



The following is a list of the
 names of the persons who have
 been appointed to the various
 offices of the Government of
 India, and who are now in
 the service of the Government.
 The names are given in the
 order in which they were
 appointed, and are arranged
 in alphabetical order of
 their surnames.

We should never triumph over
 any man's imperfections; but consider
 if the party, taxed for his deficiency
 in some things, may not likewise
 be praised for his proficiency in others.

Edward.

Handwritten text, possibly a name or title, written vertically.

Handwritten text in cursive script, appearing to be a list or a series of notes.

Zenosaid, that an arabian
ousman was like barren
sandy ground, which sucks
in all the rain and dews with
greediness and thirst; but yields
fruitful herbs or plants for
the inhabitants.

The impudence
 of a man who is
 dissembling and
 saying one thing
 and doing another
 is a great fault
 in a man. It
 shows that he
 is not to be
 trusted.

There is hardly any wicked
 man, but when his own case
 is represented to him ~~is~~
 under the person of another,
 will freely enough pass sentence
 against the wickedness he him-
 self is guilty of.

When scandal is busy, and
 the fame of thy neighbour
 is tossed from tongue to tongue,
 if charity and good nature open
 not thy mouth, let the finger of
 silence rest on thy lips.

Edward.

When scandal is busy, and
 the fame of thy neighbour
 is tossed from tongue to tongue,
 if charity and good nature open
 not thy mouth, let the finger of
 silence rest on thy lips.

Edward.

Ignorance

Useful knowledge can have no
enemies except the ignorant. It
cherishes youth, delights the aged,
is an ornament in prosperity,
and yields comfort in adversity.

Useful knowledge can have no
enemies except the ignorant. It
cherishes youth, delights the aged,
is an ornament in prosperity,
and yields comfort in adversity.

B. B. C. C. C. C. C. Edward.

1794 1800 1801 1802 1803 1804 1805 1806 1807 1808 1809 1810 1811 1812 1813 1814 1815 1816 1817 1818 1819 1820 1821 1822 1823 1824 1825 1826 1827 1828 1829 1830 1831 1832 1833 1834 1835 1836 1837 1838 1839 1840 1841 1842 1843 1844 1845 1846 1847 1848 1849 1850 1851 1852 1853 1854 1855 1856 1857 1858 1859 1860 1861 1862 1863 1864 1865 1866 1867 1868 1869 1870 1871 1872 1873 1874 1875 1876 1877 1878 1879 1880 1881 1882 1883 1884 1885 1886 1887 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900

Useful knowledge can have no
enemies except the ignorant. It
cherishes youth, delights the a-
ged, is an ornament in pros-
perity, and yields comfort in
adversity.

Edward.

8911111111

Handwritten cursive text, likely bleed-through from the reverse side of the page. The text is mostly illegible due to fading and the angle of the page.

A man of virtue is an honour to his country
a glory to humanity, a satisfaction to
himself, and oppression a benefactor to
the whole world: he is rich without op-
-pression or dishonesty, charitable without
ostentation, courteous without deceit, and
brave without vice.

Please to observe
 your own conduct with
 discretion and moderation
 in all your words and
 actions. Do not be
 provoked by any
 man's words or actions
 but rather let them
 pass by you as they
 do. For if you are
 provoked, you are
 giving place to the
 provocation.

There is no contending with necessity, and
 we should be very tender how we censure
 those that submit to it. 'Tis one thing to
 be at liberty to do what we will, and ano-
 -ther thing to be tied up to do what we
 must.

The end of learning is to know
 God, and out of that knowledge
 to love him, and to imitate
 him, as we may the nearest by
 possessing our souls of true
 virtue.

The end of all things the most
 The end of learning is to know
 God, and out of that knowledge
 to love him, and to imitate
 him, as we may the nearest by
 possessing our souls of true
 virtue.

artifice

Artifice is a power
of persuasion, which
is used to induce
the mind to believe
that which is
not true, or to
do that which
is not expedient.

Arts are of all things the most
conducive to the well being of
man: war and the changes of
fortune may have power o=
=ver every thing else, but the
arts are imperishable.

on the character

wise are independent
 - see our supply of
 for our mind, your
 mind, and the
 company of
 you are of us,

In human life there is a con-
 stant change of fortune,
 and it is unreasonable to
 expect an exemption from the
 common fate: life itself de-
 cays, and all things are daily
 on the change.

as the example

of a man who is not content with
the present, but who is always
striving to improve himself, and
to become a better man, and
to be a more useful member of
society.

27
Anger is a fit of madness,
and he that is possessed
and furious deprives him-
self of his reason, spoils his
understanding, and helps to
make himself a fool.

more than half a year
 in the year, and the
 of the year, and the
 of the year, and the
 of the year, and the
 of the year, and the
 of the year, and the

And no glorious victory can
 not be gained over another
 man, than this, that the in-
 jury began on his part,
 should be returned with
 kindness on ours.

MS. A. 1. 1. 1. 1.

I have observed in our
 history that the greatest
 of our kings were those
 who were the most
 generous and the most
 merciful. It is not
 the least of our
 miseries that we have
 lost the art of being
 generous and merciful.

Endure an inevitable evil
 with constancy is patience,
 voluntarily to expose our-
 selves to an evil as the
 means of a greater good,
 is courage. Edward. April
 the 22. 1774

1110 85 1110 4

in the hands of the people. The
 knowledge of the people is
 the greatest of all. It is the
 foundation of all wisdom and
 the source of all power. It is
 the light of the world and the
 life of the soul. It is the
 treasure of the nation and the
 glory of the age. It is the
 strength of the state and the
 honor of the king. It is the
 joy of the people and the
 pride of the nation. It is the
 crown of the world and the
 glory of the age.

Rectitude of will is a greater ornament
 and perfection, than brightness of un-
 derstanding; and to be dwarfed by
 good, more, than any other wisdom
 and knowledge, unvalued.
 Edward.

9/1/1781

most happily as possible, that my
dear mother should be able to see
me and to be assured of my
affection and to be assured that I
am still the same as ever. I
am, my dear mother, your affectionate
son, Edward.

Discourses of morality and reflec-
tions upon human-nature, are the
best means we can make use of to
improve our minds, and gain a true
knowledge of ourselves. Edward.

Edwards

... of ourselves
...
...
...
...
Discourses of morality and reflection upon human-mature, are the best means upon we can make use of to improve our minds, and gain a true knowledge of ourselves.

Edward

La vertu est

la vertu est la carrière que Dieu
a assignée à l'homme, le bonheur
en est le but, ou personne n'arrivera
qu'à la fin de la course, et ce n'est
qu'on reçoit la couronne.

La vertu est la carrière que Dieu
a assignée à l'homme, le bonheur
en est le but, ou personne n'arrivera
qu'à la fin de la course, et ce n'est
qu'on reçoit la couronne.

We must not forget the good we do for
 fear of upbraiding: and Religion
 bids us forget injuries, lest the remem-
 brance of them should suggest to a
 desire of revenge.

We must not forget the good we do for
 fear of upbraiding: and Religion
 bids us forget injuries, lest the remem-
 brance of them should suggest to a
 desire of revenge.

*Few things are impractical -
 -ble in themselves, and it is for
 want of application, rather
 than of means, that men fail
 of success.*

*Few things are impractical -
 -ble in themselves, and it is for
 want of application, rather
 than of means, that men fail
 of success.*

of mind.

It is not the want of means, but the want of application, that men fail of success. It is not the want of power, but the want of application, that men fail of success. It is not the want of opportunity, but the want of application, that men fail of success.

Why men suffer their calamities

From things are impracticable in themselves; and 'tis for want of application, rather than want of means, that men fail of success.

more kind of mind. The
more it is of mind, the more
it is of mind, the more it is
of mind, the more it is of
mind, the more it is of mind.

When men suffer their imagination
to amuse them with the prospect of
distant and uncertain improve-
ments of their condition, they frequently
sustain real losses, by their inat-
tention to those affairs in which they
are immediately concerned. Edward.

Faint handwritten text in cursive script, likely bleed-through from the reverse side. The text is mostly illegible due to fading and ghosting.

What a glorious power is granted to
man, never to do any action but
such as God is to commend, and to
embrace kindly whatever God ap=
=ports for him. Edward.

- on to amuse them with the prospect
 of distant and uncertain improve-
 = ments of their condition, they sustain
 real losses, by their inattention to
 those affairs in which they are im-
 = mediately concerned.

When men suffer their imaginations
 - on to amuse them with the prospect
 of distant and uncertain improve-
 = ments of their condition, they sustain
 real losses, by their inattention to
 those affairs in which they are im-
 = mediately concerned.

1. The
 = necessity of compassion
 = more difficult than to help
 = may be done by the
 = means of the
 = of wisdom and
 = on the same
 = 1/2 of the

Anger is a fit of madness,
 and he that is passionate and
 furious deprives himself of
 his reason, spoils his under-
 standing, and helps to make
 himself a fool.
 Edward

The handwriting on page 54 is extremely faint and difficult to decipher. It appears to be a list or a series of entries, possibly related to a collection or inventory. The text is written in a cursive hand and is oriented vertically on the page.



