THE LITERARY REMAINS

OF

CHARLES HOWARD, THIRD EARL OF CARLISLE

(1669 – 1738)

A CRITICAL EDITION WITH

INTRODUCTION AND NOTES

TWO VOLUMES

with separate Appendix

APPENDIX

(Illustrations, Watermarks, Photocopies of Manuscripts & Transcriptions of Printed Documents)

QUENTIN HARCOURT WILSON

PHD

JULY 2006
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DEPARTMENT OF ENGLISH AND RELATED LITERATURE

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*The author’s gratitude is expressed to the Trustees of Castle Howard, The National Trust, The National Portrait Gallery, Dr. Charles Saumarez Smith, Country Life and Watford Museum for permission to reproduce their copyright material.*
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*Charles Howard, third Earl of Carlisle*, by Sir Godfrey Kneller c.1705. A "Kit-Cat" Portrait held in the National Portrait Gallery. (3197)

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PHOTOCOPIES OF ORIGINAL MANUSCRIPTS

Document 1

Remarks out of several Books in Latin French, & English J8/35/4

[c.1688-90]
Remarks out of several Books in Latin, French, & English.
The Pope Paul 3 of Rome, upon his retire-
ing of his Palace at Rome,
sent for several Painters, to ad-
orne it according to the Italian
manner, amongst the rest Le-
onardo di Vinci Florentine.
who, out of debt, because he
was not preferred before Bazila-
chi, who contested ye employ-
ment with him, retired him-
self into France, where being
very well received of Francis
Pommer, he left several pieces excellent
of his workmanship. But at
last falling sick, ye King, who
had a particular esteem for
him, went to see him; ye poor
man being assured at finding
of Francois showed him, rose up in his bed, being to embrace the King, fell dead in his arms.

Mr. Patijn has one of his peace if he esteem at a hundred pounds, which was of occasion of our discourse upon this subject.

Obens a natife of Bule, a poor man, but very excellent in the art of painting, he happened to be recommended to his grace, who after having asked him several questions advised him to go into England, to give him letters of recommendation to the Bishop of Norwich to broke him in his journey. Upon his arrival at Norwich he went to the Bishops
so whom Erasmus had given notice of before of his coming, ye Bishop immediately asked him if he had no letters for him. ye poor man answered if he had had some, but unforunatly, he had lost them, upon which ye Bishop asked, what acquaintance he had in England, so whom he desired to go, if not there he had any money, or no. Others told him how many, ye acquaintance he had none, but if there was an English man of quality, it had passed by him about 8 years ago, or whom he desired to address himself. ye Bishop asked who this English man of quality was, what was his name,
or how he would know him again, Olbers answered, if he
knew no more of him, but
immediately taking a Bonnet out
of his fire, he drew him his
letter, which was small, and Bishop
presently conceived it to be Earl
of Arundel's most be 4 to person;
so whom he sent him over
with letters of recommendation.
My Lord, after having implor-
ed him some time to be Kindly
presented his son to Henry 4th;
who was so taken with his work, if upon a petition
at a certain time made
kier to put Olbers to death
upon some high offence, if he
had given him, he answered,
he could make a dueller
contes in an hour long, but
not one. Others in his what
like. —

one of his pieces was also
of occasion of this relation.

Sen: auxerre non pussunt.

So preserve a man alive in a sort
of world of chances it
the thing of the world is as great
a miracle, as to create him, so
to lose him, him raising into
nothing, but first to draw him
more nothing were equally wis-
ness of an almighty power. — Taylor

Rage: omulg, and, possibe:
relinquendi est. Partial.

Always praise, protect, and exec-
sure always moderately, nor
mille indignités l'aurait
si tu te rends compte...

Quid est qu'une chose tue une
tu ne comprends pas
qui est qui est qui et ce que.

Billets, c'est une affaire
à un moment. —

Je suis en peine de mieux
ce qui te parvient, je ne peux pas
voir un autre jour sans
en dire plus, que je ne sais.
Je ne vais pas te dire
que je viens de
pourrie j'ai
qui me nargue.
Dans son
qui me veut.

—
Au revoir —
Je suis bien triste ici de ne
me sentir pensée ici, tel que
ils sont, c'est tout pro-
che du premier souvenir que
j'ai d'elle que vous m'avez donné,
à vous même. Je sais que,
parfois, je ne serai jamais
lui me rencontre sans amour
impossible —

Au revoir —
Je vais me coucher plus tôt,
à cause de la nuit, et nous
dans une lettre, il
ne me fait sentir que
s'appuie sur elle, et plus je
m'ennuie de partir, à l'aube
une fois toute seule, mais je
souhaite que je ne la reverrai

ce que je vous dis là est pourtant assez joli, я te continuerai, si tu m'avais laissé savoir que mon voyage est rompu, ne m'en ayez point l'obligeance, car c'est pure fortune, et je suis assez satisfaite, si vous en avez seulement é la joie; mander moy le sentiment que vous en avez, et m'écrire la lettre que je vous ai déjà dite. Je les aime comme si vous les aviez visites pour y, parce que celle, pour qu'ils soient, ne se connait pas assez pour en faire l'estime, que Ton gais. Adieu...

Au meneh.

Je cours demain matin avec le reste... seul de vous quitter la personne, qui je vais trouver ne m'en consolerai pas, я te dirai quel que plaisir dans mon voyage...
Je le courtay a vostre sein, à vostre assiduite. Jadis, souvenez vous de moy, ou ne vous souvenez plus de ce que je vous ay promis.

Henry a fit graver une medaille d'un sortir une main d'une riche tenant une balance en equilibre, dont les bassins marquoyent l'Espagne, & la France avec ces mots. Celuy l'emporta pour qui je suis.

Une devise.

Palmiers courbant leurs vameaux, l'un vers l'autre. Flestit amor, petit vis nulla.

Philippe II succédant au gouvernement par la demission volonataire de Charles V, son pere prit pour e voit un flecule charge du.
monde avec ces mots, ut quiescat Atlas.

une médaille faite sur le
prise de Bonn.

Bonn restera Bonn.

La devise de Guillaume
Prince d'Orange.

un Alcien bâtissant son (
par la mère) avec ces mots.

saisis brusquement un indien.

La véritable, c'est un gouvernement
qui est entre les Principaux Citoyens d'une ville. Il y a deux sortes
d'Aristocratie, l'une, où les seuls nobles gouvernent par le droit de
leur naissance ; à celle est le go-
vènement des Républiques de Ve-
rile, de Genève, à de Liéguès, où
l'on fait de saire de face la
patricienne pour avoir part à
L'Administration Civile. Au lieu que dans l'autre sorte d'Aristocratie, soit dépend de l'élection, 
ou du mérite, comme autrefois en
Lacedémone, ou l'on ne regardait
que la vertu, les Historiens Lu-
gins semblent avoir marqué ces
deux espèces d'Aristocratie par
les termes de Primores, et Inti-
mates. Primores ce sont véri-
tellement les Nobles, et Intimates ce
sont les gens chevris, et appeller
aux charges publiques, seulement
da cause de leur mérite, sans ar-
voir nul egard a leur extraction.

Minum jurissee potisses: Remunera
me salute,
Mors et aux pari, vos eludite dixit.

Aurelius.
Nulla est materia, sed est materia.
conquered by such magnificent aid.

He, upon his eleventh, offered him not only what he had,

but he knew what more. What next asked it; and it shall be wanting to this, an expression which shows that of what consequence they indeed were masters of the sea.

Henry the 3rd, Roy de France. He was marked by piety, by grace, and had received the grace of God. The day of the mission of the spirit, having held an election in place, succeede au Royaume de France, par la mort de

L'ordre de la toison d'or fondé par Philippe le Bon duc de Bourgogne fut institué à Bruges en 1429 durant les solemnités de son mariage avec Isabelle de Portugal, c'est-à-dire cette 31 cloche, qui est le nom d'une telle toison. La toison d'or avec cette devise, pretium non vile laborum.

L'ordre de la jarretière fut institué par Edouard 3e en
Année 1350 en faveur de la
Coutoise de Salisbury, dont il
avait levé en 1312 sans la paire
l'année suivante.

L'ordre de Calatrave fut insti-
tué pour fonder 3e à 4e les
ville apres qu'il eut conquis
le château de Calatrave en
par les Maures, en l'an 1158.

L'ordre du purier, ou l'Al-
cantara dans l'Extremadure
sur le Tage a été institué
par Gautier Ferrand en 1170
sous la Règle de St Benoit
ils portent une croix verte ou
de simple fleurdelise.
Raphael d'Urban, excellent peintre du 16e siècle, on lui donne cet éloge, qu'il a surpassé tous ceux, qui l'ont précédé et qu'il n'a point eu d'égal parmi sous ceux, qui l'ont suivi. Il eut pour Raphaël, que Santi Peintre de Profession, qui le mit avec Pierre Perugin, qui était alors en grande estime. Depuis il se perfectionna par l'étude des ouvrages de Michel-Ange. Le Pape Jules II, a aimé lui le en 1510 l'employa à Rome pour ces peintures, qui font le sujet de l'admiration des Cuns de. C'est un très grand malheur qu'un si grand homme n'ait vécu que 37 ans, on attribue sa
cause de sa mort a une ébauche de femme.

Michel Ange Bonavota peintre et sculpteur très célèbre, était fils de Louis Buonarroti Timoni de l'ancienne maison des Comtes de Carosse. Il avait une si forte inclination pour les dessins que ses parents furent obligés de le mettre en apprentissage chez un moine du monastère de Florence. À l'âge de 16 ans il se mit à tailler des figures de marbre, qui surpassèrent tous ceux qui les firent. Il fut aimé et recherché par les Papes Jules 2, Lion 10, Clément 9, Paul 3, Jules 3, et il fut estimé par le Roy François.
Si par l'Empereur Charles V., par
forme de Médicis, des Venitiens,
à même de Soliman, Empereur des
Turcs, et de tout ce qu'il y avait
de Princes et de grands seigneurs
en Europe. Ce grand homme muur-
ut à Rome en 1564, âgé de
quatre vingt ans, onze mois.

Vitéen Vecelli, Peintre fameux,
connu ordinairement sous le nom
de Titien, était de la Pieve de
Cadore dans l'état de Venise où
il vint au monde en 1477. On
trouve dans ces pièces cette doux
ceur charmante, cette sainte es-
quief, à cette grande nette qui
les rendent des chefs-d'oeuvres de
l'art. L'Empereur Charles V. vut
tut être peint de ses propres mains.

Se violatam est jus regnandi. Gratiam invadam est. 

Penalitatis sunt inimicis injusta libertatem. Ine. 

Roma viva hincdo incit.

Quod inter anci. sae certissimum. est. Pat. Hist. 1. 

Neutralitas neque amicus est, neque inimicus est. Pat. 1. 

La Couronne. Cinque estoit de chêne, y on la donnait à ceux qui avaient haussé leur vie pour conserver le d'en. Citron, Roman.
La Couronne Triomphale était de laurier, et on la donnait à ceux, qu'on menait en triomphe, qui l'allient mette aux pieds de Jupiter dans le Capitole.

La Couronne Murale était de granat, et on la donnait à ceux qui avaient les premiers monté à l'assaut. Le général la distribuait à un, ou deux, ou trois, de ceux, qui s'estoient signalés.

La Couronne Rostrale est faite de plusieurs pointes de Galères, et on la donnait à ceux, qui entrèrent le premier dans un vaisseau ennemi, ou dit, qu'il n'y a jamais eu qu'Arquias, qui ait eu cette Couronne, qui l'uy fut donnée à.
La bataille d'Actium.

La Couronne Radiée est faite, comme ayant six rayons de chaque côté qui mesurent les 12 mois de l'an, qui commençant toujours, renferment l'immortalité, en la donnant à ceux qui avaient beaucoup rit à pour marquer leur immortalité.

Il y a une autre quantité de statues, le son cabinet, mais personne n'en a édifié un plus grand nombre que l'empereur Alexandre le Gré, qui regroupent entre autres, elles le Jésus-Christ, d'abord, ensuite Vénus, le grand Vénus, les Lornius, de Platon, et de manière d'autres.
L'histoire estoit appellee par Ciceron la messagere de l'antiquite, & la maistresse de la vie.

Les meturs donte leurs noms aux Medailles comme le nom latin Metadata la maistresse endemonnent.

Cher les Graces Drachmes Tremisses, Triboles, Mises, &c. Le Latins Ceniers, BigATS, Quadrans, As, &c. en general en les apelle Monoye.

Le mot Clypeo, ou Clypeus, qui signifie des Brasiers, estoit ainsi appele au 14e siecle ou royaume de France, des images graver les dehors, & non pas le cure comme veut la maniere habitude des grammes.
Le mot numisma, que nous traduisons ordinairement médaille, signifie dans sa origine monnaie, un simple morceau de métal emprunté à quelque figure particulière.

L'étymologie du mot numisma se ramène dans celui qui évoque à les bêtes qui veulent dans ses monnaie. Leur nom, Plutarque écrit que les plus anciennes monnaies représentaient en bout un renard et un pourceau. En parce que les caractères de leurs figures, qui sont exprimés sur la monnaie avec 1er et 2e de son prix 3e et 4e acteur, m. la appelle borne à monendo.
La loi, qui est appelée par les
Grecs τὸ Νομὸς, a donné le nom
nummus aux pièces de monnaie,
qui sont d'assurance, qu'elle était
fabriquée suivant l'ordonance.

L'usage de la monnaie a donné
un plaisant nom chez les anciens
Grecs, ils l'appelaient χελώνα, A
transcrit le mot du verbe ἥχω qui
signifie, il faut, prétendant
que c'était une nécessité d'avoir
de l'argent parce qu'il satisfaisait
eût de toute part de nécessité.

Quae aliena victoria, tyrannus factit. Si
Non minus negotiis est Remp. eum
Dare, quam ab initio constituere. Aris.
Vitia sunt igitur hominum. Fac.
Preces crant, sed quibus contradici non posset. Tac.

Nullius rei, quam vivere difficilior est fcenita! Professoris aliarum artium vulgo multiq sunt. Sen.

Nascentes maximus, finisq ab origine pendet. Manil

Nemo aliena virtuti invendet qui puls omniq sura. Cic. contra Sen.

Nemo malus cit ia. Juv. Sat. 4.

Tempus sed tarnum sub nut toraq. Tempor vera ut de interedit ut. Sen.

omnia crede mihi, etiam semper dubia sunt Sen. Nulla requies in terris si supra, utam tris, Corin, ibibus exteriorum: tibi temporalis suis. Man:
Les imagiers, c'était un Privilege chez les Romains de faire faire les images de leurs Ancestres. Plinie dit, qu'il n'y avait que ceux, qui avaient merité l'immortalité par quelque action illustre a qui on fit cet honneur. Cependant le nombre en estoit si grand, que le temps de Plinie même quin, pouvoit compter dans Rome autant de statues que de personnes vivantes. Cassiodore dit sur ce sujet, que l'art en avait autant produit, que la nature.

Le droit de faire faire des monosce est bien plus reserver, il a toujours fait partie de la jouavainete et est dans l'histoire.
on envia que d'autres que les princes en ayent fait faire ce qu'en est, que sur la concession des souverains

Les empereurs donnerent le privilège de représenter sur la monnaie les villes ou les propriétés de leurs anciêtres, à leurs proches, ils estoient néanmoins si valus de cette marque de souveraineté, qu'ils ne voulurent jamais permettre aux Rois, qui leur estoient alliés ou mitrailleurs, de figurer leur enseigne sur de la monnaie.

Quoy que les plus savans hommes du siècle passé aient cru que les monuments anciens, qui fussent
sous le titre de Médailles, que
cestoient seulement des Médailles
et non pas des monoyes reantmes
il est certain que ces monoyes
n'étoient que de simples monoyes
et qu'elles n'ont acquis le titre de
Médailles, que par leur antiqui-
se.

les plus anciennes Médailles que
nous ayons, sont sans doute les
Grécides, et il est certain que
plusieurs de ces Médailles sont
les monoyes qu'on appelle Darios
ou Philébéques à cause des por-
traits de Darius, et de Philippe
qu'elles portoient.

Dion nous apprend qu'entre les
bougeois, que le Sénat Romain
git à Jules César, qu'il reconn=
noussoit alors l'Arbitre de toute la terre, il voulut que son per
trait fût gravé sur les monnayes courantes.

Sénèque, à cette rapportent, que c'était un crime de press Majesté
du temps de Tibère d'entrer dans des lieux de débauche, quand on
portait sur soi quelque monnaie, au
image de l'Empereur, avec marquée.

Philestratus remarque, qu'un maris
ne fut déclaré criminel, pour avoir battu son esclave, qui re-
noit en sa main une pièce de
monnaie, qui représentait l'Empereur.

Il rapporte l'arrêt du Sénat
sur lequel il est dit ordonné, que
toutes les monnaies où son image
représentait le portraits de Caligula.
Ce qui les a rendus si
raves.

Cicéron écrit que Vitellius
onna cours aux monnaies marquées
à l'image des Emperateurs les pré-
décessés.

Le Tyrann Crebellien commença
suppression de l'Empire, en
quit, et mette son nom, et son
effigie, dans les monnaies.

Suetone remarque la passion
qu'Auguste de mettre la
figure du Capricorne sur la
monnaie, qu'il fit faire pour im-
mortaliser l'histoire de son hu-
rojezé, dont ce signe était
L'ascendant 6 sur lequel un grand mathématicien l'avait assuré de l'Empire.

Mais ce qui est une preuve authentique que j'en sois est que ces monnaies sont marquées comme x marque un Denarius, qui vaut 10 sous de France. y marque la monnaie appelée Quinarius ou Victoaria, qui vaut la moitié de l'autre, à la Septime avant la marque particulière composée de deux X, brancées de d'une S de cette forte, 45. Il est vrai que pour la déclara de Q. Fabius Maximus, on fit valoir le dernier 10 asses le Quinaire huit, et la Sesterce quatre;

On ne peut pas prétendre pouvoir que toutes les médaillons, dont on sait tant, d'estime, ayant autrefois servu de monnayes courantes, les Enseignes des Legions, & des Cohors, estoient garnies de pieces d'or d'argent, ou de bronze, qui représenterient les Empereurs d'un de ces quatre de les grandes
actions de l'autre, de ces monuments
auxquels on ne trouve jamais la
marque de l'autorité du Sénat pour
leur fabrication, qui existe en
ces deux lettres S. C. font peut-être
cel que on appelle aujourd'hui Médaille.
Document 2

Observations upon Meddails
J8/35/3

[c.1688-90]
Observations upon medals in French & English.
L'or pur, séparé de l'alliage des autres métaux, s'appelle ordinairement de 24 carats, et les carats qui sont les degrés de la fonte diminuant à proportion de la quantité de blanc, ou du rouge, qui y sont incorporés.

Les plus anciennes Médailles que nous ayons sont furtées en Grèce du temps de Philipse Roy de Maecbour, le grand surnom fils, elles portent un grand relief et leur pureté est merveilleuse car elles sont à plus de 23 carats et 15 grains, et bien qu'il ne leur manque pas la portion d'un carat pour être dans la dernière perfection.
On commença de faire de la
monnaie d'or à Rome 62 ans après celle d'argent, selon le témoignage
de Pliné, c'est-à-dire 548 après
ans après la fondation de la ville.

On a toujours continué d'employer
l'or fin jusqu'au temps de l'empereur Alexandre Sévere, qui permit
d'alourdir une cinquième partie d'ar-
gent avec quatre parts d'or, ils
appelaient cet alliage de quatre
parts d'or, et d'une partie d'argent. Élus
triumph.

Un livre d'or vaille à peu pres
quatorze livres d'argent. Les
médailles d'or je sont assez considé-
res par leurs prix, et par le peu
de personnes qui en possèdent.
mais celles d'argent nous apprennent des particularités de l'histoire très remarquables. Les objets appelant d'ailleurs les degrés de la bonté de l'argent, le douzième, somme est le plus haut degré de pureté. Cependant, dont les médailles anciennes sont parmi les approches part de la forme caractéristique du métal.

Marc Antoine est noté dans les histoires pour avoir couvert l'argent quelques pièces de persan, auxquelles il ait fait donner cœur.

Pline nous apprend le temps que les monnaies d'argent commencèrent d'avoir cours dans Rome. Il écrit que ce fut l'an 434 de la fondation de Rome sous le consulat...
Les Deniers représentaient dorénavant la tête de Rome armée, et de l'autre côté, Castor et Pollux, que les Romains tenaient pour des Dieux très favorables à leur État ; en fait, ils y marquaient des Victoires qui donnaient le nom aux Vices, et peu après on y mit des chariots à Deux, à quatre chevaux, l'un en Diuot, l'autre aux quatre chevaux.

La Drache était une Monnaie chez les Grecs, dont le poids coûtoit celui de six oboles, ou du Denier Romain : la d'Étrusque en
valait deux, or la drachme en valait quatre.

La Mine qu'ils appellaient y avait été de deux parts: la vieille valait 45 drachmes, la nouvelle cent, mais du le mine ny le talent dussent des juive de monies, c'estoient les jours ces femmes.

Le talent Attique, qui était leur plus ordinaire, valoit 60 mines et chaque mine valoit cent Drachmes ainsi il valoit 3000 lires de monies de France.

Ceux de Delphes représenterent sur leur monies un dauphin, à cause de la conformité du nom.

Les Athéniens y mirent l'épée de leur Mineur, c'est à dire une
choûte. Les Beotiens y mar-
quevent un Bacchus, une grappe
de rai, et une grande coupe
a. cause de l'abondance, et de la
bonté de leurs vins.

Les Macédoniens y figurent
le bouclier, que portèrent leurs
ennemis, où dont leur milice
estait si forte:

Les Rhodiens y représentaient
la tête du soleil.

On possède mille trente-sept
médailles Consaulaires, que on
rapporta à cent soixante et dix
huit familles romaines.

Nous voyons une médaille, faite
par le Consul Lépide, que le
C'était, à l'Empire Romein, envoyèrent en Alexandrie, pour gourmander l'Égypte, qui n'est enfin
la Couronne sur la tête de Ptolémée son père, qui se qualifia
Tuteur du Roy, Sutor Regis.

Nous voyons une autre quête
par Maine Antoine, qui prend
plaisir d'exprimer sa satisfaction
sur les monnaies qui veut que les
pratiques, aussi bien que les
Égyptiens, ont façons des sacrifices, comme à leur Desece.

nous voyons la vente, perçue
par les fantôme en la présence
de Marc Brutus, qui avons une
médaille nous montre des païens, dont telle est la secours au milieu est un bonnet, symbole ordinaire de la liberté qu'il avait acquise aux Romains, et au devant on lit Ed. max. C'est à dire aux fêtes de Mars, pour apprendre à la postérité le temps de cet fameux événement.

Le portrait du grand Pompee et celui de son fils Sextus se trouvaient ensemble dans une monnaie doré que le fils fit fraîchement en Sicile. Il revient en cette ville les Romains n'ont que la tyrannie des Sévériens.
avait peur de leur Patrie ?
prétendant par là mentir la couronne de chêne, que nous voyons dans la médaille ?

Il y a une médaille, qui nous fait connaitre Quintus Atius Labienus Parnicus Maximus. Ce fut un grand capitaine du parti de Brutus, et de Cassius, qui alla demander du secours aux Carthes, contre Auguste, et contre Marc Antoine, qui venaient guerre, par eux, avec toutes les forces de l'Océan. Il apprit la défaite, et la mort de ses amis, avant la fin de sa négociation, et dans l'ennui, qu'il eut, de la
croissance des vainqueurs ne les
parvenant pas, ils aimaient eux
votre parmy des barbares que
de je commettre aux Romains
de forte que Il put le tvere de
Parthique, pour imiter les an
deurs, qui s'attribuaient les
noms des Provinces vaincones, comme
les Scipions s'extogent attribuer
ceux d'Africain, x d'Afrique.

Il y a des médailles de sous les
Empereurs depuis Tite Caesar
juqu'à Heracleus, à méme avec
ont d'autres que des Princes, et des
Tyrans qui choisit quire tant
qu'ils présentaient le titré de Sau
leursains depuis le temps de Pho
cas, et d'Heracleus les belles un:
naissantes, se rendaient peu à peu, et l'abaisse d'enceinte en proye aux Grands, et aux autres Barbares.

Les Médailles estoient d'argent pur jusqu'au siècle de Cléopâtre, et de Caracalla, qui y mélèrent quelques portions de cuivre; mais depuis ce temps là, ils en corrompirent la matière, que nous ne l'estiment que sur le pied de sept ou huit d'onces le marc, au lieu que celles d'argent pur en valent pour le moins vingt sept.

Les Médailles Impériales ne nous représentent pas seulement les Empereurs Romains, nous y trouvons aussi de leurs femmes, de leurs mères.
de leurs jours, de leurs filles, de
leurs parents, de leurs mais-
tresses.

Les médailles de Pertinax, de
Divius Julianus, de Pescennius
 Niger et des G Éodisens Africains
sont les plus rares de toutes les
médailles Impériales.
Oportet Imperatorum stantem man.

suet: guadete cum audientibus. Ec-

se cum vero salus.

Ideeissimam esse custodem. Prin-

cipes plus innocentiam. Plin. de Nat.

I. pud Lacedemonios plus palent

genem quam Reges. Herodot.

Iar negotiis, neque lusara. Tac.

Principes mortalis, Remp. aeternam

esse. Tac.

Sufficient, so y'e day is y' eend

thereof, but not intolerable.

No wise man did ever describ

ebility without vertue. Y no good

man did ever think vertue could

coste depend upon y' variety of a

good or sad fortune.
nothing, ye see, feel is so bad as what we see.

A short explanation upon several abbreviations of are, seen upon medals.

S.C. signifies Senatus consulto; it also notes ye money, it is thus marked, was fabricated by ye order of ye Senate.

m. vor. signifies trium vir. but when you find m. vor. thus, except any other letters it only signifies one of those ye had ordinance of carrying ye money, is not one of ye triumvirat of quenched ye Empire.

m. vor. R.P.C. signifies trium vir. Republica constitutenda, which notes one of ye triumvirat, if
are, worth generally 4 pistats
sire, and you may safely know
them from ye others, altho ye
Emperours name be not upon them,
because ye silver of ye same is
much purer & better then ye
silver, it was stamped in ye lliens
time.

I alone upon ye Imp. medall
when ye expreses ye name of ye
Emperour, alway signifies Titus
Vespasianus son, & Ti. furgius
Tiberius y 2d Emperour, as for
example: Imp: T: Erat Aug: &
when ye signifies Tiberius, it is
Act of Actium, signifying ye name of ye place near which Augustus became victor & made himself master of ye world.

Red. Cur. Vide Edilis Curulis. An employment amongst ye Romans for which noe can give new just name, but ye officers were in played towards ye looking after all publick buildings, to keep them in repair, so as have an inspecti on of all highways, streets, churches & private houses in ye condition, & reparation required. Their employment extended into several other things, if regarded ye good of ye Republic.

Bon. Event. Bonus Eventus
Sign: if ye Emperour upon
whose medall you find. His motto had had a handy return from some expedition, or if ye people prayed for his successful return, or if he was yet in ye expedition.

D. M. Dios Manibus.
D. N. Dominus noster.
D. P. Dei Penates.

G. D. R. Genio Populi Romani, a compliment if those who had ye care of writing ye menu commenced made so ye Emperor is by sawing these 3 letters upon ye revers of yeire arms.

Just in renum cludit et clausit. A temple is was dedicated so ye god Saturn, which never was shut but in time of peace.
once in ye time of Rom. Funder.
R. to can other time under
ye Empire of Augustus.

J. S. M. R. Juno Hostia Ma-
ter Regina, an inscription if
is ordinarily seen upon ye med-
dails of ye Emperors wives.

H. S. Testertus.

J. O. M. Saevius. Juno Opfri-
no Maximus Saturnus.

Lud. Saeve Ludos saculaver
seque. Games of sports of
eromain Emperors game 30y
people every hundred years.

H. O. F. F. they are called
saculavers.
Mary, Jult. Marti Uteri.

Nat. Urb. Natalis Urbis sign: y foudation of Rome, from whence y Romans were used to reckon thire years.

06. C. S. ob Lives servatos, thy praying if he, upon whose medal, you find this inscription, had saved y life of his fellow citizen. In some militaire expedition, X for recompense u Romans were accustomed to give him a crown made of the leaves of an oak. But when you fee it upon y imperial medal, it doth not signify any particular action of y Emperor; but only in general, if he had been a
merciful Prince, which spared ye lives of his subjects as much as he was able.

P. B. Pius. Felix titles were given to ye Emperors oftenest out of slattery then for their own merits.

P. R. Populius Romanus.

P. RÆG. CLAS. ET OR. MARIT.

P. Pro͜eptus classis, a vice Maritime. Signifying if he was master of ye seas, a several part of towns as for exam: ye son of Pompeius ye gre: who commanded a fleet of 200 sail of ships, & who was master of all ye coast of Sicily \

v ye greatest part of Spain, upon whose medall you find
these words.


Prab. stabilita. pymifying otherwise ye security of yf world.

V. C. vir clarissimus.

Vot. x mult. xx. vobis Deen nabilus, multiplices Diennalibus.

XV. Vtr. Sac. Sac. Quindecimvs sacris faciundis.
A short description of several runs & marks by which are understood kingdoms, provinces, & several of y° Roman Diety.

An Elephant, generally signifies Africa, & when you find either a whole, or only its trunk (as it is often marked so) upon a medall or any Emperour, or great generall, it notes it, so said Emperour, or general, had conquered some part of Africa.

A Camel signifies Arabia, because it is a beast, it is particularly afficted to that country, & seldom found any where else, it also marks the same thing. I have already said of y° Elephant, when it is found
Upon ye obedience of any great commandes, Expressly.

A Racket is a mark of Trau in because ye country abounds so much with them, If ye Trau and coere oblige, once so then so Rome so de-
mand relations to help them, ye des
tray them, it has ye same signifi-
cation if ye have already spoek of
when it is found upon ye remain
mony, or needless.

By a Palm-tree is understood Judas becase ye sort of wood is very comm-
une in ye country, and where els,
you find it, upon ye many ye Titus
in Ephraemes, which marks if he had
injected ye province.
The Romans were accustomed very often to put a stork upon their coyn, but particularly when they would represent a goddess, because this bird is remarked to shew a greatest motherly affection in the care towards her young, as also to fly.

you commonly find also upon a Roman coyn, a serpent placed near a goddess of health, because it is remarked to cast its skin every year, and if it is suspected, it purges itself of all its corruption, and becomes a new stock of health, or otherwise because it when the Romans first for the statue of Asculapius from Greece, to deliver them from a mortal plague, it had almost
swept away at Rome, as they were carrying it out of the Temple, as a segment of a prodigious hydra rushing up under it. After resisting itself about it, by no means could be separated from the statue, till they arrived in the river, where it cast itself into the river.

A Crocodile ordinarily represents Egypt because it is a beast particularly regarded in country. Hence a painted picture of it is an ordinary mark of Sicily, by which the ancients expressed the bride from places of Italy.
By a hers:head is understood Carthage, & its dominions, because when Queen Dido founded a City as she was marking of circuit of y: walls by a plan, as was y: custome amongst y: Ancient: a hers:head was thrown up amongst y: earth, which she took as a mark of y: severity of her people, & y: her kingdom would be fierce, & warlike.

Rome is represented by a young mans: head alwaies armed to shew, if she was mistress of ye world, & also to let her enimys fee, if she was alwaies prepared for them.
An anchor, vessel, or Neptune, or his trident, always represents a sea-coast, province, or town. It is so say, when you find the name of a kingdom, province, or town, upon a medal, otherwise it represents a sea-coast, if must be attributed to him, if is seen upon a medal, it of consular to some of his friends, or parents.

The Goddess Ceres is known generally by having a sheaf of corn in her, or by some materials of instruments, if belongs to Agriculture.

The Goddess Bacchus is always represented in a chariot drawn by lions.

Juno, with Peacocks. Venus, with doves. Diana, with harts & crowned with a half-moon.
Jupiter is commonly represented by an eagle, holding a thunderbolt in his hand.

Mars, always armed with a spear, either by him, or in his hand.

The Goddess of Victory is seen either holding a crown of laurel or else a branch of a palm tree, in her hand.

The Goddess of peace with a corn of abundance. It would be a folly to pretend to describe them all, they being so many and so well known.
Les temples eure une Médaille est
un symbole de la liberté.

Les Sénateurs, Édiles, et Romain.

Romain, en Afrique, avit
des armes, qui estait pour lors chose
honorable.

Martellus, prit Syracuse.

Julius Caesar, establmit Empire, que
Markus Acarius avait destruite.

Castrus et Pollux, Dieux propices
aux Romains.

Centurion Cap: de 100 hommes.

Tempulium, Aspergillum, Securis
des instruments, dont les prêtés le
servaient dans les Sacrifices.

Causar triumpha 5 fois des guerres.
Le Caduce est le signe de la paix.
on connaîtrait dans les médailles la
gemme de l'homme par un chapeau
de cheveux derrière la tête, que
la femme porte.
qu'aucun être humain recevrait ou
verrouiller.

Dij Renates. Dieux domestiques,
mito sibi navem puper, morag
venitem.

Navem ostre la lettre n et n.
il rest à vous envoyer
le bon jour.

Agrippa, demi frère d'Auguste,
s'est battu la Rotonde.

Les 4 chevaux qui sont sur
la porte de St. Marc à Venise, vien-
ten de Constantinople, on croît
qu'ils ont servi au triomphe de Dieu.
Cestina lente la déesse d'Auguste.
Pour marquer de la confection des femmes un autel, ou un aigle, & des femmes un taon.

P. R. R. IMP. CAE. QVOD
V. M. 5. EX. EA. P. R. I5.
A. A. DE.

Gratus, nepuibus Romarum Imperio Caesarique, quod vice meum tale suos aequi rerum, quem vis ad Eranius

Finis
Document 3

Notes on Italy
J8/35/1

[c.1689-90]
The best families at Venice are Justiniani, coming as they say from ye Emperor Justinianus. Corrado, Valerii, from ye Emperor Valerius, Morozini, Grimani, Badner, Faliero, Micheli, Contarini, Arena, Mosenigo, Benso.

The chief families of Rome are ye Colonnas, Ursini, Fondi, & Savelli. Borgia, is looked upon as one of ye richest, raised by Paul Vth. They have a Dragon for their arms.

The families of Naples are these, Biancaccio, Marulli, Carafa, Aquino, & Casserto. ye great master of Malta of ye family of Carafa.
Charles Maratti is counted ye most famous Painter now of Europe, Gondan at Naples is also very much esteemed.

Naples is governed by a Viceroy & a Conseil of 6 all natives of ye country called y Collateral Conseil, without whose permission ye Viceroy is not able to lay any taxes upon ye Country, or raise money, nor send forces or do any material thing of concern to ye Country; that Conseil also administers justice upon occasion being ye last Court of ye people can appeal to, as our Chancery.

There are 6 French Cardinals — Bouillon, Estrees, Le Camus, Beauniers, Bonfi, Italian, yet Bishop of Narbon, & Maldachini Bishop of Nevers Italian of extraction.

The Duke of Florence is esteemed to be worth 100 millions of Livres, in ready money.
The most famous Poets of Italy of ye last age were these: Le Tasso, L'Annunziato buried at Ferrara, Dante buried at Ravenna, il Petrarca; il Guarini, il Cavalier Marino, Fulvio Testi, de Medenne.

The Spanish Ambassador at Rome is called y Cogoytader, y Duck of Medina Celi's son, a young man about 25 year of ye best family of Spaine, his father is esteemed worth 100 thousand flrs. a year. It is reported he was 400 thousand crown, his sister is married to y Constable Colonna.

The Duck of Charnes was Ambassadon at Rome from France in ye year go. Il Cabalet Benenio rappelain was very much esteemed for his works in painting, sculpture, & Architecture, he died about 3 years ago. (Raccon del 1630.) It is reported y St. Peters Church has cost 38 millions of Ro: crowns.
They count at Rome 150,000 thousand souls; at Naples 600 thousand; at Florence, y e same as at Rome, at Venice 300 thousand.

A picture representing ye taking our Saviour down from ye cross in ye church called ye Sintith dome by Daniel de Voltere is counted ye second piece in Rome.

There are 3 sorts of Cardinals, Cardinal Bishops, Cardinal Presets & Cardinal Diuines, ye Cardinal Diuines are those, if, are, obeyd so no rules or orders, some of them also in quitting ye house, are free from obligations of ye church, & these are called Siculien Cardinals, Card. Medici is one of these last.

The Duke of Parme married a sister of ye late Duke of Modene, he has children.
by both, COPY

Also ye king of Portugal married his brotheres wife, ye daughter of Duke of Nemours, shutting his brother up in a convent

COPY

Nor to carry ye election of a Pope, there must be go to thirds of ye Concile, if youe, him, their, votes.

COPY

The Pope has 5 governments in his dominions, where he sends Legats. Avignon, Bologna, Ferrare, Radenza, & Urbino.

COPY

The Duck of Bracciano is chief of ye branch of ye family of Urjine. It is es-
tablished at Rome, he has no children, he is very old, so if it is feared if ye branch will be extinct. The Duck of Grimina is chief of ye estate, branch of ye same family, it is established at Naples, he has no children, is looked up on, as
Empuissant, he has only one brother, it is Cardinal, so if it is feared if it
comes to ancient family of ye. Urpino
will be extinct after this age.

Chevalier Fontana is counted one of ye
most famous sculptures at Rome.

Mario dei Fiori de Bologna was looked
upon as ye most famous painter for
popes.

Cardinal Laura Negrolatai is ye only
Cardinal it is of ye Franciscain order.

For one secular they count to Popes
Religious in ye popes dominions.

The Spaniards makes ye Pope a present
every year of 6000 crowns in a white
harp upon ye account of Naples, upon
which kingdom ye Pope has some preten
tions.
There have been 9 Popes of ye family of Urpino.

There have been 9 Popes of ye family of Medicis in lesse then 300 years.

There has been 247 Popes, 108 Romains, one English, Adrian y e 4th

The order of ye Jesuits was instituted by St Ignatius, they are between 1700 and 1800. They have a very fine College at Rome.

M. Louis, a French man, a great Antiquaire at Rome.

John Peter Belloni, Antiquario del Paper, a great Vertuoso, he hath a very good Closet.

The Chancellors place at Rome is worth 100 thousands crowns a year. ye Popes revenue. Latabone enjoys it nowe for his life.
They sign all the bulls if are sent abroad, and also those if are given in the provinces Dominions. The General of the church of Rome never has also 50 thousands cows a year by his place he takes care of the army of galleys it belongs to the people, the army of galleys consists int about 10000 men.

From Rome to Cistia they want 12 miles.

From Rome to Civita Vecchia are 20. This port was made first by the Emperor Adriano, but since destroyed, it reformed again by Paul B. P. C.

From Rome to Naples 150 miles, from Naples to Capri 30, they want about 900 inhabitants at Capri.

COPY
risto e da monti, alto della Marcia d'Anpo
na, d'umili steps, chiamato prima F. Pelico
Peresato, fu allie de' pri del 1585 creato
Papa. Haferli la Gregoria di Cesare su la
Piazza de S. Pietro, e fee tante
e si gran cose in Roma, che furono gli
antichi. Aduno e milioni d'oro, mon in
monte Cavallone l'anno 1590 d'anni 70.

Umbro settimo chiamato prima Giovanni
Battista Castagna, Romano figliulo
di Como noble Genovese, fue nell'anno
1590 creato Pontefice. Non vise più che
medici giorni, rin fi essendo piatto in vitro
ren.

Gregorio 14 Cardinali di Cremona detto
Ricob, figliulo di Francesco dalla nol-
tissima famiglia Sfondrata Milunese fu
eletto Papa nell'anno 1590. Non vise
piu che 10 mesi, non di difficiltà Don
na, e gli trovarono nella vessica una
pietra, di due once, e un quarto.
Innocentio, uomo Bolognese nominato gio. Antonio Zaccheretti figliuolo d'Antonio de Cini da Grassi nel luogo di Novara, fu creato Papa nell'anno 1592, non visse nel Papato più che due mesi.

Clemente Ottavo chiamato prima Hippo. lito della nobil famiglia Aldobrandini, Fiorentini, fu creato Papa nel 1592, morì Alfonso 2° Duca di Ferrara, per la cui morte esso Clemente fece grandiss. apparecchio di guerra per Ferrara, onde rivebbe essa città ricaduta alla Chiesa. Apri le Porte del Gentilevo nel 1606, creò 23 Cani; visse 13 anni Papa.

Leone Undecimo Fiorentino chiamato prima Alessandro figliuolo di Ottaviano della Serenissima famiglia de' Medici fu creato Papa del 1605, ma vissuto solamente nel Pontificato 27 giorni.

Gregorio 15, prima detto Alessandro figli- uolo di Pompeo Lodovico Borgenhe, fu creato Pontefice l'anno 1621 fu estima- to uno de' più celebri Professori dello studi- o delle leggi, che al suo tempo vivevano muri del 170 anni, età, alli 17 di Lu- glio del 1633 essendo stato Papa anni due.
Urbano, Ottano, Piero, figliuoli di Anto-
nino Barberini, fu creato Card. in effici in nell'ann
no 1523, celebrò il giubileo. Anno 1525
decreto che i Card. s'honoraresso col titolo
d'Emerendissimi, e Reverendissimi. Entrò in
possesso del Ducato d'Urbano dopo la morte
del Duca Francesco Maria della Rovere.
Mori l'età di anni 46, essendo stato Papa,
anzi 90.

Inocenzo Decimo fu creato Papa l'anno
1644, celebrò il giubileo dell'anno santo.
Nacque di Camillo Pamfili, nobil Romano.
Passò nell'elica vita, avendo regnato anni
10.

Alessandro 7 fu eletto Pontefice l'anno
1655, fu nominato Fabio suo padre. Flavio
Chigi, morì l'anno 1661, avendo regnato
2 anni.

Clemente Nono chiamato prima Giulio
Rospigliosi, figliuolo di Giuliano, e di
Caterina Rospiigliosi, famiglia nota lissima della Città di Firenze, fu creata so Papa l’anno 1664, regno 2 anni.

COPY

Clemente 10 prima chiamato Emilio Alvieri Romano nell’anno 1670 fu assunto al Pontificato:

Innocentio XI Odescalchi Milanesi.

Alexander S. Ottobone Veneziano.

Dona Olimpia was sister in law so Innocent ye tenth.

Don. Olimpio was never so Innocent: II, it is counted so be worth 6 millions of crowns. He is a very meek man as so ye cabinet.

COPY
The Pope, having almost vanished from the scene, has become a kind of Boniface. His best friend is his nephew, who has taken to wearing a crown, as he is always about. This, it is said, is a sign of his approaching death. He has been seen very little, and is said to be very ill. He has left the council and his place is now taken by Cardinal, who is expected to be the next Pope.

The rich cardinals are divided into two factions: the Papists and the French. The Papists are led by Cardinal, who is said to be very much in favor with the Pope. The French are led by Mazarin, who is said to be a very powerful figure in Rome.
The Duke of Nevers name is Mancini ye Card: Mazarines neuer, an indifferent good family of Rome.
The last Duchess of Modena was also neice to ye Card: Mazarine by an other
of his sisters married into ye family
Martinozzi ye Princess of Conti mother;
so this Prinde of Conti was her sister.
The Duchesse of Mazarine, ye Duchesse
of Soisson, ye Duchesse mercour dead,
ye Princeesse of Colonna mother so ye
Constable living, & ye Duchesse of
Buglien ratified, all of them sisters
so ye Duke of Nevers.
The letters of Flaminio Caro, of
Viteboini, & of Bentivoglio in
Italien are very much esteemed.
also those of Uldominia, Peranda, Gabriele, Raimondi, Tesauri, Benbo. U.S. Loredani, and Pallavicino.

Il Caro, Virgilio in Italy:
Il Guarini Pastor fico et altra poesie.
Il Marino L'Adone & altre opere
Il Ciampoli diverse poesie.
Il Becherini il Virgilio.
Il Costi diverse poesie.
Il Chirriera.
Il Petrarcha.

COPY

Mon.

Mons. Gabreschi a writer of Tragedies at Rome: is about making a book of all the Triumphal Arches cast at Rome.

Mons. Ciampolini is Keeper of the Academy, has just cut a book of all the Modern works of Europe.

Pietro Sardi, a writer for has shunned almost all several pieces of
COPY

Ferrare was built in the year 420.

Milan was built by the Gauls in the reign of Tarquiniius Priscus.

COPY

Altri popoli di Gallia nominati ceromani non molto meno divenuti dall'essercito degli Intrubri nascente altri occuparono quel resto di
Sala di là, dal Po, che fecero i Toscani, e vi edificarono Brescia, Verona, Vicenza, Bergamo, Como, e Trento: Bologna fu dimandata da Bononia, da Boffi altri popoli Galli, che prima si chiamava Feltria.

Siena edificata al tempo di Ermanno Contele.

Siena fu edificata dai Toscani antichi.

Umbros inde eceoque antiquitas Fel-

lare libris quorum Regum Scyth- 

reni, mox a sacrificio vitru l'lingua 

greorum, Thusci sunt cognominiabi 

i, quali corosso in parte il voca 

bolo in lingua nostra con detti 

Toscani. Edij n60 anni prima 

t che fussse edificata Roma.
Safuriae ciurum Romanorum colonia deducta in agrum Caetranum.

Siena was taken by ye arms of Charles ye 9th. in ye year 1554 by given by Philip ye 2d. to Cosimo ye 2d. ye 2d. Ducky of Florence for ye service rendered him in ye said seige.

COPY

it is now wholly under y power of ye Ducky of Florence, ye city having no privileges left. ye Principale Court of Justice is called ye Balia. from Pena to Florence they counted 38 miles from Pena to Rome, 100. from Florence to Ligourn 50.
The Duke of Florence has 8 sons & one daughter. Prince Ferdinando, ye eldest is maried to ye sister of ye Duke of Bavaria. His allowance is about 12000 pounds stand a year besides all his necessary officers paid by ye Duke. Ye Duke's mother was of ye family of Urbino a Woman ye has a great share in ye government; it is extraordinary rich. ye taxes are so high in ye Duke's dominion that they reckon in 5 years every man pays ye whole of his esate.

COPY
The Principal Painters at Florence
are Pietro D'Andini
Liono Meaux
Honorio Mannari
Marcellini
Baggini and
Archebi
Gerri
i Dotti
Mila Maglianechi
Henrico Norris Augustine
At Pisa, there is a young woman called Banchini very learned especially in poetry. There is also one Bellante a man universally learnt.
Nascantès morimur, finisque ab origine pendet.

Disce humiliari pulvis, atque cinis.

[31 & 32 Blank]

The contents of this page were missing from the photocopies from Castle Howard, presumably because of the blank pages on each side.
Document 4

Notes on the Principal Families of Rome
J8/35/2

[c. 1690]
delle famiglie princip.

Si dividono le famiglie Romane in tre ordini. Nel primo di sono quattro, cioè l'Ottavina, la Colonna, la Savelli e la Conti.

L'Ottavina nacque in epoca di Valentiniano secondo che fu vittima di Massimo Giovane Romano per piastre Sisifia. Sua moglie, una delle quali fu in Africa nominandone Roma, la Cappadocia, la Peloponneso, l'Asia, la Sicilia. Con l'inizio di Vandali, fu in Roma. L'Acadia, sua figlia nel tempo dove il grande e il fiorento, e diнато, di non solo potere e ricchi Romani, ed è in loro dal pubblico non è stabilito in alcun luogo. È loro il loro giudizio. Sia bene con Palazzo Sena, non oltre il confine della loro. Chiamadi Monte Montano.
S'è diviso in due parti. In Francia furono i Conî di S. Paolo Signori d'Ur," 
mandati che rimanevano sotto nella moglie del duca di Montmorency.

In Germania s'è diviso in daimói
Rami ciò è nei Conî di Rappolstein
nei Conî di Brandeburgo et nelle Signori
Gesinghi.

Gli Oriìni di Roma furono con Pietro
di Abundance di Patri di Castelli che non
ricordando similìo diritto, questi tutti li
Conî, Pietro e principi che hanno —
con i Titoli in Roma hanno tutto —
Comprato da questa famiglia — si Ella
questo al presente, nel due fratelli di
questi, cioè don Claudio dîa di Branccia
no e don Claudio Crue: di rive: Grao —
qual per questo gia Vecchi sono inhabili —
è fate suorzione, vi sono gli Oriîni
di Napoli duchi di Givoria e sono di
fratelli vîno cardinali e segretiro Doma-
nicano Attivissimo di Obremonto —
Il secondo sta in Napoli. Vedova di una sig.

qui in Roma si sono al presente due cose.

Il Principe di Carbonianno che prima sa- 

zione di Palestrina venduta alla casa Ban-

donnai nel Primo del Tartareille che si-

ovvi il Principe di Pallanza e tregua fu;

quale il Principe più consapevole e più so- 

Miss di Spagna il conto falsato del Regno di Napoli come anco dal-

Portofino la preveniata del Soglio Pontificio; 

havendo una grand'anza grandissima e splendi-
non solo nell'uso civile ma anco nel-

Regno di Napoli e Sicilia per il che con nio-

in un sullo racco alla loro disposizione sopra

15 mila bianchini nel conciso istanza per-
tropicare il gran seignora di tra Lapi già dato 

alla chiesa San Martino col [n] 'I d' [n] [n] Dona

na Cardinali di a di prnte un nuovo

Presumo dato del Principe di Sonino quale dove

via succedere alla parente della Casa Camin

che però non rimase numerata nella Casa

de Sonino, ma per [n] i è rimasto primo di cui vi ramnile e conseguentemente il tornato

nella i. sua casa la principessa di Sonino

soggi viva delle più belle donne di Roma.
I di Casa Cerarini

Sanelli

Tracce la sua origine da Aurelio Re d'Alba, avanti la costruzione di Roma, nella quale por volte lasciante sue memorie, con costruzione diverse habiti fabbrica sopra d'un colle vicino al fiume, che dal suo nome venne chiamato Aurelino. Altri dicono provenire da Sanelli Terra, vicino ad Albano. Ma si trova, che il detto luogo fu edificato da medesima Sanelli. Quali altre volte furono dette le quinzili da Quintilio Sanelli assai illustri.

Due furono i rami, uno in Albano e l'altro in Roma, il quale è successo al primo, finito in questo nostro secolo e questo ancora e cadente per non avere la successione propria.
Dopo la quest'occorrerà il ramo di Honorio Fanelli più prossimo per il cognome, che per la parentela.

Hebbe questa famiglia 6 Porti: il primo fu Liberid del anno 332, il 2° Eugenio primo del 684, il 3° Benedetto 2° del 684, il 4° Gregorio 2° del 716, il 5° Honorio 3° del 1216, il 6° fu Honorio 4° del 1285. Oltre questi sono 2 personaggi cioè St. Alessio, e St. Lucina, che convertì la sua casa in chiesa di St. Lorenzo oggi detta in Lucina. Gode molto principalmente tra quali Albano, il Veneto, e la Contea di Celano e la prepositura di perpetuo Marchiato del Conclave.
La Conti.

Prouene questa famiglia, dal lo Spiri

to. Amico. Confalonieri madri di molte illustri

famiglie. Fu divisa, in e ramo

come nel Conti, Taranagno. Conti di Car

peneto, V Conti, Tusculari. Li primi
due sono estinti rimanendo questo ulte

mo. Che guida il titolo di Duca di Poli

e di Taranagno, come ancora la pio
grotti,. Il gran maestro del sacro augu

lio. Cioè quello che introduce il mino

re dei Principi farasbri nel luoghi

delle fondazioni pubbliche, che sade

fare: il Papa.

Peri Conti Taranagno furono tre gran

PONT: Innocenzo 90, che fece il conci

lio Lateranense, e edificò l’ospedale

di S. Spirito di Roma; Gregorio 90,

monaco Cattolico, e Alessandro 40,

benedettino. Peri Conti Tusculari
All' presente ui è Dom. Carlo Dia. Di Poli con quattro figliuoli maschi, il primo con il titolo di Duca di Gua
sagolo, che ha per moglie la Zia
Del presente Contestabile, A uno nella
guerra di Hunyana, il Abate dichia-
rato al presente intervento in vene-
tia, il Uelegato di Auignone.
ui è anche il fratello del detto Duca
che è Cardinale creato da Alessandro
1° Chigi, il Deacono D'Ancona, figlio
assai Tappabile.
Il 2° ordine

Contiene ancora 4 alberi principali
famiglie, segue la Ceasarina, la Spora,
la Gaitana, e la Cesi.

La Ceasarina è famiglia antichissima
che, proviene secondo alcuni dalla fami-
glia guida, di Fulvio Ceasar, che però
Ceasarina viene detta. Altri però
volgieron, che provenga dalla famiglia
de Monteroni, per che la conobba, dove
essa habita, e' nominata Monteroni,
sono poco per insegnar. O amà ficeva
un monte guado, e' un colle verde con
un Aquila, in cima al monte, qual
insegna, fu per mutata in una colon-
na con uno orso legato alla base
D'i essa, con l'aquila in cima della
Colonna, a ciò successe perché
un Ceasarino, fu Capo dei Colonnesi
si contro Orfini, Delli quali habbe
una vicaria, possiede questa famiglia vari castelli, e principati, fra i quali la terra di Genzano famosa per il vino, delicato di Genzano, e Curna, la erina, fabbricata da Curna, dopo la Distruzione di Troia, e Ardia per la guerra rinamata Daria, adestra di Roma, la terza, maschitina di questa fam. e gia destinta, rimanendo alcune femine, e delle quali si sono maritate, la prima genita a Don Federico Sforza, 7 la D. Alia D. Don Filippo Colonna detto il Principe di Sarno, quali credeva succedere al eredita per essersi la 'prima genita dichiarata di non unico marito, ma per mutarvisi di opinione, poco il supradetto Sforza, e conseguente
mentre, per essere primo gentile, e succeduta per decesso di definse Papa Innocen VII a pressa la teredita, 
Cefarina, gente, inco questa famig, da Ubaldero perpetuo di santa chiara.

La Spinta.

ha il suo natali da Firenola nella Romagna e è ramo della famig, 
attenditori quali si chiamò Spinta da uno di essa, che iniziato da molti 
sohdati alla guerra, disce di and
serisi se fusesse confiscato in un 
arbore, sai ferro del uomere, che 
portava con la mano, il che ben 
successe, e per ciò d'ar soldato fa 
chiamada il Spinta, per la Spinta.
gran'è dimostrato in quel calo questo poi nasci, sono soldato, servire la Regina di Napoli, prega la Marcha, del Papa, passò pressa al servizio di Giovanni Gabriasso Visconte Dua di Milano dal quale per le sue motte imprese ebbe per moglie una sua bastarda per ratificazione di quel matrimonio. Giovanni Gabriasso essendo senza figliuoli dichiarò il detto Torzo suo successori nel Ducato di Milano che seguì sino a Massimiliano I Torzo, quali morirono senza figliuoli, fu inuesito questo Ducato da Carlo quinto a Filippo II, suo figliuolo. Il ramo poi di Roma proviene da Jacomo Matteo Attendolo, che, havendo comprato alcuni castelli nel territorio
Romano, il Pruncali di Roma, per il che ovve
Alessandro, oto di Casa Borgiopone
rioscena il Pontificato dal card
Spera, lei donna, il suo Padre, posto nella contrada di Banchi, che
pure al presente giorno gode, anch
qual Pontific e, ha hauuto il nome di santa fiera, il prevedige di potere addottare, nel l'una e
l'altra legge, come foltuna pare.

La Gavara

Diverse sono le opinioni circa l'ori
gine di questa famiglia, perche
alcuni direbbero venire da magnà
in Spagna, in per uno detta Grottagi
alto, da uno medico, che hebbi
uno figliuolo, per nome, Benedetto, che andato in Anagni divenne la corté del Papa, che vi fece fortunas. Altri uogliono che sussero in padroni di guerre, e di molti altri stati nel regno di Napoli, e nello stato della chiesa, di questi uno detto Benedetto Gaetano fatto Cardinale da Martino IV, fu confessore, di Celestino V, quale per non potere attendere alle sue meditazioni, e per la pecca pratica del guer magno, divinato il Papa, ritorno ad Aleramo di nuovo come uogliono ingannato dal questo Benedetto Gaetano.
lei fece lasciare il Papato, per donnun egli succedere, come segue, e fu detto Bonifacio VIII, quale con fu ennemico dei colonnelfi, e di Filippino il bello Re di Francia, quale communique privando due colonnelfi del capello Cardinalizio. il ramo di Roma, possede il Ducato di Nevers, di S. Marco, il Principato di Caserba, il Marche d'Este, il Marche Fabio di Estense, da Segovia di Basso, nelfa, S. Felice, e Dora, posso dono un bell'omero palazzo nel corto, famoso per la scala commoda, che usc.
La Cesi.

L'origine di questa famiglia venne da un gentiluomo Aquitano, nel tempo che Carlo Magno venne in Italia, il quale edificò un castello nel rione detto Cesi, se bene altri vogliono che Romano Cesi cancelliere Apost. di Adriano primo pont. del 742 seguendo il partito di Carlo Magno andato in Francia, fermò la sua habitatione in Aquitania, di dove uscì Federico Cesi Aquitano del 942 che produsse il trobo Cesi, Vescovo di Navarre, e Pietro Cesi dal quale nacque Silvestro 2° pont.
{17}

8 Federico 2°, Re d'I. che, tornato in Italia, con Osteno 3° Imperatore, edificò un Castello per nome Aquiriano, il di cui figliuolo edificò il Castello Cesi nel Umbria. Questa famiglia, ebbe più rami, cioè in Modena, l'altra nel Umbria, la 3° di Marchesi Cesi, che han no terminato nella Casa Borem e la 4° dei Ducì di Ceri, che è terminata in quella dei Ducì d'Aquasparta, che è il solo ramo di detta Casa, che habbit successione, possono provare la loro antichità dal 742 sino al presente giorno, per successione da padri in figlio, con castelli.
Nel libro che hanno pubblicato...
Della famiglia

Pietleona & Grangipane

Proviene questa famiglia dal antichissimo germe Annibio, che ha prodotto molte nobilissime famiglie, e, particolarmente, La Borromea, La Michiela, & altre, fu propago in Roma, dopo la venuta di Cristo, in quella di Pietleona, dalla quale fu Anacleto 2° Anti-papa, contro Innocenzo 2° Papa, che, per la potenza della sua casa, ebbe gran seguito.

da Giunio Anici. Pietleone nacque la casa Grangipane, per farvi egli in una condizione, del re creare soccorso con quantità
di pane alla necessità dei poe-
ti di Roma, per il che fu
chiamato dalla parola latina
frangens panem, ebbe a figli-
uolì uno chiamato Stephano
l'altro Leone; Stephano pro-
pago il nome di Pieleone, %
Leone quello di Frangipane,
quale si moltiplicò e nel
Sette, % nella Croazia. Luna
% l'altra famiglia hanno
hanno finito in Roma.

[21 - 23 Blank]
Della famiglia Anguillare.
Della fam.
Garnese

ebbi origine dalla Germania, quando l'imperatore, si trasferiuno in Italia, con il seguito di molti Cava, uno di quali, Gemafosi in Orineto, con l'arte militare, per venne a molti tè gradi d'onori, e s'impa'dranione delle se'ree di Farnese, gli suoi decen
denti, da quali provenne Alessandro Farnese, che da Alessandro 6° zorgia fu creato Card. X poppo Clem. 70. in eta di 40. X più anni fu creato PAPA, chiamatosi Paolo 3°, quale
hebbi un figliuolo chiamato Ferrer
to Garnese, al quale diede il Duca
so di Castro, e di ottavo figli
di questo diede il Ducato di Came-
nino quale per commuto con il
duca di Parma, e di Piacenza, con annuo rendendo di 1000 ducati d'oro
due ducati. Furono i rami di quest'a famiglia, il primo in Roma
dei Principi di Farnese, quale sono
pochi anni che è finito nella persona del Cardinal Farnese, furon
do prima venduto il Principato
alla casa Chigi. Il 2° ramo è
dei Duchi di Parma, e di Piacenza
quale si è reso famosissimo non
solo per le parentele, ma anche
per gli uomini illustri tanto militari
come il grand Alessandro Farnese,
come nell'Ecclesiastico di molti
Cardinali ha in Roma il più famoso palazzo, che vi sia, dove oltre le rare pitture e statue celebri, vi è la famosa caccia del Sàbino, oltre per e giardini, e altro de raro

Fam. Bonella
s. Ghisleri

sono da Bologna, uno dei quali passò in Alessandria della paglia dal quale provenne il Pont. Pio SÌ, che ebbe una sorella taverna in nella casa Bonella, quale casa fu saldata dei Re di Frugna, ha in Roma un palazzo davanti commodò nella piazza del 18 Apostoli.
godono il titolo di Duché.

Fam. Boncompagni

questa è onda nobili di Bologna
dalla quale prospenne Gregorio il quale tenne contanti i reperti
che furono poi da Filippo 2o Re di Spagna, rimunerati con il Ducato di Fora & Ripino.

Fam. Burghese.

È antica della città di Pisa
avendo avuto gradi supremi in quella repubblica, molti uomini illustri e guerrieri, ma più di ogni altro Camillo Burghese, che fu
Pont: chiamato Paolo, che fini la chiesa di S. Pietro. Possiede palazzi.

Fam: Ludovica

Antica di Bologna, è di Najoli per la Regina Giovanna, ha avuto un Pont: detto Grego, 15

Famiglia Barbana

Famosa nello stato di Firenze, è più per il Pont: Urbano 3° che usse, sopra 21 anni, hanno compra
de della casa Colonna il principa
so di Telesfrina, che al presente gode, sono un Cardinale, 13

Reposti fratelli.
Fam: Pamfilia proviene dalla città Aquilae, e fini dall'anno 800 di Cristo vi sono citate memorie, fece sua casa nel Palazzo Sanzione, dove nacque, crebbe, fu poi esaltato al Pont. Innocenzio 10, che ebbe per cognata Donna Olimpia, che ebbe più del mille, ch'edel donese, vi è il Principe con due figliuoli, e il Cardinale fratello d'il Principe.
Les moments de la plus tardive ponte

Les moments des éclats
Piccolomini, questa famiglia e antica d'Italia, benché divisa in più rami, si mantiene con sollecitudine quanto al le sue richesse, e rinnovandole, con molti nomini illustri, reiche ha lavoro di due Congressi di Pio IX e Pio XI, un generalissimo dell'Imperadore, chiamò il Genio Patria, e l'ultimo mente, il Conte Enna, morto l'anno passato in carica di Generale dell'Imperatore, ha mantenuto molti Cardinali generali di religioni, russi, generali delle guerre di Malta.

Chigi.

Questa famiglia, è molto antica, ed oggi risiede, per le richesse,
ha hanno un Papa, chiamato Alessandro 7°, più cardinali, dei quali uno, solo Don Plano, sono Principi di Sar- 182
nese.

Bardinelli.

 Questa famiglia, ha hanno un Papa, chiamato Alessandro 8°, benché, essendo divise in più rami, non mediocri riuscite, ha buoni nel i cardinali, e nobili.

Fermini.

 Questa famiglia, ha hanno un Pa- na, chiamato Marcella 2°, 1570. ha buoni, e i cardinali, e nobili.

isolanti.

 Questa famiglia, e riguardo elli, nel luogo ch'essendo adorati di Germani, con loro sono vissuto, ha isole di nomi illustri in lettere, essi
Malatesti, Ducciocondi

Qua famiglia antichissima, tuttora
è esistente. Della famiglia esistono di molti nomi, riguardando i
mondi e il mondo. E una di queste storia, che ha scritto l'istoria
di Ruma.

Tornasi

questa è famiglia antichissima in
una e di nono di descendere
Da un generale greco. Ha famosi
nostri uomini illustri e una di
questa che chiamato finora, ha
scritto ancora. Historia di Tom

Carni

Abbiamo visto toccati, antichi e fami-
li arca antichissima, ha lasciato uomini.
illustri, in lettere, particolarmente
in tardi, dei quali che fanno rimanere
alcuni volumi di farsante, ed interne
azioni della loro estina, e Bonnica

Pirrucci

Questa famiglia è nobilissima, e grand
quanto mai, ha ballati molti luori
ni illustri e amici, e Cartiardi.
uno di queste famiglia chiamato San-
dotto, hav Tedre, o 18 nna di Ben-
anno 1550, è circa, che, s'accenda, in
alla morte di.

Tefron

Questa famiglia è antichissima, ed ha
I cardinali più noti e più noti uno, che ebbe gran parte nella congiurazione contro l'elezione del papa e Deodato.

Ricli

Questa famiglia è antichissima, benché detti ne siano molti, gode molto considerazione perché ha avuto molti cardinali, e a tre volte ha dato uno. Ero Antonio motto dei clerici, e poi elettori.
Delle Famiglie consolate di Firenze.

Corsini, ant: Aldobrandini
Corsi: Cierchi
Gerardesca: Albuzi
Quichardini: Rucellai
Valori: mancata, Buondelmonte
Alberiti: Capponi
Acciajoli: Nerli
Pitti: Pandolfini
Pazzi: Riccioli
Porzio: Ridolfi
Safuati: Archiardi
Cavalcanti: Ricci
Magalotti: Archiardi
Il y a deux sortes de familles nobles à Gênes, les anciennes. À les nouvelles, les
premières sont au nombre de 28, entre
lesquelles il y en a quatre principales
Spinola, Pescetti, Dona et Grimaldi, les autres 24 sont
Calvi, Pisinelli, Spinola, Cenarioni, Sirè, Sigala,
Abarani, Francesco, Giustiniani, Grilli,
Giudici, Empenali, Inferiani, Legrandi,
Lanzaì, Marni, Magro,
Reagoni, Pasturini, Pinti,
Prontitori, Pardi, Luraghi.
Usalodi.

Les autres nobles familles de Gênes au nombre de 437 sont ajoutées à ces 25 principales.

Aussi famiglie nobili e vantiose di Luca.

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<thead>
<tr>
<th>Buonvisi ric.</th>
<th>Santini ric.</th>
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<td>Trenta</td>
<td>Lomotto</td>
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<td>Fosseguerra</td>
<td>Manfrëdi</td>
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<td>Cenami</td>
<td>Arnolfini</td>
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<td>Mansi ric.</td>
<td>Garzoni</td>
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<td>Diodati</td>
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<td>Boccella</td>
<td>Andreozzi</td>
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<td>Guinigi</td>
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<td>Gualanducci</td>
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Document 5

Title-page:
“A Book of Coates of Armes”
J8/35/13

1699
Document 6

Draft Inscription for the Obelisk
J8/35/19

1714
TO THE VALOUR AND FORTUNE

OF JOHN DUKE OF MARLBOROUGH

THE DEFENDER OF HIS COUNTRY AND OF EUROPE

THIS MONUMENT

SACRED TO ADMIRATION AND TO FAME

WAS ERECTED

BY CHARLES EARL OF CARLISLE

7" (x 3 7/8"")
Text on the Obelisk as recorded by Thomas Gent in his *Pater Patriæ* of 1738

Virtuti et Fortunae IOHANNIS Marlburiae:
Ducis; Patriæ Europæaeque Defensoris; Hoc Saxum Admirationi ac Famæ sacrum CAROLUS
Comes CARLEOLI posuit Anno Domini MDCCXIV
Document 7

Copy of a Sermon
made by the Earl of Carlisle
J8/35/14

[1715]
A shot made by the last of six
Dr. Hall. Chapter 6th. One and Twenty.

Moreover when you fast, be not like the hypocrites, for they disfigure their faces, that they may appear to men to fast. Truly I say unto you, they have their reward.

This day being appointed by his Majesty for a general Fast, it is incumbent upon us very seriously to examine what is required from our hands in the observance of his command, what Duties, besides that of simply abstaining from food, are expected from us on this solemn occasion. In this inquiry it will clearly appear that external show of Mortification, or mere corporal Austerities are not the means recommended to us any except of our own Reason to approve the Works, or gain the favor of the thoughts. It is as improper as it is foolish to believe that he is pleased because we are in Pain and Suffering.

What more can be meant by the Intention of Fasting, than that by a devout Abstinence, not a superstitious Denial of Nourishment, the cool Imprimatur of the Body should rather be imparted than extinguished; these Sentiments of Sorrow and Contrition, which more never attend the sober Review of our Actions, and which, above all, render us acceptable to our Creator?

What more can be intended, than that our minds freed from the Clouds of that indulged appetite, may have Scope and Liberty to humbly beseech our merciful Father, and possibly to form Plans of a more upright Conduct for the Future.
Having said thus much concerning the first principle.
Intention of abstaining from Food. I shall proceed in the first
place to the Inquiries what ought to be the Reason for
ensuing, and the Observance of a general Fast.

Secondly, in what manner we are to make such
fasting acceptable to God.

Thirdly, what are the Benefits we hope to gain
by the religious and obedient Regard to so sacred an
Institution.

In the Consideration of the first of these Divisions.
we find that the Horrors of civil Desolation have induced our
Sovereign to command, that we who remain in our Duty,
and Allegiance, should unite in beseeching the Almighty,
to turn the Hearts of those who inattainted with erroneous
Principles of Disobedience and Resistence, have set loose
upon their Country the Desolation of War. But it is far
from my Intention to devote into any Account of our
present Situation: The Alarm of our History have too many
melancholy Examples of the Prostitution of the People to
the Violences of Parishes: The Ignorance of men whose Lives
is rightly spent, remove them too far from the true Springs
of Causes of Political Events, must render any Discussion
on such a Subject either unedifying to the Congregation, or
creditable to the Preachers themselves.

That is in itself a serious Calamity, it carrieth to the
Doom of numblest Individuals unexpected sorrow, and
unbounded destruction. It is not in itself sufficient to
demand the united prayers of every good Christian, in
 employing the Almighty, that by my event from us these
Masses, that too usually follow the Violation of the Public peace,
and self-preservation, the Defence of the whole may not
any longer enforce the necessity of making use of a destructive
and insinuating against the Violences of misguided men?

Obedience to just Government is a Christian Duty;
The Refusal to submit to legal Establishments is very contrary
to the Example given us by the great Teachers of Religion,
with respect to human Institutions. They never attempted to stir up the People to the Resistance of the Law.
Render unto Caesar the Things which are Caesar's, & to God
the Things which are God's: lest you should do the Things which you hate,
and be the cause of Injunction of our just Masters. Happy had it
been for our deluded Brethren, had they sooner declared for so
sanctuary a Maxim.

There was a time when we lived in Brotherly Affection
with those whom we are so unhappy at variance with—We
rejoiced in each other's prosperity, the Obedience of the Child
regarded the better Parts of the Parent.—Annual Intermarriages
of Christian good Services, promoted the Content of happiness of
each Country. Can there be in Human Imagination a more
palatable Inducement, a more complete Melody, than that we
should all join in our Intreaties to the Almighty, that former Har-
mony & Friendship should be again restored here? The simplicity
of our Church admitting of a more modest and solemn than
that which in this Day enjoyed.
The ordination of Fasts among those of the Catholic Profession, has preceded from such trivial causes in commemorating of Events, which Superstition has either invented or mistated, in the sanctification of Persons, whose lives little merited imitation, has been as detrimental to the Public, as injurious to that Religion which was meant to be exalted by them. They became so familiar by their frequent occurrence, that Religion only stood as a specimen for the neglect of Industry, Debusy Occupations, Beneficial Societies. But when a great national calamity is impending, the accumulated Miseries of Thousands of our fellow Creatures are daily before our eyes, surely this is an hour that must impress very serious thoughts indeed upon every one who hears me. Clearly winde the necessity of appointing this solemn fast.

I shall now proceed to the second consideration:—What means we are to use to make fasting acceptable to God? Many Nations, previous to the coming of our blessed Saviour, adopted the use of fasts: but they all seem to have misunderstood the real Intention of them. In private as well as in public Distress, in the Hour of Famine, Inquisition, Hibernian or War, they had Recourse to these Idols which their own Ingenuity had created. They thought to appease them by every Suffering, that the human Body could sustain, & conceived that Excess of Mortification would compensate for the want of solid Pity, & unaffected Repentance. The Jews also observed the external Ceremonies of Fasts. But they were not attended by any Humiliation of Spirit, or an humble Confession of Sins to God, with Shame & Confession of the Face, & an unfigned sorrow of the Heart. Thus indeed Hung down their Heads like...
a Burstone for a Day, & they spread sackcloth & ashes under them: But the Sorrow ended with the Ceremony: They prayed that they might not be liable to Inconveniences attending evil practices, without purposing any Reformation of Conduct.

The Text says moreover when ye fast, be not at the Hypocrite of sad countenance, for they Disfigure their Faces, that they may appear to men to fast; verily I say unto you, they have their Reward. Now this was addressed to those, from whom was required no Supererogation. Modification of the Body for Judicial to Health: But that on this Occasion public Distress, National Miseries demanded additional Proofs of Public Repentance, Sorrow & Purpos'd Reformation, that there should not be the vain Hypothetical Appearance of fasting, but that such a proper abstinence should be observed that might make Room for real grief, sincere Humiliation.

Our Success in this War which we have all the Reason to trust originates from the justest Cause, (unavoidable necessity have been great & surging.) But let us not be too much elated with our prosperity, let us not say too soon, that we shall never be moved, thou Lord of my goodness hast made our Sill so strong unless our Conscience informs, we have a right to lay claim to the Favor & Protection of God, by a strict observance of his Commandes: Conscience that Monitor, which we are so apt to overlook & dismiss, because it knows not to disguise and will not disguise the Truth, will perhaps point out such innumerable Failings & Transgressions, which we have been guilty of, that the arrogant claim to future favor must be lost in wonder that we ever could have been the Objects of his Protection.
but granting that from this day and may be abundant, that Defeat and Scamii shall not follow upon the heels of Victory; that our success shall continue to flow in the same copious stream, yet we must be ever on our guard that the opportunity of achieving a great gain, that the measure of satisfaction which must always be indulged with extreme caution of saving the glory of our country, do not lead us to entertain a delusion with, that all our conquests are more complete, the hour of Reconciliation should be delayed. This indeed would be perpetuating all the ends of this solemn Meeting, and instead of making this work acceptable to God, it would be unsettling him with intimated stations for the Acquisition of worldly renown at the expense of the blood of Sufferings of our fellow citizens.

I shall now examine what is last consideration. What these brethren are, which we ought to pray for? what we hope and in what manner will be granted, upon a right application of it?

A day. The happiest of men are subject to their infirmities, that they are willing to a abandon a state of content and ease.

To this the blessing they ought to return the benediction for something the attainment of which is infinitely encouraging, or gathered hardly without the trouble of the pursuit. The first principal object of our Intercession should be that our beloved fellow citizens should not any longer render this remonstrance applicable to themselves. And these turbulent spirits whose actions are more called out seek to distract mankind, who polishing none of the mildest virtues, remain unnumbered and insignificant unless producible to light by the general sentence.
Document 8

Poem: The Introduction to an Epistle from Antiochus to Stratonia
J8/35/8

[1717+?]
From a sad and close eye where I saw, on a
good, bright, and glittering day, the
Young and old of the realm of Slave.
I saw, as the last light in the sky,
The poorest tenant of our earth,
In their last moments, with tears, with
compassion for their suffering, their friends.

In this condition hopeless of freedom
[my friends withdrawn] one lonely slave alone
write by command, while by sad state, they have...
Heard in my bed supported by his aid
in thee to lose these pangslop five
A short reprieve a respite for an hour
Is all I ask then execute your power.

Bright Queen to love your aid I now implore,
Rouse by such spirits my lost sense restore,
Those vigours give my wasted strength repair.
While I of fatal secret do declare
When to my Queen my sorry tale relate.
When Strophoetes shall know my wretched state
Or goddess then her gentle hand inspire
With soft compassion. She must require
Yet pity in that tender breast prevails
Of proud hate I will but then complain.

The Queen of Beauty, instantly comply
though spirits gave vigours of strength supply.
In thee I lost my precious moments sweet.
And of its burden by sick mind I ease.

In haste I call my trusty slave delay
And straight say Publish on yestad his laird.

Now Beauty to Strophoetes prepare to show
The secrets cause from whence my services flow.
Of cruel hate why justly I complain
And why I was destitute of eternal pain.
The pitying goddess of these long incites
And they but doers to ye Queen des unites.

COPY

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Document 9

Poem: Seven Wise Men of England
J8/35/18

[Summer 1719]
The seven Wise Men of England, to y' June
of y' South Sea Whim.

Seven Planets they do grace y' skies,
Seven Bishops grace y' Swords,
In Greece were only seven Men Wise,
In England are no more.
The Eight to make these Number Even,
As He that governed by y' Seven, m a la la la

Now shall I tell each Title o' to,
A Different Degree,
The Peer they are in Number four,
The Commoners but three,
Which Peerless three, they don't see why,
They mayn't be Peers before they Die, & c

There's Oxford, Sunderland fast friend,
There's Townhead Tamed for Speeches,
Can't Compre never known to lend,
While he did Wear y' Breeches,
But I should Name his Grace of Devon,
Almost y' Tallest of y' Seven — & c

The Wallopses two of him but One I Count,
For say what are they can,
Altin two Wages, they do amount,
Next just to One White Man,
The Next are Edgecombe, Short & Comely,
Is y' son of Master Master Gamley, & c

To Richmond these seven Wise Men went,
Call: Wallopses Range is bore them,
Cut hope his course to meet them sent,
In Fortmen March'd before him,
In his Embottled Boat they found him,
With all his spraying Swift around him. & c
Welcome my Lords & Gentlemen,
I am glad to see your faces,
First lift my Royal hand, & then,
Walk in, & take your places,
Let me my chair—on either hand,
I give you wise men leave to stand &c.

The Lord of Chatteworth, that grave Peer,
Attempted first to speak,
For his renown through Derbyshire,
The wonder of y'Peck,
Whose wisdom from his Visage spread,
Live on y'Outside of his head &c.

His words were few, his poses were low,
The like they did not see;
But why they did come here, or how,
He wise men could not tell,
Left Townsend tell y'Reason why,
He knows my mind, much more than I, &c.

Full thirteen fools, trust Townsend tell then,
They are who rule this Realm,
The which shall fall by y'wise man,
That you may steer, y'Helm,
My Brother both y'other side to aid,
Have brought their faces, I my head, &c.

Hold, hold, all form up & take y'Page,
Wipe Oxford then did say,
I to impeach them will engage,
This heart not head have I,
Then such poor fools I was something better,
Impeach, or else produce y'Letter, &c.
To this Earl Cooper Smiling Face, 
Seemed pretty well inclined, 
But since he Wishes drops of taxes, 
He don't well know his Mind, 
Tush Quoth y Prince, May be some Japes, 
Let's go My Lord & ask our Wifes - & c.

Quoth Robin there in mighty Giles, 
Of whom it is much doubt, 
Whether more wise, or honest he, 
Both now at last shine out, 
To lay there Thirteen Teens quite flat, 
We must do something there, but what, &c.

He'll say of King is in Peterson, 
Ere it shall plainly seem. 
They're Enemies to y'Inquisition. 
They're Just & true to him; 
& therefore I say seven Hounds Men, 
So pray for you know what: Amen, &c.

To purpose Horaces said not much, 
But made a heavy posture, 
Of Treachery, here he Brit & Dutch, 
In y'Ember Points of Dutch, 
With Nevy Tales, & Randy Shams, 
& Sicles he fresh'd from Rotterdam, &c.

When Edgecombe spoke to Prince in Sport, 
Laugh'd at y'Harry Elf, 
Regre't'd to see n't in his Court, 
One shorter than himself, 
Tome glad Cox'd One of Quilling Squirrel, 
My Lowest makes your Highest Higher.
Document 10

Poem: A Milk White Heifer
J8/35/6

[1725+?]
A milk white Heifer darling of my head, 
Lust up with care, lusted with too much care, 
In which arose passion, is ungrateful too? 
Shook thro' my Soul's, in whom around I strayed, 
In any of the as thro ye gods I prayed. 
Lest by complaining of Pater's hard decree, 
A beauteous Heifer most charming to my sight, 
This radiant looks whose graceful 
Speak her admired, of race divine, 
She. They adored, they mournful did assist. 
Peace, peace, peace! she vain pursues she cry'd 
Car from their tears, the Darling, Heifer pones 
Vile, Vile. So much fond ness I could not. 
D X J. D. G.
Cold are thy ground, so barren is thy soil,
Bleak are thy rides which from wearily do Thou
Do thy way, or comfort do thy lands afford.
A tender pasture, a pasture fair
How glorifies her heart, from hence she's gone for ever
Grieve then no more, happier fate attends she.
Thus my command, my will, it should be so,
A mighty recompence she therefore given,
And thou shalt own thy sorrows fully paid.

This said she did: me follow she while I
With joy, to tear surprised, with wonder struck,
Read ye bright beauty in her sparkling eyes,
So address as in all these things do need; now
Great disposer of events below
Except this sacrifice, my ready Will.
Lead me, direct me, as ye seem best. In pain, in pain, I sigh, to loud decrees, in a murmur. With a mark, or dire complaint I vainly seek the blessings of this life; seek for vain ye Statesman his deep projects; days of yore longer wait ye happy hour; the release, to put prophecies to his wish.

The goddess answered, rise my son, to learn how to let slip ye moment, when I smile. With thee, she, led ye way, nor was it long, before we reached ye feet of her a god. That Salome, of delight, within whose halls, all she can please ye apprise of Man; thy heard in story, when ye goddess smiles. From thence his labours, to his hope are crown.
Glister arrived, with wonder so strong,
To see all beauties of this earthly globe,
A work surpassing, dazzling to our sight,
Beyond conception, such a mortal eye.
Imaginative, did ye fabricate raise
And such alone, can ye description make.

Thus general gates most beautifully strong,
Thus general, courts magnificent, a great
Into a spacious of most sumptuous hall,
Bound by ye most curious hard of first
My lord, my most indelicate guide, did lead me,
Then turning to me, they ye goddess speak.

Know then, to learn Chinee, for the human race,
That in ye imperial courts of mighty none,
So near, great courtiers, 1 must respect in rank,
Which, justly do ye power and hold, is done
To triumph or thwart ye wishes of ye gods
Tender of me, my soul, prostrating,
Their great desir'd want in abiding modes,
Then to my fortune or current with drop,
In mists ye gather'd up ye ethereal power.
Tremble when frown's upon my brow appear,
And well be may, ye mighty, to derac
When most displeas'd, is not so terrible.
I know no laws, nor is my will prescrib'd
By any bonds; I equally delight
In giving pleasure or creating pain,
And all ye accidents of human life
Which ye term happy, or unhappy筹码,
Serve me, as sports, to do my fancy please.

But throw my fame on parting to my care, Happy is Mortals, enjoy by gods, I shall never see thy Mothers angry face, Then meet me in ye lucky hour of joy.
And I will smile upon thy days so come, no longer shall thou mourn thy Heir's loss, Let every care of sad remembrance die,
With ye she passed a while these thus went on.

Within this Palace, clear my dispute, All ye Mortals come, of desire, I would it keep, let loose thy eager wishes, I would thy fancy to thy tastes close,
Seize, Possession takes, I freely give.
What pure and glad thy heart, O joy incite,
This said as her command a bracer did 
Bend by bolts to burns of burning strength
And her folded leaves from whence escaped
So view in heaps piled up a store did lie,
Great as ye Eastern Monarch's do possess,
Or in ye bosoms of ye world lies hid,
Where weary Phaethon is by Phoebus met.

At riches therefore can thy heart engage
And in vast wealth thy pleasure thickest;
The goddess said, This treasure shall be thine,
I wisely bold'd my humble thanks returned
And bade so be excused from such a weight
A portion fair, unenam'd, or despis'd,
Such as ye want of nature can supply.
I now enjoy, I ask, or wish no more
Let ye rash prayer of tyrants foolish thing,
And ye unhappy fall of Caesar stand
A great example to all greedy souls.

With ye forward she wound to by a hard
I learnt her meaning, to hear such hard
And now behold ye tempting of power,
Which unconstrained, to absolute Command
rests, as, in deck'd with gorgeous pomp, when,
Glorying to bright as ye Meridian Sun
fects ye eyes of all, who look so high,
Then drawn up to in their pride of glory;
With equal fame, thence decided Right,
The Son of Jupiter, to Caesar equal
Attended by ye Heroes of their Age.
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COPY

5 can young Hannan gloriously afford,
As from ye. conq'rest of ye East he came
When heep'sd, heanes his chariot did attend
And as ye matter of ye world he rode
Chro' slavery Babylon's full crowded streets
to grace his power, their slattery so gross.
That every voice proclaimed the Man a God
If he did smile, ye conquer'd world
Of grace, reserved or thoughtfull, he appeared
In attendant crowd whisper their murmurs round
All made his eyes happy ye fame, yet could
Proven his wishes, to his purpose serve.
And

did now ye Roman hero stand in ye Iris
Not less respect then ye great for ye Rome.
Then after Gaul to his power said.
Pompey the young to Egypt still'd him, Lord,
Who, after the African had submission made,
And more vast was this great commander's just,
Loaded with laurels, Ruler of ye World,
To Rome he did return courte'd to ascend
By all, each citizen him homage paid
And held his whip as sacred as their cap.

Before his throne ye trembling slaves knee'd
And gave him honors due unto their gods.

Thee glittering scene of Power & fame
These prece'dents of aspiring greatness
Thee goddess shew me, the Nereids did
As high ambition, o'er thy breast inflame
And to ye gods this fervent prayer thus make

(Copy)
That Rule by Empire may the portion be
A greater Prince, than any the World has known
To make; the more which they replied.

"O sacred City, or how
And not thy Son unworthy of thy love,
So thou unmov'd Inensible he stands.

Far from the noise of grandeur of a Court,
Far from the cares of trouble & affairs,

Money greatness, or unweildy Power,
My choice I make an easy safe retreat.

Hence, in every Nature do for life provide
And anxious cares do not perplex me more,
Is what I wish, and what I must desire.

Of love to humble, strong has had five Yeares of mighty Caesar, to this Cretian Prince,
That last, ye fatal, dreadfull scene of death
Their sacred privacy need not have been
Though ye Goddess said, my next attempts
That please thy fancy or succeed, may prove
With ye third general rooms public large
Graciously adorned, magnificent in rich
She led me to a garden of delight;
Where pleasure undisturbed by busy care
In sensual joys, kept her luxurious court
Now and then, I saw Apollo play, my lyre,
In sound, so lovely, let my songs repeat
The mast delights, of the essay, sense and taste.

The shaded alleys, of ye orange groves,
The little hedges, ye terrasse walks,
The fragrant flowers, ye crystal brooks,
The several Fountains curiously adorned
The many statues, which did seem to speak
With all ye other ornaments, ye Art
Contivnes, perfroms, or Nature can produce,
Perfect were these, in due order placed.

They in ye evening of a summer's day,
Then gently leaflers from ye many flowers
Perfumed with so fresh ye sultry air Delight
And scents, can tell, which turne you most.
As far as every wandering eye could reach,
Thawring, & pleasing Objects did appear
If gentle ye walks, ye certain did admire,
Passed on ye statues, with surprise behold.
The plantation looked to be slowly growing.

The forest's growth was as quick as the wind.

In the morning, the birds chirped and the sun shone brightly.

A warm breeze rustled the leaves, making the trees sway gently.

The zen-like atmosphere made the heart feel at peace.

Though the weather was uncertain, the plants thrived robustly.

The forest was a symphony of nature, a testament to the power of growth.
The careless Baccus on his roving chair, 
always a favorite, where Riont reigns
with giddy oppress; next to no Goddes sat
While drinking Latyns, it ye Saints
held golden goblets to his piring head.
Full fraughted with ye rich, remaking
in other parts of this delicious supper.
In rich apparel, with majestick air great
and noble, he did welcome ye nymphs did tread
among their dances by ye cheerful dances
of others, who in steps, 10 sports did place.
Their entertainment to their chief delight
in most expressive, in lively scenes.
The dreadful battle of ye Gods were show.
Nothing at court ye sensual part of Man
in delight or pleasure, was wanting of forges.

Harmony, in Musick such as Orpheus played
When rocks, of my swoon did his harp obey,
Softness inspired, to make every soul
Further, to more rejoice within this Soother
Where richest Odes did perfume ye air
On beds of roses wantonly were laid.
The brightest nymphs, ye mortal erobbed
A flowing mantle to y' expand
The naked beauties of ye female sex,
Their swelling breasts, short breath, languid
Proclaim their longings to their soft desires
Who so such pleasures can resist, makes

COPY
Where lust and joys of other worlds you seek
And feel the transports of immortal gods.
No longer could I hold my wanton rage
And shun the pleasures and the charms of those
Who plunged in pleasures, ravished with delight,
Each sense gratified to full desire.
The days, the nights, invisibly did pass;
And envy counted over passions she bring.

And I, who little, or perhaps am minus
Conspired with her pleasures, and was more desirous
Living with passion, for this life enchanted;
Thus sought my guide, so how I came to this
Thus from the bounty of the gods, I rose to this height.

Therefore, brothers, do not shun delight,
That joy, that happiness my days should crown.
Thus, Lelia, do not fear of this.
I rescue all your pleasures, off your mind.
Once, with their relish, to do harmfull, look.
Your happiness can come or lasting by,
At from the rules of virtue, peace to pray.
True freely thus, when, I'll be clear thy mind,
And I go wishes off thy soul, do know.
The goddess said, this hour shall bring thee peace.

With yet she led me to a flowering land,
Unknow, so art, by nature pleasant made.
The feet of Influence it harmless tone,
Under ye shade there of a spreading tree.
Sitting her flock, it harmles as her lamb.
She fair, ye gentle, charming Celia sat,
Flushed, she rose, surprise as our approach.
And to her flock, she hardly retired.
graceful, or modest, did her eyes appear.
Inspiring love, forbidding love, desire.
They in ye bath ye chased Diana, luck
So long as he ye passed his life away,
So ye gods this humble prayer you
To ease my trouble, in my sorrow sooth
Thy so ye longings of my heart ye'd give
A fine a gentle in a bath what
In her this hymn, in such as her ask
And ye ye joy, and grace fall, ye pleasing
With which ye goddess bless my vanished soul.
Smiling she said is what she said she knew,
Cours, ye immutable decree of fate
Behold ye greatest, in my power,
A richer gift, I have not so bestowed,
Thy lands shall rest oppressed with the wish
A warmer climate, or a richer soil.
Thy she will bless, then to thy heart's content
A hanging fair, my love with raptures,
And joy in regions, yet blest above,
May thy great prophecies be soon fulfilled.

Enjoy ye sacred time, my soul,
Direct my trembling, transport my pen,
The more beauty of this garden so described
Shall I paint ye beauty of this place,
And all ye sacred time inspire my soul.
End ring my fancy with perfect rage.
In page ye 12th after this line.

(Im seem'd joy'd kept her luxurius Court,
Leave out ye three following lines which is crossed, & add these three.

How shall I paint ye beautys of this Place,
Joy in one ye sacred Rite, inspire my soul,
And sing my fancy with poetick rage.

In page ye 14th after this line

(Talbyng to see ye Round, their arrows make.)

Add these lines.

Soun and ye great Apollo is over my Lyre,
In sounde melodious let my songs repeat
The vast delight which every sense did taste.

Then go on

Of careless Bacchus...
In page ye 15th after this line

(And stung with ye rich remembrance of)

And then line

The mighty joys, which love to pine inspire,

With every breast the strings of human crake,

FLy up so high with exquisit delight.

Then ye on.

In other parts:

In page ye note these two lines must come before ye following two lines which in ye Copy stands first. It must by writ thus:

For thee my son this flying hare I kept,

To crown thy wishes & the piece restore.

The day will come when to thy longing arms

Addressing Ovide her beauty will return.
Document 11

Draft Inscription for the Pyramid
J8/35/11

[1728]
COPY

William R. Howard, third son to Thomas Bede, of Norfolk, obtained in ye year 1573, married Elizabeth, one of ye children of William P. Bourne, by which marriage to Newbury said William's great industry and ability prove descended to me, thus of ye Estates of I now enjoy, with gratefulfull succession therefore of yt Noble Beneficent Ancestor of ye families of Contee and Radcliffe, this monument is erected by Charles ye 3rd, Earl of Carlisle, the great great grandson. Ann: Bon:
THE INSCRIPTION AS RECORDED BY THOMAS GENT IN HIS
PATER PATRIÆ of 1738:

William Lord Howard, Third Son to THOMAS
Duke of NORFOLK, who was beheaded by Queen
Elizabeth, married ELIZABETH, one of the Coheires-
es of William, Lord DACRE; by which Mar-
riage, and from the said WILLIAM's great Industry
and Ability, are descended to Me most of the Estates that
I now possess. In grateful Remembrance therefore of
that noble and beneficent Parent, and of that pious and
virtuous Lady, this Monument is erected by CHARLES
the third Earl of Carlisle, of the Family of the
HOWARDS, their Great, Great, Great Grandson.
Anno Domini MDCCXXVIII

THE INSCRIPTION AS RECORDED BY JOHN TRACY ATKYNS
IN HIS ITER BOREALE of 1732:

William Lord Howard third Son to Thomas Duke of Norfolk who
was beheaded by Queen Elisabeth marry'd Elisabeth one of the
Coheires of William Lord Dacre by which Marriage and from the
said William's great Industry and Abilities are descended to me most
of the Estates I now possess. In grateful Remembrance therefore of
that noble and Beneficent Parent and of his pious and Virtuous Lady,
this Monument is erected by Charles the Third Earl of Carlisle, of
the Family of the Howards their Great, Great, Great Grandson,
Anno Domini 1728.
Document 12

Draft Inscriptions for the Portraits
J8/35/12

[1728]
THE INSCRIPTIONS AS THEY APPEAR ON THE PORTRAITS

FOR THE FIRST EARL:

Charles Howard great Grandson
to William Ld. Howard created Earl
of Carlisle by King Charles ye 2d
in ye year 1660. he was appointed by ye said King
Ambassadour to ye Courts of Muscovy Sweden
& Denmark. Afterwards made Governour
of ye Island of Jamaica. hee
died in ye fifety sixth year of his age.
An. Dom –
1684

FOR THE SECOND EARL:

Edward Howard Son to Charles ye 2nd
Earle of Carlisle died in ye 47th year of his age
A.D. 1692

FOR THE THIRD EARL:

Charles Howard son to Edward ye 3d
Earle of Carlisle. This Ld after he had
held Several Honourable Employments
at Court from his great Love to a Coun
try Life, not from any disgust, for at
yt time he possess’d an Honourable post
as a mark of his Prince’s favour, re
tir’d into ye Country, where He
spent ye remainder of his days, during
which time he erected a Palace where
the old Castle of Henderscelf stood,
and call’d it Castle Howard.
He likewise made all ye outworks
Monuments & Plantations There
unto belonging which works
He began in ye year 1701. This
Picture was drawn in ye 58th
Year of his age. An 3° Dom 1728
Wm Aikman –
Pinxit-
Document 13

Pamphlet: Some Observations upon a Paper, Intitled, The LIST.

[1733]
SOME OBSERVATIONS
Upon a PAPER, Intituled,

The LIST.

That is,
Of those who Voted for and against the EXCISE-BILL.

LONDON:
Printed for J. PEELE, at Locke's Head
in Amen-Corner. 1733.

(Price Six-pence.)
SOME OBSERVATIONS

Upon a Paper, intitled,

The LIST.

So great Pains have been taken of late by certain Persons to disperse a Paper called, The LIST, I think it may be of Use to the Publick to make some Observations, not only upon the said Paper, but likewise upon the Persons, who have been so very industrious in dispersing it.
This List gives you the Names of those Gentlemen in the House of Commons, who voted for and against the Excise Bill; the Employments held by those, who voted for the Bill, are let down over against their Names; yet the Author, for fear he should not be thoroughly understood, makes a N. B. that most of the Gentlemen, who were for the Question, are under visible Dependencies; besides others, whom he supposes to be under some more covert Influences.

If there be any Meaning in this Paper, it must be to throw the greatest Reflection upon those Gentlemen who voted for the Bill, by intimating, that they were influenced so to do, contrary to their Opinion, with a View to their Places. This is the first Intent of the Paper. The second plainly appears to be a Direction to the People of England, whom they
they are not to choose to represent them in the next Parliament.

As to the first, it carries a very high Reflection upon the Majority of the House of Commons; for it appears, that there was a Majority for the Bill in all the Questions that were put relating to it. This Institution affords a Point contrary to the known Meaning, and Intention of the Law; for the Law admits, that if a Member of the House of Commons accepts of an Employment, and thereby vacates his Seat in Parliament, he may (if his Country thinks fit) be re-elected, and hold both his Employment and his Seat in Parliament: If it had therefore been thought incompatible, that no honest Man could serve both his King and Country at the same Time in two different Stations, surely the Wisdom of the Legislature would not have authorized such a Practice.

I shall
I shall now take the Liberty to consider the second Point aimed at in this Paper, the Author's Advice to the People of England, whom they are not to choose to be their Representatives in the next Parliament; and here lies the secret Venom and wicked Intention of this Author and his Abettors. No other Reason is assigned, why the Gentlemen marked in the List are to be excluded from the next Parliament, but because they voted for the Excise-Bill. I will suppose that they were mistaken in that Vote: Is this a reasonable and sufficient Cause why they are never to be admitted to sit in Parliament again? When a Member of the House of Commons is voted guilty of a criminal Fact, and expelled the House for the same, this Punishment never extends further than the Parliament he then sits in; he is not rendered by such
such a Vote incapable of sitting in any future Parliament.

No; the Paper-Writer has more weighty Reasons for this his wholesome Advice to the Freeholders of England, such as will more effectually conduce to advance his Purposes. The true Reason why he would keep these Gentlemen out of all future Parliaments, is this: He knows very well that they will oppose all those wicked Designs, that he is engaged to carry on; the first of which, and what he and his Friends are now labouring to effect, is to render the Administration odious, and thereby to raise Discontents, and Dissatisfactions in the People against the Government; which Practice can tend to nothing but Confusion and Ruin.

He is sensible that these Gentlemen, at least they or their Ancestors, settled the Crown upon the present Royal
Royal Family; that these are the Gentlemen, who, upon all occasions, have shewed their Zeal to maintain and keep it there; that these Gentlemen, or at least most of them, are sprung from those Families, who so bravely engaged, who ventured their Lives and Fortunes to rescue the Liberties of the People at the Revolution. These Gentlemen have been educated in the same Principles, and it is to be hoped will always tread in the Steps of their Ancestors; yet these Gentlemen are to be excluded the next Parliament! and why? because they have supported and concurred in the Measures of the present Administration, which, notwithstanding all the Clamour that has been raised against it, has hitherto procured Peace and Happiness to this Nation: But still, I say, these Gentlemen must be excluded, in order to make room for others, who differ.
differ from them in their Way of thinking; or otherwise my Author's Friends have but little Hopes of coming into Play; and rather than not gain that Point, this Writer and his Adherents will run the Risk of a Tory, nay, of a Jacobite Parliament.

And here, my Fellow-Countrymen, permit me to lay before you the Designs of these Gentlemen, that you may the better guard against them. It is apparent, their Point is to destroy the present Ministry, if they can, and they want your Assistance to effect it. Their Intention, therefore, if they can prevail, is to engage you in their Measures; in order thereunto, by their false Representations and Suggestions they would have you believe, that your Liberties and Properties are in eminent Danger; that a Standing Army is kept up to destroy the Constitution, when a favourable Opportunity offers;
offers; that there is at all Times so much publick Money in the Exchequer, as will enable a wicked Minister to put such a Design in Execution; and that every thing is to be feared from the daring Enterprizes of the Persons now at the Head of Affairs; that you have but one Opportunity, therefore, left to save yourselves, and your Posterities, from utter Ruin; and that is, the Choice you shall make of Members to represent you in the next Parliament.

The Author of this Lift tells you whom you are not to chuse; and if his Advice is to be followed, your Choice is not great; it will not then be very difficult to foresee, that it must necessarily turn out a Terrible Parliament. Therefore let me exhort you, my Fellow-Countrymen, not to fall into any rash Engagement, that may endanger that Peace and Tranquility you so happily
pily now enjoy. The present Cry is raised only to advance these Gentlemen into Power who are now out of Power: This is their single and sole Point. Their Disappointments upon that Head are the true Source of all their Discontent, and popular Clamour. Consider well, therefore, and be not misled; do not engage in their Quarrels; do your Duty to your King, and Country, and this Spirit of Discontent will soon shew how inconsiderable it is, and how fruitless the Attempts of that Party will prove.

The Contests at the Elections for the next Parliament will lie where they have hitherto done, between the Whigs and the Tories. These Gentlemen vainly flatter themselves, if they think, that they shall make any Figure upon that Occasion; it will (if I am not much deceived) turn out the Reverse to their Expectations.
tations, and shew how little Credit they have with the People. I am of Opinion it will be found, that these pretended Patriots, these original Whigs, as they call themselves, will join with the Tories in all their Elections for the next Parliament. From what I have observed, I think it plainly appears, that the best that can be hoped for, from the Designs of this Author and his Adherents is, that their Force and utmost Endeavours will be employed towards the procuring a Tory Parliament.

I have now done with the Lift; but before I conclude this Paper, it will be necessary to make some few Observations upon the Persons, who are so industrious in the dispersing it. The Publishers of this Lift are the discontented Party; they make no Secret, that they have sent great Numbers of them to be dispersed amongst the Freeholders and Burgesses all o-

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ver the Nation; they take all Opportunities of handing them about, where-ever they go, and they endeavour to give Weight to them, by raising Fears and Jealousies in the People, by such Arguments as these; That the Minister (for they would have it understood that no other in the Administration, nor the King himself, has the least Share of Power) is forming Designs to subvert the Constitution, and to govern by absolute Power: They give out, that this is evident by his endeavouring to invade the Liberties of the People under the specious Pretence of Law; which Method, of all others (they say) is the most dangerous, as it is not so soon perceived, and gives the least Alarm; that he knew this full well, and that therefore he was so solicitous to carry his Excise-Bill, which was intended for the
the Foundation of that arbitrary Government he is determined to erect.

When a People is become so pusillanimous and flabby, as not to know the Value of Liberty, but are ready and willing to give it up, they neither deserve to be saved, nor can be; but surely that is not, nor, I hope, ever will be the Case of the People of England. How absurd and ridiculous then is the above Reasoning? Are not all Acts of Arbitrary Power Acts against Law? Was it not always understood by our Ancestors, that when their Liberties were invaded, their Laws were invaded at the same Time? Did they ever apprehend that the Constitution was in Danger from the Laws they made? When those worthy Patriots fought for their Liberties, did they not contend for the Preservation of their Laws at the same Time?
How then a Minister can propose, or what Scheme he can lay, to invade the Liberties of a People, and destroy their Constitution by Laws of their own making, wants the Explanation of these Gentlemen; I believe it will be difficult to make any reasonable Man conceive it.

I shall say but one Word upon the grand Point, which these Gentlemen assert to have been designed for the Foundation of this pretended Scheme of Arbitrary Power, I mean the Excise-Bill. Although many Artifices were used by those concerned in the Frauds which this Bill designed to detect and prevent, in order to defeat it; although Numbers of People were deluded by false Suggestions, and designed Misrepresentations (calculated purely to throw an Odium upon the Gentleman who brought it into the House) for many different private Reasons of their own; although
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though it carried some little specious Pretence, that it might in some small Degree obstruct the Commerce of those trading People who dealt in the Commodities mentioned in the Bill; as what Act that ever was yet made for the publick Good, was not liable to some Objections of that Kind? Yet considering the great Advantages that would have arisen to the Nation from this Bill; how much the fair Trader would have been benefited by it (and whatever is a Benefit to the fair Trader, must of consequence be beneficial to Trade in general); how much the Planter of Tobacco in our Colonies would have been encouraged by it; how great a Sum would have been saved for the Use of the Publick, whereby other burthensome Taxes might have been taken off, or at least prevented from being laid on; surely so many Militant Considerations as these were
sufficient to justify any Person in offering it to the Consideration of Parliament, notwithstanding all that was so artfully alleged against it.

But in what Particular this Bill (if it had passed into a Law) would have assisted a Minister to have laid the Foundation of Arbitrary Power, I am at a Loss to find out; and I am the more so, because the Liberties of the Subject have remained unviolated for so many Years past; during which Time Excise Laws have been in Force: And this Bill was calculated not only to mitigate the Rigour of those former Laws, but made such further Provision for the Security of the Subject, that I believe no impartial Man will say, but that the Liberties of the People are more exposed, and more liable to Infringe, as the Law now stands, than they would have been, if this Bill had passed. It is for these Reasons only that
that I have said so much upon this Head.

But to return to my Gentlemen the Disparers of this Lift. They say the Minister must be removed, and that immediately, or otherwise it will be too late; for he is making very heavy and large Steps to secure his Point, by displacing those who the thanks will not concur, and by bringing into Employments such as he judges will concur, in his Measures; that it is absolutely necessary to open the Eyes of the King and the People, to shew the Minister in his proper Colours, and to prevent by that Means, if possible, his wicked Purposes: Therefore it is the Duty of every true Englishman to speak out and make the People know of the dangerous Situation the State.

Besides several Falsehoods, and malicious Insinuations, which they give out to make an Opinion,
that the Minister is laying a Scheme
to govern by Arbitrary Power, they
pitch principally upon these two
Points, which, they assert, make it
evidently appear, that that is his
Design, viz. the Excise Bill that he
attempted to carry last Session of
Parliament, and the placing and dis-
placing of Officers, in order to mo-
del both the Army and Court to his
Mind.

I have already taken Notice of the
first Charge against him; and I
hope I have shewn, that it was ne-
ther a wicked nor an unreasonable
Proposal to offer to Parliament, or
that it could in any Manner of Shape
tend to, or be a Foundation for the
Exercize of Absolute Power. As to
the second Charge against him, viz.
the Placing and Displacing of Offi-
cers, let me say, that whenever it
happens, that Men of Qua.
Fortune, and Abilities, fall un
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the Displeasure of their Prince, every honest Man ought to be sorry for it: But it must at the same time be acknowledged, that the King may place or displace his Officers as he thinks fit, without a Breach of the Law, or invading the Liberties of the Subject. Every Master of a Family is at Liberty to choose his Servants, to place and displace them as he thinks proper. It would be a little hard then, that the King should not have the same Privilege in that Respect, with the rest of his Subjects, that he should be the only Man in his Kingdom, whose Actions upon such an Occasion, must be canvassed and censured. As very few can possibly know the true Springs and Motives of the Actions of Princes, it is but decent, may it is but common Justice to suppose, that when a Prince makes any Alterations in his Family, he has good and sufficient Reasons.
Reasons for what he does. But in what Manner and to what Purpose these Gentlemen can urge any Instances of that Kind (that may have happened) as a Proof, that the Minister is exercising an Arbitrary Power, I am at a Loss to see; and I am apt to believe, that their Endeavours upon that Head to inflame, (which is apparently their Design) will have very little Weight with the People, since such Removals are then only terrifying when Arbitrary Power is first attempted, and they are made to facilitate its Birth and Progress.

Liberty and Property cannot be invaded, but such Invasion must be felt by Somebody; Arbitrary Power cannot be exercised, but the Effects of it will immediately appear and give a general Alarm; as we have many Instances thereof in the Reigns of our former Princes, which ended
ed not only in the Destruction of their Ministers, but proved fatal to themselves. So hard it is upon such Occasions to separate the Minister from the Prince, I defy the Malice of these Gentlemen to give any Instance of this Kind under the present Administration, or of any one Effort of lawless Power. Whole Liberty, Property, or the free Exercise of his Religion, is invaded? As the Enjoyment of these Blessings is the Strongest Proof of a just and mild Government, let the World judge of the Designs of these Men, who, by False Representations of Things, endeavour to disturb the happy Situation the Nation is in.

But to answer these Gentlemen with regard to their Method of proceeding. How likely, or how probable is it that they shall gain what they give out is their Design, the removing the Minister by the Means they
they are now making use of? Suppose their Assertions were true, and the Minister as wicked as they represent him; suppose they could raise the greatest Aversion to him, and could work the People up to the Rage and Fury they could wish; I would ask them, what Use they propose to make of it, and in what Manner it would answer their End? There is but one Use that I can see that can possibly be made of such a Scheme; which is, that when the People are thus worked up to Fury and Madneis, it is not impossible, but that they may be transported to attempt some Act of Violence; and there is the more Reason to apprehend, that this may be the Consequence, from what has so lately happened.

It is not in the Power of the People, they have no Opportunities, they can make use of its Ways or Means.
Means to address the Throne for the Redress of Grievances, or to inform their Prince of the dangerous Situation that he and the Nation is brought to from the Councils of an evil Minister, but by their Representatives in Parliament. If therefore our Case be as desperate as these Gentlemen would have it believed to be, why have they not moved the Parliament to proceed in the known legal Method made use of by our Ancestors upon such Occasions against the wicked Ministers of their Times, I mean by Impeachment or Attainder? If the present Minister is guilty of those enormous Crimes, of which they accuse him, they cannot want Materials to make good their Charges, but if they have not thought fit to proceed by those Methods, which were generally attended with Success in former Days, they must give the World Leave to believe,
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believe, that their Accusations are groundless and malicious, and that they cannot make them good.

But to consider these Gentlemens Proceedings in any other Light, and what most naturally may be the Consequences thereof. They pretend great Duty to the King; they give out, that it is for his Sake, that they are obliged to speak thus freely and boldly against his Minister; that nothing is intended, or can possibly hurt the King, from the Measures that they are pursuing; notwithstanding they are at the same time using their utmost Endeavours to raise Discontents and Dissatisfactions in the People against his Administration. They say that the Minister is only aimed at, and that he alone must answer for all Mischannages.

Had they thought fit to have impeached or attainted him, in that Case to be sure he alone must have answer-
ed for his Actions, and the King would not have been involved in the general Discontent that they are raising. And I would ask these Gentlemen this single Question, Whether there is one amongst them, that believes, that this Odium, Discontent, and Distinction that they are stirring up, will fall wholly upon the Minister; and if they are sure, that no Part of it will reach the King? For in such a general Charge as they openly make against all Parts of the Administration, it will be pretty difficult to separate the Minister from the King.

If then, by these means a Flame should be raised in the People, whereby the Affections of Courts must be alienated from the King, no body can tell where it will stop, but every body may see, that the Constitution which is most necessarily occasion, is the most likely Step to favour
your the Interest of the Pretender; yet these Gentlemen will venture all the Miseries that may fall upon the Nation from this their Conduct and Behaviour, rather than not satisfy their Revenge, or not raise themselves into Power; an unhappy Spirit that has ever attended all free Governments, and has often occasioned the Ruin of them!

But, O my Fellow-Country-men, be not deluded by false Representations; examine and consider the happy Situation you are in; look back into History, and I believe it will not be found (put all Circumstances together) that the People of England, in any former Reign, ever possessed so many Blessings as they do under the present. Go through all Ranks of Men, and I think it will not be difficult to demonstrate, that every Man lives more comfortably than his Ancestor did. Most
of the Nobility are possessed of great Estates; and their Body being now much more numerous than it was formerly, greater Numbers partake of the Privileges and Advantages of that high Station. I believe at no Time, there ever were so great Possessions in the Hands of the Gentry, or their Body to numerous. It is most evident, that our Merchants have attained, and daily are attaining great Riches; by Means whereof they have become possessed of considerable landed Estates, and frequently rise to the Class of the lower, and some to that of the higher Nobility. The Tradesmen, and the Artificers shew their flourishing Condition by the Riches they gain in the Exercise of their respective Trades in Ten or Twelve Years Time, living all that Time beyond what may be properly called comfortably, and leaving considerable Fortunes at their
their Deaths. The Farmer shews how much better a Situation he is in than his Ancestor was, by being able to pay a much higher Rent for the same Land that his Father or Grandfather held, and at the same time living in a more comfortable Manner, both with respect to the Feeding, Cloathing, and to the accommodating himself and his Family in their Habitations: Which last Article most Landholders must be sensible of, who have had for some Years past Farm-Houses to build, or repair. The Servant, and the Labourer, have greater Wages than was formerly paid to Men in their Rank; wherefore it may be presumed that they are enabled to live more comfortably than their Predecessors.

This being the flourishing Condition of the Nation, let me add one very material Article more, the Benefit whereof all Ranks of People most
most happily enjoy, at this present Hour, and which was wanting to their Ancestors, I mean the many good Laws that have been made since the Revolution, for the securing the Property, Liberty, and Lives of the Subject, against all Attempts of the Crown, too often made use of in former Reigns, under the Pretence of that unknown and unlimited Power called the Prerogative, now happily abolished.

If this, my Fellow-Countrymen, be your happy State, what have you further to ask or define? What ought to be your Study, and Endeavours, but by a dutiful Behaviour to your Prince carefully to preserve it, and to transmit it fate down to your Posterity? But to our discontented Men, what can be said? If Riches, Peace, and Plenty, with the full and uninterrupted Enjoyment of Liberty and Property, are now become the Cause
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Cause of murmuring, what can please such Men? Sure their Lot will be like to that of the Children of Israel, who, whilst God scattered Food around their Tents, and fed them with Bread from Heaven, repined at his Goodness, were insensible of their own Happiness, and therefore justly drew down the wrathful Displeasure of God upon them.

FINIS.
Document 14

Poem: A Riddle made upon a Game called Quadrille
J8/35/7

[Summer 1734]
A riddle taken up by some called
Quadrille of four being made princely
from the Spain of France from North
So so private that other two
tales were made great treasure
bring aside.

My brother's three and Spain does claim
My mother from fair England came
of high renown of different race
Both maize and sun in either place,
The female of each, country tell
As what despite they do excell
All others of their wood of the
And how they entertain us of sightful mind

My brother's three and Spain does claim
His carriage there to ride whereas he came
Seniors of grain he did appear
His temper was the same to serve
Yet some that pleasant to would be
And civil of kind degree
Son leave he always first and come
Before his guests but you would have
All did allow himself the sight
His master's count to polite
This gluten he to count to twice
And so it thing gave great content
Old Cardinal so came to say
Prefuse him when he used to play.
As she herself did freeze
They very seldom did agree.

His credit his in high estate,
Himself adorn ing Being to please
I leave now I think now become
My mother's story, as been said.

If ever you do give my Paris
My mother, did not less prevail.

Amongst ye States grown long and fair
Among ye Bowers with honeyed ground
Who good Queen be so long in grace
She always was allowed a palace.

She shew them how her royal empire
An armed in two with might and joy
But came she took one side to drive
And Britain therefore right change to Pope
And earth and equal just she gave
That after her height to bear was now

The queen herself with care oppressed
My head some time to the adversity
From business from I came within new
Sparks to diversions to pursue
As his Highness some time at field
Pastime of overbear the feeling
Some times of Queen at home did stay
And with his grace certain spirit of play.
When ye court her seldom failed
But at my heart she staid in stillness.

The Queen in her best endeavours used
A while her Highness to change.
At wonders any one  

fear had as  

t will not say if good or bad  

herself she often she divid  

in different places could not once reside  

themselves sequester did take her place  

her chamberlains sat near her grace  

the 

\[ \text{\textcopyright} \ 0 \ 1 \ 8 \ 6 \ 1 \ 3 \ 5 \ 7 \]

some chose to act others to see if sport  

dress all proper in every set  

the counterfeit it say with their bat  

with great address she played her part  

gave joy to some made others shew  

in others required care shall want  

by many to different ways  

her skill they showed they sung her praise  

and how of these disputes arose  

and how of these she made some time  

her husband still secure remained  

her name in credit she maintained  

down from oblige's glorious days  

all georges reign as story says  

\[ \text{\textcopyright} \ 0 \ 1 \ 8 \ 6 \ 1 \ 3 \ 5 \ 7 \]

To grieve the how of west to tell  

how from their height my parents fell  

how the poor ship did tumble down  

their height made their grace known  

from their estate to everywhere wisdom drew  

it guide more certain them of law
This moral for their sake I tell,
Always persist in doing well.
If once they stop at once look back
If once they bend of winning is slack.
As appointed part then turn,
The price is gained in every their turn.

It's very one you'll scarce believe
But so it is - don't deceive;
My parents for advanced in years
I know their fate ahead.
These youthfull days in Courts are spend,
Their lives strict none could afford.
For he of twenty power of love.
That heaven's spirit from above
O'er nature face its works so strong
Home even y' could hold out long.

Triumph always rides
Your morals to your laws ascend.
Do him not only hearken well
But your senses catch your secrets no field.
My parents to this cause do care
Their sufferings pass their present ever,
But where the recond frost did beat
And how they did their love complete.
Storm is terrors all of that's known
One as spacious they did own.
As every Obterang despont opefr.
The Otho Otho Overethy is.
Some share me virtues of mothers,
For others often you will find
The Otho Otho Overethy is.
Thus nature works; these are known acts.
In me my Otho Otho Overethy is.
My natural virtue is quite so clean.
It is manner the way I was,
It is my nature I often choose.
Lives like these when I propose
A question well to lay down.
This to my mind it may prove
I was there more before I know
Up how you know you soon will find
From whence I do desire to stand.
My fate if true, drives to my end.
The sequel do yourself examine.
The Spaniards of England each do claim
My parents, their do life Spanish nation.
Where I was born, my memory will
My thoughts to yourself to have told.
To future also other moment.
Because by word of truth the best reply.
My country, Spain, from there I am.
Because of word of wit, you must be.
While I was young at home, I stayed 
and only in my country place; 
But when my years were over, 
I felt up with vanity and pride, 
So see y'World here myself to show 
I did to foreign Country go.

England was very true, so firm, 
For glorious acts, to often noble, 
Valiant hosts, their virtues fair, 
Politely, their manners every where, 
A stranger, well received is there.

Whether my first attempt I made 
Some years ago past, I have, I say, 
So much cost did so much adore, 
So much work to write it down, 
So much to see: People hold the idea, 
So often it may prove, hear 
without soul, I know, safely say, 
who they serve, one goes a day, 
And show their kindness show: 
Of their service must know, 
They receive, 
So may some ought to know, 
As entertainment: 
So may for let, 
As many times that some 
Yet ever call me, to send
When eagerly each fakes his seat
And I their happiness complete.
In stead of fainting in scenes of joy
Which all sensations should excite,
Questions are asked, disputes arise,
Then one answers at once replies.
And after long tedious pause
All unrevived dispersed debate.
Thus whilst my heart is thus bound
How few my charmers can live with tides.
In public places, I appear
Where people flock from far.
Shall I not learn on the spot
What I am all
And simply hear my friends of you
My aged parents, which he expressed
Nostalgia and by some called
The once great savants highly prized,
How much contempt, or such objected
Degrade'd by me by me but done
They must give way where ever I come.
Their old Achamanis strive in vain
Their former credit for maintainers
I would not doe, they now think best
To quit their party to be subdue.
They courtstray. Reader is to this they don't speak
Who is thy brother, who thy mother, who are
Document 15

Essay on God and His prophets

J8/35/15

[1734?]
That a Supreme Being has created this Universe and all things therein contained is reasonable to conclude. By all reason, and to whatever end for what purpose, this Almighty Being has created man and all beyond man's capacity is known to Him to assign.

That man is the perfect and most sagacious of all created beings, must be allowed. And to this, the standing of being highly unanswerable to imagine it as I think, almost impossible for man to know the reason, yet a little presuming on him as to assign of ye Almighty to create ye Universe for the order and use of man.

For unless it be intended ye Almighty to reveal to man, ye great design of his creation, it seems strange of reason why He created man, to what end it was for ye purposes of the Almighty to assign.

His to ye Almighty, revealing his Will to man, whether it be by the Church, by reason, by a special chosen or in any other way. And whatever still it is than ye give to ye account to than ye publish to ye world, ye Almighty communicated his Will to Him by some one, or other of those men.
therefore as man is not infallible as he is subject to human qualities, is too frequent by reason of his passions, of interest, and growth of what man has assented upon. such occasions has ever been more or less question as being or not been formed as it did not apparently tend to any moral or rational course of his own.

The Christian Religion stands upon the foundation of a declaration of God's Will being revealed to man by a special messenger of it. I think it may be made apparent by many arguments of such messenger had a commission from God. But it must be considered at the same time all other religions have by what means appeared in this World, have ever pretended to and some are some shape or other, by reason there is plain it is cause of Law given on earth of any belief in any reasonable expect of a divine ready obedience will be given if his laws will be can make man believe if the laws were right, the God of Authority of it is his Will if they should be by naturally by the will toward these who at of among those who the people. they will make the use of any custom and as you will give of them  

COPY
pretended that they gained their dominions from their God in order to serve it, and show their obedience to his laws; they gave the people an example of this in general, and the effect. Instances of this kind in story are many. It was institution of the Egyptian governments divine, that original from this source, not these founders' story of Horus, of finding a child, or that of their law-giver, Bocchoris, having a divine mantle on him, by the opening from their God. Amongst a greater authority I, in reverence to his Person, I procure a copy. Ready obedience to the laws he gave his people, when he founded his government, pretended to the same reason of former, by the same to the name of son of his, so for the same reason. Isaiah, commenting Deut. vi. 14, people brought them to give a ready obedience to his will by pronouncing the sentence his laws from the God of seven ages, what was of interest to what purpose was against the things of several worlds it was now of no day. Began government it plainly appears from chapter 2. Governments in those days were of them to prevent with its distance.
submit

[Handwritten text not legible]
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3

The declaration & admonition of Christ set in force of Revelation in a stronger light. Christ knew perfectly in nature of man, by the depth of his understanding, that the deceivers of false Christs & false prophets shall arise. They shall show great signs & wonders insomuch as it is impossible they shall deceive any sheeple. These false Christs & false prophets are designing them I have described, by my meaning if they have it they yet make use of to deceive mankind, are their pretended inspirations. Revelation of ye Will of God.
But least it may be objected of
I rank ye Author of ye Christian Religi
yon amongst ye Impostors of former ages out of which members he is always to be excepted]. I will offer some reasons why it strongly occurs of ye of Christ act by a Commission I power from God: why he was not a pretended but his real Messenger. I shall not lay much stress upon Christ's working of miracles because he himself says if false
prophets will not improve by God have done some 3 for no reason out of his great affection to his people (least they should be thought he bids them be aware of such

As I have observed before most of ye pretenders & impostors by yon mean of which they have founded Kingdoms & Empires I have further them upon the
subjection of ye peoples liberties, their generally calculated to some
produce their own interest & they forced a submission to them by their pretended inspirations always declaring upon such occasions of what

COPY
they directed was ye will by command of ye society whom ye sometimes it mainly appeared to those unsearched to all succeeding ages whether they required from ye people in obedience to ye will of ye society tended solely to ye raising of their own power and dominion by directing to ye instatting such who submitted to them. And ye examining into ye Christian institution ye will find it directly otherwise there. ye Author of ye doctrine had no such views he declareth his kingdom is not of this world. these people were not to expect from him any riches or power but on ye contrary the tells them. ye those who will follow him those who will be subject to his laws must not only refrain from gratifying their sensual appetites to remove ye pleasures of this world and must expect to suffer all manner of evil treatment, indignities, persecutions, and even death itself. ye moreover he lays before them ye promises of rewards of the maker to them in order
be procured. I declared them to clean by y-laws the garm them to walk by
t by excellent in themselves so just-
ly calculated for y-governments of
thir passions & by y-mean so cond-
ven & y general good of all Society
finds 3 immediately towards rendering
them a perfect Being, if the death
will cause y-human nature must only
to approach but t be equal to y-
divine, nature, then it is not unrea-
sional to suppose y these laws div-
ine their original from a divine
power s were delivered to them by
a messenger from God.

Consider another in what miraculars (as I think) I may so formity
y Religion of y-Christ institute has
been preserved & handed down to My
& notwithstanding all y-seeking disad-
vantages I most disencumber & y-
professors thence of y notwithstanding all
y-endavors & y most powerful Princes
am I with my many ages & suppose y
disguise of y long in vain. Whence
was y's flourishing condition, what can
this be enemy to y's power of y
Again let us consider Christ unto respect to what he suffered on y-e earth. Of this commission, I believe, the story will produce an instance. An human nature of so much goodness, so great patience of forbearance, and of such fortitude. Christ for his love to man, which surpasses all things of human nature can conceive. I for no man ever yet laid down his life for his brother also of y-came dear to him; I suffered not only y-neath torment, while he was here upon earth, but it is last a most symphonious y-cord death. When he undertook this commission, he knew this would be of consequence, the knew what he was to suffer for upon several occasions he declared it. He knew likewise of his sufferings, the...
should no way better his condition
or shape any advantage to himself,
yet his understanding voluntarily
misled by man who could plead no
merit. He undertook this painful
commission for sake an order to pre-
serve his future happiness; such
an act speaks itself; surely it de-
clares a divine spirit, else never
way or ever will be a human na-
ture so disinterested & should so
much goodness & compassion or was
capable of such a performance with-
out of immediate assistance of a
divine power; therefore ye Author
of this great work must have been
supported therein, must have been
empowered to go through with it by
a spirit derived from God; which I
bring as a further confirmation
of what I understand to prove of
Institutor & -Christian Religion
was not an Imposter but a real
& true messenger from God.
This long digression arises from my desire of intending to make it appear as if I had drawn my reasoning from the mind of Christ to the mind of man; and that, in such a manner as the preceding remarks on this digression are to make it appear (I hope, I have done so), that number of pretended revelations have been springing upon man to his great detriment. I have not before I proceed to treat upon what I chiefly should be my subject of this enquiry: my design can not, possibly, have been for what and with what purpose I suppose, being that I must now begin to set what I have to say here after again the subject, in a fuller, stronger light, by removing all objections. I must now truly, and as near as I can, to my own satisfaction, to make, and then shew digressions, with respect to these persons who are appointed by our laws to perform all religious duties for some of my Community, to which...
they belong: I must intreat my approbation for some of these moves, and for my approbation of my Church is altogether unnecessary. I acknowledge all moves of these gentlemen away. I do believe many of them are of great use to mankind by their preaching. I believe taking forth, by necessity, is great advantage of a true Christian life. I by showing to them what infinite benefit it is to them strictly to perform all moral duties that are our performance of which military service can contribute more to your good and prosperity of all societies in which chiefly consists many happiness in this life. If these gentlemen would stop here, if they would continue their service at those useful parts of their office, which (I think) is their sole and whole business (as I said before), they would be of great service to mankind. But none of them will submit to this part of their duty, by which it is all they have to do in discharge of their duty. Ministry of these duties is very little done with it, at a point they have.
COPY

showd themselves to be very fond of stories, of which they can in one manner or another make so effective a use as to give an answer to them, so as to be of the Storytellers: Interpreters of God's will and intentions, they take upon them to declare to us a most prophetic manner, why God did this or that purpose, the end, and what the Scripturesintend to do, things impossible for them to know, until revealed to them by God.

in this practice they follow the example of their predecessors, the Pagan Priests, only with this apparent advantage, that Priests are those few learned men, who have taken up all their sacred books and who, by themselves or others, have been known to hand down and to look into or examine them. By the help of them, they could more easily impose upon the people by giving answers they thought proper to give, declaring the will of the Gods in their several days, and those people in those days were wholly ignorant of what these books contained. From their great

COPY
superstition (always a companion to ignorance) they enjoy an entire be
half in their priests. The Christian
priests act in one respect more gen-
vously & fairly but on others as
arbitrarily & more unjustly than
ya Pagans; they lay before you their
sacred Oracle of Books wherein they
decare of ye Will of God is
contained; they lead you & teach you
by your own self & when they do so
of ye duties or opinion from them
in a meaning of those Books they
decare of the judgment is incorrect
by ye has made a wrong & false
interpretation of ye meaning of
Aothers, upon all such occasions they
asserst of they are 3 might to be ye
only Responders of these sacred Book-
es, & ye shall not submit his judg-
ment in all relating them unto
their superiors understanding & integrity in ye expla-
nations they think their 3. In this
I say they act more unjustly & I believe
they themselves will own more simply than
ya Pagans. Priests, first to you teach
use of your reason, to tell you, you are
of yourself, 3. when there is a
inference from them than to declare
judgment, or evidence, is contrary to
judgment of God.

But all these grandeur, you to learn,
the same, with the same, would not
be to have, it is very possible, if they
may not interpret these holy books.
Answer I prove, justly, truly, you are.

But if you have done, yet if
than upon their understanding, by their
inference, you do examine, I judge, of
words of Jude, many of intentions of those
books, of their understanding or ignorance
his reason, although the chief because of
my construction of some
dark. I observe points yet at their
explication of these texts in part,
wherein the drifts from of theology,
shows him, not to countenance, or in
case of commission of any immoral
that one would think, the might lest:
understood, in my opinion, of those in
those gentlemen, may readily be
from all of their great
In order to make good my assertion that man can not possibly know a priori of any existence of a Supreme Being and that he should be informed to him by it, I judged it necessary to support my inconsistency, by presumption of it, gentlemen I have been speaking of.
in assuming to themselves to be 
the Interpreters of those Sacred Books 
which they tell you they submit 
unto as forms of things of which they do not 
by judgment and reason all the 
words once authorized by those 
Books. To assume such a power to 
themselves.

From hence they declare, if God 
created this world & causes of his 
being considered & acquainted 
with His Prophecy, & they from hence infer, why 
there is such and such a purpose he created 
the Universe. If God further forbid him 
that had made man in His own Image, 
and what he acquired from him, & 
had given them power over all other 
creatures upon land or sea, why 
should he be subject to God with 
pleasure; in short, if every thing 
must only this globe. If all things 
therein contained, but all of God's 
all reasons were bound only by his use; this 
interposition of Things & all created 
with the foundations upon which this 
unfailing succession stand from him...
they declare of knowing they have
any intention of remaining being
by the created universe to
the explanation of their
the laws they require of them simply
they should give an entire account
The single consideration here is
which I think, at least in
that declaration will
be made truly to appear is to exami-
whether of Revelation pub-
lished by design to be delivered to him
from God, be a real or a pretended
one.

Then can not be a better or
a more certain mode to try the truth
of all Revelation than by examin-
ing the doctrine & purport of
Revelation delivered: if it con-
tains instruction for good conduct
of man's life, instructing all sorts
of duties by of due obedience of which
man will ever acquit himself to God &
his neighbours. if said Revelation
enjoys no arbitrary commands, ground
ed upon will & pleasure & not upon
reason; if it involves no useless or un-

COPY

COPY

M19  iv
necessary, levies war which can have
been intended by ye priests of a race
of deorla <span class="highlight">geo</span> interpret in nothing
contrary to ye known & allowed
attributes of ye being from whence
it is supposed, it is divided, if it is
agreeable to all things & reason which
must always direct, even in ye judg-
ment he makes in these. In all other
cases whatsoever, in short of it
finds solace to ye good & happiness
of ye people to whom it is calor.
It act to ye raising of ye power or any
waving of ye private voice of those who
Deare men. It is in ye case such
Revolution may lead the act of not positive
by follow, of the proof proceed from God,
but if on ye contrary it is not can-
y the indubitable characters of a
Divine spirit if it declares contrary
form God inconsistent with his nature
& attributes, by repentance to reason
it is directly tend to ye processing
government & ye lawgiver who
Demines it to ye apparent injury
appearance of ye people to whom it
is denounced.
(n.s.)

COPY

justice, that, for it may be boldly af-

sured, nothing can be more cer-

tain than that such Revelation do-

not come from God.

Let us now argue on Revelation, if

ever by your rule, I have here laid

down, I esteem, observe, whether

there appear those indelible charac-

ters of a divine Spirit in your declarati-

ons, the words of your Israelites in your

commands of God. But before I enter

into a more enquiry concerning your

commands, I say, which Moses presented

he received from God. I think it not

improper to take some notice of the char-

acter by which, if not supreme Being,

it can not be denied it is obviou

t to every one who reads this Book of Moses;

making God Almighty more subject to

human frailty, more imperfect than

his creatures, cherub, he represents

him as a jealous, inconstant, very

full being subject to the passion of

anger, love, grief and hatred, in-

upon some according as it suited best

with his private views. The tell...
COPY

Israelites of God had chosen them to be his peculiar people upon earth as the bond of peace, and necessity the occasion when they had declared to them, that they expected some of what he had done for them by the hand of mercy to destroy them from the face of the earth. This is the showing such an omniscient God, in such particular so contrivry of his attributes of it perfect being of justice can not be answered to their without awaking a sense of blasphemy. If it be urged that it was necessary for Moses to represent God's justice in them in those human figures by being more comprehensive of his thoughts, if it was impossible for the Almighty Being to have declared by his word, that at any time He thought fit to reveal any such words or these, such expression being inconsistent with his nature, it attributes this particular alone with wide room of Moses's Mediation into question. Of course of this.
to be acknowledged by his most reverend Advocate of Christ, did not fail. Finally, 2 Literally deliver ye command he received from God to ye people of Israel, and surely ye ought to have been done, since it appears from his own writings, wherein he says what God has revealed to me of the doctrine in to you. 3 In an other place he makes a Prophet of God declare (even when he was required to choose ye king of Israel) I can neither add to or diminish from what God has commanded one to say.

In other observation may be made it will likewise draw ye validity of Chuse's writings unto question. The himself gives an account of his death 4 Instead with this remarkable passage, 5 no man knew the. As his Serpent how were this day, it is not certain of Chuse could not write an account of his own death & burial; 6 it is strongly to be prevented, if I passage wherein it is said, 7 no man knew the. Of this Serpent how were this day must have been written after his
Death is one thing has been added
the body can be certain what has
or has not been added throughout all
his books.

I will now examine in a more par-
ticular 3 strict manners respecting
Revelations of Moses by Moses
whereof it plainly appears of the
ancient - authority 3 government
by the assured over - people of Israel.

I will begin with his miracles which
are made as 2 strongest proof of his
Divine inspiration 3 commission from
God. I shall repeat nothing but what
he himself reports. Moses giving an ac-
count of y- converse of God was pleas-
ted to have with them concerning y- chil-
dren of Israel. He declare to them - y-
God had revealed to him of the had
seen their afflictions 3 had heard
their cry 3 y he had instructed him
in what manner 3 by what means
he should bring them out of y- land
of Egypt; in order to y- effecting
thereafter he is to remove Pharaoh of

COPY

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COPY

COPY
The truth of this assertion by experience God gave him to work miracles; for first three miracles he wrought in Heaven by his directions were in turning a rod into a serpent, water into blood, and causing frogs to come up. I cannot express it otherwise. In whole land of Egypt, Pharaoh's magicians pretended the same, no body could answer, but if no great treat of Jews manner can alter by natural course of things, I whenever it pleases him so to un

solvedly a miracle is wrought, but I believe it will be from a long constant experience which I think is a much from certain rule to judge by then from tradition, yet of Almighty. Seldom if ever interposes in one manner in these our days but suffers matter to operate, I take this course. all that accounts move have of being witches and spirits in former ages are now generally reconciled, I believe our think

ing there are of opinion they have never were so such things; y question then will be if miracles can be wrought

COPY
The next thing I shall take notice of is my use of those words of that pretended revelation & from thence observe whether they carry a visible character of a divine Spirit setting forth of goodness of God in communicating & from such instructions & commands as tended solely to y prosperity & happiness, in this late, or whether they manifestly appear to be calculated for y establishing or using a power & dominion over y people of Israel. I made use of it by him upon all occasions throughout this whole History for y support & maintenance of y power.

When God first appeared to Moses, while he kept his father in laws flock, God gave him a command by pretending to bring his people out of bondage; this command must necessarily invest an arbitrary power in Moses to direct command, & govern y Israel.
as the thought fit. 3 and likewise,

they received the command,

from God, and they, under a

people to submit to whatsoever he thought

proper to order relating things.

This is what Moses declared to you

whites 5 to this they submitted, having

one true authority or custom. To give

credit thereunto from Moses, that in the

law of Moses, there is the foundation

of government. Moses government

ever of Israelites. Let us see what

use he makes of that authority he has

this engendered by means of these pretended

commands.

As soon as he had

got quit of Pharaoh, he had conducted

his commence. Hoist into the wilderness.

he takes upon his authority of a

Prince. He makes laws appointed

Angers over the people. Judges to deter

mine all differences relating to pro-

perty. He dispenses justice every thing

according to his will. I prayed

for if doing all which I am in order

to make of people subject ye more ready.
This is a copy of a handwritten text. Due to the handwriting style, some parts of the text may be difficult to read. The text appears to be a historical or legal document, discussing themes such as divine commands, blessings, and the consequences of breaking laws. The handwriting is not legible enough to provide a full transcription.
Document 16

Essay on Man and Nature

J8/35/16-17

[1734?]
And, of Christ they made any mention of the particular no of this discourse in the first or second day of the month at the Lord's table. For the Lord's table is to be made for the remembrance of the Lord's death, and the difference of which is indefinitely preachable, of which he did not approve them with such special revelation in these which person or sects would make very little contribution to the redemption of their lives, but to yea join in question.

One way Godly & arrogantly affirms of God created this universe, of all things therein contained for his use & the use of the same. That the similitude may be made more appropriate to the Lord's table, & rather than with such power carry them by force, makes use of either for the diversion or to make less cheap & general apprehension in a more considerable manner, teaching them an example & example to change their whole productions of vast variety of sorts of aims to satisfy his & in the variety of things to please by eye & by sense of something, & whatever it is.
of Earth and of water produced
was created by God in great plenty. I meet our water
of Earth and of necessary. In
of God they are to know. I sought not
of God they have been placed. I
of their use and I suppose, if you are
the design of God they should sub
the assertion of the existence of the
th at this single point. It is done by
big morning. It is not easy to differ
Animal species. It is therefore differing.
they were made for this age. Let my
yrmn Hannah well grounded. This assertion

The idea of the beginning is that
Yrman admits of their way to be per
fact of our thinking for created
being. It is from my knowledge and
site of the body of mystery at which
of the follow creating God I presume
is no proof of that made the
creation for this age. I can only say
of argument of the same urge, I

M33
Thus, we may say that man was created for him because he was made in the image of a holy God, and was intended for his glory. The gifts of God, therefore, of which man was so much, were intended to be manifested in the contemplation of the work of God, and in the exercise of the power of the mind. And so, as the result of their making of their own, their souls have got a mystery of their fellow creatures, but admiring, of creatures. They lay out, or even our own, more than you have, in a way. I am almost to find myself, 3 elements, to such a height by dividing to which, the way by virtue of the works, but are now, these are poisonous with poisonous animals. It often prove very destructive to them, those are numerous of insects, yet very plag. any fevers, I have great disturbances to them in our enjoyment of life. Then, by not only because of destruction of their creatures, but to make nature with of these wilds, some created by God, has created them. To be prepared for their sustenance, support, comfort, and...
But let us remove to a little higher, or examine whether there is more, or of right in assuming to the sole use of all the celestial Bodies to God for their making, it is evident that they are not only discernible by our help of observation, I therefore can but the use to them yet, at once, be added of their making has made them as much by the reason can realise no other purpose. It is now unreasonable to suppose, of these inconsiderable celestial globes are inhabited by some of creature, as they cannot consequently the be so perfect in their nature as one can care of his reason, and cannot suppose himself to be, but seeing these dark and unconsiderable bodies can see any where on justly claim of sole use of them other celestial design the Bods of God have been placed so many of those exist on earth, their rest of beasts and fish.

Strikes are of any so much that the delighting to their wants necessities of Sun, to show as clear they are they not equally sensible of your presence of those places,
as there is always a proportionate share of
ing from y
existence of these planets
equally serviceable to them, as they are
of them can either live or both
exist without them. Why then were
they made solely for y use of them. Now in der ye have saye
creature which for thir greater use
of these planets than ye brought them
yet still ye natural use of them is
it came to ye heart to ye know. To ye
which ye can set at it ye know what
therefore they can
nourishment equal benefit from them. But by natur
ly which as I would desire to the
instead of all animal life to satisfy itself
found upon ye influence of these planets
but perhaps it may be more of ye
intent of ye creator of ye
universe of these different species of animals
due to subject I to divine to ye
perfection of their nature by ye influence of the
mean luminary bodies in order if they
might then be more serviceable than
my argument may hold with respect to ye
natures of them but such as his mode
of self to like but ye argument can be
to me more with regard to these creatures
of ye nourishment I observe of them
of they equally subsist, subsist is are support.
by my influence of these Elements as well
of ye others. Having conspired with these
by reason, why might it possibly
from what I have observed may appear
and reason, it was by why this shall
with ye rest of the Right Creatures of ye
independence of God from thence in support
of what it is pleased time to enable
shall likewise appear to be by pleasure
shall subsist & I conclude by I will now
consider ye End to purpose with which ye
is generally assigned. I submit to why
Creator may have which will says
I don't pretend to say why & for purpose
is done, the greatest andD. Eugene or any
parts therein the great highest time to
say why he has created them, but I
hope it may be permitted to me to examine
whether or a reason of them after his
creation, I say his business have been agreeable
to my own & to prevent my own happiness
therefore & I shall do my utmost to preserve
such by reason own. I say he shall reap as
benefit to himself by paying
which

to those laws of amass by support
for society it is destructive of such for
law directed by society we have a gen-
ernon man than six of its existence
of them it is a point of should not be con-
vented I thought it should readily be
admitted as it tends to a good of happiness
of the society maintained them from
by wisdom and experience and that we can
more fully benefit to continue themself
society for destruction of security by subject
such regulation so long as friends be
made by a joint consent for security
and maintenance of society than to time
understandably on one is other whereby the
may escape to all of danger of injuries of being
accustomed to be done from it therefore so
many
dad by means in its first state of nature
man singly by himself may not or must
the credit of being able to defend himself from
their power of a force otherwise in those
days of time might of necessity a very
men to those might already of them
very near for them because it is not
able to suppose in of destruction of them
there was and but of the become a very
very to defend that still to suppose in the
necessity of entering into these societies from
and are from danger as a worse least to
right those I have found by own to
and to all those that might to
justified these that of which

M38
nothing can be more agreeable to men than to let loose their own talents,  
undertakings, and hopes of every capacity,  
only to satisfy their curiosities of the  
true knowledge of things and only appetite  
by the most genuine way to learn or by their  
real sense. But, since there is no possible  
all at the expense of the true,  
which is nothing but the mind.  
also, the conduct of the mind, as we are  
therefore the punishment, in case the  
transgressions from gratifying their natural  
ambition in pursuit of the  
which the nature of all animals is to be satisfied  
with its own  
species. may very often become the greatest  
the most  
wherefore they are more  

dangerous, as it is more  

...
That of a Supreme Being so limited has created this Universe of all things in every world is, I presume, admitted by all men. But to what end and for what purpose this almighty Spirit has created this Universe is an opinion beyond human capacity, or knowledge of man to know. Yet, man is justified in imputing to his own sagacity or penetration an infinite understanding. For, if I can not see things as they join to each other, I may, if this reason is then sufficiently examined, as to propose to oneself, it is morally impossible that he should know what is highly yet cannot in the study of perfect. It is difficult to assert this, and the Almighty Being created this Universe, as is implied at the end of purpose.

I must observe here, that I am not so strong a man as to impute all things to divine nature, no arguments can be brought against arguments alleged. I support my supernatural beings in such cases. In every body is of liberty to believe or not believe what is not as of what appears reasonable to him as in his opinion of seeing my constant peculiar. Upon this reason of mine, determine every things to your own or not to give his assent. Say these who are. I speak, declare me. My supposition cannot shew man of such, in such supernatural facts, or to be intimated, at the same time.
Now, as the divine properties of God may be traced throughout the universe, so it may be observed of the creator, the great properties of the omnipotence, omnipresence, omniscience, and so forth. The name of the way you choose to give to these may be of advantage to the meaning thereof. Man alone, however, is capable of such reflection. I think it very fit by right of reason, that the name of the creator be received from his being entitled words are but a great name for such benefits. He who is to be or great full acknowledgment of those events only by words but by actions, doing things is freely to accept unbearable things to his Creator to his first purpose and for which he was created. It will be interesting that certain things must be accepted of the creator as sure as from man being born any way of being of creation is all essentially advantages and comforts of the case.
I think it is reasonable to suppose it is impossible for men to know or to form a conception of the Invisible created by Universal for this or any other end or purpose unless it be shown of Being to reveal his intentions to men of declared and determined some way and the frame of his purposes with respect to such an assertion. You observe no argument can be found against facts alleged, they must only be demonstrated by argument and deduction. A Almighty and of any kind must be altogether as little as a common course of nature and the fixed habit of all arguments is to persuade by a priori reason and the conclusion as the end of any argument not founded upon a reason of things from the opinion course of nature can not persuade upon a reason of men to be given and taken in supernatural cases carry them only to belief. To believe or not believe what is relates of is some appear reasonable to him and this is such as it is possible for him to be convinced by any other means. In short it appears if men are to consider upon it a reason for others to determine them to give or not to give any consent.
nature not altered by this execution, for it is absurd to suppose his Crown
for who could be allowed to be perfectly happy in himself without a Creation
should give being to a creature to die
and yet happy afterwards.

Now if it were not so, if it was possible to
by any means to alter his Creation, his wisdom could not be trusted complete.
Therefore I think we must assign
by reason why we attribute a created
man, and not consider his being
by anything. By his foresight, by his
their two capacities of being truly by the action of his Creat
or principally through the firmament, the image visible through.
by the Great
sense, I mean our
man, to serve the very suitable to his
caracter of this being. As you would judge
favour of this opinion, you will
shall see how by such means it is agreed
the will not harm it of the is great is to
from mean and very suit this land. Surprises
all, it has been done by the greatest hand
of former ages, in the is good beneficence.
h is peoples of th they do not only to
knew him. Yet even at a time thuse
were made for him. The way to consider in
himself not of the knowledge of his own supen
and surely not of the thing for they were.

I was fitted for that that was our profec
with humanity it is unbreakable. simi
ity. In the context of man's life it
his suggestion. And therefore in oppor
ing only can be harmed or on
good by purpose by such things but
uppose him to partake of our nature
which is not only eye of good at all, it
can be afford to him. But at least neces
if man will not consider in nature of his
Creator. He is made in the image of
consideration to such purposes. This is
all of which is here contended for.

But must necessarily it was in part conside
nature of his being and in the image of
be creation of a part of his image an

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with respect to a true action of nature wherein it is the life of the party has thereof grown extraordinary and large of argument. The cause of this appears to me in such a way that the assertion of it is of no account nor is the name of it nothing which is not of my power. But to perform this is a study of necessity of the thing which I am doing. A sincere and true by the professors of all the kings funded in the situation. I must, in consequence of this, appear in my work. I think as well by as I can. I wish it, stand upon it.

in opinion

The difference of this kind of carriage do not abundantly prevail. Thus concur all those not appear to me to be an argument of the small weight. There is no certain in any opinion. I judged upon nothing.

How can inhabitants of this globe know what of inhabitants of any pole. There is only by themselves conducting with themselves in their conduct. There are some between England founds what a common man among others have done in this respect to do. Of themselves so peculiarly that the by which among the bright scanned communicat with him, where as good by what we have by antiently. To know that the they have found in ways. I say it is impossible to know them to know what of the inhabitants of any pole. But in doing with respect whereafter I am in this subject which I propose it must refer to taking into consideration of many of those give why it thereby my stude in which which thing.
Document 18

Remaining Manuscripts relating to the Essay

J8/35/16-17

[1734?]
That a supreme Being or Spirit has created all things visible and invisible. I cannot admit this by all men, but to another end or for what purpose. The Almighty Spirit has created it without us and by opinion beyond our capacity of him to assign.

Great men as ye most perfect & syruous sagacity of a created Being must be allowed, but notwithstanding, as not seeming highly unreasonable to imagine it is.

I think initially impossible, I believe all, therefore any reasoning and chime. To assert ye Almighty created ye heaven. I believe reasons in pro.

Fir"
but ye this is of an mighty absurdity. The only thought is to
believe the precepts 3 are a mere. This great
premise utterly rejected to no other reasons
stand against them. For contrary to any
precept. This is the reason. The same
reasons chiefely failed to recall this
intention to how on great might how
know his greatest will. In such himself
are. All his actions evidence to the
other
reasons. Have not appeared. Works have
found to stand of all. Declarations made by
myself. Activity and then are out of my
own course of nature sufficiently dashing the
sense. I may easily to be comprehended. Then
of different persuasions have ever question
youth the authority of my religion of
their not have differed from an on
function which has been a occasion not only
of endless disputes. About nature of very
eespects contrary the greater detriment
by determinate of man kind what is upon
of favour of their going. Religion which
stands got from y-belief of man. Being
they have found the need of has well to them
is a of arguments made use if in some
of it are these

arguments surged no favor of my belief. Religion has go from dandy upon
believe of the. The precepts placed to mean
this will. Where another 3 of likely by
his great hme a affection of man. After has
holy I dispace him through destruction
again. Nora. The Waly was plan to work
out. James preachment no to start with.
many countries was plan to return him again
to his favour a requiem sung over the body of the deceased king by a select number of prelates and bishops of the Roman Church, as well as the representatives of the majority of the nations. After the ceremonies of Adoration given to the body of the late King, but as this was attended with declarations of his succession, to ensure the peace and prosperity of the kingdom, the king was allowed to remain in the castle of Yorck, which was desolate for many ages. It was of such a nature, that nothing could possibly complicate or concern it.
That a Supreme Being or Spirit has created this Universe of all things therein contained is I presuma admitted by all Men, but to what end or purpose this Almighty Spirit has created the Universe is in any opinion beyond my capacity to know or to assign.

That Man is by some perfect it is my Sagacity of ye created Being must be absurd. But notwithstanding it seems highly unreasonable to imagine it is (I think) morally impossible for Him to frame (therefore very presuming in me to assert) ye Almighty created ye Universe for this or that end or purpose unless it is granted yt yt has designed his intention to make his Decree of him, why I will give the created yt same ye aim of yt way fer ye pres 1:55 yt then essay with respect to yt in an assigning yt end or purpose of ye Almighty created, ye Almighty yt in the sense of yt sense as yt any reasons or ye reasons or ye causes as are objected to yt by supernatural causes are rejected in ye other respects against them, but yt these are fundamentals which Religion stands must be believed. A consideration of ye Being of any kind must be allowed to be one of ye common sense of nature yt shall come any to stand upon yt sort of a supernatural action.
This consideration appears reasonable or
acceptable; but as reasonable or
beloved, it is not so much as in
appearance. Is there any belief of
reason to form at & believe, according
is reason, I think therefore it will not be
contradicted, it is reasonable all things
natural or supernatural can be fixed
only by y, & I find else of reason of the
there can signify for himself, by any other
rule. If declaration of authority to
then, of any kind may be allowed to be out
of rational course of nature, then
the same ought to be fixed or
natural act. I say if I will take the busi-
ness to examine, it is not necessary to
see whether a general opinion
established by mass y y thought is 
Mor
5
wise for or against of the reason & which
is as it says God &c. &c. of same & by
forgetting the true grounds in order
with respect to such an assertion, I must
depart all arguments of the reason, & well
grounded upon reason or faith or faith, all of
necessity, only by supernatural causes
and cases of religion are rejected. In no other
answer or reason is made against them but
that they are facts so well attested that it is
therefore general power & so many ages there
have been with so much care & so faithfully
shewn even to us if there can be
no room to doubt or question of. Together
therefore there is a great credit or
power to them as arguments of
supposition, if arguments offered against it can have weight with
them in otherwise than by they
consider this reason, is according of my matter offered
It is clear, yet publishing to ye-townd.

It is argued that revelation by means of visions or by special messengers or by other dreams in dreams or in discourse, is God's method of communicating His Will to them. Some or all of these dreams, therefore, as divine or supernatural, or subject to human frailty, are frequently the result of human imagination or the result of human desire or the result of the necessity of the case or the necessity of the case for an answer to some question or the necessity of the case for the answer to some question.

The Christian religion stands upon God's revelation to man by a special messenger, as ye justice, and declaring of it. Religion, with respect to ye moral part of it, is an excellent means, and also of reverence, and a means of more instruction. It justifies the government of man himself by an order, and also by a government by an order, and also by a government by an order, of the government by an order, of the government by an order.
ving in to ye secret entitling of ye body.

As then we all mind to ye sacred of ye divine presence and during ye holy communion, to ye holy presence of mankind, ye in searching of the by ye Christian Religion

but the thing is, should ye thought not of Franke and the other by ye Christian Religion among ye impostors, for they are always to escaped out of ye tyranny.

But to return to ye Christian Act, why ye thing may be always be expected out of ye number of impostors. The sacramento accorded among with respect to ye spiritual earth of ye are in power 3 excellent at all down with fey than ye oppressive himself, they are not against, ye convention to proclaim in ye progress of the nature of fey, and else, ye proceeding they are unhappy, less than the love of happiness. If ye credit be to which he hindered, they are demanding and so great, they may not be in another house, they sell off in the ye end of another affection, to ye wonder of them. That being done of his presence, ye in ye respect of him.
Suppose all ye are convinced to have nothing to suggest and say with regard to any subject or other. I reply to these, in short, because ye have given me reason to suppose ye are ready to do this, ye cannot holy can believe, and the like.

Secured ye from ye Society as yet? it is not well, yet many should be particularly put under restraint not to

Bring about examination of any constitution of any given government with respect to its

Duty. To many of them, they you will find of course. If they stand upon this foundation they have practiced, they have practiced with fraud and unfair order, and are not by it to enforce an observance of it.

I particularly need to affect, ye instance in story are many, by the constitution of any Egyptian government. Derive their origin from this source of authority, ye conducted story of 30 years ago, finding afterwards these facts given in story to have advance of time in

From these springs from your good pleasure, I submit to consideration whether to attract a greater authority.
proof of it can be brought, how your nature of things may be proved upon the believers except for absurdities of highest improbable, but in fact direct impossibility when designing and shall then make use of these never failing men's pretense of inspirations. Revelations & Declarations of Bishop the living about them ambitious & wicked purposes.

The admonition & declaration of Christ sets y-know of Revelation in its strongest light. Christ means perfect but nature of man. If any part of the understanding 5 is declared false, Christ & False Prophets shall arise y'they shall show great signs & wonders insuch y'the impossible. They shall deceive every sect, these False Christs & False Prophets come are of designing when I have described 3 y'many of they have 2 may not make use of to deceive mankind, are their pretended inspirations, their revelations is other art full contrary

But least it may be objected it be a mark of Author of Christianity Religion amongst y'-printers etc. to which tuned be it always to be excepted I will after some reason why is strongly execrated. One y'Christ acted by a Confesser from God
The was not a pretended but a real messenger. I well remember many things, working of friends, because he himself says false prophecies they must prove by God; have done some therefor out of his great attention to his people, lest they should be led away from the ark of such.

As I have observed, before all the invidious men bearing false testimonies have founded their governments upon y' a subject. Any people believing their schemes have generally been calculated to serve, and to their own advantage. I they have forced a submission to them by their pretended inspirations, always declaring upon such occasions y' what they directed, upon which many will submit of y' a being, whom at y' some time it plainly appeared y' over whom they commanded. Give y' obedience, y' a being, a y' a being, sends wholly, if y' raising their own power or greatness, if y' enslaving these who submitted, to the world. But nothing is more true and Christian than institution it will be where appear of y' another. If it had any such virtues, he declared his kingdom was not of this world, if that people was not to expect from him, heavenly riches or power, but on y' contrary, he tells...
who them, of these will follow him. Those who will be obedient to his laws, will not only receive the enjoyment of this world, but have the hope of eternal salvation. And as the truths of the scriptures are the only means of obtaining this, no one who is destitute of them can be saved. For as the scriptures are given by the Lord, and contain his commandments, and as they are the only means of obtaining eternal life, no one who is destitute of them can be saved.

Therefore, it is evident that the commandments of the Lord are of an eternal nature. He tells them, yea, he commands them, and he asks them, yea, he commands them, to prevent evil, to do good, and to be conformed unto them after death, as the commandments are very strictly observed in these days. It must be supposed that great influence of mind and character, which therefore could be of great benefit to the whole of mankind, by performing the duties of the commandments, and by procuring happiness to mankind. The commandments are given for the guidance of man, and are to be observed as much as possible, as they are the only means of procuring happiness in this world, and in the world to come. They are the only means of procuring eternal happiness, and are the only means of obtaining eternal salvation.
there could not arise to the heavens, or
across by it. This to my mind, I think, is the case. But this is a
true and a certain and a sure means to work out
his own ruin by eternal happiness. 3

1. It is a true and a certain and a sure means to work out
his own ruin by eternal happiness.

Religious Christianity consists with
all of these. Christianity
is not withstanding all of these means of
men and powers and forces upon earth to
draw, and to suppose it is true that
but in vain, considering its flourishing
condition, what can this be among it,
by means of men if it could have pro-
duced would have destroyed all of them?

Thus the religious man, if it could have pro-
duced would have destroyed all of them?

Thus I think, if the powers of Christ, who was the
founder of this Religion, acted by a command
from God, then

Christ suffered with respect to what he suffered in the
terrifying of this Time? 1. I believe no
story can produce an instance in hu-
man nature of so much goodness, of so great
patience and perseverance of such fortitude.
Christ for his love to men which surprises
all things of human nature can conceive.
for me an hour of heavy toil, and a victory. Down his life to his brother, and a sight of the best of his possessions, in the sight of God, by his very act of faith, I rejoiced. In remaining so close to the king, when he understood this, the king this would be most consequent, the king would not be to suffer for my service, as custom demands. If it is not to be too much by me, by them, he understands, that if he be in order to promise that he is happy in the after ages. When the king met, which is for all this suffering, he should no way look for his own advantage from those, such as the great spirit of the Lord's, a divine spirit that never was, or ever will be, a heathen nation, so disinterested, so pure, so much goodness, or was capable of such a performance without Divine assistance. Heaven is that of the great work, may have been supported therein, ought have been experienced to go through this with a divine spirit from God, while heaven will be understood to show itself in all Christian Religion. They are not an imposition, but a real and true messenger from God.
I therefore very much deplore the supposition of its being generally adopted, that the very great and fully-agreed-desirable happiness of future mankind is to be obtained by any means or any taint of performance with which no mankind has been brought to what is now called the stage of knowledge. The contrary is the case; the first step towards knowledge. And I am not sure that even where we find men who understand any work, how much he might suffer for it, and of the noblest respect it demands, I do not find that the best men are of any respect. Yet I am sure if enough such work were done, there must be en sure will be a human being capable of such a work where the rest of the work must be done than them.

Finding a diversity towards our becoming more a perfect being

Long so excellent are themselves so justly calculated for government. Is it not clear that if theyb should be fitted with due and due

Some degree to approach to doing the thing and amount to a supposing of any other their own from a divine power.
should not be entertained or make anything of it himself, yet I must understand it constantly as not being true, by which is meant what I intimated when I mentioned the public commission for his sake in order to procure his future happiness.

Such an act spoils itself, surely it declares a divine spirit there was no way or means with the human nature so disinterested to shun so much goodness and compassion, or was capable of such a performance without immediate assistance of a divine power. The firmness of faith of the great work, which I have been supposed to have been improved to go through with it by a spirit from God, which I think, as a further confirmation of what I understood to prove, in the Institutes of Christian Religion, may not an instance but a real and divine messenger from God.

This long digression arises from the desire of adding Cyprian's intention to such an event. To which I look upon as the truest decided
By Christ, to whom the same is genuine, is such of the Spirit from God, as I also intend to be subject to. I have indeed supposed the necessity of the pretended revelations have been urged upon whom to his great detriment.

I shall now proceed to treat upon what I have supposed should be my subject of this inquiry. If there can not possibly be such a thing as a true revelation, I mean by revelation, in the sense of those who pretend to have such a revelation, going to any cause of this surprising and incomprehensible work of divinity. If it be weak, so it is grounded, so I hope to make appear and to succeed in this treatise. I think every unprejudiced, every conservative man, must reject them. All the is against it. My opinion of them holds concerning the creation of the universe being founded on authorities by a revelation from God; yet it shall as be demonstrated, a my opinion, is inconsistent, is contrary to my authority, and of Supreme

LH gilded tear on R matches M9/10
yet before I proceed to treat upon what I 
ground should be the subject of this 
reply there was one point of the 
question I was not at all prepared to 
answer. I mean the propriety of 
these new regiments with respect to the 
other regiments with respect to those 
who are put upon service for the general 
good. With considerations I admit 
of it absolutely necessary, who are 
appointed by our laws to perform all 
the duties of ye service of ye 
commonwealth. So that they should be such 
that they may be of great use. 

The conduct and behaviour of generality of them 
are of great use to ye state of charter 

i dont of my appointment of such for 

ye church is absolutely necessary to be 

their preaching and persuading. They 

are of great use to ye church and society 

of which ye Church and society of 

which ye Church and society of 

which ye Church and society of 

which ye Church and society of
of appointment of such

I am not of absolutely necessary for
you & regular government, but that
it is absolutely necessary in these gen-
deral cases. I do believe you yourself
are of great use to

by their faithfulness & patience &
to be a true christian. But I think
myself to be of what infinite benefit
it is to have strictness to perform
all moral duties. Then you too observe
of which nothing can amount to any
as god appointed you. For in society,
in which consists, of happiness of the
people, it is this
gentleness would not have, nor to con-
fine myself to the course of good
in which I am fully free.

of their duty as I said before. They
would be of great service to comfort
so much as these circumstances
but from so many good & great
by interpretation of God's
with contentment, they take upon them
to tell you me according for example,
more why God does this of my Labors,
the further attempt to do things impossible
for man to know unless revealed to him
by God. I say that they follow ye example
If their decisions only with this appearance of advantage of things in those days, kept their sons to save both bodies to themselves of sixty were now permitted to discuss or examine them byB. once in the year and twice every 1,000 years. 

People who are ignorant of what these books contain & who form their opinions from their general superstition resolve an ancient belief in them & by means of their God, as the Christian Priest without one regard more generously & fairly for all things as arbitrarily & unfairly they say before you to their saved ones. 

In books wherein they pretend to wish of God is contained. They have read examine & judge for yourselves. 

When men do so, if the history not opinion from their own over-importance of these books, they say that it is judgment. The history is not an appropriate interpretation of sense of meaning of the history & they alone are of proper exponents of these works. 

Orders & of B. man must submit his judgment.
must not indulge in things relating to theology in their explanation. And by any proper means, which would presently appear in this I say they act more unfairly than they do. But now that you have not yet had your own means to clear yourself, I believe you still remain in that state. And so concerning what man is capable of, it is a sort of belief, not understanding things because specious sense of leaving them at liberty to judge for themselves.

But if they would learn not how as
cause until then would not be so that
it is possible of they may make a right or interpretation of them. But for their generality of any equity do not get on with any consultation by their direction. Nor coming to judge after
words, of understanding this book according to your own understanding is agreeable to this reason at this the way be it taken as for meaning of some others.
pointed out by the location of any text and these might of course in it is not
man. M76
The same little action of

For the sake of character he gave to

Supreme Being, he gave upon him
came anything more subject to hu-
man reasoning than his Character did.

He represents him as a jewel incor-
ruptible, safe to himself. Being the only

of moving the Lord, something he

have of his people. I offer at to be

guarded from any of what he has been
in several places. Those of the children

of Israel were by their people

a particular so contradictory to

absolute unity. I offer at that to

it can not be computed to him that

It is only if of it any

necessary for me to represent that

ity for just so sublime in

achieve government as such compre-

hension of their understanding of

I answer my at impossible

It is Almighty Being to have declared

the whole of God. I think fit that such

and much more as these are both

being inconsistent with his nature of

attributes, and the particular art to

draw up strength. Of purity and beating

with questions at least they must be ac-

compliced by his might reading. It appears to

- M78 -
of anger did not gratuitously or literally
behave in accordance with the will of God to his people of Israel. It surely is
ought to have some sense of it appears
from his own㲿言更自己. Then when he
says, what God has resolved to do.
Declarer will you, I am an object
obedience in making this explicit. And it is evident from what God has commanded me to say
these things, other observations can be made
by those who consider. By itself
outward appearance in himself
is an object of his death. Yet, even
so, with the unmerited passing away of
the concept of the object of love
somehow in the sense day, no man
the worth of place of his sepulcher.
not the way it is correct. I have not
certainly give an instance on
account of his own death. Moreover
I must likely of passage of days, no
man knew of his sepulcher. On
this day must have been next long
after his death. If one thing has
been add on body can be certain
what lay on hog might have add throughout
you are all my goods.
Being who can never act contrary to his nature. It is not more reasonable to suppose it than a declaration made from God to men of his Will & purpose, especially since ye Publishers of this pretended Revelation appears to be a Ruler & Governor over a People which power he acquired & maintained by this, & many other ye Springer pretended Revelations: He had no legal authori

ity over ye People he governed by any consent or act of theirs or from any arbitrary will of his own. He quirky to make an ignorant Superstitious People, ye God had appointed him their Ruler & from his providence in the course with god they submitted to his Will & by ye mean he brought all his designing to bear & preserved his power, which ignorant & superstitious S ye People were, they soon saw, & then called in question.
upon which of these inaccurate conclusions. Some upon
from hence they conclude if it be possible
they have executed if by supreme
being, if why be observed. The reason of this is
whether any reason of these is
Himself should have an unchangeable
in which I think it

The single consideration here is to examine whether it be库里
from God is a real

The single consideration is upon which I think it
whether it be库里
from God is a real

I have that on
an accurate one story of can matter

I have given any reason why I look upon it

I have taken notice of several

yet so many curious

I have taken notice of several curious

M82
As ye Revolution is indeed the object, where can but be matter of doubt in any point, it may be regarded by examining into ye
Doctrine of ye period and ye Revolution itself containing instruction for ye good conduct of every life.

Therefore ye Revolution is to be performed for itself, duties by yr own
observation of yr self for yr self, which is ye second force in what
Scarcity of life he may be
placed, if ye said Revolution enjoys
an arbitrary command in ye every rule or unnecessary confusion directed,
nothing contrary to ye reason or attribute of ye being from whom ye is supposed
to ye Revolution. It being divided
in all things as at agreable to reason which must always direct man in ye distant be
standing in these 3 in all cases whatever,
it is in all things agreable to ye act,
or ye than he formed by himself if ye
supreme being has nothing is such cer-
taine than ye a being of infinite
Wisdom & justitaine can never act con-
trary to ye rules of right reason.
no longer of it and solely to our past happiness of Great minds and the expansive
by power of the will. These who believe in open my name. It is my people.
when it is declared. On the subject may justice suppose it to come from Ge-
but it is not well to carry those hands to the efficacy of a divine spirit as its
appearance leads to my means of separa-
my greatness of my language is to
be distinguished. People are worthy. Every individual
in mind with great patience if, rea-
son it may by boldness attained to
orulation can not come from the.

The people do not exist. I appeal
The people to justice. It appeals
first with grief and to God's name of their age by
precaution. Translation to make foreign
davantage of. A person to declare it
at same time. Every army of
flaunt and of people to whom it is
consulted.
concerning a child. I must add that in my mind there is only a very small portion of doubt that it is not a miracle. But I wish to express my assurance on this point.

When we accept the idea of a miracle, we must also accept the idea of the authority and government of the Messiah among the people of Israel. I will begin with the doctrine which is not a theoretical point. At the divine inspiration, I shall repeat something that has been already given an account of in my own book, with God's assistance. I have now arrived at the point of speaking of the Messiah, the son of David, and the author of the Book of Isaiah. The work of his mission, by my tradition, is that of a perfect man, that of the Son of David, who, according to my expectation, shall come to the world and shall be the world's measure, and shall be the comforter of the world. It is not certainly a miracle, but I believe it with faith, from experience, as I have.
...
The next thing I shall take notice of is, that of these pretended records of your divine decrees whether they bear'd y' authority of a divine spirit, being with y' goodness of God in communicating or shew such commands & instructions as should solely tend to y' prosperity & happiness in this life, or whether they appear to be calculated for y' wickedness in y' possession of y' dominion over y' people of Israel. I am more or less by ye assistence of y' support & from whence it came & y' power when God first appeared to them while he kept them together in long things the operation was continued to bring his people out of y' land of their enemies, & by what means & how the people of y' Israel lived & y' prosperity & y' foundation & establishment of y' government.
yet submitted to him. One of the safest and surest ways of securing the residence of the government is by making the youth and not the lust of God long. God will will preserve us from the keen of thy thorns in the end of your beginning. If his government, if it be the very will of God in his wisdom it is reasonable to suppose he is to be with more caution of the end aimed to make the people of easy and happy easy.
For the man was yet to keep down his life.

And his brother at the age of seventy

suffered as well by being taken too hastily.

While he was here upon earth, the best

of all was a most expensive and a small death.

What he undertook this was

he knew the would be most

consequences by choice what he was to suffer.

The knew that this was for all the suffering

from the touch the may it for those.

To him or upon any advantage of himself.

might not understand voluntary

much to him bravely who could

read no mistake he undertook was this pain

full to his sake in order to

promise his future happiness.

Such an act speaks itself of

art of a Divine Spirit. never

was or ever will be a hallowed nature.

in disinterested it should so much good.

ness or was capable of such a purpose.

And we without it divine assistance.

therefore no painter of this great work.

may have been supported. these may

have been empowered to go through with

it by of spirit from God which I bring

as a confirmation of what I under

to be the same as the growing of the institution of a Christ.

an Religion was not an imperious but a

real, & from abounding from God.

RH gilded
Document 19

Poem: Reason a Goddess

J8/35/5

[1734?]
Reason a Goddess clean it brights,
There all things are wrong or right.
Marks out a way, hope Man may find
Great me pleasure with contrast of mind.
Instinct each Animal to chase.
This for its good, no other to refuse.
There to please you, so please insects.
The Earth, ye can, ye Gremiums
Here made, ye create, the occasion why.
Some creature walk, some creep, why other.
Why Man may live with so much care.
The Woman made so wonderfully fair,
So what our Nature has designed.
Species of each different kind.
Che can his turn to shape declare.
Che, void of burden, he can bear.
What serve to his strength does one.
Document 20

Poem: The late Earl of Carlisle’s advice to his Son

J8/35/9

[1738?]
The late Earl of Carlisle gave to his son, the present
Earl of Carlisle, written (1738) after Prince George's death.

To my son, the Lord Kestrel,
If in these bounds of God's great hand,

If in those bounds that God has ordained,

Then take these delights,

Let him who dedicates the same

Let him who dedicates the same

The Prince of Peace, as God's desire,
Stand present to thy right.

So the long silence to the care

And Knights of the order his hear

One with his perforce are due:

Of happy with him and delight.

Of happy with him and delight.

He care for thee in this he shows,

He recommends the life he chose.

Love that he has for so long;

The bed from long experience find

That true comfort; a quiet place,

Enron from hence, the City leave,

Enron from hence, the City leave,

The very friends into the decrees

Virtue does they offer.

In this retreat safe shall he be,

From all those certain mischief free.

What do on Earth attend.

I do think that in this lovely shade.

For ever, for Peace thus made.

For ever, for Peace thus made.

Sweetly then must be.

Sweetly then must be.

Pleasures often with present

Pleasures often with present

Justice with call on thee.
The Lord uphold them that stand,  
The victors of the law  
Shall feel their heavy hand;  
To the diseased, to the poor  
My ready charitable door  
Shall ever open stand.  
Blessings kind upon them pour,  
Savour of kindness while lasting.  
To them who most deserve.  
The harvest them shall provide;  
The needy, them shall not neglect;  
In safety, oh preserve.  
If there they pine then sleep no play,  
Peace come to mind, them shall enjoy  
There's joy and gladness.  
The poor Man's prayer with the attend.  
The rich with much they worth commend.  
In these they'll put their trust.  
She straight on those who are to come  
Think on thy darling blooming son,  
Thus for his God provide;  
Show him the life that thou hast led,  
Imbue him in those paths, to tread;  
Be him thy faithful guide.  
Virtues thou to his sole endure;  
Of this Adonai be the purse;  
Were happiness half felt;  
Her count them of great Health in ease,  
While oft she does the Poet deceive  
To him be the God so kind.  
Pray for thy own and for his sake,  
That his estate in time may make,  
New Worths for him prepare;
What then for thee why so late to dine,  
To sow the sile for thy dear son,  
For him thou didst care.

The tears will come, sought can prevent,  
From mine green shades thou shalt be sent,  
To darker far below.

On Green Hill a dome does stand,  
Built by thy Father's hand,  
Where thou & I must go.

So then what comfort can I give thee?  
The sile also will be to me,  
When our last breath we yield.

Thus some good seeds we have sown done,  
A fruit & a course we have set on,  
When thou we quit the field.
To my Son the Lord Morpeth.

If in these * lawns and woods thus form’d,
If in these shady walks adorn’d,
Thou takest some delight;
Let him who did perform the same,
Who peace of mind preferr’d to fame,
Stand present to thy sight.
To the long labours, to the care
And thoughts of thee who art his heir,
Some thanks perchance are due;
If then his wish thou wou’dst fulfil,
If thou wou’dst execute his will,
The like designs pursue.
His care for thee in this he shows,
He recommends the life he chose,
Where health and peace abound;
He did from long experience find
That true content, a quiet mind,
Seldom in courts are found.
Fly then from thence, the city leave,
Thy very friends will thee deceive;
Virtue does there offend:
In this retreat safe shalt thou be,
From all these certain mischiefs free
That do on courts attend.
Nor think that in this lonely shade,
For ease, for quiet chiefly made,
Inactive thou must be;
Occasions often will present,
Whereby vile deeds thou may’st prevent;
Justice will call on thee.
The bold oppressor thou shalt awe,
The violater of the law
Shall feel thy heavy hand;
To the distress’d and needy poor,
Thy ready charitable door
Shall ever open stand.
A glorious Kindness thou must show,
Favours and bounties still bestow.

* Alluding to a famous seat
in the County of York.

On them who most deserve;
The innocent thou shalt protect,
The neediest thou shalt not neglect;
In safety all preserve.
If thus thy time thou do’st employ,
True peace of mind thou shalt enjoy,
The acts are good and just:
The poor man’s prayer will thee attend,
The rich will much thy worth commend,
In thee they’ll put their trust.
Then think on those who are to come,
Think on thy darling, blooming son,
Thus for his good provide,
Shew him the life that thou hast led,
Instruct him in these paths to tread,
Be thou his faithful guide.
If virtuous thoughts his soul endue,
If this advice he will pursue,
Sure happiness he’ll find,
Nor cans’t thou, if great wealth thou leave,
Which often does the world deceive,
To him be half so kind.
Thus for thy own and for his sake,
That his abode he there may make,
New works for him prepare,
What then for thee thy father’s done,
Do thou the like for thy dear son,
For his shew equal care.
The times will come, nought can prevent,
From these green shades thou shalt be sent,
To darker far below;
On yon green hill a dome does stand,
Erected by thy father’s hand,
Where thou and I must go.
To thee what comfort then ‘twill be!
The like also ‘twill be to me
When our last breath we yield;
That some good deeds we here have done,
A fruitless course we have not run,
When thus we quit the field.
Poem: Charles the 3\textsuperscript{rd} Earl of Carlisle’s advice to his Son.

J8/35/10

[Mid-Nineteenth Century]
Charles the 3rd Earl of Carlisle's advice to his Son.

1. If in these Laws and Books thou form'd,
   If in these shady walks resolv'd;
   Then takest some delight,
   Let him who did perform the same,
   With peace of mind projects to frame;
   Stand present in thy right.

2. To his long Labour to his Care;
   His thoughts of Thee who is his Life,
   Some thanks perchance are due;
   If this his wish thou wouldn't fulfil,
   If you would execute his will,
   The like designs pursue.

3. His care of thee in this he shows,
   He recommends the Life he chose;
   Where Health and Place abound;
   He dying from long experience joint,
   That true content a quiet mind,
   Seldom in Courts are found.

4. Fly then from thence: the City close,
   Thy true Friends will then receive,
   Virtue does thee offend;
   In this retreat safe shall thou be,
   From all these certain mischaps free,
   That do in Courts attend.
Show him the Life, that thou hast won,  
Instruct him in those Paths to tread,  
Be thou his faithful Guide.

10th. If earnest thoughts his soul induce,  
If this advice he will pursue,  
Sure Hoppings he'll find;  
You cannot know if great Wealth you leave,  
Which often as the Devil deceives,  
To him be half so kind.

11th. This for thy own and for his sake,  
That his abode he here may make,  
New Works for him prepare,  
What then is that, thy side hath done,  
The like do thou for thy dear son,  
For him show equal care.

12th. The time will come none can prevent,  
From these green shades we must be sent,  
To darkness far below;  
On yon green Hill a Dome doth stand,  
Erected by thy Father's hand,  
Woe to those who he must go.

13th. To thee what comfort will it be,  
Likewise the same will be to me,  
When our last breath we yield;  
That some good deeds we here have done,  
To Fainthearted cases we have not run,  
When thus we quit the Field.
I.  If in those Lawns and Woods thus form’d,  
   If in these shady Walks adorn’d,  
   Thou takest some Delight:  
   Let Him, who did perform the same,  
   With Peace of Mind, prefer’d to Fame,  
   Stand present in thy Sight.  

II.  To His long Labours, to His Care,  
   His Thoughts of Thee, who is His Heir,  
   Some Thanks, perchance, are due:  
   If this His wish thou would’st fulfill,  
   If You would execute His Will,  
   The like Designs pursue.  

III.  His Care of Thee in this he shows;  
   He recommends the Life he chose,  
   Where Health and Peace abound:  
   He did from long Experience find  
   That true Content, a quiet Mind,  
   Seldom in Courts are found.  

IV.  Fly then from thence, the City leave;  
   Thy very Friends will Thee deceive,  
   Virtue does there offend:  
   In this Retreat safe shalt Thou be,  
   From all those certain Mischiefs free,  
   That do on Courts attend.  

V.  Nor think, that in this lonely Shade,  
   For Ease and Quiet chiefly made,  
   Inactive Thou wilt be:  
   Occasion often will present,  
   Whereby vile Deeds Thou may prevent;  
   Justice will call on Thee.  

VI.  The bold Oppressor Thou shalt awe;  
    And the Violator of the Law  
    Shall feel thy heavy Hand:  
    To the Distress’d, Needy and Poor,  
    Thy ever charitable Door  
    Shall always open stand.  

VII.  A gen’rous Kindness Thou wilt show:  
    Favours and Bounty Thou’lt bestow  
    On those, who most deserve:  
    The * Innocent, thou shalt protect;  
    The Modest, thou shalt not neglect;  
    In Safety All preserve.  

VIII.  If thus thy Time thou dost employ,  
    True Peace of Mind thou shalt enjoy;  
    These Acts are Good and Just:  
    The poor Man’s prayers will Thee attend;  
    The Rich thy Works will much commend;  
    In Thee will put their trust.  

IX.  Then, think on Those who are to come,  
    Think on thy blooming, darling Son.  
    Thus for his Good provide  
    Shew Him the Life that thou hast led;  
    Instruct him in those Paths to tread;  
    Be thou his faithful Guide.  

X.  If virtuous Thoughts his Soul endure,  
    If this Advice he will pursue,  
    Sure Happiness he’ll find:  
    Nor canst thou, if great Wealth you leave,  
    Which often do the World deceive,  
    To Him be half so kind.  

XI.  Thus for Thy Own, and for His Sake,  
    That His Abode He here may make,  
    New Works for him prepare:  
    What then for Thee thy Sire hath done,  
    For Him shew equal Care  

XII.  The Times will come none can prevent,  
    From these green Shades we must be sent  
    To Darkness far below:  
    On yon green Hill a * Dome doth stand,  
    Erected by thy Father’s Hand,  
    Where Thou and He must go!  

XIII.  To Thee, what Comfort will it be:  
    The same likewise ‘twill be to me  
    When our last Breath we yield,  
    That some good Deeds we here have done,  
    A fruitless Race we have not run,  
    When thus we quit the Field.  

* His Lordship is universally pray’d for on this Account.  

* A new Church now erecting.
His LORDSHIP's Advice to his (1) SON

I.
If in those Lawns and Woods thus form'd,
If in these shady Walks adorn'd,
Thou takest some Delight:
Let Him, who did perform the same,
With Peace of Mind, prefer'd to Fame,
Stand present in thy Sight.

II.
To His long Labours, to His Care,
His Thoughts of Thee, who is His Heir,
Some Thanks, perchance, are due:
If this His wish thou would'st fulfill,
If You would execute His Will,
The like Designs pursue.

III.
His Care of Thee in This He shows:
He recommends the Life he chose,
Where Health and Peace abound:
He did from long Experience find,
That true Content, a quiet Mind,
Seldom in Courts are found.

IV.
Fly then from thence, the City leave;
Thy very Friends will Thee deceive,
Virtue does there offend:
In this Retreat safe shalt Thou be,
From all those certain Mischiefs free,
That do on Courts attend.

V.
Nor think, that in this lonely Shade,
For Ease and Quiet chiefly made,
Inactive Thou wilt be:
Occasion often will present,
Whereby vile Deeds Thou may prevent;
Justice will call on Thee.

VI.
The bold Oppressor Thou shalt awe;
And th'Violator of the Law
Shall feel thy heavy Hand:
To the Distress'd, Needy and Poor,
Thy ever charitable Door
Shall always open stand.

VII.
A gen'rous Kindness Thou wilt show;
Favours and Bounty Thou'l bestow
On Those, who most deserve:
The Innocent, Thou shalt protect;
The Modest, Thou shalt not neglect;
In Safety All preserve.

(1) He married Lady FRANCES SPENCER, (the only
Daughter of Charles Earl of Sunderland, by the Lady
Arabella Cavendish his first Spouse) by whom he has had
four Children, named CHARLES, Robert, Arabella, and
Diana.

If thus thy Time Thou dost employ,
True Peace of Mind Thou shalt enjoy;
These Acts are Good and Just:
The poor Man's Prayers will Thee attend;
The Rich thy Works will much commend;
In Thee will put their Trust.

Then, think on Those, who are to come:
Think on thy blooming, darling Son,
Thus for His Good provide:
Shew Him the Life, that Thou hast led;
Instruct Him in those Paths to tread;
Be thou His faithful Guide.

If Virtuous Thoughts His Soul endure,
If this Advice He will pursue,
Sure Happiness He'll find:

Nor can'st thou, if great Wealth You leave,
Which often do the World deceive,
To Him be half so kind.

Thus for Thy Own, and for His Sake,
That His Abode He here may make,
New Works for Him prepare:
What then for Thee thy Sure hath done.
The like do Thou for thy dear Son,
For Him shew equal Care.

The Times will come none can prevent,
From these green Shades we must be sent
To Darkness far below:
On yon green Hill a * Dome doth stand,
Erected by Thy Father's Hand,
Where Thou and He must go!

To Thee, what Comfort will it be:
The same likewise 'twill be to me,
When our last Breath we yield;
That some good Deeds we here have done,
A fruitless Race we have not run,
When thus we quit the Field.

*A Church, almost finish'd by his Lordship; who may
well be suppos'd to have been the Author of this excellent
Advice to his Son, by its Congruity with an Inscription set
up in 1731, on the highest Obelisk, which shews, That in
the year 1702, his Lordship began his Works where the old
Castle of Henderskelf stood, and call' it Castle-Howard,
adorning the Park with Plantations, Our-Works,
Monuments, &c. But I refer the courteous Reader either to
the original Pillar, or to my Histories aforesaid, wherein I
have faithfully inserted his Lordship's Words.
Document 22

Letter of Carlisle to Sunderland
(28/9/1720)

(CHJ8/1/696)
The unhappy turn of my affairs have taken an occasion of very great universal disorder, hope of ye minister of Judges thereby are very considerable, and by ye extraordinary of accountable conduct of ye judges, ye have suffered has apparently been ye occasion of their own destruction, yet to impose ye measure of relief supposes only to make ye worse to make ye discontent ye great.

Under such a general calamity where ye numbers are heavy in their interest of power let ye occasion be what it will we believe will in a great measure be changed (altho' perhaps unjustly) upon ye administration ye discontent of ye body of ye people in ye other ye brought to their doors.

In my view of it I take leave to trouble you with this occasion, besides the honour of being allowed to you, my friend, I have, for you, that make the (almost others, who wish well to you), not
a little uneasy upon this unlucky turn of affairs which, if it should be attended with unhappy consequences, I am afraid will chiefly centre at you, you being look'd upon to have ye principal direction of publique affairs.

I doubt not but your majesty has fix'd other hands 'gainst such as you, but depend upon a true state of ye present disorder of like wise their opinions of advice, therefore ye part of I shall take is only to let you know what I hear of what I find from thence to be ye general opinion of thought of People. I shall leave it to your discretion to form your own judgment thereupon.

At first when Stocks began to fall, but be fore things came to ye extremities they one how in ye Publick was hang't wholly upon ye Directors. Some said they had pleased ye major part they had done great forts themselves of yt they had show'd a greater regard to their own then to ye Company's interest. Others found fault with their conduct of some of w's in their power any
day to day gmaw.  To raise the credit of
ye stock among ye two province at their
behaviour if they did not die it. Tho
whe of passports of people upon its first
declaration, but for the last fortnight of
weaks it is steady felt every day almost
or the first cold of people began to per,
imewt with all ye occasions of ye disasters
to suspends its punce in effectual. altho
ye changes did not cease against them
yew are other very immediately res if this
was a present of ye government. ye govern
orders was engage to suspend it yet to answer
for ye convenient of it at ye chief thing
the being abroad ye administration have left
weak of not able to give such necessary
family suspends as ye nature of ye thing
request at ye begun was abandou your
constitutions and the help in order to be expected
ians the phrasing for ye support of service
as thing grew worse wth yew if people are
dayly fears of their hurt among easily
in your ye self disburse ye
all certain (which I draw to find) in a
general expectation of being one day will immediately come about, and hold ye Parliament by ye power of all people especially of those in this assembly left to save it and ye

O

Of

These places being as I can collect have been ye different discoveries of ye State of ye

Can

COPY
Document 23

Letter of Lady Irwin to Carlisle
(31/1/1731)

(CHJ8/1/192)
I had rather appear troublesome than neglectful of my duty, which makes me so often intrude upon your time, since in the only way I can at present convey my respects to Castle Howard. I think there has not yet been any thing material done in the House. Sir Robert is thought by many to be in a declining way, I mean as to his political views, but wishes often influences people's opinions, and he is not unlikely to be so in his case. The cry of ye town is more general against him, and if he should sleep in, it probable it will be at the expense of ye nation, since more must be given in Parliament to blind his faults.

Mr. Holt died at an inn at Topsham where he had lain sick a fortnight in his way to ye Bath. Their Judge Denton says Lady Jane will have 8 or 900 y° annun besides her Irish estate. I wish she may she has behaved her self extreme well, and has a universal good Character. Lady Lucy is much improved, grown very tall and is really a handsome young woman. I was three days agoe to see v° Dressing picture at Watson's your family differs in opinion about it, my brother Howard and I think it like, my sister Archibald is of a contrary opinion, we all agreed in one fault which is.
he will alter he has made y legs very long & y feet want title, hall, the legs M dichman says he will shorten but y foot he thinks right, his now yr fashion to pinch Mens tos as much as Ladies, but I fancy y trade wont approve of it for y self, & if you dont I defire you will let me know I will go to Mr. dichmans & order it to be alter'd. I have bespoke such a tidle as is almost finished, I will be soon sent to him, I have employ'd another person to look out for a man to play upon yr base viul & hope I shall succeed before I go down but as yet I've heard of none proper. I have met with a good deal of entertainment & am very civilly treated, but I'm sure my greatest party of pleasure will be the ship & Specifications, the convey me to a ship, since in spite of all y directions here I cant think of my absence from you without regret, which is a constant drain back to all my amusements, I beg my kind service to my sister & Ladies with her, I hope they have been well entertained at York, I am my Lords y most dutiful & obedient daughter

A Irwin