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V.B.110 TRANSCRIPTIONS

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☞ After you haue planted your trees be sure remember to stake them well soe as the winde doe not sway them, because the often swaying of them makes a hole in the earth at the bottome of the tree where in both the sunne and the winde getteth it as alsoe the frosts in winter & by that meanes kill the tree, besides it breaketh the small rootes being tender, & not permitteth them to fasten this must bee done to a tree though hee bee planted of such a bignesse as noe cattle can hurte by rubbing against, as allsoe though hee bee planted soe high that hee bee out of the reach of cattle. But if hee bee a small tree the same course of staking must bee used to him as to the former & hee most allsoe bee well bushed, & the bushes must reach soe high aboue his top that the cattle may not brutt itt off if these courses bee not observed all your labour & cost in planting will come to nothing probatum est *per me* Hen: Oxinden

But aboue all other trees this course must bee obserued amongst yew trees of staking them firmelie in regard of the bignesse & thickenes of their top they are planted with

~~Planted the walke with yew trees at the upper side of the 3 belonging to my bricke house the 10 of ffeb 1647 had all of them (except 4 which I had at Barson) of Sir Anthonie Auchor Kt¹~~

~~29 of Jan 1647 planted the holie trees & the 10 yew trees next them vppon holie hill at hunthBarham : and at the latter end of ffeb this yeare, planted the ten yew trees before them there had that at Barfroste of Ms Meriwether~~

Secrecie Secrecie is the key of everie considerable worke.

Refert Petrarcha Robertum Sciciliae Regem, ita literis maxime sacris delectatum, ut juratus ei dixerit. Iuro tibi Petrarcha multo chariores mihi esse literas quam Regnum; et si altero mihi carendum sit, aequanimius me Diademate quam literis cariturum./²

Rich Oxinden
borne
deceased

Richard Oxinden of Maydeken in Barham second sonne of Sir Henry Oxinden of Deane in Wingham, borne at Deane August 4th 1588. deceased May 20. 1629.

¹ Sir Anthony Aucher of Bishopsbourne, Kent (c.1614-92).

² A quotation from the scriptural commentary of Cornelius a Lapide (1597-1637).

Hen:Oxinden I Henrie Oxinden eldest sonne of the said Richard was borne at Canterburie. Ian 18. 1608.

Tho: Oxinden borne at Barham Feb: 11. 1633.

Tho Oxinden borne. No: 6 1655 Richard Oxinden sonne of Tho: Oxinden sonne of Henry Oxinden of Barham borne at Maydeken about 6

Rich:Oxinden of the Clocke in the morning.

Henry Oxinden of Deane Henrie Oxinden the elder ^{^Esqr} who married the widow Sea, and builded Deane house, was borne about the yeare 1513, & liued about 84 yeares lyeth buried in Oxinden Chancell at Wingham, & deceased Aug 1th 1697

Sr Henry Oxinden Sr Hen: Oxinden K[nigh]t was borne about the yeare 1549, & liued about 70 yeares, & was buried at Wingham May 25 1620.

Eliza: his wife. Elizabeth wife of Henrie, & onely daughter of Mr James Brooker of Barham was buried in Oxinden Chancell Sep 2 1588.

Xerxes K ✧ Persia ✧ ✧ ✧ ✧ a little beefore stood in feare after ✧ ✧
sped so unfortunately ✧ ✧ wars in Greece beegan to ✧ ✧ ✧ ✧ ✧
even ✧ ✧ ✧ ✧. Iustin Eng. lib.3. fol.22.³

To make excellent Inke

Inke

☞ Take of Gum Arabeck ~~two Ounces~~ gall and Coparas ~~two Ounces~~
viz 2 ounces of Gumme Arabeck, 2 Ounces of Galls, halfe an ounce
of Coparas, & they will make a Gallon of Inke, which make of
raine water if possible / hang it at your doore, where it may
be dayly iogged. /

Claudian. Mr. Rosse⁴ commends Claudian next to Virgil, for a loftie straine, hee
lived about 400 / yeares after Christ.

Ausonius Hee says Ausonius was a good Poet for his time, hee lived about
600 yeares after Christ.

Buchanan. Hee commends Buchanan much.

NB.

A ground to edge with Aqua fortis.

Take of Bees waxe & of Asphaltum of each a like quantitie
& halfe as much mastike fine beaten to powder melt all
these together & when you will use it put it in to a fine
linnen regge Then heate the knife or blade whereer you
wil write & with the prepared ground rub it thin ouer
& when it is cold, with the point of a needle write
or draw what you please, then with a pensil dipped in
Aqua fortis tricke oute your writing or drawing & so let it
stay the spare of an houre

Draw the white wine first, & then draw in the quill a little new wine letting the
quill reache the bottome, & haue a care how you take off the quill

Diacodium a spoonefull when one goes to bed tis 6^d [t]he ounce Christoph Boyes.

The lady Oxiden June 19 1656

³ In this passage, Oxinden deploys his version of shorthand. Many of the characters that are included in this script cannot be reproduced typographically, and are instead represented as “✧” characters above. He appears to have been reproducing the following text: "XERXES KING OF Persia of whome al nations a little before stooode in feare, after he had sped so vnfortunatlye in his warres in Greece, began to be had in contempte euen of his own subiectes." from *The Abridgement of the Historyes of Trogus Pompeius [...] by the Famous Hystoriographer Iustine* (London, 1578), sig. 21v.

⁴ Mr Rosse is almost certainly Alexander Ross, a clergy-man and poet with whom Oxinden corresponded in the 1640's. Oxinden contributed a commendatory poem to Ross's *Mystagogus Poeticus* (London, 1647). In the 1630's, Ross wrote a book on Virgil, titled *Virgilius evangelizans*.

Butter unsalted, fresh, tempered with honey, take it morning & evening

Take of french barley halfe a pound and a quarter of a pound of currants
let the barley be twice boyled in fresh water, and the third time for good, put
some large mane into it at the boyling : When you eate put into it a
large spooneful of oile of Almonds with a little fine sugar, & take of
it a porringer full in the morning, & evening, & eate no supper
this is Doctor fox his receipt teste Mr Parker. Do not drinke in two houres

after, stir as much as you will. haue a care how you bee in London fall

or spring.

Take a quarter of a pint of sack in the morning, 2^d of sugar
Candie of the best well bruised; put into it: grate fine ginger
amongst candied solit oile ij^d: eate it in the morninge, fast onne
houre after: eate some hot thing after that. The next morning
take a posset of good treacle, a sack glasse full. Mr. Woodriffe

These ar
for a
Cough

ffor a Cold: & a Cough

Drinke about ½ a pint of the best choicest old Mallago wine can
bee gotten. Mr. Spenser

For a
Cough

Balsum of sulphur in sirrup of hore hound. Dr. Hawtin.⁵

Sirrup of Lycoras in conserue of roses.

Put sugar into the best Anyseed water you can get, and take
some of the best blew reasons ston'd, take them when you go to bed.

Dec. 13. 1652 Mr. Alexander Rosse sayd Tobacco was naught for
me, hee sayd Tobacco was dry, and the lungs dry, and that
Coltsfoot and Anyseed is better.

Take 3 spoonefulls of the liue hony, and a pint of milke, put
the hony into the milke and drinke it off. Bernard Smith.

Take of old Mallago halfe a pint, and as much more milke
and put sugar amongst it. & drinke it up. Ms Weedon

English hony & biting Nettleseed mingled together and ta
ken in a morning, the quantity of a walnut, and fast
4 hours after. Jo: Payne one of the Clerks of *the* Chancery.

Halfe an ounce of old Conserue of red roses, which is about
the quantity of walnut, let it dissolve in a pint of
red Cowes milke and drinke it off fasting Mr Callis.

Take a pippin and cut out the Coure of it, and fil the
hole full with the flower of brimston, & roast it, and it
being roasted soft, temper the Pippin with sugar Candy.

Take 3 or 4 sheetes of your fine issue paper and put it
upon your brest / this is excellent to keepe out the cold
teste Mr Jo: Swan⁶, and Mr Callis

Mr Callis sayes, that the juce of Hysop is better then the
syrrap of coltsfoot.

Eate some naples Biscake at 4 of the clock in the afternoon.

⁵ Hawtin was a local physician. See Gardiner, *Oxinden and Peyton Letters*, 147.

⁶ Oxinden's cantankerous dealings with a Mr. John Swan are detailed in Gardiner, *Oxinden and Peyton Letters*, 33-37.

Take 2^d of sacke, liquores sliced in it, English hony a
spoonefull, sugar candy as big as a walnut beate fine
let it bee white sugar candy, mixed in the things aforesaid.

take of this a spooneful in the morning, and
at night, and at 4 of the clocke in the afternoone

Balsom of Sulphur in sirrup of horehound. Dr Hawtin.

Take a Pippin, cut off the heade, then cut out the coare put in a pennie worth of sugar candid, then put on the top, then roast it well, and leasurely eate one halfe of it in the morning, the other at night. Mr. Pully.

Take halfe a pinte of Anyseede water, a quarter of a *pound* of sugar Candid, and a strig of rosemarie, let them simper over the coales, & take a spoonefull at night of them.

Take of ale a pinte, mul it, (1) make it warme, take two yolkes of eggs, put some of the same Ale and beere with the eggs, take some sugar, some fresh butter and a tost.

☞ Take a quart of Ale newe out of the Tun if you can, boyle it to a pinte, put pure sugar in it.

Take a Pippin & cut out the coare, & put in sugar candie, with a peece of sweete butter, roast it in the Embers till it come to a pap. Person Semper said it was Queene Eliz: medicine as old Mr. Vincent told me March 24, 1653.

Take some bisket at the Confectionaries, and eate some at 4 of the Clocke.

In the afternoone at 4 of the Clocke, take some Almondes milke, made of 3 pintes of faire water boyled away to a quart, put into the belly of the thicke one ounce of hearts horne, & a quarter of a *pound* of Almonds, sweeten it ^{thorow} with as much loafe sugar as will sweeten it.

Take a quarter of a yard bolter, that which the apothecaries straine liquor.

Take some broath in the morning made of a knuckle of veale put into two ounces of hearts horne, & a handfull of wood sorrell.

☞ Take a quart of the strongest ale is to bee had, boyle it uppon a gentle fire, soe as to may simper till it boyle to a pinte, put thereinto a crust of the top of a loafe of browne breade, drinke it morning & euening.

Take of sirrop of Coltsfoote, & some sirrop of maydenhare, & sirrop of liquorish mingled together in one glass, & with a liquor sticke take a little seuerall times. Mr. Ansel of Sevtington nere Ashford⁷.

A spoonefull of fine sugar made into a sirrop with Aqua Vita a quarter of

⁷ Perhaps Reginald Ansel, Curate of Stowting, referenced by Oxinden in Gardiner, *Oxinden and Peyton Letters*, 265 and 267.

an ounce.

China roote heartes horne iuiubes alias iules, shauings of Ivory, oake of Ierusalem these boyled with a knuckle of veale to a gelly, take a porringer full boyle these from a pottle to a quart in a pipkin, take it at morning & at 4 of the Clocke.

☞ Take of the strongest liquor of malt after it bee run off from the graines one gallon, put this into an earthen pipkin, boyle it ouer a slow fire till it come nere to a quart, or 3 pintes, put into it of the powder of sugar candid according to ones pallate ad placitum.

☞ Take ounce of the powder of Elicampane diuide it into 4 partes, take the 4th parte & put it into a pinte of Ale blood warme, & brew it therein ^{of Muskadine} til the froth bee gone, & drinke it off morning & evening.

The flower of Brimston, the yolke of an egge put into a wine glasse

make some broath of a knuckle of veale, put into it 2 ounces of hearts horne & a handfull of wood sorrell. In the afternoone take some Almond milk Make of 3 pintes of faire water, boyled aw[a]y to a quart, put into the belly of a thicke, one ounce of hearts horne, & a quarter of a pound of Almonds, sweeten it with loafe sugar.

Bisket of naples at 4 of the Clocke

To make excellent Beere

First tread the mault, stamping off all the coust, then fan it cleane (for the dust spoiles the Beere). Let the liquor bee ready to boyle bee fore you strike off: put the mault in beefor you strike off.

Boyle the Beere 4 howres after the hops bee in. One pound of hops will doe as much in winter, as 2 *pounds* of hops will do in summer this is all according to *Captain ffofalls* direction August 22. 1656.

To kill rats & mice

Take Elebora Roote pounded with meale, & honey: Iohn Bradlies receipt

Another for the same

Take a pound of sponge, cut it in to little lumps, frie *them* in a fryin[g] pan till they are luke warme with fresh grease, or butter, roll *them* up like small bullets & strew them in the places where they come: both these ar not poison.

A thing good for shoos. viz neate ffoote oile: & for bootes

Take halfe a pinte of linset oile, and a pinte of ale boyled to halfe a pinte, halfe a ~~pint~~^{pound} of melted mutton suet, & halfe a pound of butter without salt this will keepe the water out of them. Mr Andrew.

Against a Cough

(Sir Robert Crasfford.)

Lhoaxanum. which is made of sugar candie Alicampane: Honey: take it with a liquor sticke.

ffor the toothach

Take the inword rine of eldernes a handfull of boiled in a pinte of claret wine till it comes to halfe a pinte with 50 or 60 Hawes ~~boyle till it [come] to halfe a pinte~~ then strain it, and take it afterwords by spoonfulls as hot as you can. Sir Robert Crasford

Against a consumption

Take three pints of the best Canaly, halfe a pound of loafe sugar, three nut megs pricked with needles, & put them in a bottle, and let *them* stand three weekes, then take a quarter of a pinte in the morning, with the yoalks of two new layd eggs. Mr Rauger of Douer May. 1658.⁸

⁸ The bottom half of page 11 is torn away, however, a few words are still legible in middle of the line just above the tear which read "wholy in devotion".

To liquor shoes so as to keepe
out the wett

Rx a quart of strong Ale, boyle it to a Pinte, ad to it of sheepe suet
fresh butter out of the charne, & linsed oyle, of each halfe a pound
mingle them ouer the fire. witnes Mr Phinees Andrew.⁹

Against a Cough

Take halfe a Pinte of good sacke, and mixe with it an ounce of white sugar
Candy: boyle them together till one third thereof is consumed, stirring it all
the while with a sprigge of Rosemary: drinke it in bed fasting and
ly downe after it a quarter of an hower or more. Henry Birkhead of 1660¹⁰

An excellent Pouder for the tooth, as Charls Annootes¹¹ affirmees. ✧

☿¹² gum musrechees *drams* ii foliorum Roers marinæ *drams* iii Olibanum
dram i aristoloci Rotundæ *dram* i flor salivæ Betonicanæ *dram* ii
Arid ana mise fiat puluis.

Against Sunburnt &ct according to Charles Annoates

☿ vinum gallicum *ounce* iiiii olium Tarturis *ounce* iiiii g[u]m Camp hard
dissol *drami* sui Lemmoumniium *ounce* i.
[lacuna] mollifie them in oile & sugar, take them lying vpon *your* back
[lacuna] year old
[lacuna] hazel nut wil hold enclose this in fresh¹³

⁹ Phineas Andrews was a London solicitor who moved to Denton, just a few miles from Barham in the early 1650's. He was a frequent presence in Oxinden's letter until his death in 1661.

¹⁰ Henry Birkhead was a Latin poet, remembered now for establishing the professor of poetry at Oxford. He corresponded with Oxinden and was involved in the printing of Oxinden's *Charls Triumphant*. See DNB, D. K. Money, 'Birkhead, Henry (1617–1696)', Oxford Dictionary of National Biography, Oxford University Press, 2004; online edn, Jan 2008 [<http://www.oxforddnb.com/view/article/2457>, accessed 28 July 2014] and Gardiner, *Oxinden and Peyton Letters*, 237, 241. Please note that since Gardiner's book was published in the 1930's, several copies of *Charls Triumphant*, has emerged, including one held by the Folger. It can be found on EEBO, and includes a dedicatory verse by one H.B., quite possibly Birkhead.

¹¹ Charles Annoott was Henry Oxinden's physician at Barham, 27 May 1645. Gardiner, *Oxinden and Peyton Letters*, 203, 206, 229.

¹² This is an astrological symbol for jupiter.

¹³ The remainder of this page has been torn away.

Oliver Lord protector of England Scotland & Irland & the
Dominions there unto belonging To John Richardson John Kage
Henrie ffowler Thomas Chandler & John Mussered¹⁷ greetinge
Whereas Marie Denne¹⁸ hath bene commanded by publike pro
clamation made by the Sheriffe of the Cittie of Canterburie
in diuers places of the sayd Cittie by vertue of a writ
to him directed that she the sayd Marie should *personally* appear
beefore us in our Chancery at a day now past, yet neuer
the lesse shee hath manifestly contemned to obay *our* command
in this beehalfe And therefore wee *command* you iointlie and
seuerally to Attach the sayd Marie Denne, or cause her to
bee attached wheresoeuer shee shall bee found within the *Common*
wealth of England as a Rebell & Contemner of *our* Lawe
soe that you haue her or cause her to bee had before us in
our sayd Court of Chancerie in 8 dayes after the puri
fication of the blessed virgin Marie next comeing where
soeuer it shall then bee to Answere as wel us the Con
tempt a foresayd as to such other things, as shall bee here
& there obiected against her And further to do & receiue
what our sayd Court shall thinke fit in this beehalfe
And this in no wise omit Wee allso charge all & singuler
Mayors Sheriffs Bayliffs Cunstables and other officers
ministers & people whatsoever firmly by th^e presents
that they bee ayding & assisting unto you in the execution
of the premises as it is meete In witesse whereof
wee haue caused these our letters ~~pattents~~ to bee made
Pattents Witesse our selfe at Westminster the ffiue and
twentieth day of January in the year of our Lord God
one thousand six hundred fiftie and three Len Hales.

Wee whose names are hereunder written
do make returne that wee can no where
find the within named Marie Denne.
John Richardson : George Simpson. Henri ffowler Richard Chandler.

¹⁷ Although we have not discovered the specific individual to which this text refers, the family name “Mussered” is well represented in genealogical studies of Kent since the mid-sixteenth century.

¹⁸ According to the DNB, Oxinden was involved in lengthy and expensive legal battle with the Denne family. There is a reference to a John Denne on V.b.110 p.7, which is not included in this edition.

The turns of this world are strange, no man can secure
him self against the ffate of all accidentes.
Qui bene cavet vix cavet, Qui maxime cavet saepe cautor captus est¹⁹

→ Abundans cautela non nocet.²⁰

All that thine hand shall find to doe, do it with all thy power, for
there is neither worke, nor invention, nor knowledge, nor wis
dome in the graue whether thou goest .Ec.c.9.10.

Wee ought not so much to stand upon the strangenes of anie mans
end, when we know the ↻ardnes of his life: for wee must iudge
of a man not by his death but by his life. P 17.

I hold my tongue because thou Lord hast done it. Cal: quoted by
Perkins in his book on dying wel. p. 94.

The servants of God that are endued with great measure of grace
do uerie hardlie believe in time of affliction. Perkins ibid.
Indeed when Iob was afflicted hee sayd though the Lord kill
mee yet wil I trust in him, yet afterwards hee said God
was become his Enemie, & he had sent him as a marke to shoot
against. ibid.

One must lay aside his bookes and studie men. H O.

One must haue a principal regard of the Register if he
haue busines in Law. H O.

A wise man must giue monie for expedition

Pro.6.1.2

Fili mi si spondisti amico tuo, illaqueasti te sermonibus oris tui²¹

Non erit memoria sapientis, similiter ut stulti in perpetuum, et fatum
tempora cuncta pariter obliuione operient: moritur datus similiter
ut indoctus. Ec.2.²²

Tristitiam longe expella a te, multos enim occidit tristitia, et non

¹⁹ *He who is on his guard is scarcely on his guard. He who is greatly on his guard is often captured.* Adapted lines
from Plautus' *Captivi*, line 225.

²⁰ *Abundant caution does no harm.*

²¹ *My son if you have been surety for your friend, you have been caught with words from your mouth.* From Proverbs
6, though Oxinden omits a line.

²² *There shall be no remembrance of the wise, the same as for the fool, fate and time together have already
forgotten, how the wise die, just like a fool.* From Ecclesiastes 2.16.

est utilitas in ea.²³

☞ Laude et obsequio unicuntur homines

confidendum non est in homine.²⁴

☞ Frustra sapit qui sibi non sapit.²⁵

☞ Ebrietas abditissima protonis profert.²⁶

Nusquam tuta fides²⁷

Sera est in fundo parsimonie.²⁸

Thesaurus meus sui Dei timor²⁹

mecum habito, et nosco quam sic mihi curta supellex

vive tibi quantum *que* potes praelustria vita
sæuum prælustri fulmen ab arce venit.³⁰

²³ Drive sadness far from you, for sadness has killed many, and there is no advantage to it.

²⁴ Men are called to praise and respect, you must not trust in man.

²⁵ You are wise he who does not think to himself in vain

²⁶ Drunkenness brings out the most hidden immediately. Very similar to the oft quoted 'in vino veritas'

²⁷ 'Faith is never secure' or 'there is never total loyalty' From Virgil, *Aeneid* IV, line 373.

²⁸ 'It is too late to save when you come to the bottom' or 'it is too late at the bottom for thrift' Seneca uses this, but he in turn took it from earlier Hesiod, *Works and Days*, line 36.

²⁹ My treasure is my fear of god Isaiah 33, 6.

³⁰ Live for yourself, as much as you can, and avoid the bright light:

³⁰ It's a fierce lightning bolt that falls from that bright citadel. Ovid, *Tristia*, Bk III, 4, lines 5-6.

En Ego non quondam paucis munitus amicis
Dum flauit velis aura secunda meis.
Ut fera nimbose tumuerunt æquora vento
In mediis lacera puppe relinquer aquis.³¹

Non malem vixit is qui natus moriensque fefellit³²

Enquirst thou to what place thou shalt returne
when dead, to that where ly the yet dead unborne. Sen

Take a Ladie in the humour
when the loue fit is uppon her
then shee neuer thinkes of honour

Menns lustie ✧✧✧✧ & out of Codpis rise.
And digs thy graue betweene thy mistris thighs.
But o fond foole when thou the marke hast hit
there but a gut between a ✧³³ and it

What follie tis I should alone
With Ceremonious rite
An Idoll that is painted one
With natures red & white

The pleasures of her ~~maydenhood~~ brydal bed
of all things are most vaine
And all the Pride of maydenhood
Consists in losse not gaine

Ah demens non hæc tua sunt, sed jupiter harum
Est dominus rerum, tu dispensator et hospes.³⁴

³¹ Behold I was once fortified with many friends/While the favourable breezes swelled my sails/Now the wild seas are tumultuous with the tempest,/I'm abandoned on a shattered boat in mid-ocean Ovid, 'Epistulae ex ponto', Bk II, 3, lines 25-28.

³² He has not lived ill, he who from birth to death has passed unknown. Horace, Bk I, Epistle 17, line 9.

³³ The manuscript uses this symbol in at least one more location on page 50. In a key on the second leaf of the document, this symbol is listed as representing "rk".

³⁴ Ah, mad man, these are not your affairs, but jupiter is master of all these things,/you are the attendant and the guest.

Then preethee why so coy
Tis but a squeele or two
In confident no Ladie liues
But sometimes shee wil doe

When Loue with unconfined wings³⁵
Houers within my gates
And my diuine Althea'a gins [sic]
To whisper at my grates

When I ly tangled in her haire
And fettered in her eie
the Gods that wanton in the aire
Know no such Libertie.

When thirstie greife ~~which~~ in wine we steep
when healthe & draughts go free
ffishes which tipple in the deepe
Know no such libertie

³⁵ This is an abbreviated version of Richard Lovelace's "To Althea, From Prison." Oxinden copies the final stanza of the poem on p. 36, below.

when God determineth to punish a man the first blow that hee commonlie giveth him is in the braine whereby hee taketh from him his iudgement, that he may run head long vpon his owne ruine as the Ps. sayth Ps. 10.2 that they ar[e] ouertaken in the Craftie wiles which they them selues haue imagined.

☞ scias laudes audire, ac nihil nide delectari, nescio an cuiquam unquam mortalium obtigit Chrysost de sacerdotio. L.4

Neque in bello sed in pace, neque in publicis ueru et domi in priuatis negociis necessarium inuenies astus usum, ut pote mariti erga uxorem, et uxori erga maritum, patri erga filium, filiis erga patrem, amico erga Amicum. Exemp. Michel in seruando Dauide, & Jonathan erga Davidem. Chrysost de sacer. lib. ✨✨u

Stone walls do not a prison make
nor iron bars a Cage
A soule thats innocent doth take
that for an hermitage
If I haue freedome in my loue
& in my soule am free
Angels alone that soare about
Enioy such libertie.³⁶

Philip K of Macedon was a cuckold and his wife thrust him out of doores, yet hee made a iest of it: sapientes portant cornua in pectore, stulti in fronte. 624. Neuisanus.³⁷

As the moone giues hornes once in the month to the world so do some women to their husbands. 610.

In Italie hee is not a gentleman, who beesids his wife hath not a Courtesan & a mistris.³⁸

Abraham was iealous of his wife because shee was faire.³⁹

ffaire opportunitie doth win the coyest shee that is.
so wisely he takes time that heale besure he wil not misse
Then hee that fits her game some veine, & tempers toyes with art
Brings loue that swimmeth in her eies to diue into her heart⁴⁰

³⁶ From Richard Lovelace's "To Althea, from Prison."

³⁷ See same adage copied out a few pages later (f. 57)

³⁸ From Robert Burton's *The Anatomy of Melancholy*.

³⁹ Also from Burton.

1 Pet 4. our saviour told the woman in the Gospel that^{^washed his feet that} manie sins
sins were forgiuen her for she loued much luk.7.17

noblemen & the most generous spirits soonest possessd with loue
Iupiter himselfe was turned into a Saytr, a shepheard a Bul
a Swan, a golden shower, what not for loue, her did hee in
sult ouer al other Gods, Mars Neptune, Pan, Mercury and
Bacchus and the rest.

⁴⁰ Quoted from Burton.

The incestious sonnes of Lot Moab & Ammon were great Enemies to the Church of God, notwithstanding *from* the one euen Naamah the royall blood of the a[sic] kings of Judas descended .2 Chro .12 .13 . & by Ruth that king of Kings euen *Christ* Jesus Mat 1 .5 .

How insearchable are thy judgements O God!
and thy wayes past finding out Rom .11 .33 .

Josephus
his Account
of Jesus =
Christ --

In the yeare of the world 3998 .
About that time was Jesus, a wise man, if it bee lawfull to call him a man. for hee was the *performer* of diuers admirable workes, & the enstructor of those who willinglie entertaine the truth, and hee drew vnto him diuers Iewes & Greekes to bee his followers. This was *Christ* who beeing accused by the Princes of the nation before Pylate, & afterward condemned to the crosse by him, yet did not those who followed him from the beginning forbear to loue him for the ignominie of his death. ffor hee appeared to *them* aliue the third day after, according as the diuine Prophets had before testified the same, & diuers other wonderfull things of him: And *from* that time forward the race of the *Christians* who haue deriued their name *from* him hath neuer ceased. Joseph 1 28 . c 4. and Tryal of wits . p 258 . 259 . 260.

The Sadduces denie ffate & Destinie, & affirme that God is the Author of no euil, avowing likewise that a man hath freewill to do good or euil, & they generally denie both paines & rewards for the soules after this life. their opinion was entertheyned by a verie few, but these were of the last reckoning . Josephus . 2 Lib .

Galen admitteth not the sentences of Moses, nor of *Christ* our Redeemer because (sayth hee) they both speake without making demonstration. Tryal of wits p . 9. 5.

when God would draw the world out of error & easilie teach *them* the truth.(a work contrarie to that the)⁴¹ went about) hee came in the shape of a doue, & not of an Eagle or a Peacocke, nor of anie other birds of fairer figure & the cause knowne is this, that the doue *partaketh* much of the humour which enclineth to uprightnes, to plainenes to truth, and to simplicitie, & wanteth choler, the instrument of guile & maliciousnes . Tryal of wits p. 95

⁴¹)(is a symbol representing the devil. For Oxinden's use of this symbol, please see his entry for the play *The Merry Devil of Edmonton* on p. 93 (<http://luna.folger.edu/luna/servlet/detail/FOLGERCM1~6~6~896296~159975>) and on p. 100.

☞ Est profecto Deus qui quæ nos gerimus auditque et vidit, is bene merenti bene profuerit, is male merenti par erit. Plautus.

In Oratore acumen Dialecti *cornum*, scientia Philosophorum, verba prope Poetarum, memoria Iurisconsultorum, vox Tragædiorum, gestus pene summorum actorum est requirendus.

In promptu sunt causæ quæ illum ad tantum fastigium scientiæ prouexerunt, natura non præcepit sed exuberans et plena, magistri scientissimi ^{libri} ^{intelligentis libris} quotidian [i]n exercitatio, in exercitatio labor, in labore methodus, in methodo constantia.

Omnia si perdas vitam servare memento
qua semel amissa postea nullus eris.

why louelie boy why flyst thou mee⁴²
who languish in these flames for thee?
I am blacke tis true, why so is night
And loue doth in darke shades delight:
the whole world but close thine eie
will seeme to thee as blacke as I:
or opt & view, what a black shade
ys by thine owne faire bodie made
That follows thee where ere thou go
Ah who allowd would not do soe?
Let mee for ever dwell this nigh
And thou shalt neede no other shade but I.

ffaire man complaine not that I fly⁴³
Since ffate commands Antipathie
Prodigious might that union proue
Where night & day together moue
And that coniunction of our lips
Not kissed make but an Eclipse
In which the mixed blacke & white
Portend more terror then delight

Enjoy thy derest wish but see

⁴² From Henry Reynold's "Blackmore Mayd wooing a Faire Boy."

⁴³ From Henry King's reply, "The Boy's Answer to the Blackmoor."

That thou do take my shadowes propertie
That is to hast away when I come nygh
Else stay till death has blinded mee
And ile bequeath my selfe to thee

Ah none haue power but Gods their loue to hide⁴⁴
Affliction by the countenance is discryd,
The light of hidden fire it selfe discouers
and loue that is conceald be trayes poore louers.

⁴⁴ Excerpted from Christopher Marlowe's *Hero and Leander*, second sestiad.

Oxfords riddle⁴⁵

There dwels a people on the Earth
That reckon true alleigeance treason,
That make sad war a holie mirth
Cals madnes zeale & *non* sence reason
That find no freedome but in slauerie
That makes lies truth Religion Knauerie,
That rob & cheate by yea & nay,
Riddle my riddle what are they?

That make Kings great by curbing crownes
That hate the flesh, but firk their dames,
That settle Peace by plundering townes
That quench the fire by kindling flames,
That gouerne with implicite votes
That Stablish truth by cutting throats,
That kisse their maister & him betray
Riddle my riddle what are they?

My loue is named ✧ in
✧ up your leges & ile ✧ in
ile put my ✧ into her
& then my ✧ wil wag a pare⁴⁶

Gather your roses whilst you may
Old time is stil a flying
And those sweet flowers that smell today
To morrow wil bee dying.

On Clarindas lips & eies⁴⁷

In Clarindas face a question did arise
which were most beautifull her lips or eies?
Wee say the eies send forth those pointed dartes
Whi[c]h wounds the hardest adamantine heartes
but *from* her lips with all proceeds those blisses
which louers reape by kind words & by kisses

⁴⁵ Oxford's Riddle appears in two broadsides published in 1643. Once as a stand-alone verse (Wing 1769:07), and another time in a publication known as the Humble Petition of the House of Commons (Thomason 12:E.69[24]) Both published versions include verses not copied by Oxinden.

⁴⁶ In this verse, Oxinden appears to lapse into some form of shorthand or code, which is marked here by a "✧".

⁴⁷ "On Clarinda's lips and eyes" was written by Thomas Carew.

shee wipd her eies & *from* these eies did powre
of liquid oriental pearles a shower
Whereat her lips mou'd with delight & pleasures
through a sweete smile vnlockd the Iuorie treasures
& bad loue iudge whether did ad more grace
weeping or smiling to Clarindas face.

✧⁴⁸

Though men can couer crimes with their sterne looks
poore womens faces are their owne faults bookes.

⁴⁸ Symbol spacer.

On the ignorant louer⁴⁹

Clarinda the beautie of whose splendant rais
Gain'd heauens high wonder, & the earths best prayse
Shee Thirsis met, who faire & louely too
did like her wel, but knew not how to woe:
They arme in arme into the garden walkt
When endlesse riddles they together talkt
Her speech and actions wisely had an end
Yet knew not whereunto they did intend.
Shee greaud to see his youth no better taught
To gather him a posie hee her^{^be} sought
With that her light greene gowne shee then uptuckt
And May for him, and time for her shee pluckt
Which when shee brought hee tooke her by the middle
And kissed her, but could not read the riddle.
Goe foole, quoth shee, and thus burst into laughter,
Blushd, ran away, & scorn'd him euer after.

Preethee sweet heart, yeeld to mee my desire⁵⁰
ffor I am throwne as the old proverbe goes
Out of the frying pan into the fyer
And there is none that doth pittie my woes.
Then hang or drowne, thy selfe my muse
ffor there is noat a  to chuse

Most mayds proue false of late: though they seeme holyer
yet they are most of *them* all of a minde
Like quoth the like quoth the Deuil to the Collier
And theyl proue true when the Deuils blind.
Let no man yeeld to their desire
ffor the burnt child shee dreads the fier.

Tel me my loue as white as a Doue is
ffor you would say if you knew all within
That shitten [a]nd shitten is the beginning of loue
And for her fauours I care not a pin.

⁴⁹ Although the author of this poem is unknown, it does also appear in John Gough, *The Academy of Complements* (London, 1646), 175.

⁵⁰ The manuscript here records a variant version of a song published on its own in 1685, as "I Prethee Sweet-heart grant me my Desire" (Wing S4672A). The printed version has five stanzas; the manuscript records only four, and uses many slightly different wordings.

⁵¹ The manuscript uses this symbol in at least one more location on page 35. In a key on the second leaf of the document, this symbol is listed as representing "rk". However, the printed text of the song says "Turd."

no loue of mine thou ere shalt bee
Sr Reurence of your companie

Though her disdainfulnes my heart hath clouen
Yet I wil bee of so stately a minde
Ile nere creepe in her arse to bake in her ouen.
Ther's an old prouerb that cat wil to kinde
Yet I wil say untill I dy
ffare wel & be hangd thats twice God buy.

how shall I do to bee reuengd on loue⁵²
there is but one way that I dare proue
Ile steale his arrowes & ile head *them* new
with mens hearts, & then theyl now fly true.

⁵² An anonymous lyric, copied into at least three other manuscripts, MS 239/18 at the Rosenbach Museum and Library, and Malone 21 and Ashmole 47, both at the Bodleian.

My Mistris loues no restling, she loues to tak the fall⁵³
My Mistris shee loues nothing, but faine shee would haue all:
My Mistris loues no flesh, shee loues to see men borne
My Mistris loues no hunting, but she loues to winde the horne.

My Mistris loues no woodcokke, she loues to pecke the bones
My Mistris loues no iewels, but shee loues pretious stones,
My Mistris is no spender, nor yet shee is no waster
My Mistris loues no Cuckolds, but yet shee loues my master.

My Mistris loues no chickin, shee loues to eate the eggs
My Mistris loues no musik, but loues to shake her legs:
My Mistris hates Primero, she loues the chant game
My Mistris loues no Rabits, shee keepes her Conie tame

My Mistris loues to ly alone, if no body bee with her
But when my master is *from* home, she cares not who comes thether.
My Mistris loues the Preist if that he hath his booke
My Mistris loues her Butler, & so she doth her cooke.

My Mistris loues no griping, espetially by night
My Mistris loues Tobacco if that shee likes the pipe.
My Mistris loues the Butchers *sonne* in her garden Arbor
My Mistris loues her horsekeeper, and so she doth her Barber.

My Mistris loues to ride if she hath a loftie neg
then she wil quicly tire him & make of him a jade
My Mistris is no starter, although my master rue
My Mistris is no chider, I speake more then is true.

O geue me leaue a little while, then for to speake my minde
Me thinks the worlds growne fickle amongst the women kinde:
They are the weaker vessels & soonst put to the wall
But I speake for my Mistris shee is soonest downe of all.

ffairer then rocks of pearle or pretious stones⁵⁴
The Onlie Paragon of _____⁵⁵
whose eies are brighter *then* the lamps of heauen
And speech more pleasant then sweete harmonie
That with thy lookes canst cleere the darkned skie

⁵³ An extended version of a frequently-copied lyric, which in many versions begins with the line "My mistress loves no woodcock"--the fifth line of this version.

⁵⁴ These passages are taken from Marlowe's *Tamburlaine*, Part One (3.3.118-123) and Part Two (2.4.85-90).

⁵⁵ The manuscript draws a line where the original says "Tamburlaine."

And calme the rage of thundring Iupiter

Thy sacred Beautie hath in chanted heauen⁵⁶
And hadst thou liud before the seige of Troy
Hellen whose beauty summond Greece to armes
And drew a 1000 ships to Tenados
hed not bene namd in Homers Iliads,
Thy name . had bene in euery line he wrot.

⁵⁶ This poem also appears on page 37 of the manuscript which is not transcribed in this edition.

Greedy louer pause awhile And remember that a smile, heretofore⁵⁷
would haue made thy hopes a feast which is more
since thy dyet is earneast
Then both ~~lips~~-lookes & language too, or the fate it selfe would doe.

2

Such a province was my hand As if it then couldst *command*, heretofore
There thy lips would seeme to dwell, which is more
Euer since they sped so well, then they can be brought to doe
By my necke and bosome too.

3

If the Center of my brest, a dominion vnpossest heretofore
May thy wandring thoughts suffice seeke no more
And my heart shall bee the prize
Goe then keepe aboute the line All the Hemispheare is thine.

4

If the flames of loue were pure, which by oath then didst assure, heretofore
Gold that goes into it cleane, shine the more
When it leaues the fire agen.
Let not then those flames of thine Blemish what they shou[l]d refine

5

I haue cast into the fire Almost al thou couldst desire heretofore
Yet I find thee apt to crave more, & more
Should I cast in all I haue, soe that were I nere so free
Thou wouldst Burne though not for mee. Sir Albertus Morton

1

With grieffe alas I do deplore A creature whom the Gods adore
Her desire was to sport with Cupid in the Dadalian Court.

2

nature had fram'd her parts aright & yet her beautie was the light
To lead the way when louers stand Receiuing right from Venus hand.

3

But worke what sudden danger fell To this Helen I shall tell
She seized, alas, aloud did crie o loose your hold or I shall dy.

4

ffirst by the throat hee grip'd her soare Then falling down a little lower
Hee tug'd her, puld her & made her cry Oh: loose *your* hold or I shall dy

5

She struggled long but twas in Vaine, for stil he caught fresh hold againe
She cald a Chyrurgion to supply Her wounds with balsome ere she dy.

6

Then being bereft senceles she fell Into a trance with Cupids spell

⁵⁷ Some versions of "Greedy Lover Pause Awhile" credit John Wilson (1595-1674) as the author, while others simply credit him with the music.

Kept her a while, reviv'd she cries Happie is she ~~that~~ in a Trance *that* dyes.

7

Ah mee shee sayes happie is shee & That liues secure *from* any hee
Whom Maydens wants but once supplie Giueing *them* that for why I dy

8

Then rose she *from* her quiuering breast Breathles she spake sighd out the reste
She not content aloud shee cried Gaine search my wound before I rise

9

Hee with a resolution leue To search her wound part in his Tent
you touch my quicke this patient cryes Your balsomes dissolud now
let mee rise.

mr Ald. sayd that mr Fine^{cu}x of Douer was an Atheist & that hee would go out at midnight into a wood, & fall downe uppon his knees & pray heartily that the Deuil would come, that he might see him (for hee did not beleiue that there was a Deuil) mr Ald: sayd that hee was a verie good scholler, but would neuer haue aboue one booke at a time, & when hee was perfect in it, hee would sell it away & buy another : he learned all Marlo by heart & diuers other bookes : Marlo made him an Atheist . This Fineaux was faineth to make a speech uppon The foole hath said in his heart there is no God, to get his degree . Fineaux would say as Galen sayd that man was of a more excellent composition then a beast, & thereby cou[ld]d speake : but affirmed that his soule dyed with his body, & as we remember nothing before wee were borne, so we shall remember nothing after wee are dead.

Fineaux

verba dixi

Barret When one Barret had read his recantation hee sayd Iam omnia

Ioab mr Ald sayd: he was perswaded that neither Alexander nor Caesar were comparable to Ioab.

Iunius mr Ald: was of Opinion that Iunius & Tremellius were the best commen

Tremellius Tremellius was a Iew borne.

Many of the antient fathers were of the opinion of the Millinaries vid Apoc 22. whence they grounded their opinion

Sybils The true Sybils were buried in the Ciuil wars betweene Marius and Scylla. these wee haue ar thought to haue beene made by some writer well affected to Christianity in the dayes of the Apostles, & hereuppon, Christ & the fathers tooke them to be right Iustin Martyr is the first father wee haue, & the first that cites them Mr Ald of opinion that the Sybils were witches & wrought by the Deuil.

Dyonisius Halicarnas Dyonisius Halicarnasseus is the truest historie that wee haue of the heathen: hee had libertie to go to the records of the Romans & wrot nothing but what he found there. But Plyny wrot by hearsay.

Tully Tully was a meer Academick & would determine nothing generally: but in his Tusculanis questions hee would some times determine.

Lambinus Tully in folio is the best edition

- Plato Sirranus his plato in greeke & latino is the best in Hen Stephens print.
- Aristotle Aristotle best set out by ~~Plato~~ Causabon in folio.
- Bible Plantins print is held the best, with which the Vulgar edition is [above line] set forth
The first edition before 1630 and Circiter of the Cambridge edition
is held the best.
- Spalding Spalding sayd that the true Hebrew translation was in the margin, & that he 83 would not suffer it to be put into the Text.

Platina & Balaeus write best of the liues of the popes.

Rosinus writes wel de antiquitate Romanorum

mr Ald: sayd he learned to study diuinity by heads of mr Perkins
& to refer all he red to them.

Platina
Balaeus

mr Ald: used to haue recourse to Perkins & Strauia

mr Thompson was a great scholer, who sayd it was a great part of
scolership to know bookes.

The ffathers ceased after the first 600 yeares.

Thompson

Cardan was fortie yeares old when hee began to studie

All the ffathers held praying for the dead.

Cardan
praying for the
dead

The ffathers 300 yeares after *Christ* held the opinion of the Millinaries

1000^s

Celsus did obiect more shrewdly *against* the Christians then *Iulian*

- Celsus

Hermes Tresmigistus a counterfeit & he hath on verse Iohn in him

Hermes
Tresmigistus

One neede no other booke for controuersie *against* the papist then
the Rhemish Testament answered by Fulke.

Fulke

the Records of the Persians are extant, those of the Egiptians
& Caldeans are lost.

In the time of the Patriarches God did conniue at Polygamy.

If a man haue two wiues the one loued, & the other hated: that
place shewes there was Polygamy.

there was a *Bishop* in England had 2 wifes.

Polygamy

Bucer in his booke de Regno Christi held Polygamy.

he sayd that there be many places in the scripture which hee
beleiueth no man liueing can understand. & hee said mr
Perkins sayd so, & one was what was ment by beinge bap-
tized ouer the dead.

Tacitus was an excellent polititian.

Tacitus

he sayd that Hypocrates was the best of Physitians, & that no
new physitian cometh nere him: & that Cardan sayd of him
& that Galen was no more comparable to him then a child

Hippo=
crates

was unto himselfe.

Hypocrates sayes that there are many certaine signes of life but none of death, & there is $\theta\nu\nu\upsilon\nu$ $\tau\iota$ *diuinum quoddam* in it.

one graine of opium wil make one sleepe well 3 or 4 wil kill one.

opium

When k James was dead, hee was opened, & hee had as much braines as any two men: & his heart was as big as any two mens.

hee sayd one could not bee a great scholer without great industry & reading many bookes.

It is no damnable heresie to doubt of some of the bookes of the old & new Testament but Inconuenient.

he sayd that Campion had little Greeke but his stile in latine is excellent.

Joseph Scaligers boke de Emendatione temporum is excellent.

Galen could not approue of the Christian Religion quia demonstratione caret. He was an Atheist.

King James asking *Bishop* Andrews of the point of Reprobatio, said if it please your maiesty the arguments on both sides are so preualent, as I know not how to answer them.

hee is absolutely of opinion that K James dyed an Arminian.

mr Ald. was opinion that Cartwright was equal to Caluin: hee sayd Cartwright was a uery moderate man, & that he neuer allowed, of Hacket ^{or} Coppinger, proceedings.

hee said the ffathers fathered purgatory

he said that Marlo who wrot Hero & Leander was an Atheist: & had wrot a booke against the Scripture, here that it was al of one mans making, & would haue prooued it but could not bee suffered: hee said that he sayd Marlo was an excellent scoller, & made excellent verses in latin he was stabd with a dagger & dyed swearing.

He said where Sadiel did handle any controuersie I did reade no other booke contering it.

hee sayd it was the best way in reading the Bible to reade a whole boke of it together, & said it was his custome so to do.

I asked him if he were confined to one Author besides the Bible, what Author he would make choice of,? he said the Centuries for all manner of learning.

& for humanitie Plutarchs liues & morals.

Tremellius was a Iew borne, & was the best translater of the Bible that euer was, & as mr Ald sayd he thought euer would bee.

Vatablus his translation is easier, & therefore Dr Reig holds enjoyned his scholers to reade that:

The Vulgar translation is a famous translation of the Bi

ble: & so is Tigurina uersio.

Solomon wrot the 4 first chapters of the Prouerbs the rest were gathered *from* his mouth.

he doth commend of Sr Walter Raleighs booke to Alexand[e]r the great, time, hee had an excellent library and many choice scholers to help him.

Mr Ald: sayth Sadiel was a noble *man* and that one needeth noe other booke but him uppon any point hee hath written: he said there was a gentleman who had no other booke of controuersies betweene the papist & us, who shewed himselfe an excellent disputant out of that booke.

Serrianus sayd when hee lay on his death bed *Utinam nunquam le gissem libros Sadielis nescio enim qua Religione monax.*

Mr Ald sayd there is no one way so prevalent with God←
as heartie prayer, & a resolution to amend on[e]s life.

he sayd hee often thought with himselfe why Daudid did not take notice of Jobs patience seing Job wrot before Daudid

Sosinus was a great scholer, & reiected all testimonies but scripture, hee wrot in a bewitching stile & uery plaine,

a good cause may be defended with bad Arguments and a bad cause with good./ St. Barnard held Purgatory.

he said hee valued not a mans good opinion if he were not of a good life & conversation.

hee sayd Coxius Sabellicus is the best uniuersal history hee knowes, & the best edition printed at Basil in 2 volumes.

hee is of opinion & sayth that all late writers stand wit that there is no part of that which was scripture lost but only such thinges as they wrot as men nam quicdam scripserunt ut homines qua'dam ut propheta'.

☞ It is a prouerb in Germany, the Couetousnes of the preists and the goodnes of the Lord endureth for euer. ←

Philip of Macedon was a Cuckold & his wife thrust him out of doores, yet he made a iest of it. Sapientes gestat cornua in pectore, stulti in fronte. ←

A woman is apt to receiue euery man. Ec 36.21.

Inter omnia certamina Christianorum duriora sunt pretia castitatis, vbi quotidiana est pugna et rara victoria.

Aug ser. 250. de temp.

stus Chussastimus⁵⁸ ait se magis mirari faistum Iosephi, quam

⁵⁸ The transcription of the first two words of this line are uncertain.

tres pueros Hebraeos in fornace Babylonica illæuis per
mansisse. Sicut enim illi sic et Joseph in mediis
ignibus illæuis, *non* adustus, sed purior, integrior
robustior & clarior effulsit.

post mortem nihil est, ipsaque mors nihil

Come there was neuer any great thing yet⁵⁹
Aspired but by violence or fraud,
And hee that sticks for follie of a conscien[c]e
To reach it, is a good religious foole
A superstitious Asse & will dy beast.

Zenophon and Socrates prayed the oracle of Apollo wherein⁶⁰
hee willed that euerie man should worship God, after the
manner of the Countrie, & custome of his owne Cittie.

dissembling Dissembling with art tempered much imports
Else from all future credit it dehorts

Summer succeeds the springe Autum the summer
The frosts of winter the falne leaues of Autumne
And euerie yeare returnes, But cursed man
Shall neuer more renew his vanneshd face.

King Solomon made himselfe a Palace of the trees of⁶¹
Lebanon: hee made the pillars thereof of siluer & the paue
ment thereof of gold, the hangings thereof of purple,
whose midst was paued with the loue of the daughters of
Ierusalem.

Wise men were wont to say, not by chan[c]e, nor without
reason, that hee who wil see what shall bee, let him con-
sider what hath bene, for all things in this world, haue
their verie encounter with the times of old.

→ A man that liues & deales in the world ough[t] to thinke that
all men are bent to mischeife.

These are the idle terrors of the night⁶²
Which wise men though they teach do not beleive
To curbe *our* pleasures feigne, & ayde the weake

Omnia quae euentura sunt in ni[il]o iacent.

Dies, hora momentum, euertendis dominationibus sufficit, qua'
adamantinis credebuntur radicibus esse fundatæ. Caus

⁵⁹ This paragraph is a condensed selection, including dialog from multiple characters, from Act III, Scene 3 of Ben Johnson's play *Catiline*.

⁶⁰ An excerpt from John Calvin's *Institutes of the Christian Religion*.

⁶¹ This paragraph is from the Song of Solomon 3: 9-10, most likely from the 1599 Geneva Bible.

⁶² This verse is taken from Act V, Scene 3 of *The Tragedy of Nero*, author unknown.

Loue is not full of pittie as men say⁶³
But deafe, & cruell where he meanes to prey
Euen as a bird when in *our* hand we wring
forth plungeth, & oft fluttereth with her wing.

Love, & drunkenes, cannot bee concealed.⁶⁴

Base fortune, now I see that in thy wheele⁶⁵
There is a point to which when men as aspire
They tumble headlong downe

⁶³ Selection from Christopher Marlowe's epyllion *Hero and Leander*.

⁶⁴ Another extract from Burton's *The Anatomy of Melancholy*.

⁶⁵ This verse is taken from Christopher Marlowe's play *Edward II*.

Tis little jealousies (my Lord) and ^{^yette} feares
Joy mixt with doubt, & doubt remind with hope
→ That crownes all love with pleasure: these are lost
When owre wee come to full fruetion.
Like waking in the morninge when all night
Our fancie has bene fed with some new strange delight.

Euen as the louers of faire Danae
When she was lockt up in a brazen tower
Desire her neare, & wapt outrageous
Soe did it fare with mee, & now thy sight
ys sweeter far, then was thy parting quite.

A maydenhead is

A lamp whiche lasses beare about
Till puttinge in doth put it out.
uppon a Butchers daugher marrying a Tanner
A better match there nere hath bene
The flesh is marryed to the skin.



under this clod lies John Tod Dead by God

An Epitaph uppon the Earle of Exeter
Cuds negs here legs,⁶⁶ nere stir, The Earle of Exeter

A Riddle

Come on sweete love & let me knoe
what thinge it is that takes delight
And striues to stand yet cannot goe
And feeds the mouth that cannot bite

Answer

yt is a kind of loueinge thinge
A prickinge & a peircinge thinge
Tis Venus Wanton holy wand
That hath no feete, & yet can stand

⁶⁶ The transcription of these lines is unresolved. Yale b. 356 p. 247 has "God's niggs, here liggs" while Folger V.a.180 f. 94v has "S'digs here liggs."

yt is a pen faire Helen tooke
To write in her 2 leaved booke
Tis a true familiar spright
That mayds do conjure in the night
yt is a Truchion mayds do use
A bedstaffe wanton women chuse
yt is a grafte borne on the head
A staffe to make a Cuckolds bed
yt is a thing both deafe & blind
yet narrow wayes inth[e] darke twil finde
it seemes a dwarfe in breadth & length
But is a Gyant in his strength.

It is a shaft of Cupids Cut
To rune & shut at pricks, or but,
which every woman by her wil
would keepe within her quiver still
The bravest lasse that ere tooke life
ffor love of this became a wife.



Is here the wanton folly of a kisse
If not a passage to a farther blisse
Men do seeke mines in women, and if so
you must give leave to let *them* dig below

On Lord Lampas⁶⁷

There 6 feete deepe In his last sleepe Lord Lampes lies
His end he made with his owne blade Therow his mistris thighs.
If through that hole to heaven he stole, this I dare lately say
The way the last That that [sic] *which* fast and first that found the way.

An Epitaph uppon Jon Butto[n]

O heuens! O poles! Are Graves become Button holes?⁶⁸

womens faults

Wee men have ma[n]y faults, Poore women have but two
Theres nothinge good they say nor nothinge good they doe.

Nullus

Hic recubat nullus, nullo de sanguine cretus,
Nullus apud viuos Nullus apud superos.⁶⁹

⁶⁷ This poem appears in at least 4 other manuscripts, two at the British Library (Add. 30982 and Sloane 1792) and two at the Rosenbach Library (MS 239/22 and MS 239/27). The version in V.b.110 is not listed in the first line index.

⁶⁸ In slightly variants versions, this couplet appears several times in the first line index.

⁶⁹ *No one lies here, none sprung from blood, none amongst men, none amongst the greatest.*

⁶⁹ John Weever records a version in his book, with a loose rhyming translation: No one lieth here, of lineage non descended, amongst men none, none amongst the saints befriended. See John Weever, *Ancient funerall monuments within the vnited monarchie of Great Britaine, Ireland, and the islands adiacent with the dissolued monasteries therein contained* (London, 1631), 811.

Love thyselfe & love thy friend, drinke thy sack & theres an end.

None by thy here, of lynage nowe descended
Amongst men none, none mong[e]st the saints befriended.

One a scolding wife⁷⁰

Wee lived one & twenty yeare as man & wife together
I could no longer keepe her here, shees gone I know not whether
Could I but guesse I do protest (hang me if I do flatter)
nay let her bee a live againe if that I would come at her

Her body is bestowed well as handsome growe doth heale her
And sure her soule is not in hell, the devil could nere abide her,
I rather thinke shes gone aloft ffar in a late great thunder
mee thueght I heard her roring vaine Ratlinge the clouds asunder.

Nemo me impune lacessit.

⁷⁰ This poem appears in two other manuscripts at the Folger, W.a. 135 and W.a.455.

The exaltation of Ale⁷¹

These ~~thought~~ sayd to be B[isho]p Andrewes
before he was B[isho]p.

- neither drunken nor sober yet neighbor to both,
I met with a friend in Alsbury vale,
- 1 . Hee know by my face that I was in the case,
To speake no great harme of a pot of good Ale.
I told him my minde, he trulie should find
when sorrow & greife the heart doth assaile,
 - 2 . no remedy quicker, then a Cup of good liquor
to wash a way care with a pot of good Ale.
The neighbour complaines not for want of a coate
nor on the cold weather will once turne his taile
 - 3 . Al the way that hee goes, hee cuts the wind with his nose
if he bee well warmd with a pot of good Ale.
The hungrie man cares not for breade nor for meate
though his stomach would brooke a ten penny naile
 - 4 . Hee quite forgets hunger, & thinks of it no longer
with drinking good store of nappie old Ale.
The begger whose portion is alwayes his prayer
not having a tatter to hang to his taile,
 - 5 . Is as rich in his rags as the churle with his bags,
if hee once shake hands with a pot of good Ale.
A man of threeskore, nay though hee bee more
when Nature in him beginneth to faile,
 - 6 . wil flip & wil fling like a dog in a string
if hee warme but his bloud with a pot of good Ale.
And the good old clarke whose sight waxes darke,
and euer hee thinketh the print is to smal
 - 7 . Hee'le see euery letter, & say seuce better
if hee glase but his eies with a pot of good Ale.
Take a scholer that striues to bee learned & wise
and wish him to proue an Ape hath a taile
 - 8 . And sixteen times better he'll proue euery letter
if hee bee inspir'd with a pot of good Ale.

⁷¹ Oxinden's version of this poem is noted in the first line index. The poem was published, without attribution to Andrewes and in a very different form, in Samuel Rowland, *A Crew Kind of London Gossips* (London, 1663). Oxinden also copied another poem Rowland's book into his miscellany, see p. 90, which is included in this edition.

The poet diuine that cannot reach wine
because that his monie doth many times faile
9 will hit on the veine to make a good straine
if hee bee inspir'd with a pot of good Ale.
To Church & Religion it is a good friend
Or else their forefathers their wisdomes did faile
10 . That at euery mile next to the Church stile
sat a consecrate house to a pot of good Ale.
11 . And hee that wil make a bargaine to gaine
Let it bee by grosse or else by retaile
Must not plod in the mire, but set by the fire
And seale up the match with a pot of good Ale.
Wee talke much of state, both early & Late
But if France and Spaine their wines should but faile
12 . No reemedy then with us English men
But the state it must stand with a pot of good Ale.
And they that sit by it are good men and quiet
No dangerous plotters in the Common weale
13 . Of Treason or Murder for they neuer go further
Then to call for or pay for a pot of good Ale

The progresse⁷⁸

See what a Loue there is beetweene
The *King* & his endeared Queene,
And all their subjects Loue, & care,
Is fixed on this royall paire.

But did their Maiesties select
Deseruig persons to affect
Like to themselues & not loue all
The Court would soon bee uery small

with my Lord Duke I must begin
Cause I thinke hees free from sin,
of Louers: yet hees not so stupid
But hee may bee a friend to Cupid.

Heres no_Sig^{res} thats the reason:
To speake of Grandies pettie treason:
Hee had a fall, alas twas pittie
I wish't had rather been the Citie.

My Lord Marquesse with his good face,
is come now to fill up a place,
why hees wellcome: thers a good Table
Belongs to the Master of the stable:

Lord Chamberlaine has changed his minde
and in the Country was very kind,
Admittinig Chambermayds to his table,
But keeping Ladies from the fable.

Blame not his choice for hee learned that
By his own Ladies loueing her cat
Tis fit mee thinks that hee at the least
As well as shee should loue his beast.

My Lord of Dorset has the renown
For mistresses in Court & Town
Hee Loues for beauty of for wit
Cause hee'l bee sure the mark to hit.

But Dorset thou gin'ss to decline
Euery one must haue a time,
Leaue off poore man thy dare is past
And pleasue[i] will giue ore at last

My Lord Carliles uoluminous boord
And dishes in folio do affoord
Great entertainment to his friends
Whom vertue, or his wife commends.

But shee poore Lady must bee fed
with decimo sexto in his bed,
And takes no pleasure to read int
Beecause it is too small a print.

My Lord of Holland bears the bell,
In Cupids wars hee doth excell;
His Lady answers not his gillitie
Though hee exceeds all for ciuilitie

As for my Lord it belongs to him
to see whos Ladies hee can win,
And of pleasure to take his fill
Hee has been good, I hope he will bee still

Newport is pidling now, & then,
In company hees like other men
whats that to haue a wench like the rest
Hee'le play his part as well as the best

What ment you Mr Percy by that
To throw away Don Lewis hat ?
What was the cause of all those jarrs
who should fight best in Venus warrs

Percy loues all but Lo dan Luce
Courts one alone, but wert his use
when he change sutes to change loue
Hee would haue mistresses enough

Lusty *Lord* Goring cannot bee mist
for then should some want to be kist
Hees a smart lade, & in his bricces
Something he has that often prickes

Iudge him not by his lookes so old
Hees like a leeke as I am told
Hees head is gray, his blade is greene
And hees as active as at 18

Craven comes not to boast of blood
Whats ere defectiue his purse makes good,
who would not then his mistres be
That is more Franck then two, or three.

But some say he does this to spare
For wiues more costly then mistrisses are,
Besides if one please not his minde
Hee finds another thats more kind

Gandison too did there resort
But yet his Mistres was not at Court
Peace foole he must haue more then one
Purging his reines keeps from the stone.

Porter did waite it was his turne
Meane time with iealousy he did burne,
Leave off this humour of spanish blood
Tis thy wiues Vertue must make her good

Gentle men waitors take your dish
And beter then either flesh or fish
Dyete in *common* does not please
As a dainty private bit at ease

The querries they ar still a stride
Better then others they can ride
And Colte, Horse, or Mare can back
Ladies may use them if they lack

⁷² This poem also appears in Bodleian MS Ashmole 36-37, fol. 264r. A thoroughly annotated edition of Oxinden's text in slightly modernized spelling: can be found here: http://www.earlystuartlibels.net/htdocs/misc_section/R5.html. Our transcription varies in a few instances.

The Pensioners haue weapons too
Defend faire Ladies & pleasures doe
Theyr lusty men both stout & tall
Able at one game to beate all.

You ar well mat good Doctor Lister
Often y have giuen a great lady a glister
Your pipe was good, shee could not refuse
But all things ar the worse for use

Next him follows Mousieur Plancy
who often times makes much of Rancy,
Contemne him not his drugs ar good
His cordiall will breed good blood.

Oberlt you need not to complaine
you can let blood in the right veine
Take heede your Lancet be kept cleane
Least you do hurt you know *what* I mean

My Lady Dutchesse is still the Same
And is a friend to Venus game
Her choice betrayes who best doth like her
For by his haire he is a striker

Why Madam are you so profuse
of your loue to my *Lord* don Luce
or make him leaue his sullen humour
or leaue him quite to cease the rumour

My Lady Marquis stayd behinde,
in her husbands absence she is kinde
vse your time Madam to be no foole
Aduise: the courts a very good schoole

Honestys worse then making faces
And is one of the greatest disgraces
that haps to a Lady faire and younge
she may be otherwise hold thy tongue.

Denby shee is praysd by many
And holds her head as high as any,
Tis thought' shee' vertuous thats no matter
Ile not her more then others flatter

She has a mayd knows all her mind
whom she hates, and to whom shees kind
this mayd now chang'd to mistris Easter
without whose healp she cannot vest her

Madam cryes preecher hast away
I know that Church doth for mee stay
The Proverbs true though very odd
Neerer the Church farther from God.

My exc'lent reurend Lord Cary
Keeper o'th gloues to good Queene Mary
Town & Country shee followes the Court
Though neuer finds but little sport

My Lady Kellegrew holds out well
For red and whine shee doth excell
If she be courted now takes in snuffe
For shee hath very good seafon'd stuffe.

Crofts tale is easily told
For shee hath seruants you[n]g & old,
Some ar to grey some ar green
the last is still in most esteeme.

Seymer they say did loue too much
And did the giuen saddle grutch
'Twas her own fault, had shee been wise
Both saddle & horse had been her prize

Poor Mrs Arden was not wise
To prick young cupid in his thighs
I feare the boy in vengeance had her
Venus know where, but *thats* no matter.

Howard dared not a seruant owne
Her loue shee keepes from being known
Although shee thinks *the* world too blind
yet allwayes Cat wil after kind

Hanmer you ought for to retire
And not come to blow Cupids fire
Your tradings better as tis sayd
Then when at Court you were a mayd.

Her husbands glad poore man of ease
Entreats her to take whom shee please
tis sayd he has hornes but *thats* a gull
Hees the Court Calfe & not the Bull

The Mother of *the* mayor all most forgot:
why? shees obscure, I know her not
shee came to Court cause shee was poore
yet got her liueing casily before.

Madam Nurse sits at home & thinks
while her sonne goes abroad & drinks
Be merry Madam & safely laugh
For the still sow eates up all the drafte
Your daughter they are proud as *the* Devill
Of all others thats the worst euill
It is their folly cause they aduance
For all their witts were left in Fraunce

Caito comes in play with the rest,
And may proue as good as *the* best;
Keepe close for *the* honour of thy Nation
Lest wee call loosenes *the* French fashion

Madam Vamptlet I pittie her case
Her daughter faire to supply her place
She ginns betimes no hurt in that
No daenger is in lying flat.

The Gard he stamps, & stares, & swears
But dares not touch a mayd for' Eares
Because the Lords ar there of found
And leaues them allwayes uery unsound

The Chamber mayd to couer her dock
weares of her *Lady's* thinges eene to *the* smock
The *Lord* hauen tare it up before
Knoweth the way to do it once more.

Our paper shall not know the Name
of Priest or Bishop to proclaime
what ere gainst others wee attempt
Those sanctified persons ar exempt.

May thousand plagues both old & new
more then damnation euer knew
Fall heavy on him that denyes
Honour to Church & Monarchies.
Finis.

Reader i'le besworne uppon a booke⁷³
Here lies *Right* ugly the Lord Brook:
Who as I haue a soule to saue
Did not deserue to haue a graue:
For would I might neuer go further
Hee was accus'd of a horrible mur[t]her
Because t'was thought he began
To kill on Ralph Howard his man.
Which for my part by gods lid
I beleeeve he neuer did.
Ill natur'd he was, else let me neuer wag
For he was neuer known to lend his friend a Nag
And would I might neuer stir more
But for spending he would ha: laine with a
whore
And would mak a man uery sick
To think how ill he rewarded his musik
So costiuie he was, and wary in thrift
He would not healp his friend at a dead lift
Nay there be a huge company that think
He wrot down few legacies for sauing of ink
Hee called his Executor Ragga Muffin

For being expensiuie to buy a new coffin
For I pray quoth hee to whos intent
Should *the* wormes be wel hous'd *that* neuer pay
rent
And by this light same light that shines
Hee thought it simple to pay tith to diuines
And when he was to depart he disputed at large
Whether his soule might travel without charge:
And iust as his soule was about to be gon
Cause corne was deare he ate brown bread at *the*
commune⁷⁴

To saue faggots in winter by Dragon & Bell
Master of opinion he went to Hell,
Well would I might neuer stir out of this roome
Hee'l be very melancholy at *the* day of doome
Finis

⁷³ This poem can be found in a very similar form in Samuel Rowland's *A Crew of Kind London Gossips* (London, 1663), p.88-89.

⁷⁴ Although this word appears largely illegible in the text, this is an educated guess as to Oxinden's intent given that the printed edition records this word as "communion."

my blood is uiolent, now or else neuer
Loue mee, & like loues Queen ill fall before thee,
Inticing daliance *from* thee was my wiles
And steal thy heart with my delicious kisses.
Ile study art in loue, that in a rupture
Thy soule shall tast pleasures excelling nature
Loue mee both art & nature inlarge recompence
Shal be *profuse* in rauishing thy sence⁷⁵

⁷⁵ Excerpt from John Marston's *The Insatiate Countess*.

Meriton Latroon⁷⁶ could dissemble, & sooth up his aduersary with expressions extracted from Celestiall Manna, taking his aduantage thereby to ruine him. Hee could neuer love any Man but for some by respect: neither could hee euer be perswaded nire a pacification with that Man, who had any way injured him, neuer resting satisfied till hee had accomplished a plenary reuenge, which he commonly effected under the pretense of great loue, & kindness. Hee would cheate all hee delt with all, though the matter were a euer so considerable. Hee would Lye soe naturally, that a miracle might bee as soon wrought as a Truth proceed thro his mouth: And then for Equiuocations & mentall reseruations, they were in him innate properties. It was rather allwayes his disposition rather to die by the hand of a common hangman then want his reuenge, though euer so slightly grounded. English Rogue. p.5.

The Description of Meriton Latroon, his Qualities

Had hee dyed in his nonage, no other guilt could have rendered him culpable before Gods Tribunal, but what way denied from Adam . p.6.

Cap 2. what Waggeries he committed being but a Child.

Being about 5 yeares old hee tooke reuenge one a Turkey Cock, for assaulting his bread & butter, by enticing him with what hee had in his hand. to the Orchard gate, which was made to shut with a pulley, hee reaching his head after him, hee immeadiately clapt fast the gate, & so surprized him. & then did use the little strength hee had, to beat his brains out with his Catstich. p.7.

His reuenge on a Turkey Cock

At ten yeares of Age hee went to schoole, where he used to steale bookes, & metamophized: if new would gash their skin.

Hee would rob Orchards, pull the first & seconds of forty or fifty geese: milk the Cowes in his hat, & so drink the milk. And for Poultry there was seldome a day escaped, wherein he stole not more, or less which he carried to a house which encouraged him in his roguery, participating of the cheer. If hee stole any thing hee hed his recourse to them, who gave him ijd for what was worth 1s P.10

If anie boy had injured him, whose strength exceeded his, soe that hee durst not cope with him, hee would exercise his reuenge upon him priuily, concealing the resentment of the injury hee did him. One common trick hee had [...] stick a pin on the board whereon hee was to sit, etc. p.10.

Hee lay with the mayd being but 10 yeares of age, so that his Mother did not in the least suspect him, but his too forward Leachery would not ly quiet, putting her frequently to the squeeke. p.11

He going afterward to schoole to an old Man, a gentlewoman haueing lone her sonn 5 peeces of gold to give hi[s] master for Dyet etc.: his Master receiuing it called for a small cabinet, which stood in the roome in his Bed chamber,(where when he was not well, he used to teach his scholars) hee being more officious then the rest brought him. Haueing put in the Gold hee commanded him to carry it from whence hee had it, which hee did, well consi-

⁷⁶ This section is closely excerpted from Richard Head, *The English Rogue described in the life of Meriton Latroon*, first published in 1665, but with many subsequent editions.

dering the weight thereof, though small yet uery heavy. whereupon he got the impression of the Key in Waxe, & carried it to a smith 4 mile off. The smith suspected him, & questioning what he intended thereby hee was forced to betake him self to his leggs for safety, not knowing what an swere to make him. then tryed a pickloch of his: but not ansuering his design hee, concluded to take the cabinet & all. His masters custome was to walk abroad at nights, & sleep in the day time, foreknow- ing his intention, hee got into the chamber, & concealed himself under

under the bed. Finding his way cleare, he conveyed himselfe, & purchase out of the house, & trauelled all night. In the morning, hee found himself near a small Town about 16 miles distant from the place he came. etcetera where he called for sack hauing neuer tasted any; at which the people of the house much admired that so small an Vrchin should call for such costly liquer: whereupon they viewed him nearely, but more especially the cabinet, which caused him to be suspected. At length they began to aske him diuerse questions, as where he came? Where hee was going? What was contained within the Cascanet etcetera. Before he could give the resolution of what they demanded, the Heu & Cry ouertoke him there: where upon he was presently layd hold on, & his treasure taken from him etcetera p.13

He was afterward brought back to his Master, & dayly insinuated by him, attended with a Cat of 9 Tailles (as they called it) being so many small cordes, with which he had flayed his buttocks, & when hee had shin'd his podex hee would wash it with uinegar --- or water & salt. Within a week his Master arriued who hearing of his --- rogurries was so impatient that shee would needes take him the --- taske her selfe etcetera.

His Mother knew not what to doe with him Who consulting with his master, told her what he durst no longer keepe him, the County people bringing in dayly complaints *against* him. And to aggrauate his Mother the more, he breiefely sum'd up his faults. As how hee serued the mayd when shee was a sleepe, by melting glew, & with a brush gently shokt her – till hee had closed up the part etcetera.

How going about to correct him for this obscene trick hee, having made himselfe lose upon the first lash squirted into his face,

And being upon the boyes back ready to be whipt hee would often bite holes in their eares

Another time sirreuerencing⁷⁷ in a paper, & running to the window with it, as his mistris looked out hee was like to how thrown it into her mouth, how euer depriued her for a time of that sight shee had left.

Another time watching some lusty young gentes who in summer time at night used to wash themselues in a river hard by: hee concealed himselfe behind a bush, & when they were strip'd toke away their cloathes, making them dance home after him stark naked to the view of their sweet heartes, whom he had placed in a place to that purpose, hauing befor acquainted them with his design p. 16.

At Christmas day hee askd the mayd      plum broath thee toke up some in the Ladle & and bid him sup, shee holding the Ladle in her own hand, & hee opening his mouth somewhat larger than hee should shee poured down the scalding pottage through his throat. hee tooke as little notice as he could resolving to retaliate her kindness Hee obseruing the maid to carry the plum pottage – pot in the yard & taking notice that the weight of the Iack was in the same yard, wound up a great hight under a small paint house, the iack being down he suddenly remoued the weight, and

⁷⁷ An unusual word, used here in the OED's second definition, meaning human excrement.

fastned the pot to this line, so going into the Ketchin; wound it up to the top, & then stopt it for the meete was then taken up. The house was all in an uproar instantly about the pot, euery one admiring what should become of it. The maid auouowed [sic] that shee saw it euen now, & none could remoue it but the)⁷⁸ Others ascerted (which were infected with Puritanisme) that it was a judgement shown for the superstitious obseruation of the Festival day: but the next day his seeming Miracle vanishing by the descending of the pot fastned to the iackline p.16

⁷⁸ This is Oxinden's symbol for the Devil, see note 47 above.

		o		Taxes uppon Yearly rent pt.	Taxes uppon stock pt
August	1642	the first moiety of the	400000 [£] taxe	0-2-0b	0-0
May	1643	the second moyty of the	400000 [£]	0-2 ob	0-0
Iune	1643	the monthly taxe		0-5-0	0-0
August	1643	the aduance monie		0-2-ob	0-0
Nouem	1643	the taxe for 2 monthly pay		0-6-0	0-0
May	1644	the taxe		0-10-0	& 2-0
Octob	1644	the first taxe		1-8-0	& 4-0
Aprill	1645	the first taxe		2-6-0	& 6-0
Octob	1645	the second taxe		2-6-0	& 6-0
April	1646	the second taxe		1-8-0	& 4-0
2 Sept	1646	the taxe		1-3-0	& 3-0
ffeb	1647	the third taxe		1-8-0	& 4-0
Aug	1648	{ the taxe for the Armie		✧ -3-0	& 3-0
		{ And for Irland		0-5-0	& 1-0
ffeb	1648	the taxe		1-3-0	& 3-0
Iune	1649	the taxe		1-9-0	& 3-0
Octob	1649	the taxe		0-9-0	& 1-ob
Ian	1649	the first taxe		0-7-ob	& 1-ob
Aprill	1650	the first taxe		0-9-0	& 1-0
Iulie	1650	the second taxe		0-7 ob	& 1-ob
August	1650	the militia taxe		0-2 ob	& 0-ob
Octob	1650	the second taxe		0-4-0	& 1-0
Nouem	1650	the taxe		<u>1-30-0</u>	<u>& 3-0</u>
April	1651	the taxe		1-7-0	& 4-0
Sept	1651	the taxe		0-10-ob	& 2-ob
10 June	1652	the first taxe		1-2-ob	& 2-ob
r					
Iune	1652	the second taxe		1-2-ob	& 2-ob
Decemb	1652	the four[t]h taxe		1-8-0	& 4-0
Iune	1653	the fift taxe		1-8-0	& 4-o
Nouem	1653	the first three months taxe		0-10-0	& 2-0
Nouemb	1653	the second three months taxe		0-10-0	& 2-0
March	1654	the third taxe		0-10-0	& 2-0
[^] Iune	[^] 1654	[^] sesse		[^] 0-10-0	[^] 2

			s-d-ob		
Iune	1660	sesse at	0-6-0	-	1 ^d -ob
Sept	1660	sesse at	0-2-0	-	0 .ob
No:	1660	sesse at sesse at	0-4-0	-	1-0
Ian	1660	sesse at	1-0-0	-	2-0
Iune	1661	sesse at	0-6-0	-	1-ob
Sept	1661	sesse at	0-2-0	-	0-ob
No:	1661	sesse at	0-4-0	-	1-0
Ian	1661	sesse at	1-0-0	-	2-0
	1662	1 sesse at	0-2-0	-	0-ob
		2 sesse at	0-6-0 ob	-	1-0
		3 sesse at	1-2-0		
	1663	1 susse at	0-1-2		
		2 susse at	0-0-2 ob		
		3 susse at	0-0-0 ob		
	1664	1 sesse at	0-0-b	-	1-0
		2 sesse at	0-0-2 ob	-	0-ob
		3 sesse at	0-0-0 ob		
	1665	The first royall ayd began at our Lady day			
		1665			
		1 sesse at	0-0-5ob	-	1-0
		2 sesse at	0-0-5ob	-	1-0
		next sesse at	0-0-2ob	-	0 ob
		3 sesse at	0-0-5ob	-	1-0
		Royall ayd			
		since mich 1665 1 sesse	0-0-5 ob	-	1-0
		2 sesse at	0-0-5 ob	-	1-0
		with a supply of	0-0-4 o	-	1-0
		The next at	0-0-4 ob	-	1-0
		then a cesse of	0-0-0 ob	-	0 0
		the next sesse at	0-0-5 ob	-	1-0
		with a supply of	0-0-4 o	-	1-0
	1666	St Mich sesse at	0-9-5 ob	-	1-0
		with a supply of	0-0-4 o		1-0
		December	0-0-5 ob	-	1-0
	1667	At our Lady Day	0-0-5 ob	-	1-0
		with a supply of	0-0-4 ob	-	1-0
		Iune 4th	0-0-5 ob	-	1-0
		with a supply of	0-0-4 ob	-	1-0

the one sesse of
Sept 10 1667
With a supply of

0-0-0 ob - 0 0
0-0-5 ob - 0 0
0-0-4 o - 1=◇ ◇

Out of Sir walter Raleighs Instructions
to his sonne; & to posteritie.⁷⁹

1 Cap. Wise, & vertuous persons to bee made choice of for friends.

☞ There is nothing more becomeing a wise man, then to
→ make choice of friends, for by *them* thou shalt bee judged
what thou art: let *them* therefore bee wise & vertuous.

→ Make Election rather of thy betters then thy inferiors,
→ shunning allwayes such as are poore & needie.

→ ffor if thou givest twentie giftes, & refuse to do the like
but once, all that thou hast done will bee lost, and such
→ men will beecome thy mortall Enemies.

Take also especiall trust care, that thou neuer trust
anie friend or servant, with anie matter that m[a]y
→ endanger thine estate, for so shalt thou make thy selfe
a bond slaue to him that thou trustest, and leaue thy
selfe alwayes to his mercie.

Such as are thy inferiors will follow thee, but to eate
→ thee up, and when thou leavest to feede *them*, they will
hate thee.

→ If thou beest subject to anie great vanitie or ill, trust
no man: for euerie mans follie ought to bee his greatest
secret. p. 7.

Though thou associate thy selfe with thy betters, yet re-
member alwayes that thou venture not thy estate with
→ anie of those great ones, that shall attempt vnlawfull
thinges, for such men labour for *themselves*, & not for
thee, thou shalt bee sure to part with *them* in their
danger, but not in their honour; & to venture a
true estate in present, in hope of a better in future,
is meer madnes: &

Great men forget such as haue done *them* service, when
→ they haue obteyned what they would: & will rather
hate thee for saying thou hast beene a meanes of their
preferment, then acknowledge it.

Let thy loue bee to loue God, thy Countrie, thy prince

⁷⁹ Oxinden's source text Sir Walter Raleigh's *Instructions to his Sonne and to Posterity* (London, 1632) (STC 20642), from which he is copying nearly verbatim.

& thine owne estate beefore all others: for the fancies
of men change, & hee that loues to d[a]y hates to morrow
Let reason bee thy schoole mestris, whi[c]h shall guide
thee aright.

Great care to bee had in choosing of a wife

Cap. 2

All men in all ages, both wise & foolish haue bene betrayed by beautie. p.12.

The desire (euen of the fairest) when it is attained dyeth [and the aff]ection⁸⁰ perisheth when it is satisfied p.16.

If thou haue a faire wife, and a poore one, if thine owne estate bee not great, assure thy selfe, that loue abideth not with want: for shee is the companion of plentie.

I neuer yet knew a poore woman exceeding faire, that was not made dishonest by one or other in the end. ←

Haue euer more care, that thou bee beeloued of thy wife, then thy selfe bee beesotted on her.

After thy dea[t]h, remember that thou giuest thine estate to an Enemie, & most times to a stranger, for hee that shall marrie thy wife shall dispise thee, thy memory, & thine, shall posses the quiet of thy labour.

Howsoeuer it bee, or whatsoeuer thou finde, leave thy wife no more then of necessitie thou must, but only during her widowhood

Bee sure of this, that how manie lewd wome[n], thou hast acquaintance withall, so manie enemies thou shalt purchas to thy selfe: For there never was anie such affection, which ended not in hatred

Wisest men haue bene abused by fflatterers

Cap.3.

Take care thou bee not abused by fflatterers, for euen the wisest men are abused by those

fflatterers are euer base, creeping, cowardly persons. ←

It is sayd by Esay; my people, they that prayse thee seduce thee, & disorder the pathes of thy feete. ←

As a wolfe a dog, so a flatterer, resembleth a frend.

⁸⁰ the manuscript is damaged here, the words supplied are from Raleigh's printed text.

Thou mayst bee sure a friend will in private tell←
thee of thy faults.

Every *man* for the most part delighteth in praise. ←

Private quarrels to bee avoided

Cap.4

Be carefull to avoid publike disputatio[n]s at←
feasts or Tables, amongst quarrelsome *persons*

honor, & shame is in the talke, or tongue of a *man*. ←

Defame not anie woman publicly though thou know her to bee euill, for those that are faultie, cannot endure to bee taxt, & will looke to bee avenged of thee: & they that are not guiltie cannot endure vn just reproach: p. 44.

Truth it selfe cutteth his throat that carrieth her publikelie.

Doe right to all men where it may profit them, and thou shalt thereby get much loue.

fforbear to speake euill things of men, though it bee true, if thou bee not constrayned, and thereby thou shalt avoid malice, & revenge.

Solomon sayth, the heart of a foole is in his mouth.

And the mouth of a wise man is in his heart.

☞ By words and discourse men will judge thee.

As Socrates sayth, such as thy words are, such will thy affections bee esteemed, & such wil thy deeds as thy affections, & such thy life as thy deeds. p.50.

☞ Bee advised what thou doest discourse of, what thou maintainest, whether touching Religion, estate, or Vanitie, for if thou er in the first, thou shalt bee counted profane, in the second dangerous, in the third vndiscreete, & foolish

Restraine thy choler, hearken much, & speake little

Mens fortunes, are oftner mar'd by their tongues then their vices.

Rules to bee observed for the preservation of a mans estate.

Cap.5.

Amongst all other things of the world take care of thy estate. p. 60.

Neuer spend anie thing beefore thou haue it: for

☞ 1 Borrowing is the Canker, & death of euery mans

estate.

2

Know what thou hast.

3.

Suffer not thy selfe to bee wounded for other mens faults, & scourged for other mens offences, whi[c]h is to bee surely for another, for thereby Millions of men haue bene beggered & destroyed.

Aboue all things bee not made an Asse to carrie the burdens of other men.

If thou bee bound for a stranger thou art a foole,
if for a marchant thou putttest thy estate to learne←
to swim: if for a Churchman hee hath no inheri
tance: if for a Lawyer hee will find an euasion←
by a syllable or word to abuse thee: if for a
poore man thou must pay it thy selfe. ←

If thou force him for whom thou art bound to pay it him
selfe, hee will become thy Enemie; if thou use to←
pay it thy selfe thou wilt bee a begger.

Beeleue thy ffather in this, & print it in thy thoughts ↗
that what vertue soever thou hast, be it neuer so ma=
nifold, if thou bee poore withall, thou & thy qualities
shall bee despised.

If thou bee rich it will giue thee pleasure in thy health,
comfort in thy sicknesse, keepe thy minde & bodie
free, saue thee from manie perils, Releiuue thee in
thy elder yeares, the poore, and thy honest friends, &
giue meanes to thy posteritie to liue.

The poore is hated euen of his owne neighbour, but
the rich haue manie friends.

If thou bee suretie thinke to pay it.

what sort of servants bee fittest
to bee entertained.

Cap. 6.

if thou trust anie servant with thy purse, bee sure too←
take his account beefore thou sleepe, for if thou put it
off thou wilt then afterwards for tediousnes sake neg
lect it.

Braue ragges weare soonest
out of fashion

Cap. 7

Exceede not in the humour of ragges & braverie
for these will soone weare out of fashion: but
Monie in thy purse will euer bee in fashion: &
no man is esteemed for gay Garments but by
fooles & woomen. p. 74.

Riches not to bee sought by evill mea[n]es
Take heede that thou seeke not riches basely, nor at
taine them by evill meanes .p.75

Cap. 8

what inconveniences happen to
such as delight in wine

Cap. 9.

→ Take especiall care that thou delight not in wine, for
→ There neuer was anie *man* that came to honour
or preferment that loued it
→ And Remember my words that it were better for
a *man* to bee subie[c]t to anie vice then to it. 83.
→ whosoever loueth wine, shall not bee trusted of any
man, for hee cannot keepe a secret.
Nullū[m] secretum ubi reqnat ebrietas, et quid non aliud
designat malum.

Cap. 10

Let God bee thy protector, & directer
in all thy Actions

Resolue that no *man* is wise or safe but hee that is
honest.
Serue God, let him bee the Author of all *your* Actions
Commend all *your* Endeauouers to him, that must either
wither, or prosper *them*: please him with prayer
least that hee frowne, hee confound all *your* fortunes
& labours l[i]ke drops of Raine on the Sandy grou[n]ds.

The sonnes advice to the ffath[e]r

→ The young *man* may dy quickly, but the old *man*
cannot liue longe.
If greene years should sometimes thinke of the graue,
the thoughts of old age should continually dwell
in the same.
☞ The cheifest properties of wisdome, are to be mindfull
of things past, carefull for things present, and pro
vident for things to come.
GOD is hee, from whom to depart is to dy; to whom
to repaire is to Reuiue; & in whom to dwell is
life for euer. p.16.
Whe[n] but one of distempered wits would offer fraud
to the discipherer of all thoughts; with whom dis
semble wee may to *our* cost, but to deceive him is
impossible.
It is a preposterous kind of policie, in anie wise
conceite to fyght against God, till *our* weapons
bee blunted, our forces consumed, our limbs impotent

& *our* best time spent; & *then* when wee fill for faint
nes & haue fought *our* selues almost dead, to pre
sume on his mercie. p 49

Politicians use Religion like to their hackeny horses, wherewith whe[n] they haue served their turne, they cast of without anie manner of esteeme vn – till they haue occasion to vse them againe

Or like as they use such, when they make beeleiue they are friends vnto with whome whe[n] they haue served their turnes they thinke no more of vn’ – till such time as they haue occasion to use them.

It is the part of a good Common wealthes man, to bee of & to iustifie the Religion of the state hee liues in.

Politicians hold that all Religions are but policies invented for the temporall service of Princes & states; whence it is that they hold that itt is not materiall what opinions men hold in matters of Religion, soe they bee kept in awe by iustice & the sword.

The strongest bond of iustice is an oath, which is a principall act of Religion, & were but a mockerie of itt, were it nott for the punishment of hell, & the reward of heauen.

It is impossible to execute iustice without the healpe of Religion.

The greatest & most martiall Estates whi[c]h euer were, haue euer beene willing to use the Conscience & reuerence of some Religion or other to prepare their subjec[t]s to obedience.

The neglect & contempt of Religion, hath euer beene, & euer shall bee the fore runner of destruction in all settled states what soeuer

It is a sure rule of policie, that in euery mutation of state, the Authors of the change will for a while, shew themselues honest, rather out of spite then out of conscience, that they may disgrace those whom they haue suppressed; but itt doth neuer hold in the next generation, you scarce see a puritan ffather but his sonne either prooues a Catholike or an Atheist.

The ancient Romans being themselues Lords of the world, became vassalls to the Idolls of all nations, by admitting the free vse of the Idoles of all theie diuers Religions of them all, holding that (as it seemeth) the most perfect Religion which refused none as false: neither is the Turke much different from that opinion, howbeit hee prefer his owne Religion before all others. ffalse Religion is but a policie for the Temporall service of Princes, Machiavels name being odious & hatefull to all, but his rules & precepts too much embraced of some.

Queene Elizabeth hed practise of maintaining warre Amongst her neighbours, that shee might be quiett at home.

Queene Elizabeth att her first coming to the Crowne, would haue the Common prayer booke & Catechisme, soe sett downe that she might, both by English service satisfie the Commons, who were greedie of alteration. & by Catholike opinions giue way to her neighbour Princes, that shee would her selfe continue Catholike; & all her life long shee carried her selfe so betwixt the Catholiks & Caluenists, as shee kept them both still in hope; but yett being the daughter of the breach maker, & hauing her Crowne & her life from the schisme, it was both dishonorable & dangerous to her to hear

ken to reconcilment, & therefore after shee was provoked by the ex –
communication of Pius Quintus shee did sufer such lawes to bee made
by her Parliaments as might crie quittance with the pope & Chur[c]h of
Rome, this course seemed in policie necessarie for her, who was the daughter
of Henrie the 8^t by Anne Bulleine borne with the contempt of Rome, the dis-
grace of Spaine, & the prejudice of Scotland.

The breach was resolud vppon for the personall & particular ease of
Henry the 8^t by Anne Bulleine & the children of his latter wiues.

The historie of dives & Lazarus is affirmed to bee true & both the men well knowne, & their names, the one called Nineusis the rich, the other Lazarus the poore, & to haue both died, when CHRIST preached bee fore his passion. Thus the Hebrewes affirme & some of the Greekes as Epi-phanus & Euthinius & Faber. Enthin on Luke 16.

Tertullian concludeth that the rich man was Herod, & the poore man Iohn the Baptist.

The wrastling of Iacob with the Angells was not really done, but in a vision. The like you haue of the sleepe of Adam, which was not really done but in a vison, for shee was made when Adam was made. fol 18
If Eue were made of the rib of Adam, then had hee a spare rib.

If Eue were created of the rib then must itt bee her bodie or her soule, or both: if her bodie, then was it as insensible as the rib which had noe sense, nor life: if her soule had beene made of the rib, then should it haue putrified as the rib did. was the rib her ffather, or Adam or both, if both then had shee two ffathers, if neither them who was the ffather. the Scripture doth not say that God made the woman of the rib, but that hee builded the woman of the rib. fol. 19.

If Adam was created *immortall* then how could hee sleepe? doe *immortall* creatures sleepe?

The soules of the faithfull beefore CHRIST, went *immediatly* to heaven.

If CHRIST descended into hell, either hee must descend in bodie or in soule, or in his Godhead or in all, in his bodie hee did not for it lay it the graue 3 dayes. mat 26c.61v. Iohn 2.19.fol.27.

Some place Hell & his Cells, & seates vnder the north pole, some vnder the South pole. Pithagoras in zona torrida. Cartesius in the same place fol 93. Hell is most likelie to bee in the aire, thought most seeme to place itt in the earth: but noe man certainly knowes where itt is fol 105.

The Divells are called the rulers of the world. Ep. 6.12. where they rule there they dwell.

The Deuill is called the prince of the world. Iohn.12.9.10.11.30.10.16.10.

And that the place of Satan is in the aire & in the minds of wicked men. St Paul declareth . 2c Ep. 2v

Satan in Iob sayth that hee came thether to afflict Iob, & had gon round about the earth. Iob.1.5.6 but the aire compasseth the earth about wherefore the aire appeareth to bee his habitation fol 106.

The deuills are the rulers of the darkenes (1) the darke aire circumfused about the earth, & all that large space & compase betweene the moone & the earth, which is called Tartarus in Peter, whether the peruerse Angells were thrust bound in cheines of darkenese. Eusebius as Steuchius reporteth, affirmeth that therefore Deuills are called aeriall because that the aire is their place. Lactantius an eloquent Christian affirmeth that

the Deuill himself did confese that he himselfe with his Angells were tormented in the aire. now if the aire bee the place for the deuill & his Angells, then should the Creede haue sayd hee ascended into Hell & not that hee descended, for that the aire is aboue vs & about vs, neither is it any greater absurdity to say that the aire hath his inhabitants, then to say that heauen which is aboue the planetts & fixed stars hath his, & the places alledged out of the scripture proue the same. Mat 27. fol. 107