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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 means 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 plant ting 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 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, aequanimiuis me Diademat e quam literis caritum.²


¹ Sir Anthony Aucher of Bishopsbourne, Kent (c.1614-92).
² A quotation from the scriptural commentary of Cornelius a Lapide (1597-1637).
I Henrie Oxinden eldest sonne of the said Richard was borne at Canterburie. Ian 18. 1608.
Tho: Oxinden borne at Barham Feb: 11. 1633.
No: 6 1655 Richard Oxinden sonne of Tho: Oxinden sonne of Henry Oxinden of Barham borne at Maydeken about 6 of the Clocke in the morning.

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

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 befoore stood in feare after ✧ ✧ sped so unfortunately ✧ ✧ wars in Greece beegan to ✧ ✧ ✧ ✧ even ✧ ✧ ✧ ✧ Justin Eng. lib.3. fol.22.³

To make excellent Inke

Take of Gum Arabeck ✧ two Ounce ✧ gall and Coparas ✧ two Ounce ✧

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 jogged. /

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

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

Buchanan. Hee commend 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 ⁶d [t]he ounce Christoph Boves.

The lady Oxinden June 19 1656

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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 stoode in feare, after he had sped so vnofortunatlye 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 Justin (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 Poetricus (London, 1647). In the 1630’s, Ross wrote a book on Virgil, titled Virgilius evangilizans.
Butter unsalted, fresh, tempered with honey, take it morning & evening

Take of french barly halfe a pound and a quarter of a pound of currants let the barlie bee 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 spoonful 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, 2d of sugar Candie of the best well bruised; put into it: grate fine ginger amongst candied solit oile ij: eate it in the morninge, fast onne houre after: eate some hot thing after that. The next morning take a posset of good treakle, a sack glasse full. Mr. Woodriffe
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 sирrup 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 spoonfuls 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 taken 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: Swan ⁶, 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.

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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\textsuperscript{nd} 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 candied, 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 pint of anyseede water, a quarter of a pound of sugar Candied, and a strig of rosemarie, let them simper over the coales, & take a spoonfull at night of them.

Take of ale a pint, 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 pint, 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 with as much loafe sugar as will sweeten it. Take a quarter of a yard bolter, that which the apothecaries straine liquor.

Take some broth 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 loaf 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 spoonfull of fine sugar made into a sirrop with Aqua Vita a quarter of

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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 Jerusalem 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 thi 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 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[al]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 ffostalls direction August 22. 1656.

To kill rats & mice
Take Elebora Roote pounded with meale, & honey: John Bradlies receit
Another for the same
Take a pound of spunge, 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 pint of linset oile, and a pint of ale boyled to halfe a pint, halfe a 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
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 pint of claret wine till it comes to halfe a pint with 50 or 60 Hawes boyle till it [come] to halfe a pint 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 meggs pricked with needles, & put them in a bottle, and let them stand three weekees, then take a quarter of a pinte in the morning, with the yoalks of two new layd eggs. Mr Rauger of Douer May. 1658.

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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”.

(Sir Robert Crasford.)
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_. ♦
2¹² gum musrechees _drams_ ii _foliorum Roers marine_ _drams_ iii _Olibanum_
_dram_ i _aristoloci Rotunda_ _dram_ i _flor salivae Betonicane_ _dram_ ii
Arid ana mise fiat puluis.

Against Sunburnt &ct according to Charles Annoates
2| vinum gallicum _ounce_ iii _olium Tarturis ounce_ iii _g[u]m Camp hard_
dissol _drami_ sui _Lemmoumnium 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

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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.
APHORISMS & Apophthegms

1. Areanum cela.
2. Attabilii esto
3. Cognosie te ipsum.
4. Ebrictas dementat
5. Neminem irritato
6. Omnibus placeto.
7. Audentes Fortuna juva
t
8. Dona multum possunt.
10. In vino veritas
11. Ingens telum necessitas.
12. Industrium adjuvat Deus.
13. Ignorans omnis instabilis.
15. Nequid nimis
17. Obsequium amicos parit.
18. Occasio facit furem.
19. occasio non negligenda.
20. Pecunia obediunt omnia
21. Quæ nocent docent.
22. Assidua exercitatio omnia potes
t.
23. Ab hominibus blandientibus cavendum.
24. Amanti nihil est difficil
e.
25. Annus fructificat non tellus.
27. Ebrietas abditissima pectoris profert.
28. Fugienda sunt ninius alta.
29. O
30. Oculis auribus sunt fideliores
31. Parua non sunt contemnenda.
32. Prudentis
33. Quantum habebis tanti ens.
34. SERA EN FVNO PARSIMONIA
35. ybi amor ibi oculus
36. verus amor nullum nouit habere modum.
37. Canis festinans cecos parit catulos.
38. Diligitur nemo, nisi cui fortuna secunda est.
39. Diuitiæ labor est parantur, prodigalitate pereunt
40. Diis, parentibus, præceptoribus, non-redditur aequa lascivis.
41. Felix quicunque dolore Alterius discus
42. Frustra sapit qui sibi non sapit.
43. Ipsa dies quandoque parens quandoque noveria
44. Libentius oculatis quam auritis testibus creditur
45. Laude, et obsequis vnieuntur homines
46. Parua sentilla contempta, max-
47. Pluris est oculatus testis unus quam auriti decem.
48. Plus vident oculi, quam aurus.
49. Qui nescit dissimulare, nescit imperare.
50. Consilium non contra Dominum.
51. Confidendum non est in homine.
52. Dei opera, et consilia inscrutabilia.

Although it is unclear if this section is underlined, or ruled, it is presented here with underlines for formatting reasons.

15 ‘Vino forma perit, vino corrumpitur ætas’: By wine beauty perishes, by wine youth is corrupted.

16 In 1664, Nichols, an old friend of Oxinden’s, had just been released from imprisonment for non-conformist preaching. Oxinden apparently visited him in prison in late 1663. Nichols was nearly arrested again, while participating in a conventicle in 1665. See Gardiner, Oxinden and Peyton Letters, 296ff.
Oliver Lord protector of England Scotland & Irland & the Dominions there unto belonging To John Richardson John Kage Henrie ffowler Thomas Chandler & John Mussered\textsuperscript{17} greetinge Whereas Marie Denne\textsuperscript{18} hath bene commanded by publike proclamation made by the Sheriffe of the Cittie of Canterburie in duiers 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 jointlie 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 Chancery in 8 dayes after the purificacation of the blessed virgin Marie next comeing where soever 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^se presents that they bee ayding & assisting unto you in the execution of the premises as it is meete In witnesse whereof wee haue caused these our letters \textit{pattents} to bee made Patents Witnesse 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.

\textsuperscript{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.

\textsuperscript{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 selfe against the fate of all accidentes.
Qui bene cavet vix cavet, Qui maxime cavet saepe cautor captus est\(^{19}\)

\[\text{→Abundans cautela non nocet.}\] \(^{20}\)

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 uppon 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.


The servants of God that are endued with great measure of grace do uerie hardlie belieue 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

\[\text{Pro.6.1.2}\]

Fili mi si spospondisti amico tuo, illaqueasti te sermonibus oris tu\(^{21}\)

Non erit memoria sapientis, similiter ut stulti in perpetuum, et fatum tempora cuncta pari\(\text{it}^i\)tes obliuione operient: moritur datus similiter ut indoctus. Ec.2.\(^{22}\)

Tristitia\(m\) 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.\textsuperscript{23}

\textit{Laude et obsequio unicuntur homines}

confidendum non est in homine.\textsuperscript{24}

\textit{Frustra sapit qui sibi non sapit.}\textsuperscript{25}

\textit{Ebrietas abditissima protonis profert.}\textsuperscript{26}

Nusquam tuta fides\textsuperscript{27}

Sera est in fundo parsimonie.\textsuperscript{28}

\textit{Thesaurus meus sui Dei timor}\textsuperscript{29}

mecum habito, et nosco quam sic mihi curta supellex

vive tibi quantum que potes praelustria vita

sæuum prælustri fulmen ab arce venit.\textsuperscript{30}

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

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

\textsuperscript{25} You are wise he who does not think to himself in vain

\textsuperscript{26} Drunkenness brings out the most hidden immediately. Very similar to the oft quoted ’in vino veritas’

\textsuperscript{27} ‘Faith is never secure’ or ‘there is never total loyalty’ From Virgil, Aeneid IV, line 373.

\textsuperscript{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.

\textsuperscript{29} My treasure is my fear of god Isaiah 33, 6.

\textsuperscript{30} Live for yourself, as much as you can, and avoid the bright light:

\textsuperscript{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 nimbosa tumuerunt aequora vento
In mediis lacera puppe relinquor aquis.31

Non malem vixit 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 never 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 aandas and it

What folli 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 judgement, 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 unijam mortaliu obigit Chrysost de sacerdotio. L.4


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.

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.

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 beises his wife hath not a Courtesan & a mistris.

Abraham was ielous of his wife because shee was faire.

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 heart

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 he 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
Jupiter 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.

\[\text{Quoted from Burton.}\]
The incestuous sonnes of Lot Moab & Ammon were great Enemies to the Church of God, notwith standing 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 .

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 ad mirable 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, & after ward condemned to the crosse by him, yet did not those who followed him from the beginning forbeare to loue him for the ignominie of his death. ffor hee appeared to them alie the third day after, according as the diuine Prophets had before testified the same, & divers 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.

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 entereteyned 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 cornu, scientia Philosophorum, verba prope Poctarum, memoria Iurisconsultorum, vox Tragediorum, gestus pene summorum actorum est requirendus.

In promptu sunt causae quæ illum ad tantum fastigium scientiæ prouexerunt, natura non præcep sed exuberans et plena, magistri scientissimi ♦♦♦ integentis libris quotidian [i]n exercitatio, in exercitazione 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 mee
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 fly
Since ffate commands Antipathie
Prodigious might that union proue
Where night & day together moue
And that conjunction of our lips
Not kissed make but an Ecclipse
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 replay, “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 hide\textsuperscript{44}
Affliction by the countenance is discryd,
The light of hidden fire it selfe discouers
and loue that is conceald be trayes poore louers.

\textsuperscript{44} Excerpted from Christopher Marlowe’s \textit{Hero and Leander}, second sestiad.
Oxfords riddle

There dwels a people on the Earth
That reckon true alleigneance 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 gourene with implicite votes
That Establish 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 pare

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 & eies

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.

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

48 Symbol spacer.
On the ignorant louer

Clairinda 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 the
uptuckt
And May for him, and time for her she pluckt
Which wheen 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 desire
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 Deuill 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 revengd on loue
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 fall. 
My Mistris shee loues no thinge, 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 jewels, 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 egs 
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 
thenn 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 stones

The Onlie Paragon of ____

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 Jupiter

Thy sacred Beautie hath in chanted heauen\textsuperscript{56}
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.

\textsuperscript{56} This poem also appears on page 37 of the manuscript which is not transcribed in this edition.
Greedy lover pause awhile And remember that a smile, heretofore 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.

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.

If the Center of my brest, a dominion vnposset heretofore May thy wandering thoughts suffice seeke no more And my heart shall bee the prize Goe then keepe aboue the line All the Hemisphare is thine.

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

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

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

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.

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.

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

She strugled 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.

Then being bereft senseles 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, reviud she cries Happie is she that in a Trance that dyes.

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

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

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\text{c}ux 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 beleive that there was a Deuil) mr Ald: sayd that hee was a verie good scholler, but would neuer haue abouve 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[l]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.

Ioab

mr Ald: was of Opinion that Iunius & Tremellius were the best commen tators euer were, or would bee: they were both Disciplinarians

Iunius

Tremellius was a lew borne.

Tremellius

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 betwene 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 Justin 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.

Sybils

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.

Dyonisius Halicarnas

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

Tully

Lambinus Tully in folio is the best edition
Sirranus his plat in greeke & latin is the best in Hen Stephens print.

Aristotle best set out by Plato-Causabon in folio.

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 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.

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.
Cardan was fortie yeares old when hee began to studie
All the ffathers held praying for the dead.
The ffathers 300 yeares after Christ held the opinion of the Millinaries
Celsus did obiect more shrewdly against the Christians then Iulian
Hermes Tresmigistus a counterfeit & he hath on verse Iohn in him
One neede no other booke for controuersie against the papist then the Rhemish Testament answeread by 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.
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 baptized ouer the dead.
Tacitus was an excellent polititian.

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

Hypocrates sayes that there are many certaine signes of life but none of death, & there is θινον Τι diuinum quoddam in it.

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

When k Iames 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 bookees.

It is no damnable heresie to doubt of some of the bookees 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 demon stratione caret. He was an Atheist.

King Iames 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 answere them.

hee is absolutely of opinion that K Iames 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 besids 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 Proverbs the rest were gathered from his mouth.

he doth commend of Sr Walter Raleighs booke to Alexand[er] 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 dis putant 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 Dauid did not take notice of Jobs patience seing Job wrot before Dauid

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 proverb 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 Chussastimus 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 illæsuis per mansisse. Sicut enim illi sic et Joseph in medii ignibus illæsuis, non adustus, sed purior, integrior robustior & clarior effulsit.

post mortem nihil est, ipsaque mors nihil
Come there was neuer any great thing yet\(^5^9\)  
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.

Zenephon and Socrates praysed the oracle of Apollo wherein\(^6^0\)  
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

\textit{Summer} succeeds the springe Autum the summer  
The frostes of winter the falne leaues of Autumnne  
And euerie yeare returnes, But cursed man  
Shall neuer more renew his vanneshd face.

King Solomon made himselfe a Palace of the trees of\(^6^1\)  
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.

\rightarrow \text{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 night\(^6^2\)  
Which wise men though they teach do not beleive  
To curbe our pleasures feigne, \& ayde the weake

Omnia quae euentura sunt in ni\[\breve{y}\]rlo iacent.

Dies, hora momentu\m, euertendis dominationibus sufficit, qua’  
adamantinis credebuntur radicibus esse fundatae. Caus

\(^5^9\) This paragraph is a condensed selection, including dialog from multiple characters, from Act III, Scene 3 of Ben Johnson’s play \textit{Catiline}.  
\(^6^0\) An excerpt from John Calvin’s \textit{Institutes of the Christian Religion}.  
\(^6^1\) This paragraph is from the Song of Solomon 3: 9-10, most likely from the 1599 Geneva Bible.  
\(^6^2\) This verse is taken from Act V, Scene 3 of \textit{The Tragedy of Nero}, author unknown.
Loue is not full of pittie as men say
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.

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

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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 frution.
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 outragious
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 daugther marriing 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, 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 int[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 Lampas
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 heauens! O poles! Are Graves become Button holes?
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.

---

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, amongst the saints befriended. See John Weever, Ancient funerall monuments within the united monarchie of Great Britaine, Ireland, and the islands adjacent 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 wife\textsuperscript{70}
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 coul 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.

\textsuperscript{70} This poem appears in two other manuscripts at the Folger, W.a. 135 and W.a.455.
The exaltation of Ale

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 assayle,

2. no remedy quicker, then a Cup of good liquor
to wash a way care with a pot of good Ale.
The neighbour complains not for want of a coate
nor on the cold weather will once turne his tail.

3. All the way that hee goes, hee cuts the wind with his nose
if hee 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 nail.

4. Hee quite forgets hunger, & thinks of it no longer
with drinking good store of nappy old Ale.
The begger whose portion is always his prayer
not having a tatter to hang to his tail.

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'l le see every letter, & say seuice 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 tail.

8. And sixteen times better he'll proue every letter
if hee bee inspir'd with a pot of good Ale.

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71 Oxinden’s version of this poem is noted in the first line index. The poem was published, without attribution to Andrews 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 divine 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 progress^{78}

See what a Loue there is betweenee
The King & his endaered Queene,
And all their subjects Loue, & care,
Is fixed on this royall pair.

But did their Maiesties select
Deserving persons to affect
Like to themselves & not loue all
The Court would soon bee very small

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

Heres no_Sig^{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,
Admittung 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
Every one must haue a time,
Leauue off poore man thy dare is past
And pleasure[i] will glie ore at last

My Lord Carliles uolumentious boord
And dishes in folio do affoord
Great entertaineiment to his friends
Whom vertue, or his wife comends.

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

My Lord of Holland bears the bell,
In Cupids wars hee doth excell;
His Lady answears 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 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 jars
who should fight best in Venus warrs

Percy loues all but Lo dan Lace
Courts one alone, but went his use
when he change sutes to change loue to
Hee would haue mistrisses enough

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

Judge 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 wiuues 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 have more then one
Purging his reines keepes 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 wiuues Vertue must make her good

Gentle men waitors take your dish
And beter then either flesh or fish
Dyet 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

\footnote{78} 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: \url{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 sheeth doxell
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]lg & 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 vengance 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 drafe

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 ginn betimes no hurt in that
No danger is in lying flat.

The Gard he stamps, & stares, & sweares
But dares not touch a mayd for’ Eares
Because the Lords ar there of found
And leaues them allwayes very 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 against others wee attempt
Those sanctifyed persons ar exempt.

May thousand plagues both old & new
More then damation euer knew
Fall heavy on him that denies
Honour to Church & Monarchies.

Finis.

Reader i’le besworne upon a booke73
Here lies Right ugly the Lord Brook:
Who as I haue a soule to saue
Did not deserue to have a graue:
For would I might neuer go further
Hee was accus’d of a horrible mur[...]her
Because t’was thought he began
To kill on Ralph Howard his man.
Which for my part by gods lid
I beleev 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 very sick
To think how ill he rewarded his musik
So costiue 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 wrote down few legacies for sauing of ink
He called his Executor Ragga Muffin

For being expensive 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 just as his soule was about to be gon
Cause corne was deare he ate brown bread at the communion74

To sauve 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.

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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 sence

---

75 Excerpt from John Marston’s *The Insatiate Countess.*
Meriton Latroon could dissemble, & sooth up his adversary with expressions extracted from Celestiall Manna, taking his advantage thereby to ruine him. Hee could neuer love any Man but for some by respect: neither could hee euer be perswaded to 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 neuer so considerable. Hee would Lye soe naturally, that a miracle might bee as soon wrought as a Truth proceed thrо 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.

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

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

Being about 5 yeares old hee tooke reuenge one a Turky 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 immediately 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.

At ten yeares of Age hee went to schoole, where he used to steale bookees, & 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 seldom 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 squeek. p.11

He going afterward to schoole to an old Man, a gentlewoman hauing 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-

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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 uneasy 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 himself to his legs for safety, not knowing what an
swere to make him. then tried a pickloch of his: but not answering 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 he 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 insi ced by him, attended with a Cat of 9 Tailes (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 vinegar --- 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 con sulting 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 briefly 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 sirreuercing 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 depriv’d 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 uiew 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 plump 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 pored 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 lack 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 unsual 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 )

Others aserted (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

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78 This is Oxinden’s symbol for the Devil, see note 47 above.
<table>
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<tr>
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1665

The first royall ayd began at our Lady day

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1667

At our Lady Day

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With a supply of 0-0-4 o - \textdaggerdbl\textdagger
Out of Sir Walter Raleigh's Instructions to his sonne; & to posteritie. 79

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

☞ There is nothing more becoming 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.

→ ff or if thou givest twentie giftes, & refuse to do the like
but 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]ly
→ 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
things, for such men labour for themselues, & 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 madness: &
Great men forget such as haue done them service, when
→ they haue obtyened 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

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]ection\(^80\) perisheth when it is satisfyed p.16.

If thou haue a faire wife, and a poore one, if thine owne estate bee not great, assure thy selfe, that loue\(^80\) 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 \(^\circ\) that shall marrie thy wife shall dispise thee, thy memory, & thine, shall posses the quiet of thy labour.

Howsoever it bee, or whatsoeuer thou finde, leave \(^\circ\) 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 \(^\circ\) anyie such affection, which ended not in hatred

Wisest men haue bene abused by fflatterers

Take care thou bee not abused by fflatterers, for\(^\circ\) 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

Be carefull to avoid publike disputation[s] at feasts or Tables, amongst quarrelsome persons

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

Cap.4
Defame not anie woman publiquely 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 guilte 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.

fforbeare 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.

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

Neuer spend anie thing beefore thou haue it: for

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.

Above all things bee not made an Asse to carrie the burdens of other men.
If thou bee bound for a stranger thou art a fool, if for a marchant thou puttest thy estate to leaue 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.

Believe thy father in this, & print it in thy thoughts that what vertue soever thou hast, be it never so manifold, if thou bee poore withall, thou & thy qualities shall bee despised.

If thou bee rich it will give thee pleasure in thy health, comfort in thy sickenesse, keepe thy minde & bodie free, saue thee from manie perils, Releuie 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.

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 neglect it.

Braue ragges weare soonest out of fashion.

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 meanes Take heede that thou seeke not riches basely, nor at taine them by evill meanes .p.75 what inconveniences happen to such as delight in wine
→ 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.

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

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 faintness & haue fought our selues almost dead, to presume on his mercie. p 49
Polititians 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 whom 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.
Polititians 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 & reuereence of some Religion or other to prepare their subj[e]ct[s] to obedience.
The neglect & contempt of Religion, hath euer beene, & euer shall bee the fore runner of destruction in all setled 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 proues 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 dif ferent from that opinion, howbeit hee prefer his owne Religion before all others.
false Religion is but a policie for the Temporall service of Princes, Ma–chavels name being odious & hatefull to all, but his rules & pre – cepts 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 reconcilement, & therefore after shee was provoked by the excommunication 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 8t by Anne Bulleine borne with the contempt of Rome, the disgrace of Spaine, & the prejudice of Scotland. The breach was resolud vppon for the personall & particular ease of Henry the 8th by Anne Bulleine & the children of his latter wiues.
The historie of dives & Lazarus is afirmed 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- phanius & 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 re- ally 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 immortal then how could hee sleepe? doe immortal creatures sleepe?
The soules of the faithfull beefore CHRIST, went immediately 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 26.c.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 beteweene 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 beecause 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 inha
bitors, 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