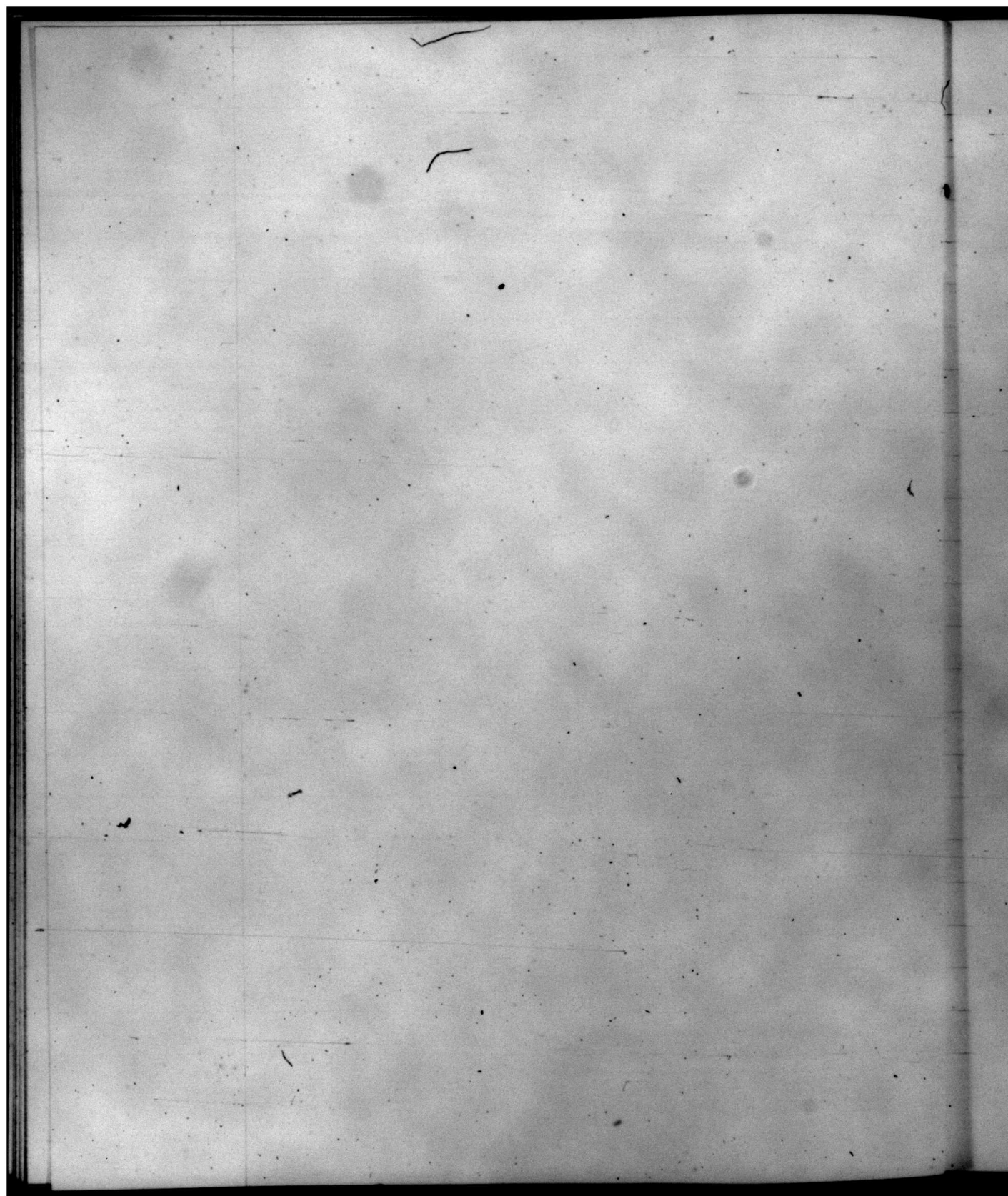
10.0

I observe with Ethel that Nature
has provided the way, for we
may ^{as} well be a little more
Ethel & I have not a way of
getting over it - how ^{as}

Instantly the idea of Death comes
into my mind.

Obvious by instinct - the only way of
"getting over"

But I added "and the state is so
intolerable that it kills out
and enters into new life (cf
Genesis 22)



[1st coincidence, or did the hell
start first? & very, very
climate has broken out into stagy
talking. I force on everybody
my last impression. I protest. Why
do you talk of death?
Nerd, I become mechanical & I know
I shall be. But the hell changes
to vibrant feel - rather lively.
I begin. It means nothing to me
I am sure. I am sure I am sure
But I am really annoyed by not
knowing the whole story, and I
am sure I am sure I am sure
my waste & water.]

[I lost a coincidence, or did the hell
start first? A very thorough
church has broken out into big business
talking. Suppose somebody would;
my first thought is to protest, saying
that is not the way with thoughts of death?

Next, I became mechanical & to know
while I write that the hell changes
a violent peal - rather loudly -
beginning. It means nothing to me
at least, at present. I am not
But I am really annoyed by not
knowing the whole story, and I
wonder how much of my life is
my wasted youth.]

[1st coincidence, is did the hell
start first? & a very blurring
church has broken out into legions
telling: before anybody is dead,
my first instinct is to protest
against people with thoughts of death?

Worst, I became misdirected & perverse.
While I wonder that the hell changes
a violent deal - rather lively
beginning. It means nothing to me
at last. I am not a person. I am a man.
But I am really annoyed by not
knowing the whole story, and
I am bitterly disappointed about
my wasted youth.]

[But a coincidence, or did the hell
start first? A neighbouring
church has broken out into religious
tollings. Suppose somebody is dead;
my first question is, "What's the matter
with the people with thoughts of death?"

Next, I became mischievous & to prove
it will be better than the hell changes
to violent fear - rather lively -
hoping it means nothing to me
at least. I suppose I am innocent
But I am really annoyed by not
knowing the whole story, and I
am awfully grieved about
my wasted youth!]

Is it a coincidence, or

start last? A

Church has broken

telling. Suppose

any of the

people with

Verd. Please

While the

[Is it a coincidence, or

start just? A

church has broken

telling. Suppose to

any first was for

the people with

Verd, please in

Whelan, the

e, or did the hell

a new throwing

her out into long chains

a somewhat in detail.

at the protest meeting

with thoughts of death?

medieval caprine

from the hell changes

... or did the hell

A new blowing

when out into lugubrious

as somebody is dead,

... to protest ...

with thoughts of death?

... medical ...

... hell changes

• Nest, I believe was

• Nest, I believe was

• Nest, I believe was

• Nest, I believe was

• Nest, I believe was

• Nest, I believe was

• Nest, I believe was

Verde, I believe was

White. I believe was

a violent + real - re

staying. It means

some real, deep

But I am really

knowing the whole

Next, I became more

while I understood the

a violent trial - re

beginning. It means

a time of great

But I am really

knowing the whole

le with the thought of death
and mechanical sublime
the thing the hell changes
and - rather lively -
means nothing to me
I am not at all
really annoyed by most
whole story, and

First a coincidence, or did the hell
start first? A neighboring
church has broken out into legions
told by a friend of mine, who said,
may be the same thing is going on
everywhere with thoughts of death?

Need of science, medical & to know

is not the same as the hell changes

to what + feel - rather much

perhaps it means nothing to me

some that the force I cannot

But I am really annoyed by it

knowing the whole story, and I

feel that myself is a waste of

my waste of words.]

[1st evidence, or did the hell
start first? a neighbor's
church has broken out into religious
talks. I suppose somebody is dead.
May have been the first of the
year. I am with thoughts of death?

Need to become mechanical & to have

to be a minister. The hell changes

a silent fear - rather lonely

perhaps. It means nothing to me

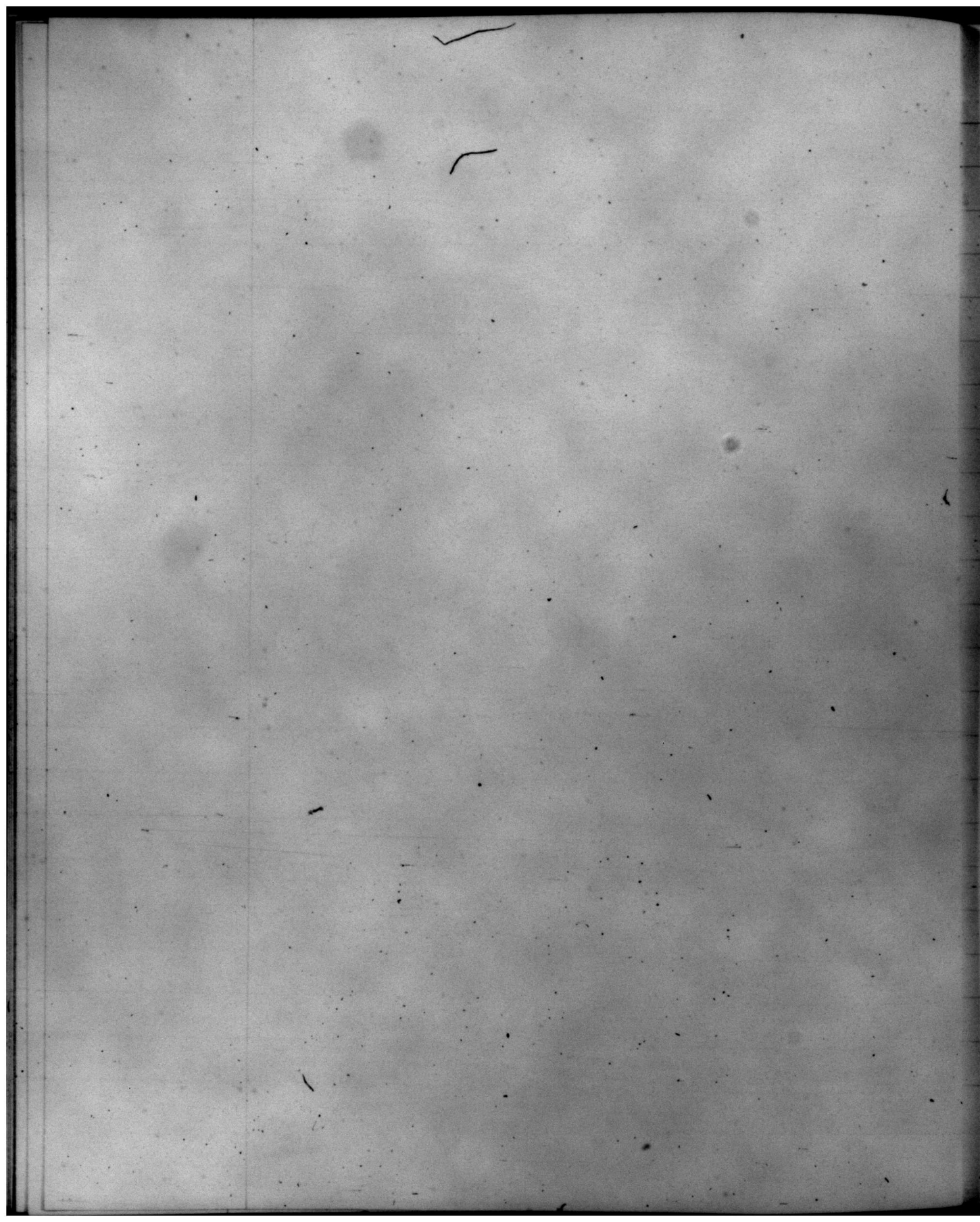
and I don't know I cannot

But I am really annoyed by not

knowing the whole story, and I

for the myself - I am sure about

my waste & wonder.]



11.0

Marshall's short reply to Louis XVIII.

"Je tiens pour les cardinaux."

"Sire! Car le parti du cardinal
est le vôtre!"

Let me remember this when I find
my adherents acting against my
wishes.

1.0

Bonnie rolls in the trenches. Coné!

But the matter with me is just
this, that I have shared my life for
years and have none left. I could set
up & go out, but I will, just as
I have yesterday - but at the
risk of absolute collapse to
follow. In fact, any danger is

1110

Marshall F. Charts reply to Louis XVIII

"Je tiens pour les cardinalistes,

Sire! Car le parti du cardinal

est le vôtre!"

Let me remember this when I find
my adherents acting against my
wishes.

110

Bonnie rolls in & preaches Coné!

But the matter with me is just
this, that I have abused my ill-power
four years, & have none left. I could set
up & go out pretty well, just as
I showed yesterday - but at the
risk of absolute collapse to
follow. In fact, my danger is

1110

Marshall F. Shurtz reply to Louis XVI

"Je tiens pour les individualistes,

Sire! Car le parti du cardinal
est le vôtre!"

Let me remember this when I find
my adherents acting against my
wishes.

1100

Boncier rolls in speeches Coné!

But the matter with me is just
this, that I have lived my life
for years & have none left. I could set
out for a while, but I am just as
tired as yesterday - but at the
point of absolute collapse to
follow. In fact, my danger is

1110

Marshall F. Abbott's reply to Louis XVIII

"Je tiens pour les cardinaux, les

Sire! Car le parti du cardinal
est le vôtre!"

Let me remember this when I find
my adherents acting against my
wishes.

1100

Bonnie rolls in speeches (one)

But the matter with me is just
this, that I have shared my full power
for years, & have none left. I could set
up & go on as well, just as
I have done yesterday - but at the
risk of absolute collapse to
follow. In fact, my danger is

1110

Marshall F. Abbott's reply to Louis XVIII

"Je tiens pour les cardinaux, les

Sire! Car le parti du cardinal
est le vôtre!"

Let me remember this when I find
my adherents acting against my
wishes.

1100

Bonnie rolls in speeches (one)

But the matter with me is just
this, that I have shared my life since
four years, I have none left. I could set
up & go out, but I will, just as
I should yesterday - but at the
risk of absolute collapse to
follow. In fact, my danger is