

**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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TABLE OF CONTENTS

APPENDIX

ILLUSTRATIONS		Page
PLATE 1	Figure 1 <i>Charles Howard, third Earl of Carlisle</i> , by Sir Godfrey Kneller, c.1705. (National Portrait Gallery: NPG 3197) Figure 2 <i>Anne Howard, third Countess of Carlisle</i> , by Enoch Seeman. (Watford Museum)	1
PLATE 2	<i>The Obelisk</i> . Photo: Country Life. Reproduced from <i>The Building of Castle Howard</i> , p.131.	2
PLATE 3	<i>Scenes from the Trojan War</i> , by Gianantonio Pellegrini. c.1712. (Castle Howard High Saloon Walls). Photo: Castle Howard. Reproduced from <i>The Building of Castle Howard</i> , p.102.	3
PLATE 4	<i>Minerva and Venus</i> , by Gianantonio Pellegrini, c.1712. (Castle Howard High Saloon Ceiling). Photo: Castle Howard. Reproduced from <i>The Building of Castle Howard</i> , p.103.	4
PLATE 5	<i>Fall of Phaeton</i> , by Gianantonio Pellegrini, c.1709-12. (Castle Howard Great Hall). Photo: NMR AA77/1354	5
PLATE 6	Figure 1 <i>Pope's Troy</i> , Enlargement of a detail from Plate 7. Figure 2 <i>North and South elevations of Castle Howard</i> from the first volume of <i>Vetruvius Britannicus</i> of 1715, reproduced in <i>The History of Castle Howard</i> , 2 nd edition, 2002.p.13.	6
PLATE 7	<i>Frontispiece to Pope's Iliad</i> . From a copy of the 1716 edition of Pope's Translation in the library at Castle Howard.	7
PLATE 8	Figure 1 <i>Mock Fortification Walls at Castle Howard</i> . Photograph by the author. Figure 2 <i>The Walls of Rome and the Mausoleum of Caius Cestius</i> . Photo: The Conway Library, Courtauld Institute of Art, University of London, and reproduced in <i>Sir John Vanbrugh and Landscape Architecture in Baroque England, 1690-1730</i> . p.148.	8
PLATE 9	Figure 1 <i>The Pyramid at Castle Howard</i> . Drawing by the author. Figure 2 <i>Bust of Lord William Howard</i> . Photo: Castle Howard. Reproduced from <i>The Building of Castle Howard</i> , p.2.	9
PLATE 10	<i>Portraits of the first three Earls of Carlisle</i> , the first two by Sir Godfrey Kneller, the third by William Aikman. Photos: Castle Howard.	10
PLATE 11	<i>The Mausoleum</i> . Photo by the author.	11

WATERMARKS

12

COPIES OF ORIGINAL MANUSCRIPTS

1	Remarks out of several Books	J8/35/4	13
2	Observations upon Meddails	J8/35/3	48
3	Notes on Italy	J8/35/1	81
4	Notes on the Principal Families of Rome	J8/35/2	107
5	Title-page: A Book of Coates	J8/35/13	145
6	Draft inscription for Obelisk	J8/35/19	147
7	Copy of a Sermon	J8/35/14	150
8	Poem: Introduction to an Epistle	J8/35/8	158
9	Poem: Seven Wise Men of England	J8/35/18	161
10	Poem: A Milk White Heifer	J8/35/6	166
11	Draft inscription for the Pyramid	J8/35/11	190
12	Draft inscriptions for the Portraits	J8/35/12	193
13	Pamphlet: Some Observations upon a Paper, Intituled, The LIST.	-	196
14	Poem: A Riddle made upon a Game	J8/35/7	227
15	Essay on God and His prophets	J8/35/15	235
16	Essay on Man and Nature	J8/35/(16-17)	265
17	Essay on God, Man and Reason	J8/35/(16-17)	275
18	Remaining manuscripts	J8/35/(16-17)	284
19	Poem: Reason a Goddess	J8/35/5	321
20	Poem: Advice to His Son (1738)	J8/35/9	324
i	Variant Text (1739) in “The Gentleman’s Magazine”		328
21	Poem: Advice to His Son (C19th)	J8/35/10	329
i	Variant Text (1735) in Gent’s “Annals of Hull”		333
ii	Variant Text (1738) in Gent’s “Pater Patriae”		334
22	Letter of Carlisle to Sunderland 28/9/1720		335
23	Letter of Lady Anne Irwin to Carlisle 31/1/1731		340

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.



Figure 1

Charles Howard, third Earl of Carlisle, by Sir Godfrey Kneller c. 1705. A "Kit-Cat" Portrait held in the National Portrait Gallery. (3197)

Figure 2

Anne Howard, third Countess of Carlisle, by Enoch Seeman. Held in Cassiobury House - now Watford Museum.





PLATE 2

The Obelisk leading to the house, built in 1714
to commemorate the Duke of Marlborough's victories.

Photo: Country Life. Reproduced from *The Building of Castle Howard* p.131.

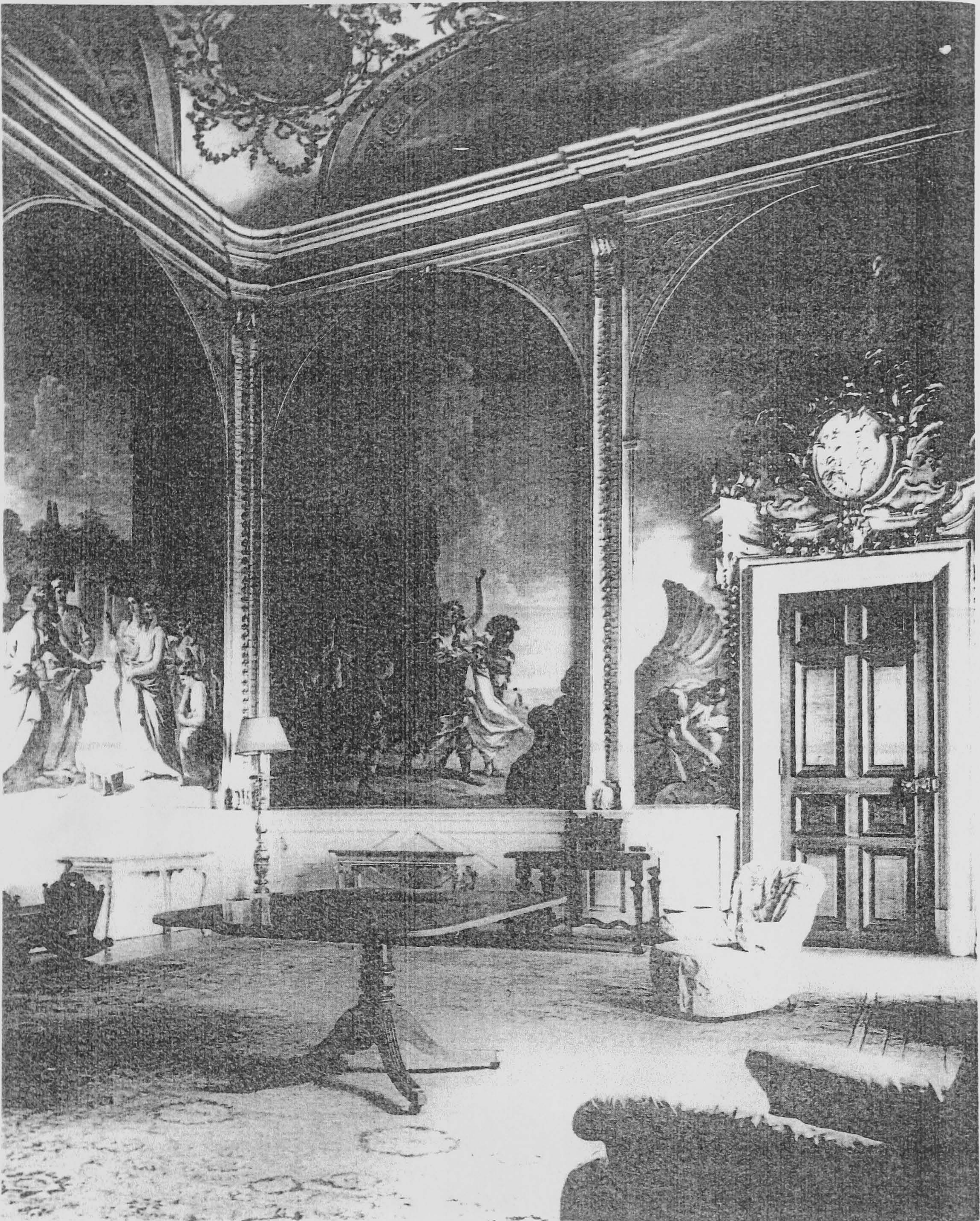


PLATE 3

Scenes from the Trojan War by Giantonio Pellegrini, c.1712.
(Castle Howard High Saloon Walls). Photo: Castle Howard.
Reproduced from *The Building of Castle Howard*, p.102.



PLATE 4

Minerva and Venus, by Giantonio Pellegrini, c. 1712.
Castle Howard High Saloon Ceiling) Photo: Castle Howard.
Reproduced from *The Building of Castle Howard*, p. 103.

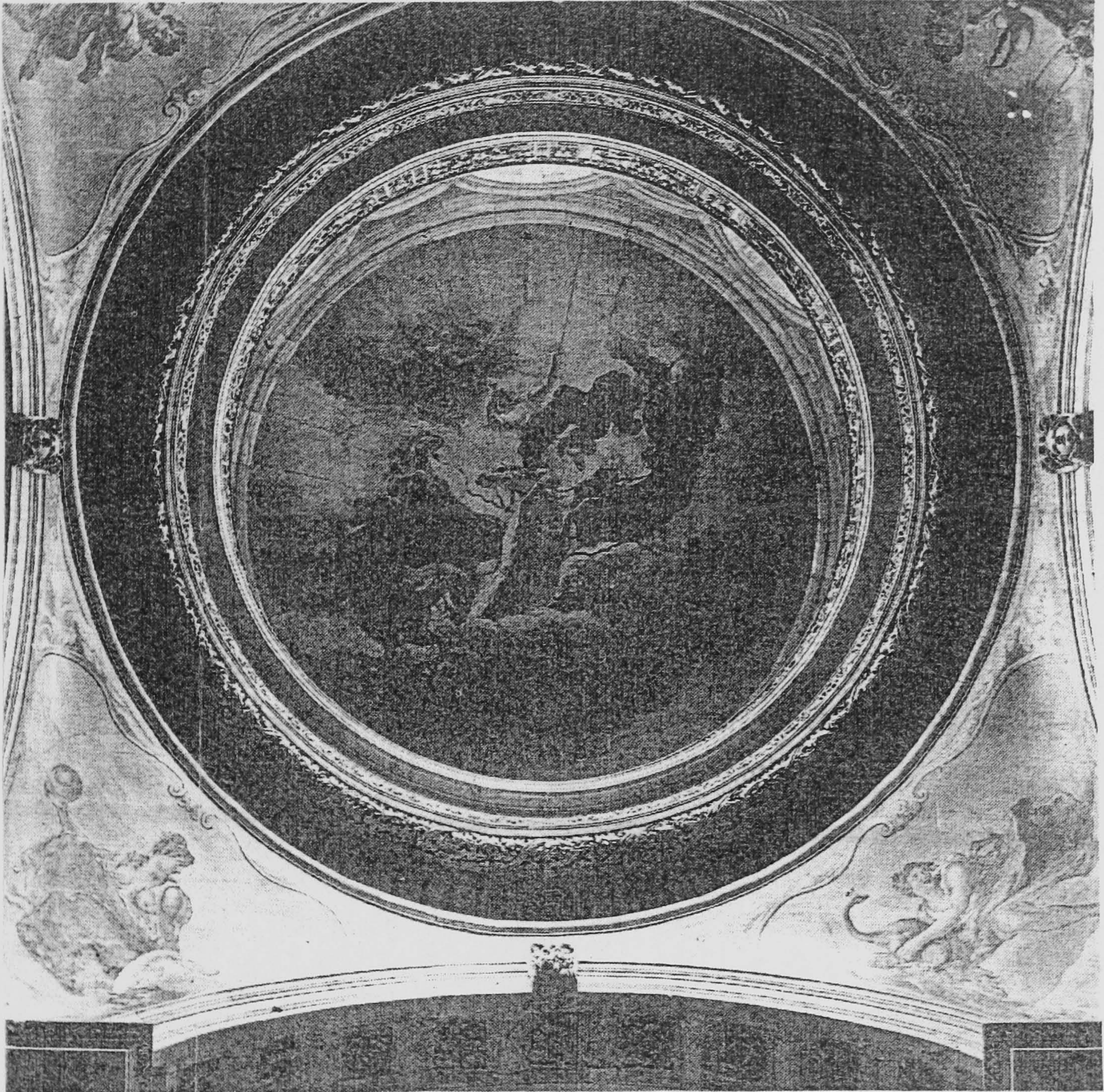


PLATE 5

The Fall of Phaeton, by Giandomenico Tiepolo, c.1709-12.
(Castle Howard Great Hall). Photo: NMR AA77/1354
Reproduced from *The Building of Castle Howard*, p.99.



Figure 1 *Pope's Troy*. An enlargement of a detail from Plate 7.

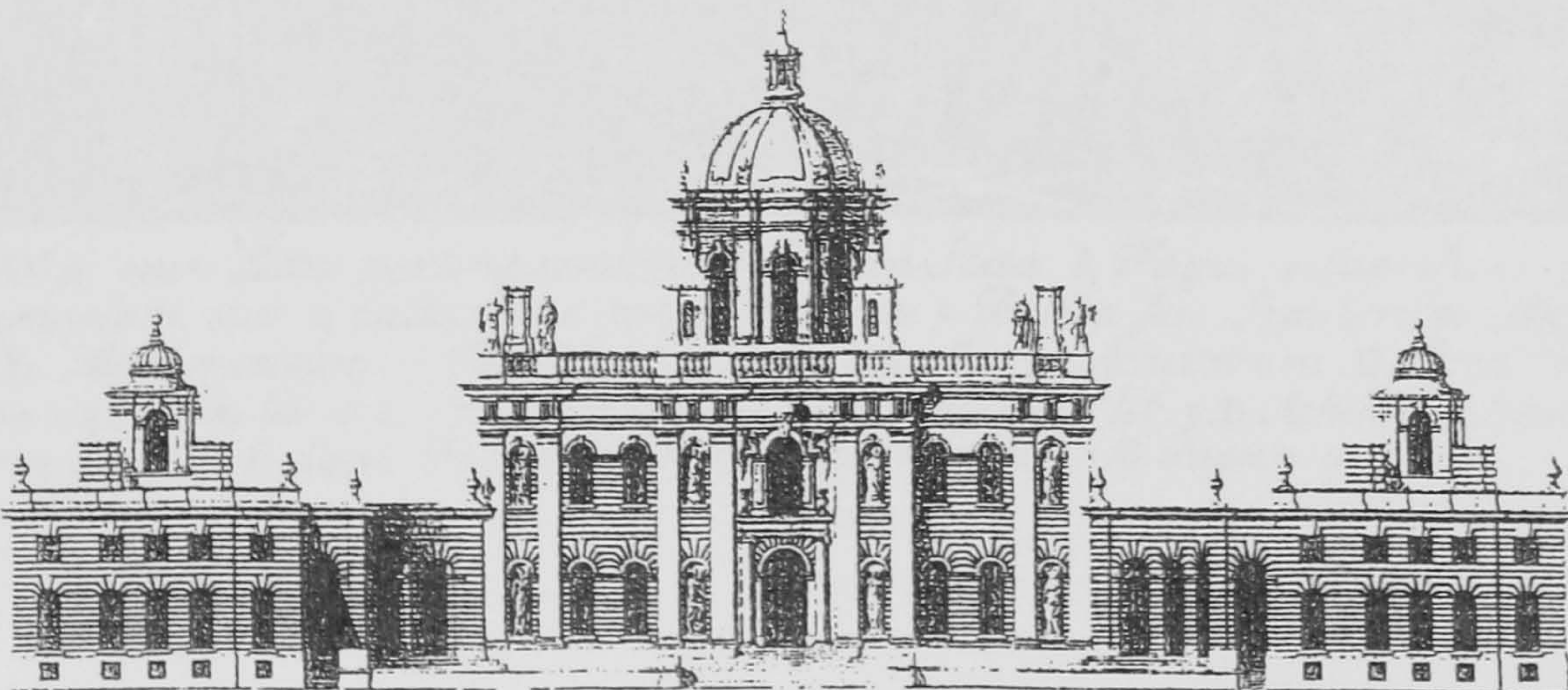
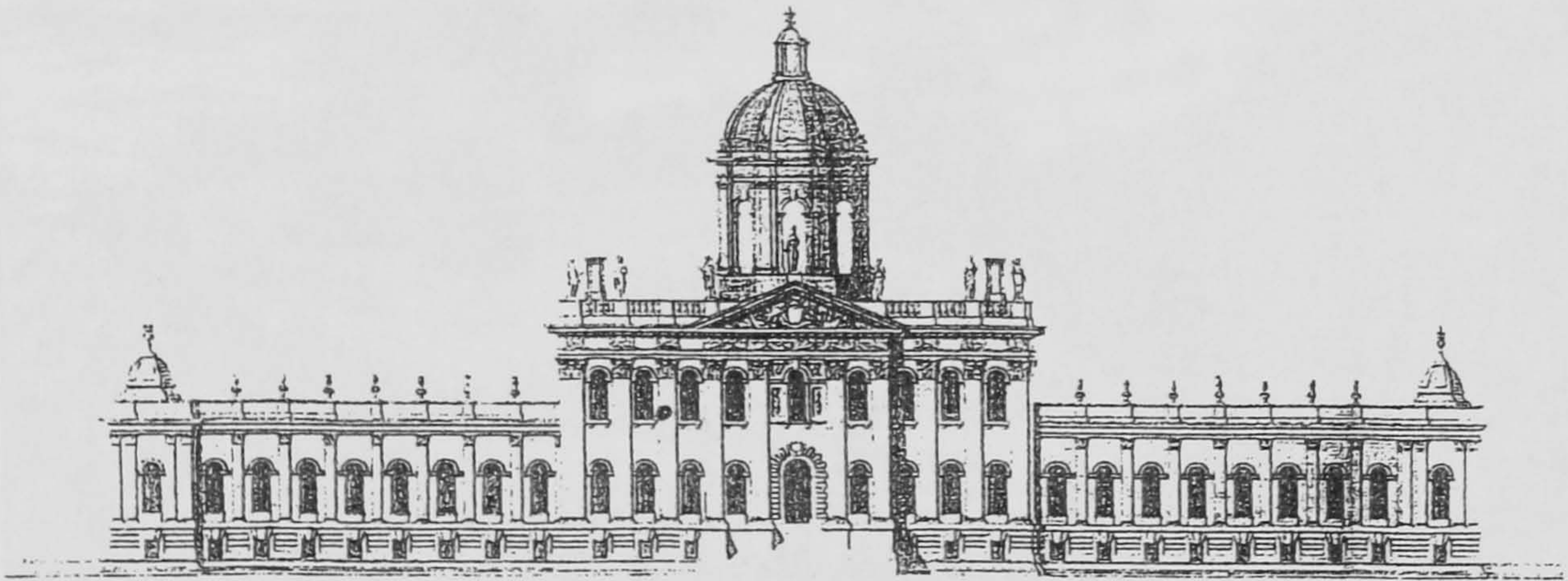


Figure 2. *North and South elevations of Castle Howard* taken from the first volume of *Vetruvius Britannicus* of 1715. Reproduced from *The History of Castle Howard*, 2nd edition, 2002. p.13.



TROJA cum Locis pertingentibus. 1. Porta Scæa & Fagus. 2. Caprificus. 3. Pontes Scamandri duo. 4. Callicolone prope Simoim. 5. Batia seu Sepulcrum Myrines. 6. Ili Monumentum. 7. Tumulus Æsietis. AA. Murus Achivorum. B. Locus Pugnae ante naves in lib. 8. 12. 13. 14. C. Gesta Diomedis hoc loco lib. 5. D. Achillis & Scamandri Certatio lib. 22 E. Locus Pugnae in lib. 6. F. Pugnae in lib. 11. G. Pugnae in lib. 20. I. Hurst fecit

PLATE 7

Frontispiece to Pope's Iliad.

From a copy of the 1716 edition of Pope's Translation
in the library at Castle Howard.

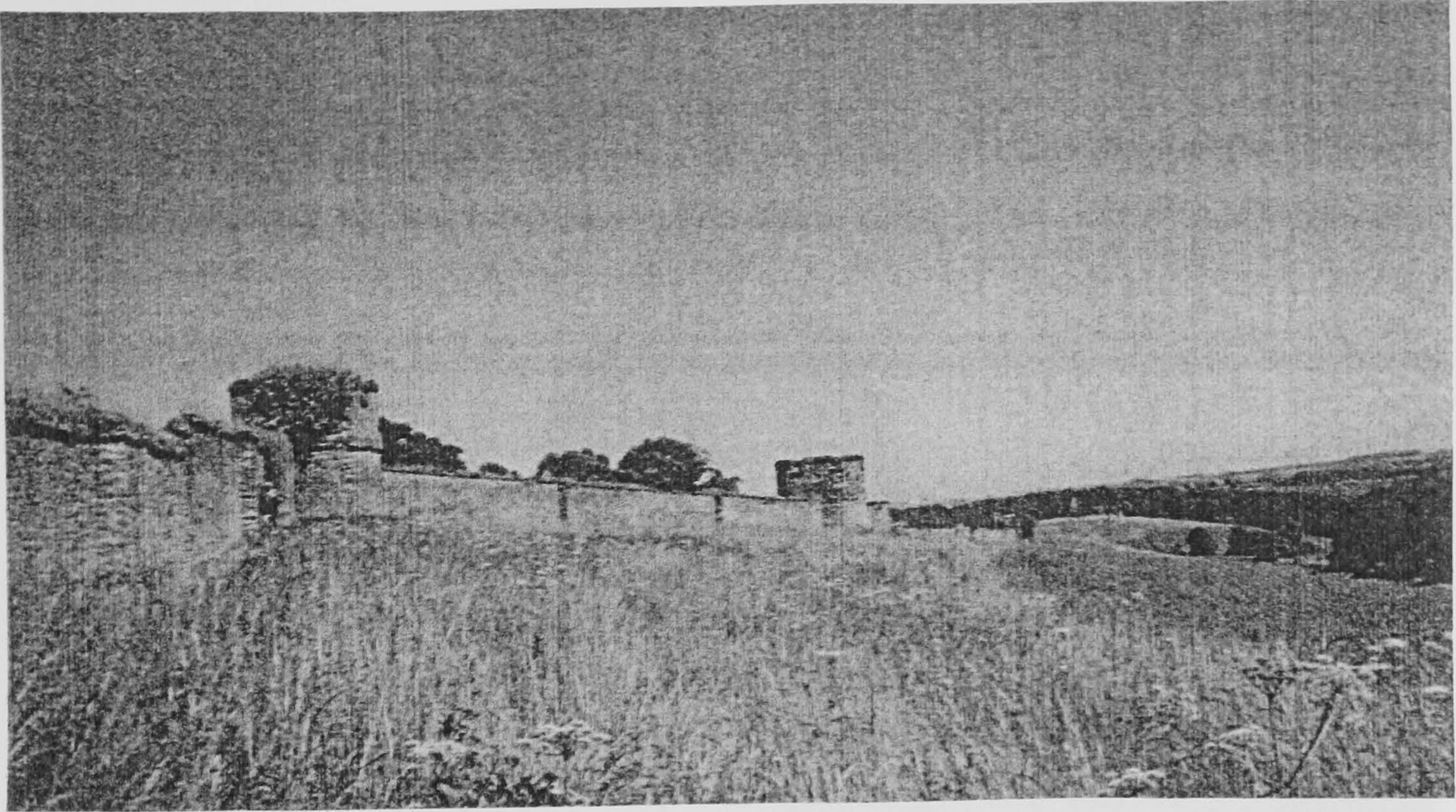


Figure 1. *Mock Fortification Walls at Castle Howard.*
 Photograph by the author.

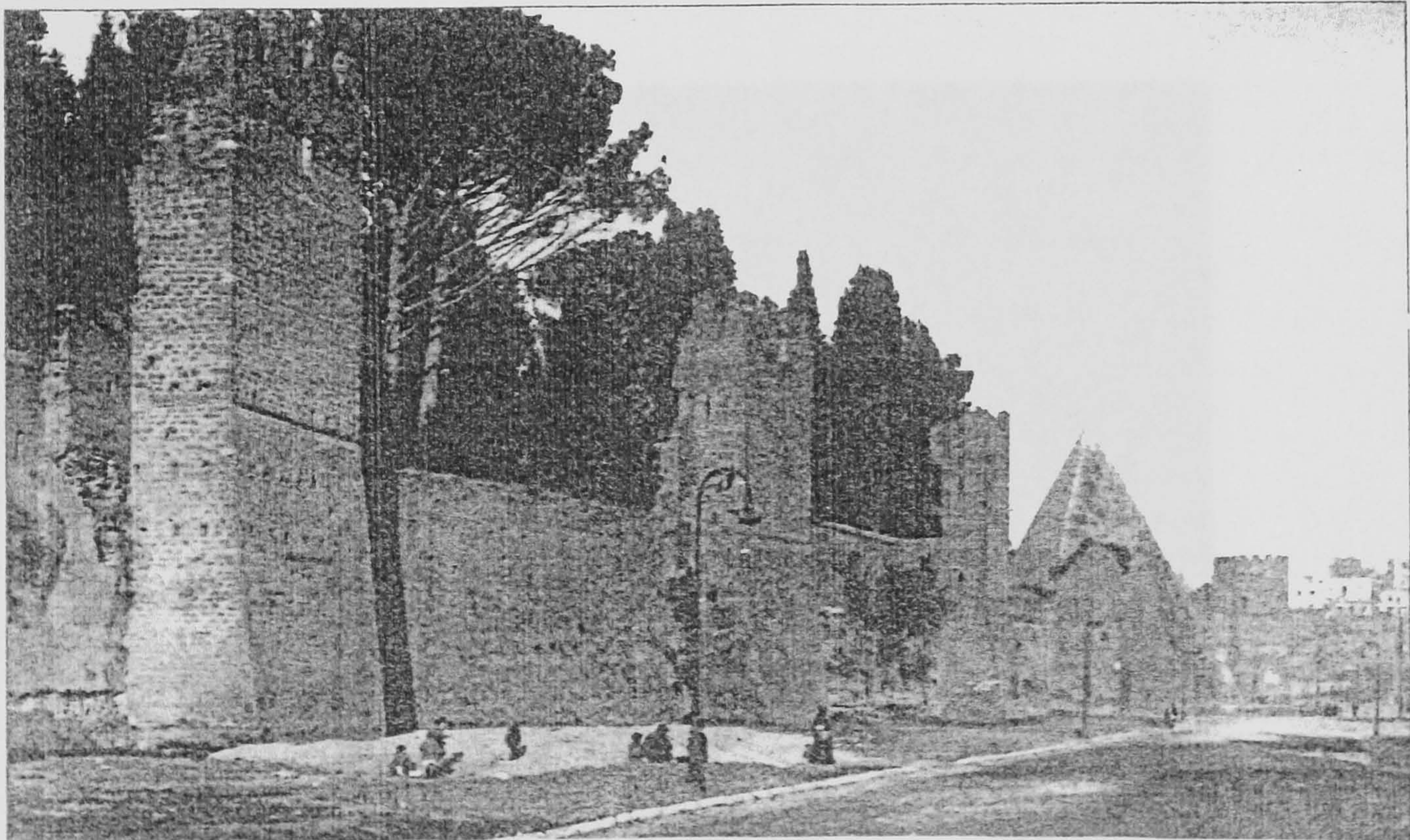


Figure 2. *The Walls of Rome and the Mausoleum of Caius Cestius.*
 Photo: The Conway Library, Courtauld Institute of Art, University of London,
 and reproduced from *Sir John Vanbrugh and Landscape Architecture in Baroque
 England, 1690-1730.* p.148.

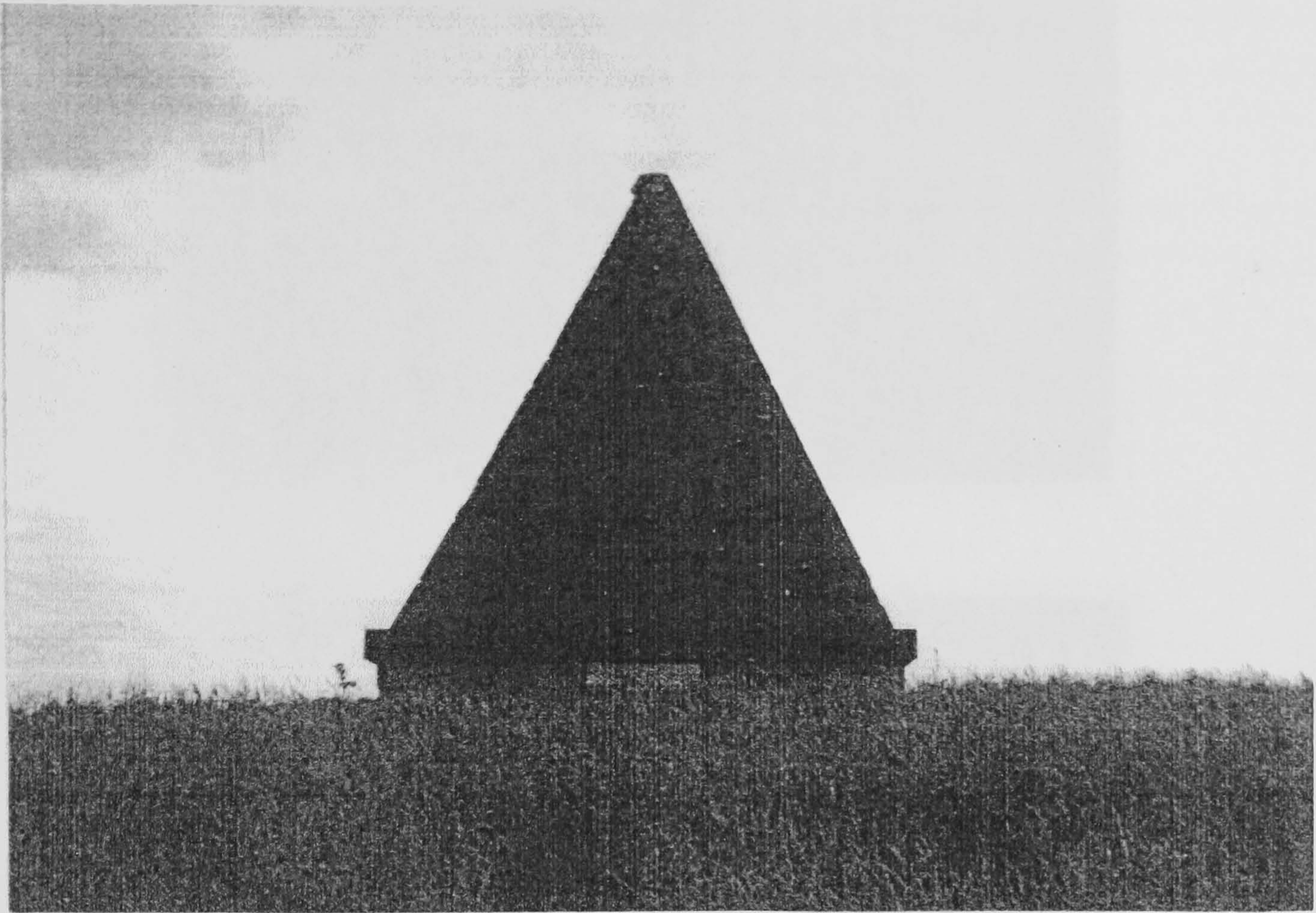


Figure 1. *The Pyramid at Castle Howard*
From a photograph by the author.

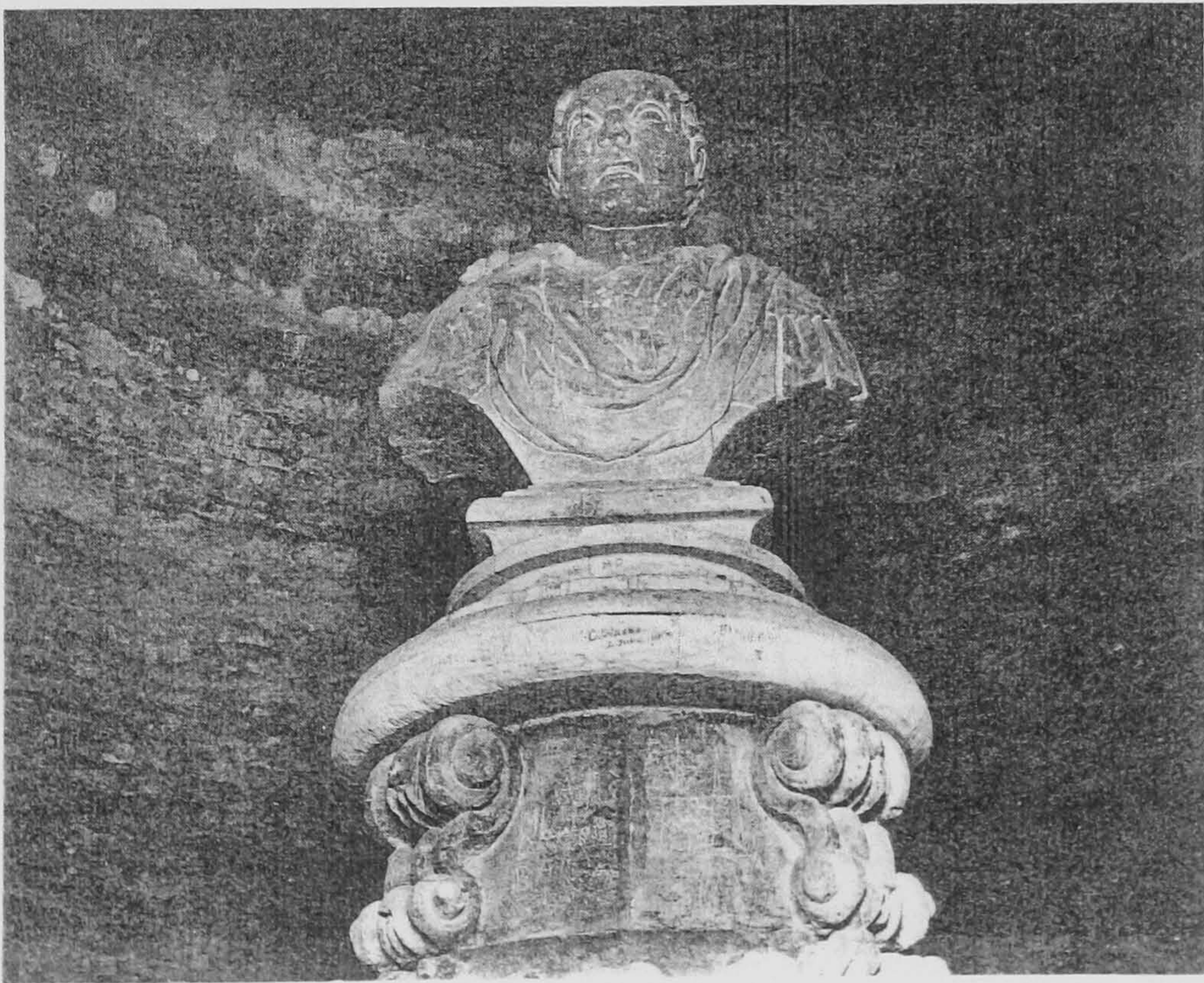


Figure 2. *Bust of Lord William Howard*. Photo: Castle Howard.
Reproduced from *The Building of Castle Howard*, p.2.

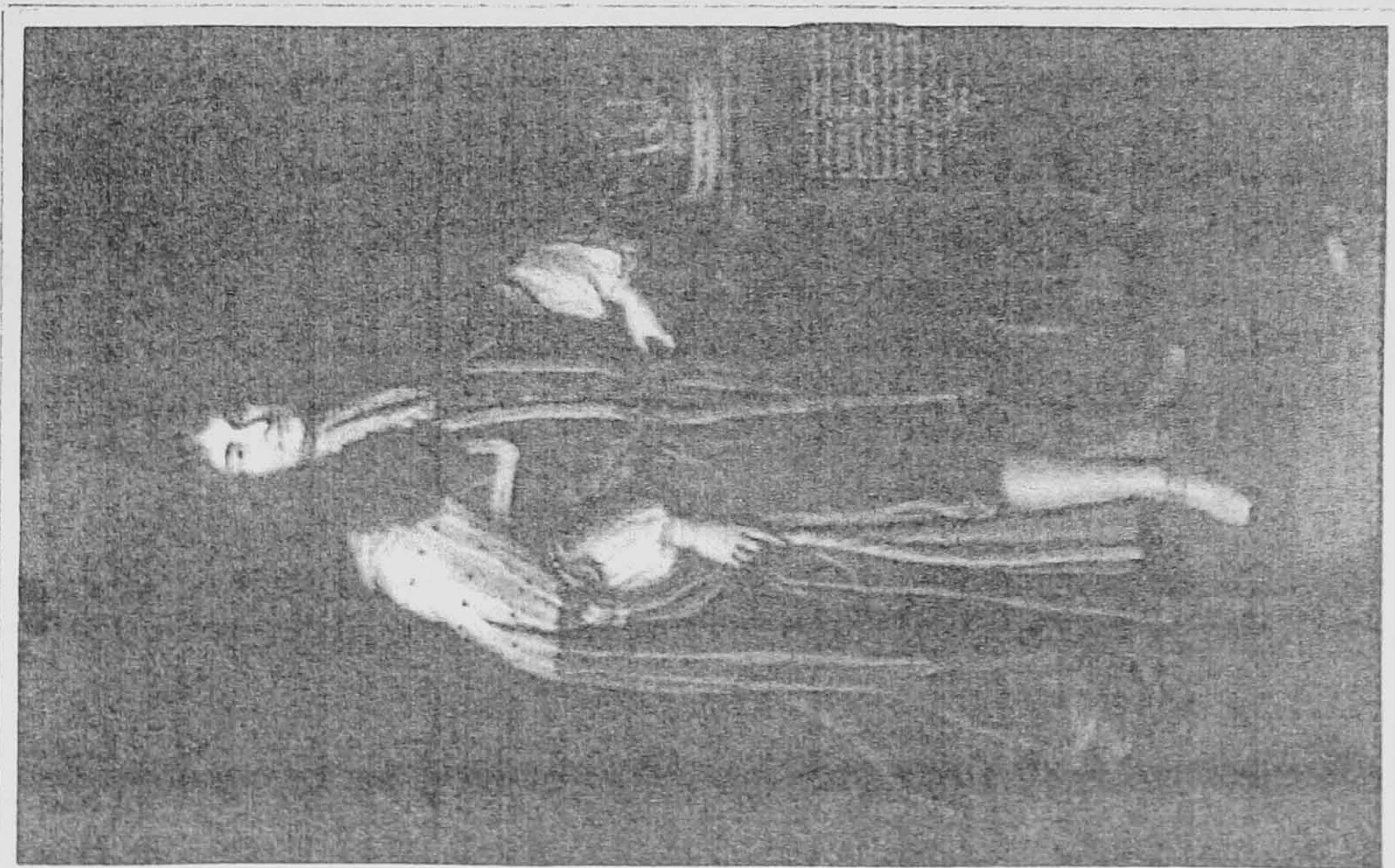
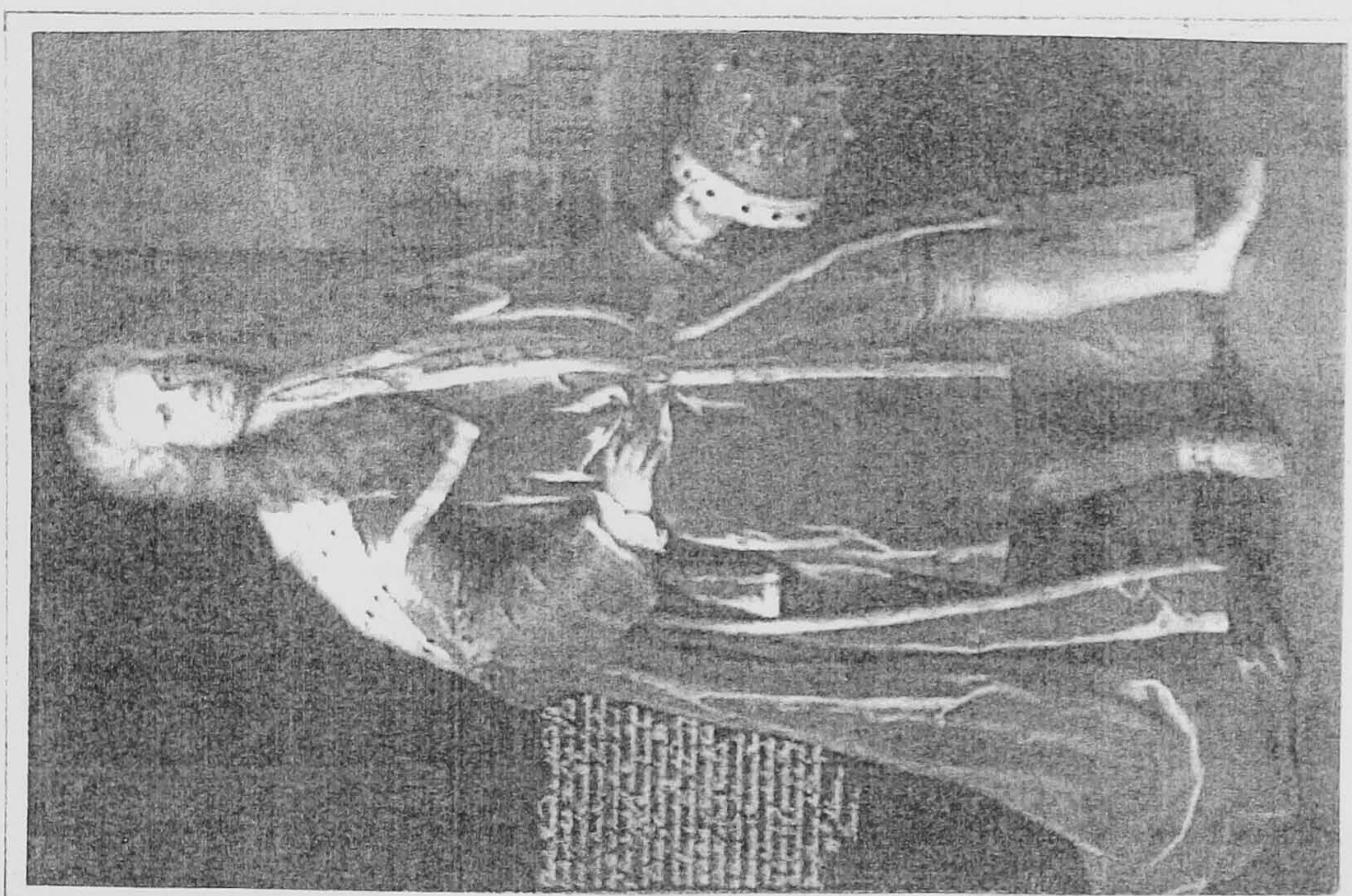
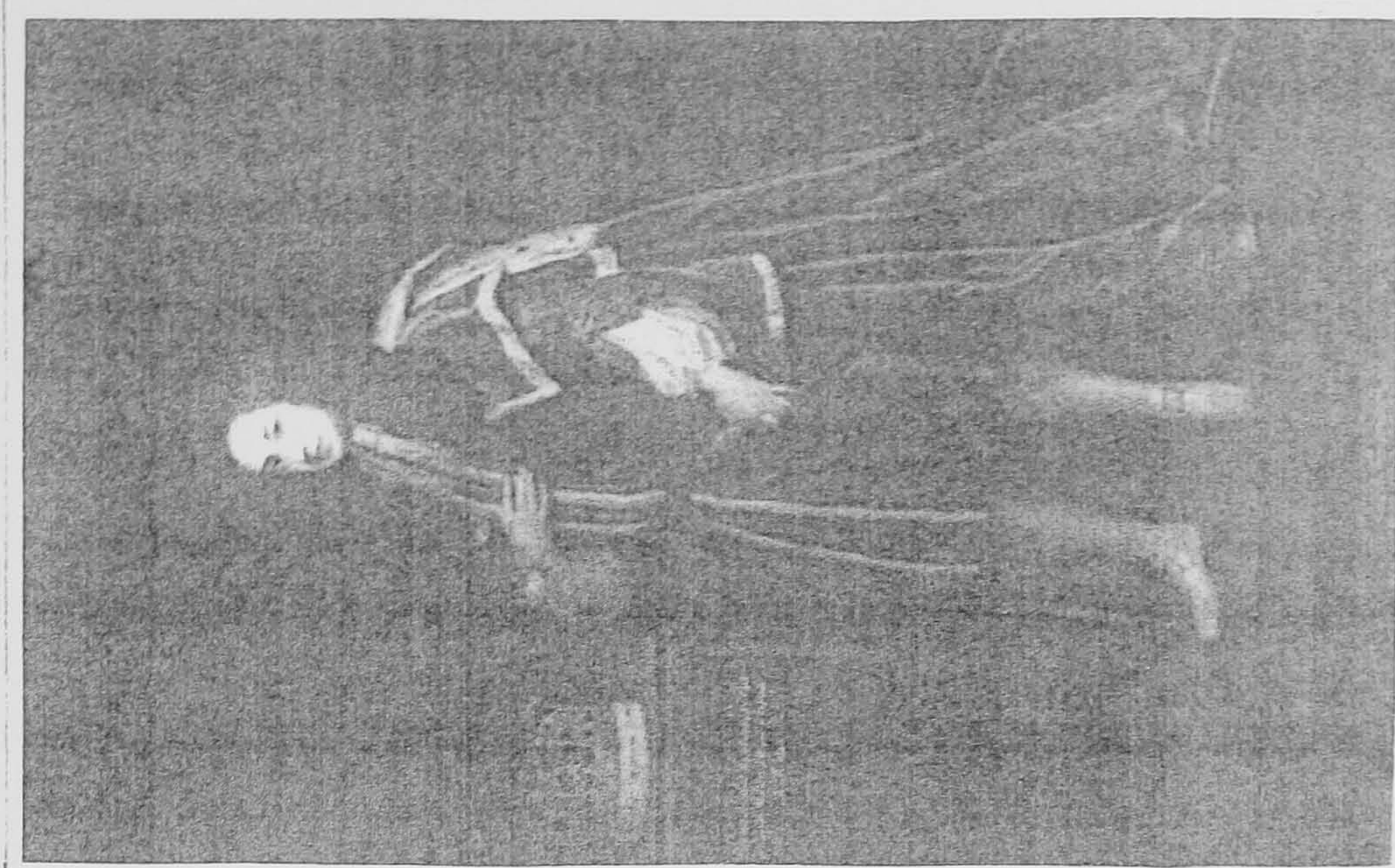


PLATE 10
Portraits of the first three Earls of Carlisle,
conjecturally rearranged as they might have been displayed
in the lifetime of the third Earl



PLATE 11
The Mausoleum. Photograph by the author.

WATERMARKS

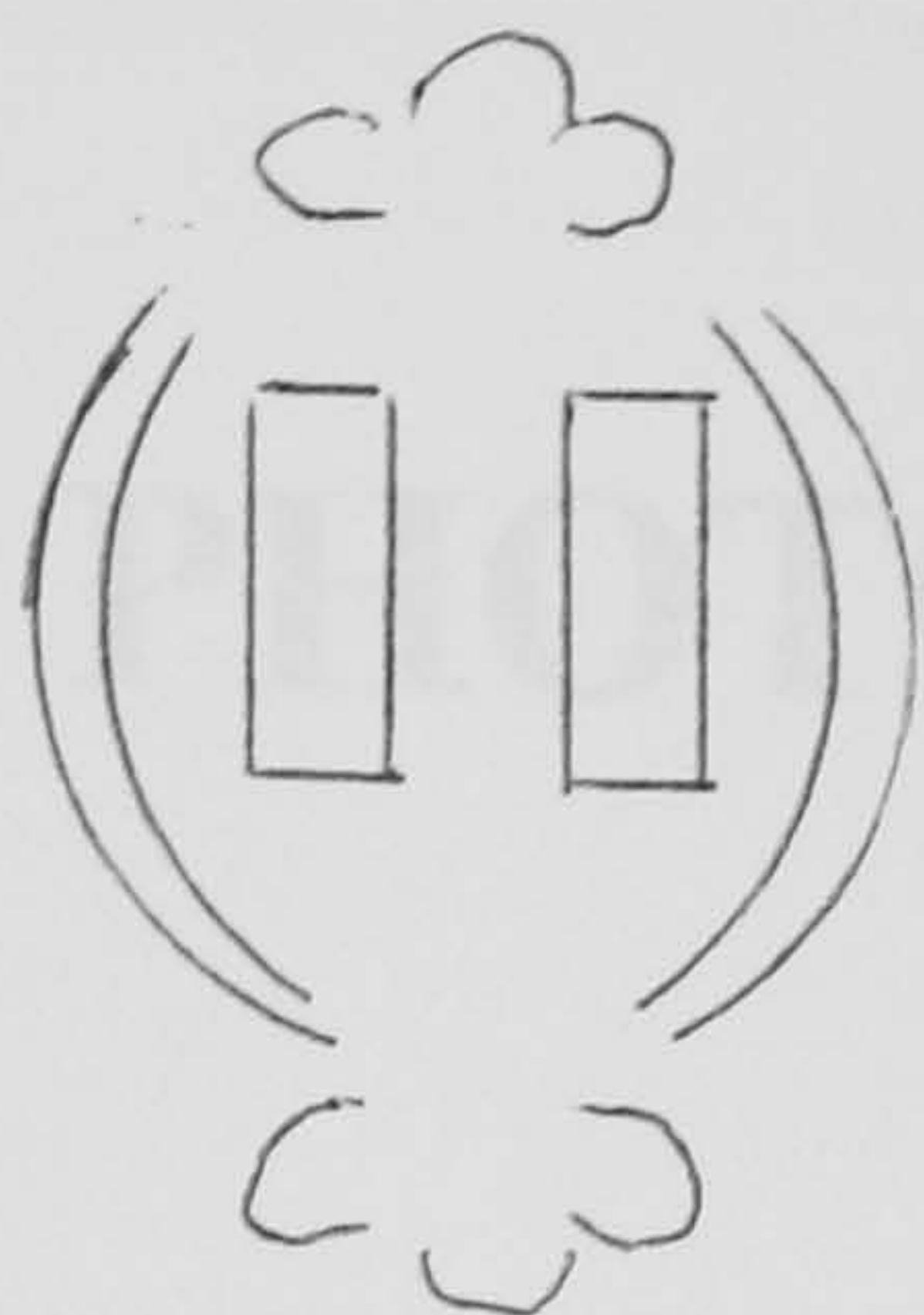


Figure 1



Figure 5



Figure 9



Figure 2

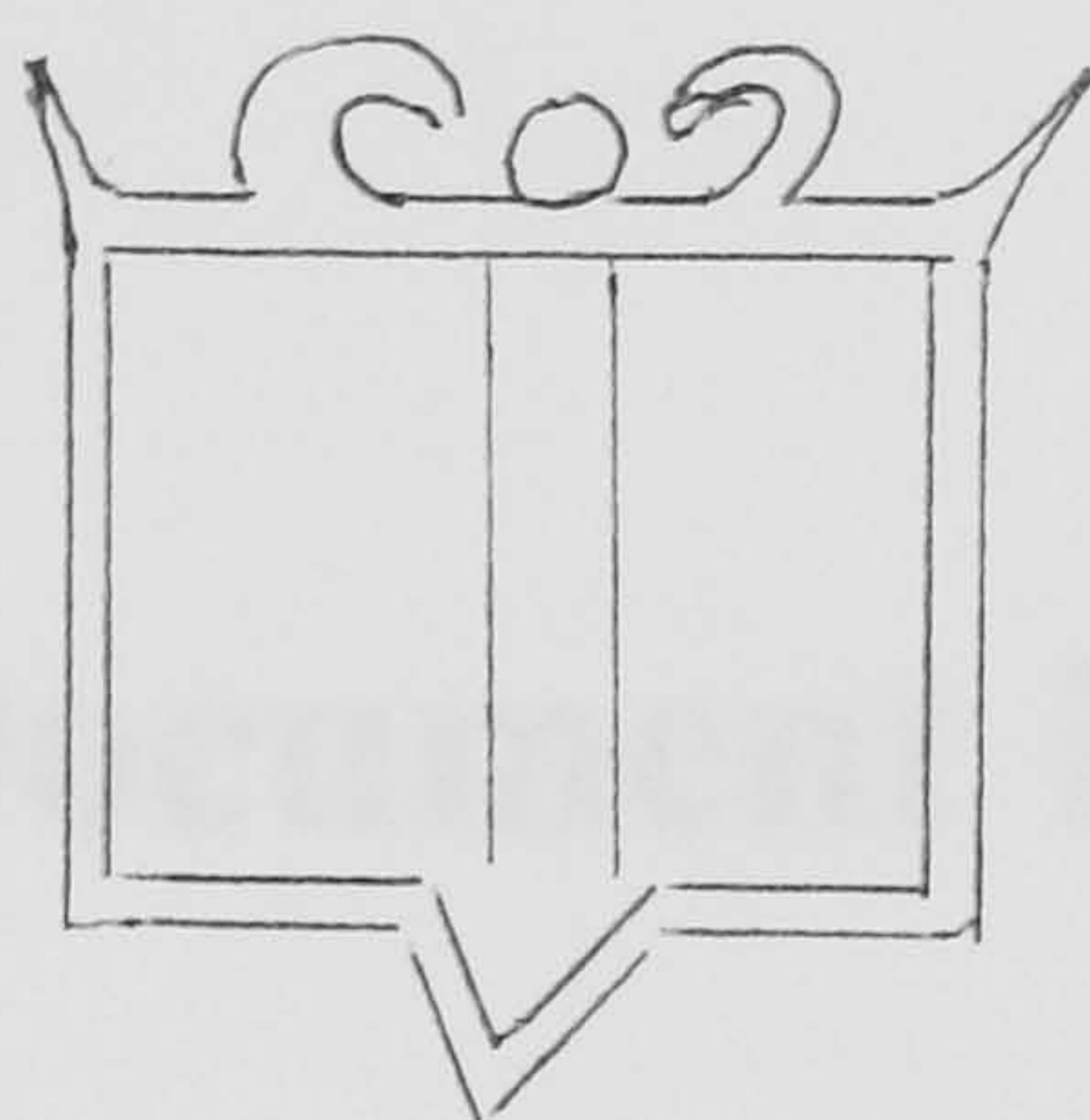


Figure 6



Figure 10

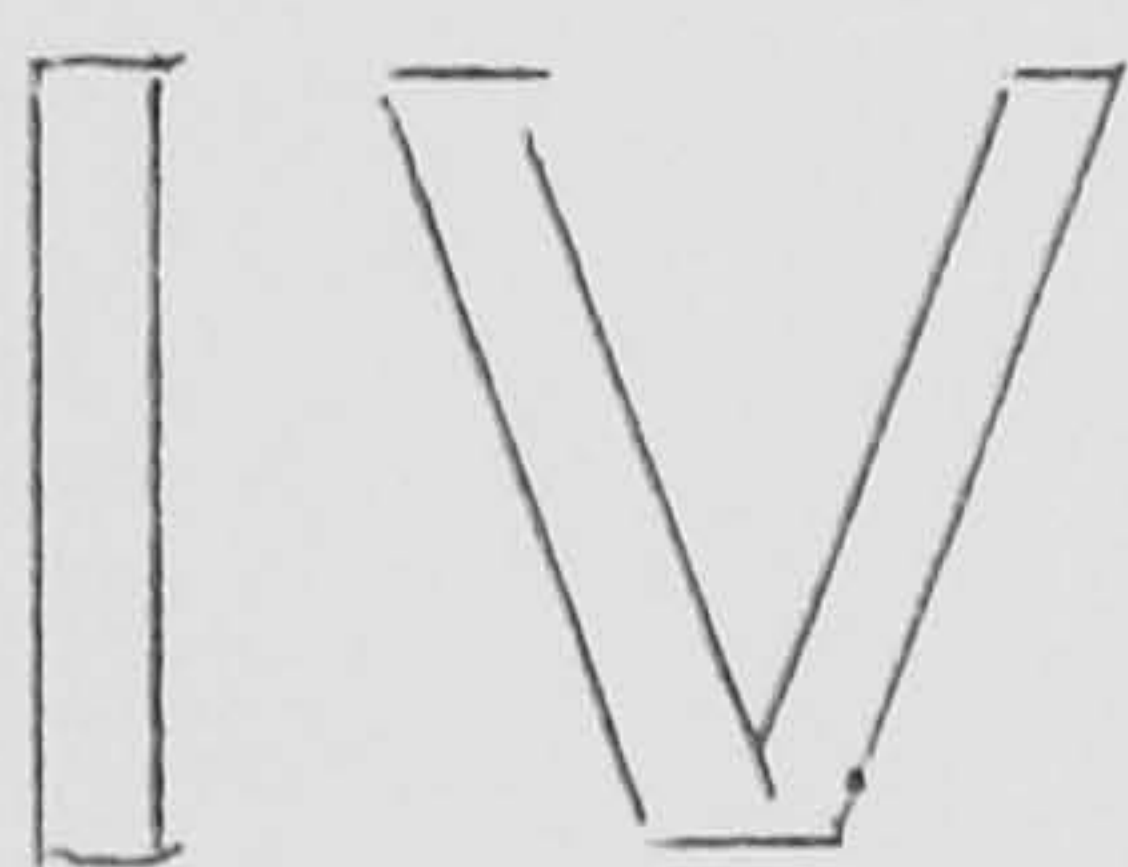


Figure 3

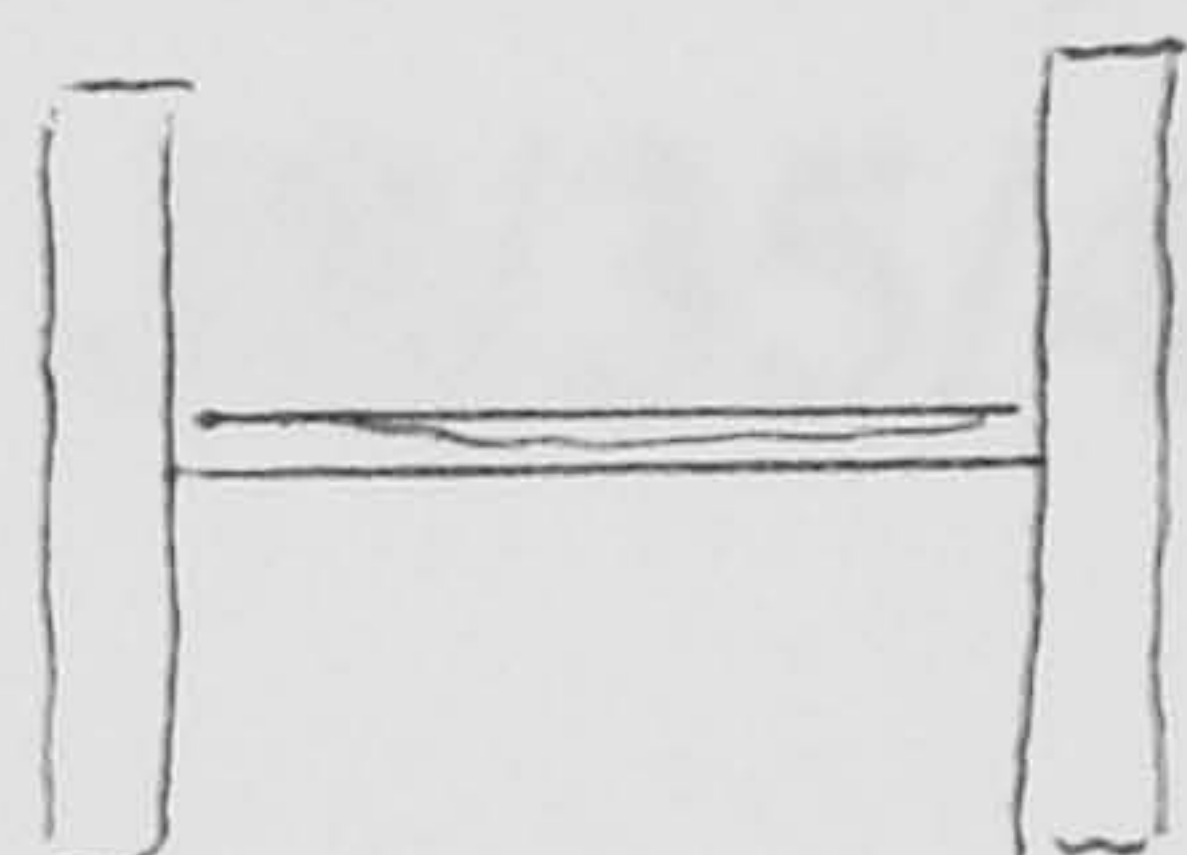


Figure 7



Figure 11

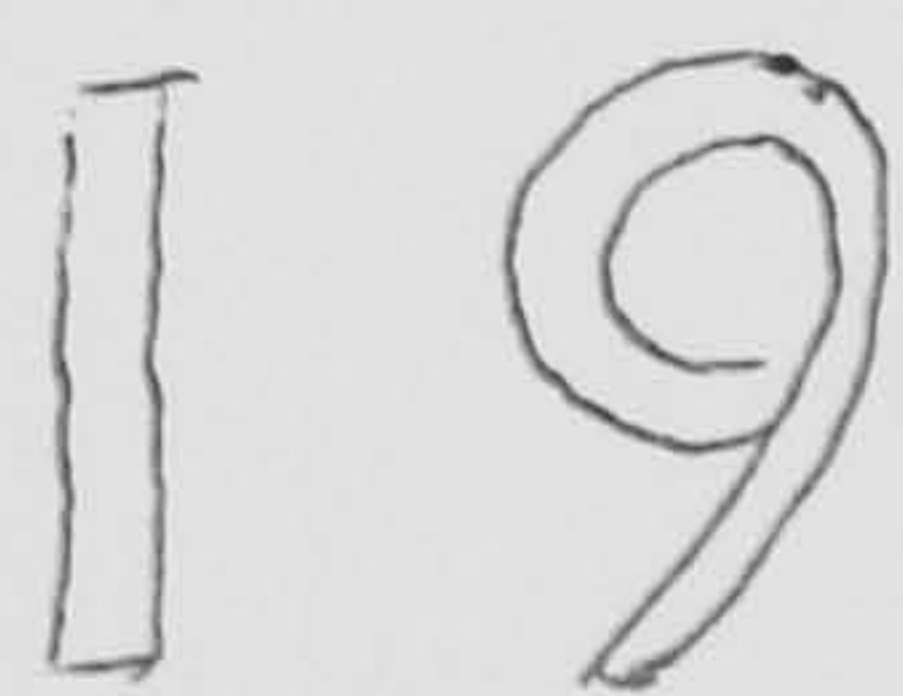


Figure 4



Figure 8

J WHATMAN
TURKEY MILL
1844

Figure 12

PHOTOCOPIES OF ORIGINAL MANUSCRIPTS

Document 1

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

[c.1688-90]

[1]

CASTLE HOWARD
J8/35/4

Remarks out of several
Books. in Latin
French, & English.

← 5³/₄" (x 8") →

[3]

The Pope Paul 3 of Rome, upon finishing of his Palace at Rome, sent for several Painters, to adorn it according to the Italian manner amongst the rest Leonardo da Vinci Florentine, who, out of envy, because he was not preferred before Raphael, who contracted the employment with him, retired himself into France, where being very well received of Francis Premier, he left several pieces excellent of his workmanship, but at last falling sick, the King, who had a particular esteem for him, went to see him; the poor man being amazed at the favour

[4]

if Francois shoved him, rose up
in his bed, & going to embrace of
King, fell dead in his arms. —

Mr. Patin has one of his peaces
it he esteems at a hundred pounds
sterling — which was of occa-
sion of our discourse upon
this subject. —

Olbens a native of Bale,
a poor man, but very excel-
lent in the art of painting,
he happened to be recommended
to Blasius, who after having
asked him several questions,
advised him to go into En-
gland, & gave him letters of
recommendations to the Bishop
of Rovers so to entertain him in
his journey. upon his arrival
at Rovers he went to the Bishop

[5]

so whom Erasmus had given
 notice of before of his coming.
 y^e Bishop immediately asked him
 if he had no letters for him.
 y^e poor man answered, if he
 had had some, but unfortunat-
 ly, he had lost them. upon
 which y^e Bishop asked what
 acquaintance he had in En-
 gland, so whom he designed
 to go, & whither he had any
 money, or no. Olbens told him
 for money, & acquaintance he
 had none, but if there was an
 english man of quality, y^e had
 passed by Bale about 8 years
 ago, to whom he designed to
 address himself. y^e Bishop asked
 who this English man of qua-
 lity was, what was his name,

[5]

or how he would know him
 again, Olbers answered, if he
 knew no more of him; but
 immediately taking a Bram out
 of y^e fire, he drew him his
 picture upon y^e wall. y^e Bishop
 presently conceived it y^e Earle
 of Arandel must be y^e person.
 to whom he sent him over
 with letters of recommendation.
 My Lord, after having employ-
 ed him some time in his Court,
 presented him to Henry y^e 8th
 who was so taken with his
 work, it upon a petition
 of a certain Conte made
~~him~~ to put Olbers to death
 upon some high offence if he
 had given him, y^e answered,
 if he could make a dozen
 Contes in an hours time, but

[7]

not one Other in his whole
Life. —

one of his peaces was altho
of occasion of this relation.

Juvenes non possunt, senes
vix vivere non possunt.
Sen:

To preserve a man alive in a world
of all sorts of ~~of many~~ chances, &
difficulties of the world, is as great
a miracle, as so create him; so
we leave him, from rushing into
retire, & at first so draw him
from a thing, were equally a
sign of an almighty power. — Taylor

Rage, congere, ardet, posside;
relinquendum est. Martial.

Annos comes prodegit, ut ex eo
virescens comes natus, & per

[8]

mille indignitates laboravit
in publica republica. — Senec.

Quid sit futurum, quis hodie qui
reverti, et quem fors iterum hincque
dabit, tuus dicitur. — Horac.

Billets Galans d'une amant
à un amant. —

Je vous prie, est à donner
Je vous demande mes estaines,
et de vous je ne saurais rece-
voir un autre présent; s'il est
en votre disposition, envoyer
le moy, ou me l'apporter, et soy-
ez assuré, que je n'ai rien,
je dis rien, que je croye de-
voir servir à la récompense
d'un don, qui me servirait à
rendre moy à billet à la pre-
mière vue. —

[9]

Au même —

Je suis bien fâché hier de ne
 m'être trouvé ici, lorsque vous
 y étiez; c'est fort mal profi-
 ter du premier sermoir que l'a-
 mitié que vous m'avez donnée, &
 si vous m'avez un peu, vous de-
 vez m'en savoir mauvais gré, Je
 meurs envie de vous en faire mes
 excuses & ce ne sera jamais si tôt
 que de le faire. Si ce n'est, si
 vous me veniez voir dans dix.

Au même —

Je ne saurois plus écrire, Je-
 puis que vous n'avez ni écrit,
 & sans avoir fini une lettre, il
 n'a plus d'un quart d'heure, que
 Je commence à elle en, & plus Je
 m'efforce de mentir la charge
 que vous m'avez donnée, plus Je
 découvre que Je ne la mérite pas.

[11]

ce que je vous dis là est pourtant
 assez joly, & je continuerois, si je
 n'avois à vous faire savoir, que
 mon voyage est rompu. ne m'en
 ayez point d'obligation, car c'est
 pure fortune, & je seray assez
 satisfait, si vous en avez seule-
 ment de la joye; mander moy
 le sentiment, que vous en avez,
 & m'envoyez aussi ces vers, que
 j'ay fort dans la tête, & les aime
 comme si vous les aviez faits pour
 moy, parce que celle, pour qui ils
 sont, ne si connoit pas assez
 pour en faire l'estime, que j'en
 fais. Adieu —

Au meme.

Je pars demain matin avec le
 regret seul de vous quitter la
 personne, qui se vray trouver ne
 m'en consolera pas, & si j'ay quel
 que plaisir dans mon voyage —

[11]

Je le devray a vos soins, & a votre
assidue. Adieu, souvenez vous
de moy, ou ne vous souvenez plus
de ce que Je vous ay promis. —

Henry 8th R. D'Angleterre fit
graver une medaille, d'ou sortoit
une main d'une nuée, tenant une
balance en Equilibre, dont les
bassins marquoyent l'Espagne, & la
France avec ces mots. Ce luy l'em-
porte pour qui Je suis. —

une Devise.

des Palmiers courbant leurs rame-
aux, l'un vers l'autre. Plectit a-
mor, plectit vis nulla.

Philippe 2^d. succedant au gouvernement
par la demission volontaire de
Charles 5th son pere prit pour
le vite un Hebecule chargé de.

[12]

monde avec ces mots, ut quiescat
Atlas.

une médaille faite sur le
prise de Bonn.

Bono recit omne Bonna. —

La devise de Guillaume
Prince d'Orange.

An Alcion batissant son nid
sur la mere. avec ces mots.
Securis truncavit in nidis. —

Aristocratie. c'est un gouvernement
qui est entre les Principaux Citoi-
ens d'une ville. Il y a deux sortes
d'Aristocratie, l'une, ou les seuls
nobles gouvernent par le droit de
leur naissance; & cell est le go-
vernement des Républiques de Ve-
nise, de Gennes, & de Luques, ou
il suffit de naître de race de
Patricienne pour avoir part a

[13]

L'Administration Civile. Au lieu que dans l'autre sorte d'Aristocratie sont depeñs de l'election & du merite, comme autrefois en Sacedemonie ou l'on ne regardoit qu'à la vertu. les Historiens Latins semblent nous marquer ces deux especes d'Aristocratie par les termes de Primores & Optimates, Primores ce sont véritablement les Nobles, & Optimates ce sont les gens choisis & appelés aux charges publiques seulement à cause de leur merite, sans avoir nul regard à leur extraction.

Mitumur utrisse bonires? Monum-
a fuisse ut.

Mors etiam pios, non in basq; venit.

Aurelius.

[14]

Quid sepulcrorum monumenta, quid
 elogia, quid cerimonia significant

Cicero -

Non defunctorum causa sed vivorum,
 inventa est sepultura -- Seneca.

Aut fuit, aut veniet, nihil est
 praesens in illa

Morsq; minus paena, quam mora
 mortis habet.

Virtutem incolumem odimus, sub-
 latam ex oculis quaerimus invidi.

Flor:

Et laudas nullos nisi mortuos poetas

Mar:

He who is master of the sea is mas-
 ter of the law.

So show ye vanity of this expressi-
 on, ye Romans, upon ye return
 of Nihilus to Rome, from having

[15]

conquest of Carthaginians in
 a few years, it being the first
 of the Romans ever made on
 them, upon the element, offer-
 ed him not only a rich gift, &
 other rewards usually given
 for those occasions but they
 sold him, Quilius, the Senate would
 know what they desired most
 asked it, & it shall be granted
 thee. an expression fully shows
 of what consequence they judged
 being masters of the sea.

Henry 3rd Roy de France de ?
 pour marques de pieté, & de
 graces, qu'il avoit receues de
 Dieu, le jour de la mission du
 S. Esprit, ayant esté élu R.
 de Navarre, succéda au Royaume
 de France, par la mort de

[16]

Charles 9^e son frere. Il prit
naissance en meme jour. Il
fut institua l'ordre du St Es-
prit l'an 1579 le premier de
jan: a Paris en l'eglise des
Hermites de St Augustin.

L'ordre de la toison d'or fonde
par Philippe le Bon Duc de
Bourgogne fut institue a Bru-
ges en 1429 durant les solen-
nites de son mariage avec
Isabelle de Portugal, cest or-
dre est compose de 31 cheva-
liers, ils portent un mouton
ou toison d'or avec cette
devise. pretium non vile
laborum.

L'ordre de la jarretiere fut
institue par Edouard 3^e en

[17]

lan 1350 en faveur de la
Comtesse de Salisbury, dont il
avait levé en dansant la jarve
fiere blui.

L'ordre de Calatrava fut ins-
titue sous l'annee 3^e R. de Cas-
telle apres qu'il eut conquis
le chateau de Calatrava sur
les Maures, en lan 1158.

L'ordre du peitier, ou d'Al-
cantara dans l'Extrema d'ouore
sur le Tage a este institue
par Gomez Ferrnand en 1170
sous la Regle de St. Benoit
Ils portent une croix verte ou
de finople fleurdelisee.

[18]

Raphael d'Urbain, excellent
 peintre du 16 siecle. on luy
 donne et eloge, qu'il a surpassé
 tous ceux, qui l'ont precedé, & qu'il
 n'a point eu d'egal parmy tous
 ceux, qui l'ont suivy. il eut
 pour Pere Jean de Santi Pein-
 tre de Profession, qui le mit
 avec Pierre Perugin, qui eut
 alors en grande estime. depuis
 il se perfectionna par l'imitati-
 on des ouvrages de Michel Ange.
 Le Pape Gule 2, & avec luy Le-
 on se l'employèrent a Rome
 pour ces peintures, qui sont le
 chef, & l'admiration des curieux.
 C'est un tres grand malheur
 qu'un si grand homme n'ait ve-
 cu que 37 ans. on attribue la

[19]

cause de sa mort a une debauchee
de femme.

Michel Ange Buonarroti peintre
et sculpteur tres celebre, etoit
fils de Louis Buonarroti Simoni
de l'ancienne maison des Comtes de
Canosse. il avoit une si forte
inclination pour les desseins que
ses parents furent obliges de le
mettre en apprentissage chez Do-
minique Ghirlandajo a Florence.
a l'age de 16 ans il se mit a
sculpter des figures de marbre, qui
surprirent sous ceux, qui les virent.
il fut aime et recherche par les
Papes Jules 2. Leon 10. Clement
7. Paul 3. Jules 3. et Paul 4. il
fut estime par le Roy Francois

[20]

1.^o par l'Empereur Charles V. par
Cosme de Medicis, des Venetiens,
et meme de Soliman Empereur des
Turcs. et de tout ce qu'il y avoit
de Princes et de grands seigneurs
en Europe. Ce grand homme mou-
rut a Rome en 1564 age de
quatre vingt ans. onze mois. —

Titien Vecelli Peintre fameux
connu ordinairement sous le nom
de Titien, etoit de la Piene de
Cadore dans l'etat de Venise ou
il vint au monde en 1477. on
trouve dans ces pieces cette dou-
ceur charmante, cette sante, et
quise, et cette grande netete qui
les rendent des Chefs d'oeuvres de
l'art. L'Empereur Charles V. vou-
lut etre peint de ses propres mains.

[21]

Il le crea Chevalier & Coadjuteur
Palatin, le Roy Henry 3 n'ayant
eu venue de sonna la peine de
l'aller visiter, il mourut de peste
en 1576. -

*Si violandum est jus, regnandi
gratia violandum est. Eurip.*

*Periculose fitis sunt inimicitiae
iuxta libertatem. Tac.*

Romanus inendo incit.

*Quod inter ancipitia terribilissimum
est. Tac. Hist. 4*

*Neutralitas neque amicus parit,
neque inimicus tollit. Polyb.*

La Couronne Civique estoit de
chesne, & on la donnoit a ceux,
qui avoient hazardé leur vie pour
conserver le d'un Citoyen Romain.

[22]

La Couronne Triomphale estoit de laurier, & on la donnoit a ceux; qu'on meneroit en triomphe, qui l'alloient mettre aux pieds de Jupiter dans le Capitole.

La Couronne murale estoit de cyprès, & on la donnoit a ceux qui avoient les premiers monté a l'assaut. le General la distribuoit a un, ou deux, ou trois de ceux, qui seisterent signaler.

La Couronne Rostrale, est faite de plusieurs points de galeres on la donnoit a ceux, qui entroient le premier dans un vaisseau ennemy, on dit, qu'il ny a jamais eu qu'Agrippa, qui ait eu ceste Couronne, qui luy fut donnée a

[23]

la bataille d'Actium.

La Couronne Radée est faite, comme
 ayant six rayons de chaque côté
 qui marquent les 12 mois de l'an.
 qui commençant toujours denotent
 l'immortalité, & on la donnoit
 à ceux, qui avoient beaucoup
 mérité pour marquer leur immortalité
 glorieuse.

Il y a une grande quantité de statues
 dans son cabinet, mais perlonne n'en
 a vu de un plus grand nombre
 que l'Empereur Alexandre le jeune,
 qui voyoit entre autres celles de
 Jésus-Christ, d'Abraham, d'Isaïe,
 d'Alexandre le grand, d'Ulysse, d'Apollonius,
 de Platon, & de quantité
 d'autres.

[24]

L'histoire estoit appelée par Cicero
la messagere de l'antiquité, & la
maistresse de la vie.

Les métaux ont donné leurs noms
aux Médailles, comme le nom Latin
Metallus l'estre évidemment.

Chez les Grecs Drachmes, Tetradrachmes,
& Boles, Mines, chez les Latins De
niers, Bigati, Quadranti, Sesterces
& en général on les appelle Monnoye.

Le mot Elypei, ou Elypeu, qui
signifie des frustres, estoit ainsi
appelé, de ce qu'il estoit d'ordi-
naire des images graver la dedans,
& nous ne le voyons comme veut
la mauvaise subtilité des Grammai-
rains.

[25]

Le mot Numisma, que nous traduisons
ordinaire, médaille, signifie dans son
origine Monnoye, ou seulement un
morceau de métal empreint de quelque
figure particulière.

L'etymologie du mot Pecunia se trouve
dans Plinè, & dans Aule Gelle qui
avertit que les bestes, qu'on représente
sur la Monnoye, ayant leurs noms
leur nom, & Pline écrit que les
plus anciennes Monnoyes représentoient
un bœuf, un mouton, ou un porc.
Et parce que les caractères & les
figures qui sont exprimés sur la
monnoye avoient de son prix
& de son valeur, on la appelle
moneta, a monendo.

[26]

La loy, qui est appelée par les
cyres Νόμο a donné le nom
nummus aux piéces de monoye,
qui sert d'assurance, qu'elle étoit
fabriquée suivant l'ordonnance.

L'usage de la monoye a trouvé
un plaisant nom chez les anciens
cyres, ils l'appelloient Χεῖμα , &
derivoient ce mot du verbe χρη
qui signifie, il faut, pretendant
que c'estoit une nécessité d'avoir
de l'argent, parce qu'il satisfai-
soit de toute sorte de nécessitez.

Quos aliena victoria tyrannus facit. Pu
Non minus negotiis est Rempi: emen-
dare, quam ab initio constituere. Aris.
Vitia erunt donec homines. Fac.

[27]

Preces erant, sed quibus contradicere
non posset. Tac.

Nullius rei, quam vivere Difficilior
est scientia: Professores artium
artium vulgo multiq; sunt. Sen.

Nascentes mirimur, finiseq; ab origine
pendet. Manil.

Nemo aliene virtuti invidet qui
suis confidit sua Cic. contra M. An.

Nemo malus scia. Juu. Sat. 4.

Tempus sed tacitum subruit horaq;
semper veritate deterior subit. Sen.

Omnia crede mihi, etiam deliciae
Dubia sunt Sen. Nulla requies in terris

Si sapias, utaris totis, Coline, diebus
Extremamq; tibi semper esse puta. Man:

[28]

Jus imaginis, c'estoit un Privilege
 chez les Romains de faire faire
 les images de leurs Ancestres, &
 Plin dit, qu'il n'y avoit que
 ceux, qui avoient merité l'im-
 mortalité par quelque action
 illustre à qui on fit cet honneur.
 cependant le nombre en estoit
 si grand des le temps de Plin
 mesme qu'on pouvoit compter dans
 Rome autant de Statues, que de
 personnes vivantes, Cassiodore
 dit sur ce sujet, que l'art en
 avoit autant produit, que la
 nature.

Le droit de faire faire de la
 Monnoye estoit bien plus resserre
 il a toujours fait partie de la
 souveraineté, & si dans l'histoire

[29]

on croit que d'autres, que les Princes en ayant fait faire, ce n'a pu estre, que par la concession des Souverains

Les Empereurs donnerent le privilège de représenter sur la monnoye les vitages, ou les triomphes de leurs ancestres, a leurs Proches, ils estoient neantmoins si jaloux de cette marque de souveraineté, qu'ils ne voulurent jamais permettre aux Rois, qui leur estoient allies, ou tributaires de figurer leur vitage sur de la monnoye.

Quoy que les plus sçavans hommes du siècle passé ayent cru, que les Monumens Antiques, qui fussent

[30]

sous le titre de Médailles, que
c'estoient seulement des Médailles
& non pas des monnoyes, neantmoins
il est certain, que ces monumens
n'estoient, que de simples monnoyes
& qu'elles n'ont acquis le titre de
Médailles, que par leur antiqui-
té.

les plus anciennes Médailles, que
nous ayons, sont sans doute les
grecques, or il est certain, que
plusieurs de ces Médailles, sont
les monnoyes qu'on appelloit Dariques
ou Philippiques à cause des por-
traits de Darius, & de Philippe
qu'elles portoit.

Dion nous apprend qu'entre les
honneurs, que le Senat Romain
fit à Jules Cesar, qu'il recon-

[31]

noisseroit alors l'Arbitre de toute
la terre; il voulut, que son por-
trait fust gravé sur les Monnoyes
courantes

Jeneque, & Paitre rapportent, que
c'estoit un crime de Lere Majesté
du temps de Tibere d'entrer dans
des lieux de debauché, quand on
portoit sur soy quelque monnoye, ou
l'image de l'Empereur fust marquée,
& Philostrate remarque, qu'un maî-
tre fut déclaré criminel, pour
avoir battu son esclave, qui te-
noit en sa main une piece de
monnoye, qui representoit l'Empereur.

Dion rapporte l'arrest du Senat
par lequel il est ordonné, que
toutes les monnoyes, ou on trou-
voit le portrait de Caligula,

[32]

seroient fondus, en detestation
de sa tyrannie, & l'on peut dire,
que c'est ce qui les a rendus si
rares.

Niphilin escrit, que Vitellius
donna cours aux Monnoyes marquées
à l'image des Empereurs ses pre-
decesseurs.

Le Tyran Rebellen commença
l'usurpation de l'Empire, en
faisant mettre son nom, & son
effigie dans les Monnoyes.

Suetone remarque la passion
qu'eut Auguste de mettre la
figure du Capricorne sur la
monnoye, qu'il fit faire pour im-
mortaliser l'histoire de son ho-
roscopé, dont ce signe estoit

[33]

l'ascendant & sur lequel un grand
mathématicien l'a doit assurer
de l'Empire.

Mais ce qui est une preuve aussi
authématique, qui se peut être, est,
que ^{les symboles de} ces monnoyes sont marquées comme
x marque un Denarius, qui vaut
10 sols de France. v. marque la monnoye
appelée Quinarus ou Victoria, qui
vaut la moitié de l'autre, & le
Iesterce avoit sa marque particu-
liere composée de deux L. franchées
& d'une S de cette sorte. ~~LS~~. Il
est vray, que sous la dictature de
Q. Fabius Maximus, on fit valoir
ce Denier 10 asses, le Quinaire huit,
& le Iesterce quatre;

[34]

Les Triumvirs Monétaires mar-
 quoyent leurs qualitez en suite
 de leur nom sur la Monnoye, qui's
 faisoient faire, par ces cinq let-
 tres. A. A. A. F. F. se rendant
 comme les cautions des ouvrages
 qui estoient faits par leurs ordres.
 Auro. Argent. Aere, Flavis,
 Ferundo.

On ne peut pas pretendre pourtant
 que toutes les medailles, dont on
 fait tant d'estime, ayent autre-
 fois servy de monnoyes courantes.
 Les Enseignes des Legions, & des
 Cohortes estoient garnies de pieces
 d'or, d'argent, ou de bronze, qui
 representoient les Empereurs d'un
 costé, & quelquefois de ses grandes

[35]

actions de l'autre, & ces monumens
dansquels on ne trouve jamais la
marque de l'autorité du Senat pour
leur fabrication, qui se liste en
ces deux lettres S. C. font peut estre
ce que on appelle aujourd'hui Médailles.

Document 2

Observations upon Meddails J8/35/3

[c.1688-90]

CASTLE HOWARD
J8/35/3

11

Observations upon
Meddails in French
& English.

F. S.

← 5 3/4" (x 8") →

[3]

L'or Pure separé de l'alliage
des autres metaux s'appelle ordi-
nairement de 24 carats, & les Carats
qui font les degrez de la bonté
diminuent a proportion de la quan-
tité du blanc, ou du rouge, qui y
sont incorporés.

Les plus anciennes Medailles que
nous avons sont faites en Cyree
du temps de Philips Roy de Mac-
doine, & d'Alexandre le grand son
fils, elles portent un grand relief
& leur pureté est merveilleuse, car
elles sont a plus de 23 carats &
16 grains, si bien, qu'il ne leur
manque pas la moitié d'un carat,
pour estre dans la derniere perfection.

[4]

On commença de faire de la monnaie d'or à Rome 62 ans après celle d'argent selon le témoignage de Plinè, c'est à dire 546 ans après la fondation de la ville.

On a toujours continué d'employer l'or fin jusques au temps de l'empereur Alexandre Severe, qui permit d'allier une cinquième partie d'argent avec quatre parts d'or. ils appelloient cet alliage de quatre parts d'or, & d'une d'argent *Electrum*.

Un livre d'or vaille à peu près quatorze livres d'argent. Les médailles d'or se font assez connoître par leur prix, & par le peu de personnes, qui en possèdent.

[5]

mais celles d'argent nous apprennent des particularités de l'histoire très remarquables. Les orfèvres appellent deniers les degrés de la bonté de l'argent. Le douzième denier est le plus haut degré de pureté.

D'ailleurs, dont les médailles anciennes sont remarquables, approche fort de la dernière perfection du métal.

Marc Antoine est noté dans les histoires pour avoir couvert d'argent quelques pièces de fer, auxquelles il avoit fait donner cours.

Plin nous apprend le temps que les Monnoyes d'argent commencèrent d'avoir cours dans Rome. il écrit que ce fut l'an 484 de la fondation de Rome sous le Consulat.

[6]

2. Ogulnius, & de C. Fabius, est
à dire 15 ans auparavant la premi-
ère guerre Punique.

Les Deniers representoient dor
dinaire d'un côté la teste de
Rome armée, & de l'autre côté
Castor, & Pollux, que les Romains
tenoient pour des Divinités fa-
vorables à leur estat; en suite
ils y marquerent des Victoires
qui donnerent le nom aux Vic-
toriat, & peu apres on y mit
des chariots à deux, & à quatre
chevaux, d'où on disoit, *denarii*
bigati, & *quadrigati*.

La Drachme estoit une Monnoye
chez les Grecs, dont le prix étoit
celuy de six oboles, ou du
Denier Romain: la *didrachme* en

[7]

valoit deux, & la tetradrachme en valoit quatre.

La Mine, qu'ils appelloient *μνᾶ* estoit de deux sortes: la vieille valoit 45 drachmes, & la nouvelle cent, mais ny la mine ny le talent fussent des pieces de monoyes, c'estoient des noms des sommes.

Le talent Attique, qui estoit leur plus ordinaire, valoit 60 mines & chaque mine valoit cent drachmes ainsi il valoit 3000 livres de monoyes de France.

Ceux de Delphes representerent sur leur monoyes un dauphin, a cause de la conformité du nom.

Les Atheniens y mirent l'oiseau de leur Minerve, c'est a dire une

[8]

choïette. Les Bœtiens y mar-
querent un Bacchus, une grappe
de raisin, & une grande coupe
à cause de l'abondance, & de la
bonté de leurs vins.

Les Macédoniens y figurèrent
le bouclier, que portoient leurs
Argyraspides, dont leur milice
estoit si forte:

Les Rhodiens y représenterent
la tête du soleil.

On possède mille trente-sept
médailles consulaires, que on
rapporte à cent soixante & dix
huit familles Romaines.

nous voyons une médaille faite
par le Consul Lepidus, que le

[9]

Le Senat, & le Peuple Romain
 envoierent en Alexandrie, pour
 gouverner l'Égypte, qui met enfin
 la Couronne sur la tête de Ptolémée
 son pupille, & qui se qualifie
 Tuteur du Roy, tutor Regis.

Nous voyons une autre sorte
 par Marc Antoine, qui prend
 plaisir d'exprimer sa Cleopâtre
 sur ses monnoyes, qui veut que les
 Égyptiens, aussi bien que les
 Grecs, luy fassent des sacri-
 fices, comme à leur Déesse.

nous voyons la vertu persécutée
 par la fortune, en la personne
 de Marc Brutus, qui dans une

[10]

medaille nous montre deux
des poyards dont Jules Cesar
fut sie: au milieu est un
bonnet, symbole ordinaire de
la liberte, qu'il avoit acquise
aux Romains: & au dessus on
lit Ed. Mar. cest a dire aux
Ides de Mars. pour apprendre
a la posterite le temps de cet
fameuse execution.

Le portrait du grand Pompee
& celui de son fils Sextus se
trouvent ensemble, dans une
medaille d'or que le fils fit frap-
per en Sicile. il retiroit en
cette ille les Romains volents
que la tyrannie des Triumvirs

[11]

avoit peur de leur Patrie & prétendoit par là mériter la couronne de chesne, que nous voyons dans la médaille.

Il y a une médaille, qui nous fait connoître Quintus Atrius Labienus Parthicus Maximus. Ce fut un grand capitaine du party de Brutus, & de Cassius, qui alla demander du secours aux Parthes, contre Auguste, & contre Marc Antoine, qui venoient fondre sur eux avec toutes les forces de l'Occident. Il apprit la défitte, & la mort de ses amis avant la fin de sa négociation & dans la pensée, qu'il eut, que la

[12]

crualté. Des vainqueurs ne l'e
 parvenoit pas, il aimoit mieux
 vivre parmi des Barbares, que
 de se commettre aux Romains,
 de sorte que Il prit le titre de
 Parthique, pour imiter ses pre
 decesseurs, qui s'attribuoient les
 noms des Provinces vaincues, comme
 les Scipions s'estoient attribuez
 ceux d'Africain, & d'Asiatique.

Il y a des medailles de sous les
 Empereurs depuis Jules Cesar
 jusques a Heraclius, & meme quan
 tité d'autres que des Princes, ou des
 Tyrans faisoient faire si tost
 qu'ils prenoient le titre de Sou
 verains. Depuis le temps de Phi
 cas, & d'Heraclius les belles an.

[13]

naissances se rendoient peu à peu,
 & l'Italie demeura en proie aux
 Gots, & aux autres Barbares.

Les Médailles estoient d'argent pur
 jusques au siècle de Néron, & de
 Caracalla, qui y mêlèrent quelques
 portions de cuivre; mais depuis
 ce temps là, ils en corrompirent si
 fort la matière, que nous ne les es-
 timons, que sur le pied de sept ou
 huit francs le marc; au lieu que
 celles d'argent pur en valent pour
 le moins vingt sept.

Les Médailles Impériales ne nous
 représentent plus seulement les
 Empereurs Romains, nous y trouvons
 aussi de leurs femmes, de leurs meres

[14]

de leurs focurs, de leurs filles, de
leurs parentes, & de leurs mair-
tresses.

Les medailles de Pertinax, de
Didius Iulianus, de Pescennius
Niger & des Gordiens Africains
sont les plus rares de toutes les
medailles Imperiales.

[15]

Oportet Imperatorem stantem mori.
 gaudere cum gaudentibus, He ^{suet:}
 -re cum flentibus.

Fidelissimam esse custodiam Prin-
 cipis ipsius innocentiam. Plin: De Traj:

Apud Lacedaemonios plus valent
 leges, quam Reges. Herodot.

Par negotiis, neque furva. Tac.

Principes mortales, Remp: aeternam
 esse. Tac:

Sufficient to y^e day is y^e evil
 thereof, but not intolerable.

No wise man did ever describe
 felicity without virtue, & no good
 man did ever shrink virtue with
 cold depend upon y^e variety of a
 good, or bad fortune.

[16]

Nothing, y^t wee feel is so bad
as what wee fear.

A short explication upon several
abbreviations if are seen upon
meddails.

S. C. signifies Senatus consulto
it also notes y^t y^e money y^t is
thus marked, was fabricated
by y^e order of y^e Senate.

III. VIR. signifies trium vir, but
when you find III VIR thus simple
without any other letters, it
only signifies one of those y^e
had y^e ordinance of coining y^e
money, & not one of y^e triumvirs
y^e governed y^e Empire.

III. VIR. R. P. C. signi: trium vir
Respublica constituenda. which
notes one of y^e triumvirs, y^e

[17]

are worth generally 4 pistols
 a piece, & you may easily know
 them from y^e others, altho y^e
 Emperours name be not upon them,
 because y^e silver of y^e time is
 much purer & better then y^e
 silver, y^e was stamped in Galliens
 time.

P. alone upon y^e Imp: meddails
 when it expresses y^e name of y^e
 Emperour, alwaies signifies Titus
 Vespasianus son, & P. signifies
 Titus y^e 2^d. Emperour. as for
 exampl: Imp: P. Cas. Aug. &
 when it signifies Tibertus, it is
 thus. Imp: P. Cas. Aug.

[18]

Act. Actium. signifying y^e name
of y^e place near which Augustus
overcame Antony & made himself
master of y^e world.

Aed. Cur. Aedilis Curulis. an
employment amongst y^e Romans
for which we can give no just
name, but y^e officers were em-
ployed towards y^e looking after
all public buildings, to keep them
in repair, & so have an inspec-
tion of all highways, streets, churches,
& private houses ^{etc} in y^e condi-
tion & reparation required. Their
employment extended into several
other things, & regarded y^e good
of y^e Republic.

Bon. Event. Bonus Eventus
sign: if y^e Emperor, upon

[19]

whose medall you find & his motto
had had a happy return from some
expedition, or if y^e people prayed
for his successful return, or if he
was yet in y^e expedition.

D. M. Dis Manibus.

D. N. Dominus noster.

D. P. Di Penates. —

G. P. R. Genio Populi Romani
a compliment, if those who had
y^e care of writing u^e monu commen-
ty made so by Emperors by
putting these 3 letters upon y^e
revers of these coins.

Fan. Cla. Fanum clu^est, or clu-
pit. a Temple it was dedicated
so y^e god Fanus, which never
was shut but in time of peace.

[20]

once in y^e time of King Pemma
 R. to Van other time under
 y^e Empire of Augustus.

I. S. M. R. Iuno Hospita Ma-
 ter Regina, an inscription of
 is ordennarily seen upon y^e med-
 dails of y^e Emperours wives.

H-S. Iestertus.

I. O. M. Sacra. Iovi Opti-
 mo Maximo Sacrum.

Lud. Sac. Ludos saeculares
 fecit. Games & sports of y^e
 Romain Emperours game, so y^e
 people every hundred years
 in for y^e fashion. they are called
 saeculares.

[21]

Mars. Ult. Marti Ultori.

Nat. Urb. natalis Urbis
 sign: y^e foundation of Rome, from
 whence y^e Romains were used
 so reckon their years.

Ob. C. S. ob Civis servatos, signifying if he, upon whose
 medal you find this inscrip-
 tion, had saved y^e life of his
 fellow-citizen in some military
 expedition, & for recompense
 y^e Romains were accustomed
 to give him a crown made
 of y^e leaves of an oak. but
 when you see it upon y^e im-
 perial medals, it does not sig-
 nify any particular action
 of y^e Emperor, but only in
 general, if he had been a

[22]

merciful Prince, & had spared
ye lives of his subjects, as much
as he was able.

P. P. Pius. Felix. titles of
were given to ye Emperours
oftener out of flattery then
for theire own merites.

P. R. Populus Romanus.

PRÆF. CLAS. ET. OR. MARIT.

Præfectus classis, & vice Maritimee.
signifying if he was master
of ye sea, & several port towns.
as for exam: ye son of Pompeius
ye gre: who commanded a fleet
of 200 sail of ships, & who was
master of al ye coast of Sicily
& ye greatest part of Spain,
upon whose meddall you find

[23]

these words

rom. & Aug. Rome, & Augusto.

Stabil. stabilita, signifying
otherwise ye security of ye world.

V. C. vir clarissimus

Vot. X mult. XX. votis Decen-
nabibus, multiplicatis Vicenna-
libus.

XV. Vir. Sac. Pae. Quindecimvir
sacris faciundis.

[24]

A short description of several signs
& marks, by which are understood
Kingdoms, Provinces, & several of y^e
Romain Dietys.

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

A Camel signifies Arabia, because
it is a beast, y^e is particularly
affected to y^e country, & seldome found
any where els. it also marks y^e
same thing y^e I have already said
of y^e Elephant, when it is found

[25]

upon y^e meddals of any great com-
mander, or Emperour.

A Rabbit is y^e mark of Spain
because y^e country abounds wth much
with them. If y^e Spaniards were
obliged once to send to Rome to de-
mand 3 legions to help them to des-
troy them, it has y^e same signifi-
cation if I have already spokⁿ of
when it is found upon y^e Roman
money, or meddals.

By a Palm-tree is understood Judaea
because this sort of wood is very com-
mune in y^e country, & no where els.
you find it upon y^e money of Titus
Vespasianus which marks, if he had
reduced y^e Province.

[26]

The Romans were accustomed very often to put a stork upon their coin, but particularly when it would represent y^e Goddess Minerva because this bird is remarked to show y^e greatest motherly affection, & care towards her young, of all y^e birds y^e fly.

You commonly find also upon y^e Roman Coin a serpent placed next y^e Goddess of Health, because it is remarked y^e serpent cast its skin every year, & by y^e it is supposed, y^e it purges its self of all its corruption, & receives a new stock of health. or otherwise because y^e when y^e Romans sent for y^e statue of Esculapius from Greece, to deliver them from a violent plague, y^e had almost

[27]

swept away at Rome, as they
 were carrying y^e statue out of
 y^e temple, a serpent of a prodigi-
 ous bigness rushed from under y^e
 Altar, & tried it self about it
 & by no means could be separated
 from y^e statue, till they arrived
 in y^e Tiber, where it cast its
 self into y^e River.

A Crocodile ordennarily repre-
 sents Egypt because it is a beast
 particularly regards y^e country.

Tree legs joyn't together is y^e
 ordennary mark of Sicily, by which
 y^e Ancients expressed y^e three
 Promontories of y^e Island.

[28]

By a hors-head is understood Carthage, & its dominions, because when Queen Dido founded y^e City as she was marking y^e circuit of y^e walls by a plow, as was y^e custome amongst y^e Ancients, a hors-head was thrown up amongst y^e earth, which she took as a mark of y^e ferocity of her people, & y^e her kingdom would be fierce, & warlike.

Rome is represented by a young woman's-head (always armed, to show y^e she was mistress of y^e world, & also so let her enemies see, y^e she was always prepared for them.

[29]

An anchor, vessel, or Neptune, or his trident, always represents a sea-coast Province, or town. It is so say, when you find y^e name of a Kingdom, Province, or town upon y^e meddail, otherwise it represents a sea fight, & must be attributed to him, y^e is seen upon y^e meddail, & is consular to some of his friends, or parents.

The goddess Ceres is known generally by having a sheaf of corn in her hand, or by some ^{there} materials or instruments, y^e belongs to Agriculture.

The goddess Sibilis is always represented in a chariot drawn by serpents.

Juno with Peacocks. Venus with doves. Diana with harts & crowned with a half-moon.

[30]

Jupiter is commonly represented by an eagle holding a thunder-bolt in his hand.

Mars always armed with a Bowdier 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 horn of abundance. It would be a folly to pretend to describe them all, they being so many & so well known.

[31]

Une femme sur une médaille est
le symbole de la liberté.

Les Præteurs, & Ediles estoient Nobles.

Jupiter Pluon en Afrique avoit
des cornes, qui estoit pour lors chose
honorable.

Marcellinus prit Syracuse.

Julius Cesar restablit Corinthe, que
Munius Acunus avoit destruite.

Caster & Pollux Dieux propices
aux Romains.

Censurion Cap: de 100 hommes.

Simpulum, Aspergillum, Securis
des instrumens dont les pretres se
servoient dans les sacrifices.

Julius Cesar triompha 5 fois des Gaules.

Le Caducee est le signe de la paix

[32]

On connoit dans les médailles la
 femme de l'homme par un toupet
 de cheveux derrière la tête, que
 la femme porte.

Questeur estoit comme receveur, ou
 trésorier.

Dij Penates, Dieux domestiques.

Mito tibi navem pupi, pro raq;
 carentem. —

Navem, oster la lettre n et m.
 il rest ave je vous envoie
 le bon jour.

Agrippa gendre d'Auguste,
 fist batis la Rotonda. —

Les 4 chevaux qui sont sur
 la porte de S. Marc a Venise, vien
 ent de Constantinople, on croit
 qu'ils ont servis au triumphe de Néron.

[33]

Aestina l'enté la devise d'Auguste.

Pour marque de la confédération des hommes un autel, ou un aigle, & des femmes un Paen.

S. P. Q. R. IMP. CAE. QVOD
V. M. S. EX. EA. P. Q. IS.
AD. A. DE. —

Senatus, populusq; Romanus, Imperatori
Caesari, quod via munita sum
ex ea pecunia, quam is ad Aevan
debuit.

Finis

Document 3

Notes on Italy
J8/35/1

[c.1689-90]

COPY

che si è chiamata

EAST INDIA HOUSE
J8/35/L

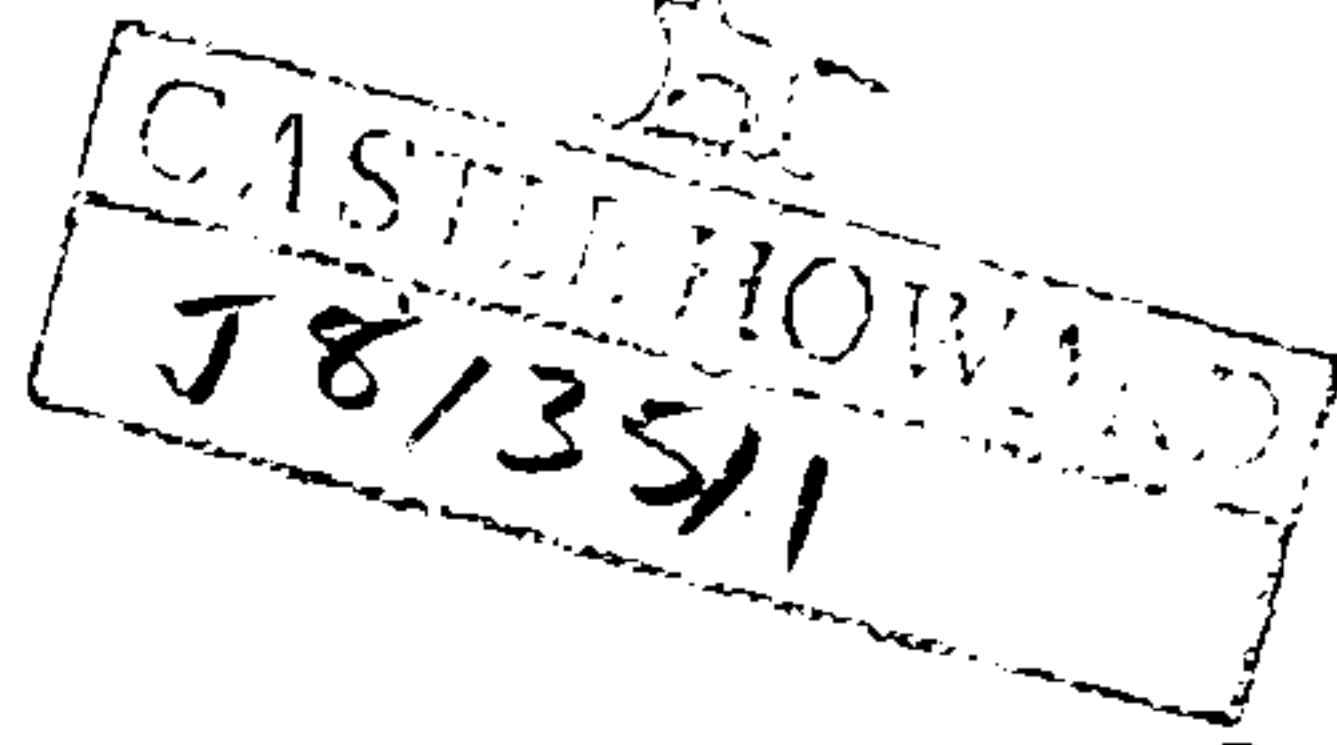
COPY

COPY

5 1/4" (x 8")



[3]


 CASTLE HOWARD
J 8/35/1

COPY

The ¹²best familys at Venice are Justiniani, coming as they say from y^e Emperour Justinianus, Cornaro, Valeri from y^e Emperour Valerius, Morosini, Grimmani, Badoer, Fabiero, Michieli, Contarini, Anafest, Mocenigo, Bembo.

COPY

The chief familys of Rome are y^e Colonnas, Ursini, Combi, & Savelli. Burghese is looked upon as one of y^e richest, raised by Paul 5th they have a Dragon for their arms.

The familys of Naples are these, Brancaccio, Matalone, Carafa, Aquino, & Caserto. y^e great master of Malta is of y^e family of Caraffa.

COPY

[4]

Charles Maratti is counted y^e most famous
Painter now of Europe, y^e Guardian at Naples
is also very much esteem^d.

COPY

Naples is governed by a Viceroy & a Council
of 6 all natives of y^e country called y^e Col-
legial Council, without whose permission
y^e Viceroy is not able to lay any taxes
upon y^e country, or raise money, or sendiers
or do any material thing, y^e concerns y^e coun-
try; this Council also administers justice
upon occasion being y^e last Court y^e
people can appeal to, as our Chancery.

There are 6 French Cardinals —
Bouillon, Estrees, Le Camus, Beau-
vais, Bonfi, Italian yet^{er} Bishop of Nar-
bon, & Maldechini Bishop of Nevers
Italian of extraction.

COPY

The Duke of Florence is esteemed to be
worth 100 millions of Fran: livers, in
ready money.

COPY

CASTLE HOWARD
J813511

[5]

The most famous Poets of Italy of y^e last age were these - Le Tasso, L'Ariosto buried at Ferrare; Dante buried at Ravenna il Petrarca; il Guarini, Il Cavalier Marino; Fulvio Testi, de Medenne.

COPY

The Spanish ~~Embassador~~ Ambassador at Rome is called Cogo Ghido, y^e Duke of Medina Celi's son, a young man about 28 years old, of y^e best family of Spain, his father is esteemed worth 100 thousand Ps: a year. it is reported if he owns 700 thousand crowns. his sister is married to y^e Constable Colonna.

The Duke of Chaunes was Ambassador at Rome from France in y^e year 90.

Il Cavalier Bernini Napolitain was very much esteemed for his works in painting sculpture, & Architecture, he died about 5 years ago. (Died 1680)

It is reported y^e St. Peters Church has cost 38 millions of Ro: crowns.

[6]

They count at Rome ~~150~~ 150 thousand
souls; at Naples 600 thousand, at Flo-
rence y^e same as at Rome, at Venice
300 & h.

COPY

A picture representing y^e taking our Savi-
our down from y^e Crox in y^e Church
called y^e Trinita done by Daniel de
Volterra is counted y^e second piece in
Rome.

COPY

There are 3 sorts of Cardinals, Cardi-
nal Bishops, Cardinal Priests & Car-
dinal Deacons y^e Cardinal Deacons
are those y^e are obliged to no rules
& orders, some of them also in quit-
ting y^e hute, are free from^{al} obligations
of y^e church, & these are called
Secular Cardinals, Card: Medicis is
one of these last.

COPY

The Duke of Parme married a sister of
y^e late Duke of Modene, & has children

by both.

CASTLE HOWARD
J8/35/1

[7]

COPY

Also y^e King of Portugal married his
brotheres wife y^e daughter of Duke of
Nemeurs, shutting his brother up in a
convent.

COPY

For to carry y^e election of a Pope, there
must be two thirds of y^e Conclave y^t
gave him their votes.

COPY

The Pope has 15 governments in his domi-
nions, where he sends Legats. Avignon,
Bologne, Ferrare, Ravenna, & Urbino.

COPY

The Duke of Bracciano is chief of y^e
branch of y^e family of Ursine y^t is es-
tablished at Rome; he has no children
& is very old, so y^t it is feared y^t y^e branch
wil be extinct. The Duke of Gravina
is chief of y^e other branch of y^e same
family, y^t is established at Naples, he
has no children, & is looked upon as

[8] C

Impuissant, he has only one brother
if is Cardinal, so if it is feared, if
famous & ancient family of y^e Ursini
will be extinct after this age.

COPY

Chevalier Fontana is counted one of y^e
most famous sculptures at Rome.

Mario dei Fiori de Bologna was looked
upon as y^e most famous painter for
flowers.

COPY

Cardinal Lauria Neapolitan is y^e only
Cardinal y^t is of y^e Franciscain order.

For one secular they count 10 ~~Reges~~
Religious in y^e Popes dominions.

The Spaniards makes y^e Pope a present
every year of 6000 crowns to a white
herb upon y^e account of Naples, upon
which Kingdome y^e Pope has some preten-
sions.

COPY

CASTLE HOWARD
J8/35/1

[9]

OPY

There have been 9 Popes of y^e family
of Ursino.

There have been 4 Popes of y^e family
of Medicis in lesse then 100 years.

There has been 247 Popes, 103 Romains,
one English Adrian 4th.

COPY

The order of y^e Friars was intituted
by St Francis. they are between 17000
to 20000 they have a very fine Colledge
at Rome.

COPY

M^r Nisou a french man a great
Antiquaire at Rome.

John Peter Bellori Antiquario del
Papa, a great Vertuoso, he hath
a very good cleft.

COPY

The Chancellars place at Rome is worth
100 thousands crowns a year, y^e Popes never
Estabone, enjoys it now for his life.

[10]

C

They ~~write~~ sign al^e bulls if are
sent abroad, & also those if are given
in y^e popes Dominions. The general
of y^e church y^e popes newen has also
100 thousands crowns a year by his place
he takes care of y^e army & galleys if
belong to y^e Pope, y^e army & galleys
consists in about 10000 men.

COPY

From Rome to Ostia they count of 12
miles.

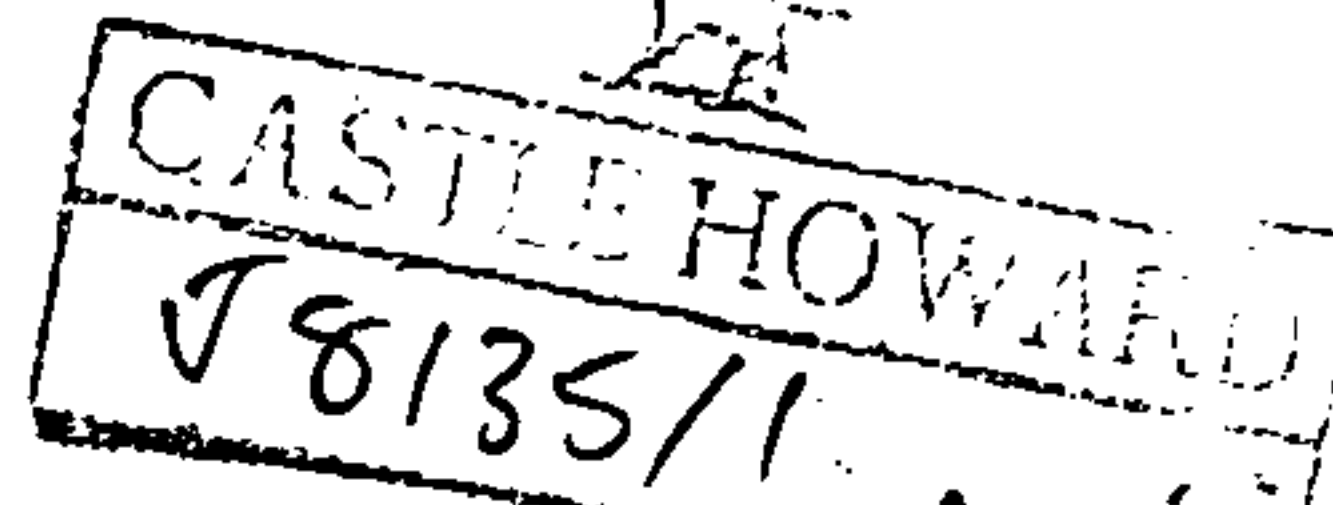
From Rome to Civita Vecchia 40. This
port was made first by y^e Emperor Adri-
an, but since destroyed, & rebaued again
by Paul 2th.

COPY

From Rome to Naples 150 miles, from
Naples to Capri 20, they count about
2000 inhabitants at Capri.

COPY

OPY


 CASTLE HOWARD
J 8135/1

[11]

Listo è da mont' Alto della Marca d'Anco-
 na, d'humil. stirpe, chiamato prima P. Felice
 Peretto, fu all'24 Apr. del 1585 creato
 Papa. Trasferì la Guglia di Cesare su
 la Piazza di S. Pietro, & fece tante
 e sì gran cose in Roma, che superò gli
 antichi. Aduno è milioni d'oro. morì in
 monte Cavallo l'anno 1590 d'anni 70.

Urbano settimo chiamato prima Giovan-
 ni Battista Castagna Romano figliuolo
 di Cosmo nobile Genouese, fu nell'anno
 1590 creato Pontefice. non visse più che
 tredici giorni, non si essendo potuto incur-
 rari.

COPY

Gregorio 14 Cardinal di Cremona detto
 Nicolo, figliuolo di Francesco della nobi-
 tissima famiglia Sfondrati Milanese fu
 eletto Papa nell'anno 1590. non visse
 più che 10 mesi. morì di difficoltà d'ori-
 na, e gli trovarono nella vessica una
 pietra di due oncie, & un quarto.

[12] C

Innocentio nono Bolognese nominato Gio:
Antonio Baechenetti figliuolo d'Antonio
de Cini da Gravagna luogo di Novara
fu creato Papa nell'anno 1591. non
visse nel Papato più che due mesi.

COPY

Clemente Ottavo chiamato prima Hippo-
lito della nobil famiglia Aldobrandina
fiorentini fu eletto Papa nel 1592.
morì Alfonso 2.^o Duca di Ferrara, per la
cui morte esso Clemente fece grandissi-
mo apparecchio di guerra per Ferrara;
onde rihabbe essa Città ricaduta alla
Chiesa. Aprì le Porte del Giubileo nel
1600. creò 23 Car: visse 13 anni Papa.

Leone Undecimo Fiorentino chiamato prima
Alessandro figliuolo di Ottaviano della
Serenissima famiglia de Medici fu crea-
to Papa del 1605, ma vissuto solamente
nel Ponteficato 27 giorni.

COPY

COPY

CASTLE HOWARD
J413511

[13]

Paolo Papa quinto Romano detto prima Camillo Borghese per lo suo sapere hebbe diversi carichi. nell' anno 1605 fu assentato al Ponteficato. adornò Roma di fabbriche, & acquedotti. edificò la capella della B. Vergine in S. Maria Maggiore. creò 60 Card: fu in suo tempo disfatta la chiesa vecchia di S. Pietro. ornò il Palazzo Apostolico & la chiesa nuova di S. Pietro. morì havendo regnato anni 15.

COPY

Gregorio 15 prima detto Alessandro figliuolo di Pompeo Ludovico Bolognese fu creato Pontefice l'anno 1621, fu estimato uno de' più celebri Professori dello studio delle leggi, che al suo tempo viuessero. morì d'età d'anni settanta, alli 14 di Luglio del 1623 essendo stato Papa anni due.

COPY

[14]

Urbano Ottavo Fiorentino figliuolo d'Antonio Barberini fu creato Pontefice nell'anno 1623 celebrò il giubileo l'anno 1625 decretò che i Card: s'honorassero col titolo d'Eminentissimi, & Reverendissimi. Entrò in possesso del Ducato d'Urbino dopo la morte del Duca Francesco Maria della Rovere morì l'età d'anni 46. essendo stato Papa anni 20.

COPY

Innocentio Decimo fu creato Papa l'anno 1644. celebrò il giubileo dell'anno santo nacque di Camillo Panfilij nobil Romano passò all'altra vita, havendo regnato anni 10.


CO

Alessandro 7 fu eletto Pontefice l'anno 1665. fu nominato Fabio suo padre Flavio Chigi. morì l'anno 1667 havendo regnato 2 anni.

COPY

Clemente Nono chiamato prima Giulio Rospigliosi, figliuolo di Girolamo & di

[15]


 CASTLE HOWARD
 7812371

Catterina Rospioglio fi, famiglia nobilissima della Città di Pistoia, fu creato Papa l'anno 1667. regno 2 anni.

COPY

Clemente 10 prima chiamato Emilio Altieri Romano nell'anno 1670 fu assunto al Pontificato: — . . . —

Innocentio XI Odescalchi milanese.
 Alexander 8. Ottobone Venetiano.

Donna Olimpia was sister in law to Innocent 4^e tenth.

Don. Olivio was nephew to Innocent: " & is counted to be worth 6 millions of crowns. he is a very weak man as to the cabinet.

COPY

[16]

CO

The Popes have almost usurped all y^e power from y^e Roman people, but especially since y^e time of Boniface y^e 9th y^e Senator now has very little to do, his employment is only worth 200 crowns a year, whereas heretofore it was worth 100 thousand crowns a year he is always a stranger, he has it for his life. y^e Conservators are 4, they enjoy very little from their places, they assist y^e Senator, & are changed every 3 months, they may be natives of Rome. 1389.

COPY

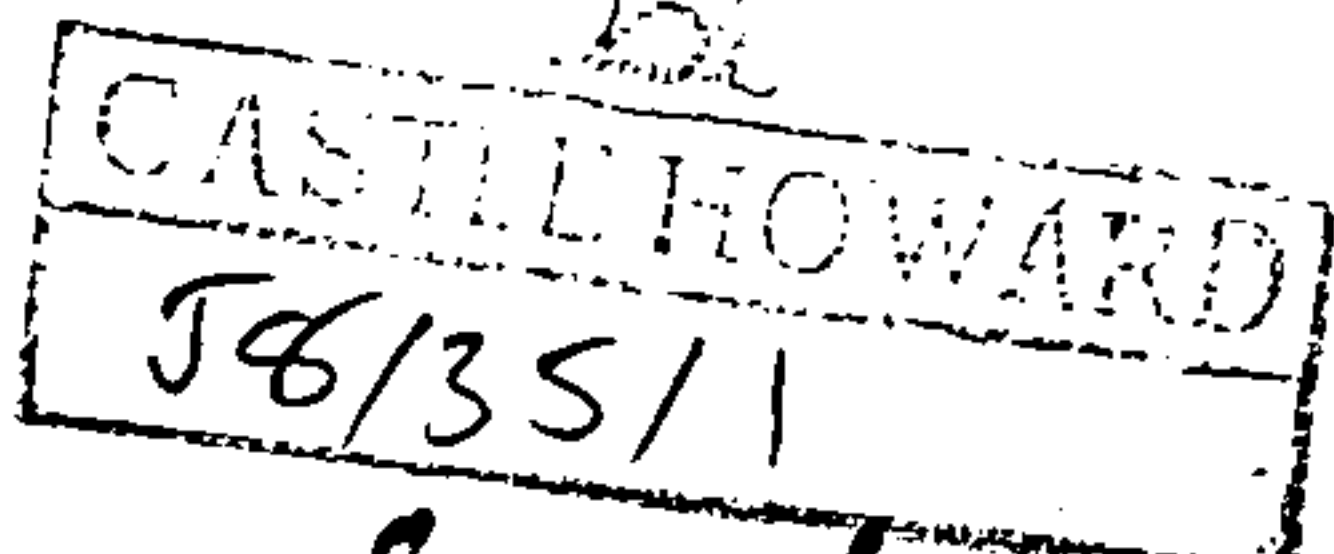
The rich Cardinals are these y^e follows: Medicis, Buglion, Altieri, Chigi, Pamfilio, Ragioschi.

Ragioschi, & Denoff are 2 Polander Cardinals.

C

[17]

PY


 CASTLE HOWARD
56/35/1

The Duke of Nevers name is Mancini
ye card: Mazarines neveu, an indiffe-
rent 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
to this Prince of Conti was her sister.

The Duchesse of Mazarine, ye ^{Contesse} ~~Duchesse~~
of Soisson, ye Duchesse Mercour dead.
ye Princess of Colonna mother to ye
Conestable living, & ye Duchesse of
Burgion wife. al of them sisters
to ye Du: of Nevers.

COPY

The letters of Hannibal Caro, of
Vice Domini, & of Bentiuoglio in
Italian are very much esteemed.

OPY



CASTLE HOWARD

J. 613511

[18]

also those of Uisdomm, Peranda,
 Gabrieli, Rainendi, Cesaro, Ben
 bo M.S. Loredani, & Pallavicino

COPY Trattori COPY

Il Tre. Bartoli giunta, il Car:
 Bendioglio y^e wars of Alan: il
 Card: Pallavicino his: C. Trent.
 Il nani. hist: di Ven: il Guicci
 ardini his: D'Italia. Monsig^r
 Mascardi, orationi, & discorsi.
 Il saggi di his: covenstei di Car:
 & D'Fra:

Poeti

COPY

Il Dante l'Inferno.

L'Ariosto L'Orlando furioso

Il Passer Giernsalen liberata

[19]

CASTLE HOWE

- Il Caro Virgilio in Ital:
 Il Guarnini Pastor fido et altre
 poesie
 Il Marino L'Adone & altre opere
 Il Ciampoli diverse poesie.
 Il Beverini il Virgilio.
 Il Cesti diverse poesie.
 Il Chraivera.
 Il Petrarca

COPY

Mon^{sr} Gabretti a virtuoso
 at Rome, is about making a book
 of all^{the} triumphal arches at Rome.

Mon^r Ciampini & keeps an Aca-
 demy, has put out a book of
 all the most work of Europe.

Prefro Santi virtuoso has stummed
 almost all^{the} several pieces of

COPY [20]

Bas velat amongst others divides
yomb.

COPY

Ferrare was built in y^e year 420.

Milan was built by y^e Gauls
Insubri during y^e reign of Farquini
us Triscus

COPY

i regioni son per la maggior
parte discesi da quei Freani, che
fuggiti dal furor dei Galli Insubri
si ritirarono in quelle montagne
sotto il loro Euidano Reo.

Altri popoli di Gallia nominati
per romani non molto tempo di poi
drinati dall'esempio de' Insubri pas
sate altri occuparon quel resto d'

COPY

CASL. INC.
J813511

[21]

salva di la dal Po, che genavano i
Toscani, e u'edificarono Brescia, Vero-
na, Vicenza, Bergamo, Como, e Trento

Bologna fu domandata Bononia
da Boij altri popoli galli, che prima
si chiamava Felfina. **COPY**

Siena edificata al tempo di Brutto
Console.

Siena fu edificata da i Toscani an-
tichi. **COPY**

COPY

Umbros inde exercebat antiquitus Te-
lasque hos Lidi a quorum Rege Phis-
tenti, mox a sacrisque ritu lingua
grecorum Phusci sunt cognominati
i quali corotto in parte il uoca-
bolo in lingua nostra son detti
Toscani. Lidi 560 anni prima
che fusse edificata Roma.

[22] COPY

Patrisia civium Romanorum colonia
deducta in agrum Caietanum.

Pienza was taken by y^e arms of
Charles y^e 5th in y^e year 1534
it given by Philip y^e 2^d, so Cosi-
mus y^e 2^d y^e 2^d Duke of Florence
for y^e service rendered him in
y^e hard siege.

COPY

it is now wholly under y^e power
of y^e Duke of Florence, y^e City
having no privileges left. y^e
Principale Court of Justice is called
y^e Banca. from Pienza to Florence
they counted 33 miles, from Pienza
to Rome 100. from Florence to
Ligorn 30.

7P

CASTLE HOWARD

18/35/1

[23]

The Duke of Florence has 2
 sons & one daughter, Prince
 Ferdinando y^e eldest is married
 to y^e sister of y^e Duke of Bava-
 ria. his allowance is about
 12000 pounds star. a year besides
 all his necessary officers paid by
 y^e Duke. y^e Dukes mother
 was of y^e family of Urbino
 a woman y^t has a great share
 in y^e government, & is extra-
 ordinary rich. y^e taxes are
 so high in y^e Dukes dominions
 y^t they reckon in 5 years every
 man pays y^e whole of his es-
 tate.

COPY

[24]

The Principle Painters
at Florence

are Pietro d'Andini.

Luino Meaus.

Honorio Marinari

COPY ~~Scalfori~~ COPY

Marcellini

Aggini.

et

Archebbi

Ferri.

i Dotti COPY

~~Mala~~ Magliarechi.

Henrico Novis augustino


 CASTLE HOWARD

J8135/1

bel

[25]

che ha scritto un libro
 di monete ~~per~~ antiche

Marchetti che ha tradotto
 Lucrezio in Italiano. bel libro.

COPY

At Pisa there is a young wo-
 man called Botchini very learned
 especially in poetry. there is
 also one Bellani a man
 universally learned.

COPY

[26 - 29 Blank]

[30]

Nascantes morimur, finisque ab origi
ne 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]

[1]

delle famiglie princip.

Romane.

Si dividono le famiglie Romane in
tre ordini. Nel primo vi sono numerate
quattro cioè l'Ortina, la Colonna, la Savelli
et la Conti.

L'Ortina ebbe origine dopo l'impero di
Valentiniano secondo, che fu ucciso da Massi-
mo giovane Romano per godersi Eudoxia
sua moglie: ~~alla quale fu in Africa~~
~~uccisa in Roma Placidia figlia dell'imperatore~~
Eudoxia con Genesio Re de vandali
lasciando in Roma Placidia sua figlia nel
detto tempo Orto giovane che proveniva da
un capitano di Goti amazzo Massimiano e la
getto nel Tevere; per il che Placidia donò ad
Orto alcune terre nell'Umbria, di cui discen-
denti fatti potenti e ricchi vennero in Roma
e fu loro dal publico data habitazione nell'Arceu-
la. e dopo un certo Giordano Ortino difico
un Palazzo sopra due colle incontro alla
mole Adriana, che sino al giorno d'oggi
chiamasi Monte Giordano.

[2]

si diuero in due parti. In francia furono i Conti di S. Paolo Signori d'Armentiers che rimasero estinti nella moglie del Duca di Montmorency.

In Germania si diuero in due parti —
Primi cio e nei Conti di Rapolstein —
nei Conti di Rosenborg et nelle Signori
Ondinghi

Gli Ottimi di Roma furono i Conti Ricchi
d'Abundanti di terra e castelli che non
haueuano simili, vnde quasi tutti li
Conti Marchesi e principi che hanno
presso Titoli in Roma hanno tutto
comprato da questa famiglia. Si estin
questa al presente nei due fratelli vi
uenti cio e don Flavio Duca di Braccia
no e don Lelio Principe di vicovato —
quali per essere gia vecchi sono inhabili
a fare successione. Vi sono gli Ottimi
di Napoli duchi di Gravina e sono due
fratelli vno Cardinale e vndigioso Dome
nicano Antiverono di Beneuento.

[3]

Il secondo Sta in Napoli vedono una sig^{ra}
 di casa Alhieri che gli fece due figli maschi
 quali succederanno al ramo che si Estinguerà
 in Roma vi sono anco altri Rami di detti
 Signori ma non di quel ordine dei sopradetti.
 detta famiglia ha havuto un Pontefice per
 nome Nicolo terzo. Gode la prerogativa dal
 siglio Pontificio rappresentante la Nobiltà Roma
 na insieme con gli Ambasciatori e repob. del
 Papa quando non vi sia Ambasciatore alcuno
 sorgono essi alzar la vete dal papa nelle funzioni
 pubbliche.

La Colonia

Tiene questa la sua Origine dai Re di
 Etruria, oggi detta Telestina della quale
 il 1.^o Re fu Nercole, che pero dalle sue
 colonne hanno havuto il nome, e hanno
 Colonia, numerando nella loro famiglia
 gli Imperatori Traiano ed Antonino, dai quali
 furono create le due Colonne Traiana ed
 Antonina furono divisi in piu rami cioè
 in Germania, in Colonia ed in Sicilia.

[4]

qui in Roma vi sono al presente due cioè
 Il Principe di Carboniano che prima sa-
 diceva di Telesina venduta alla casa Bar-
 berina. E nel Ramo del Contestabile che si
 chiama il Principe di Palliana e taglia (otto)
 quale è il Principe più conspicuo e più stimato
 in Roma godendo dal Re di Spagna il Con-
 tabile del Regno di Napoli come anco dal
 Pontefice la prerogativa del Seggio Pontificio
 hauendo una quantità grande di terre e Castelli
 non solo nell' Stato Ecclesiastico ma' anco nel
 Regno di Napoli e Sicilia per il che possono
 in vn subito hauere alla loro disposizione sopra
 15 mila huomini. nel concilio di Costanza per
 reprimere il gran scisma di tre Papi fu eletto
 della chiesa Martino 5. detto i.º Vidone Col-
 na Cardinale. vi è di presente vn nuovo
 Ramo detto del Principe di Soriano quale doue
 uia succedere alle heredità della casa Cesarina
 che però non ueniua numerata nella casa
 di Colonna, però ~~lora~~ è rimasto priuo
 di essa heredità e consequentemente ritornato
 nella i.ª sua casa la principessa di Soriano
 hoggi vna delle più belle dame di Roma

[5]

è di Casa Cesari

Sanello

Tiene la sua origine da Auenfio Re d'Alba, avanti la edificazione di Roma, nella quale por volle lasciar le sue memorie con edificare diverse habitazioni sopra d'un colle vicino al Tevere, che dal suo nome venne chiamato Auentino. Altri dicono provenire da Sanello terra vicino ad Albano. ma si troua, che il detto luogo fu edificato da medesimi Sanelli. Quali altre volte furono dette li Quintili da Quintilio Sanelli assai illustre.

Due furono i rami, uno in Albano & l'altro in Roma, il quale è successo al primo, finito in questo nostro secolo & questo ancora è cadente per non hauer la successione propria.

[6]

Dopo ~~la~~ questo succedeva il ramo
di Honorio Savelli più prossimo per
il cognome, che per la parentela

Hebbe questa famiglia 6 Pont: il pri-
mo fu Liberio del anno 382. il 2^o
Eugenio primo del 634. il 3^o Benedet-
to 2^o del 684. il 4^o Gregorio 2^o del
716. il 5^o Honorio 3^o del 1216. il
sisto fu Honorio 4^o del 1285. oltre
questi sengono 2 personaggi cioè St.
Alessio, & St. Lucina, che conuersi
la sua casa in chiesa di St. Lorenzo
hoggi detta in Lucina. gode molti
principati tra quali Albano, & Uena-
fero, & la Contea di Celano, & la
prerogativa di perpetuo Marescalco del
Conclave.

[7]

La Conti.

Proviene questa famiglia dal lo stirpe
 de Amico Consolari madre di molti altri
 illustri famiglie. fu divisa in 3 rami
 cioè nel Conti, d'Anagni, Conti di Car
 pineto, & Conti Puseulani. li primi
 due sono estinti rimanendo questo ulti
 mo che gode il titolo di Duca di Poli
 & di Quadrangolo, come ancora la preo
 gativa di gran maestro del sacro auspi
 cio cioè quello che introduce il mini
 stro dei Principi forastieri nel luogo
 delle funzioni pubbliche, che suole
 fare il Papa.

Dei Conti d'Anagni furono tre gran
 Pont. Innocenzo 3.^o che fece il conci
 lio Lateranense, & edificò l'hospitale
 di S.^t Spirito di Roma. Gregorio 9.^o
 monaco Cataldolese, & Alessandro 4.^o
 benedettino, Dei Conti Puseulani

[8]

usurtono Sergio 3^o Gio: Decimo, Gio:
 4^o Giovanni 12^o Benedetto 4^e Ben:
 8^o Giovanni 19^o & Gregorio 5^o

All' presenti vi è Don Carlo Duca di
 Poli con quattro figliuoli maschi, il
 primo con il titolo di Duca di Gua-
 dagnolo, che ha per moglie la Zia
 del presente Contestabile, & uno nella
 guerra de' Hungarya, & l' Abate dichia-
 rato al presente internuntio in Vene-
 tia, & un legato di Anagnone.

vi è anco il fratello del detto Duca
 che è Cardinali creato da Alessandro
 4^o Chigi, & Cesareo d' Anona. soggetto
 assai Papabile.

Il 2.^o ordine /

[9]

Contiene ancora 4 altre principali famiglie, cioè la Cesarina, la Sparta, la Gaistana, & la Cesi.

La Cesarina è famiglia antichissima che proviene secondo alcuni dalla famiglia quella di Fulvio Cesari, che però Cesarina viene detta. Altri però vogliono, che provenga dalla famiglia de' monferoni, per che la contrada dove essa habita, se' nominata monferoni tanto più per insegna. o armi faceva un monte giallo, un colle verde con un' Aquila in cima al monte, quali insegna fu poi mutata in una colonna con uno orzo legato alla base di essa, con l'aquila in cima della colonna, & cioè successe perche un Cesarino fu capo dei colonne si contro i Masini, delli quali habbe

[10]

una vittoria. possede questa famiglia
 vari castelli, & principati, tra quali
 la terra di Genzano famosa per il
 vino delicato di Genzano, & Civita
 la vigna fabbricata da Enea Doppio
 la Distruzione di Troia, & Ardea
 per la tanto rinomata Via ardeatina
 di Roma. la linea masculina di
 questa fam: e già testinta, rimanendo
 alcune femine, 2 delle quali si sono
 maritate, la primo genita la Dom
 Federico Sforzo, & la 2^a la Dom
 Phillippo Colonna detto il Principe
 di somno, quali credeva succedere al
 heredità per essersi la primo genita
 dichiarata di non voler marito; ma
 poi mutata si di opinione sposò
 il supradetto Sforzo, & conseguente-

[11]

mente per essere primo genito e succeduta per decreto di defunto Papa Innocenzo III. a Bussa la heredita

Cefarina; gode anco questa famiglia de' vescilifero perpetuo di Santa Chiesa.

La Sporza.

ha il suo natali da coprinola nella Romagna, & e' ramo della famiglia Attendoli, quali si chiamò Sporza da uno di essa, che invitato da molti soldati alla guerra; disse di andervi se avesse conficato in un arbore, ~~il~~ ^{il} ferro del uomero, che gettava con la mano; il che bei successi; & per cio dai soldati fu chiamata il Sporza, per la forza

[12]

grande dimostrata in quel colpo
 questo poi riuscì ^{buono} soldato, serui-
 ta Regina di Napoli, ^{giouanne} prese la maschera
 del Papa, passò poscia al servizio
 di Giouanni Gabiazzo Visconte Duca
 di Milano dal quale per le sue mot-
 te imprese hebbe per moglie una sua
 bastarda per ragione di quel matrimo-
 nio Giouanni Gabiazzo essendo senza
 figliuoli dichiarò il detto Sforza suo
 successore nel Ducato di Milano. che
 seguì sino a Massimiliano Sforza
 quale morì senza figliuoli, fu inue-
 stito questo Ducato da Carlo quinto
 a Philippo 2^{do} suo figliuolo. il
 ramo poi di Roma prouiene da Facimo-
 matio Attendoli, che hauendo compra-
 to alcuni castelli nel territorio

[13]

Romano; & Tusciano si ripi der
 Principali di Roma per il che da
 Alessandro 6^{to}. di casa Borgina, che
 riconosceua il Pontificato da Carlo
 Sperza. her. donno il suo Palazzo
 posto nella contrada di banchi, che
 fino al presente giorno gode. da
 qual Pontifice ha hauuto ^{la casa sperza} il conte
 di Santa fiora; il preueleggio
 di potere adossorare nel l'una &
 l'altra legge, come solano fare.

La Lazzarona

Duer se sono le opinioni circa l'ori
 gini di questa famiglia, perche
 alcuni dicono uenire da Spagna
 in casta, & per era detta gualand.
 Altri da un medico, che hebbe

[14]

un figliuolo per nome Bened-
 detto, che andato in Anagni
 dove era la Corte del Papa,
 che mi fece fortuna. Altri
 vogliono che fussero padroni
 di Gaeta, & di molti altri stati
 nel regno di Napoli, & nello
 stato della chiesa, de' questi
 uno detto Benedetto Gaetano
 fatto Cardinale da Martino 4^{to}
 fu confessore di Celestino 5^{to}
 quale per non potere attendere
 alle sue meditationi, & per la
 poca pratica del governo, rinun-
 ciato il Papato, ritorno ad laico.
 di vero come vogliono inganna-
 to da questo Benedetto Gaetano

[15]

lei fece lasciare il Papato.
 per dovervi egli succedere, come
 segue, & fu detto Bonifacio 8.
 quale con fu ennemico dei Colon-
 nesi, & di Phillippo il bello Re
 di Francia, quale scomunicò
 privando due Colonnese del capel-
 lo Cardinalitio. il ramo di Re-
 ma possiede il Ducato di Fermo-
 neta, di St. Marco, il Principato
 di Caserta, il Marchesato di
 Cesterna, la Segnorria di Basci-
 ano, Nempia, St. Felice, St. Dona-
 to. possiedono un bellissimo palaz-
 zo nel corso, famoso per la scuola
 commoda, che us è.

La Cefi.

[16]

L'origine di questa famiglia
 venne da un gentile uomo
 Aquitano, nel tempo che Carlo
 Magno venne in Italia, il qua-
 le edificò un Castello nel Fiumbra
 detto Cefi, se bene altri vogliono
 che Pontano Cefi Cancellero
 Apos. di Adriano primo Pont.
 Del 772 seguendo il partito di
 Carlo Magno andato in Francia
 fermò la sua habitazione in A-
 quitania, di dove uscì Fedenco
 Cefi Aquitano del 942 che produs-
 se di Probo Cefi vescovo Narri-
 cefi, & Pietro Cefi dal quale
 nacque Silvestro 2.^o Pont.

[17]

di Federico 2^o Cefi che torna
 so in Italia con Othono 3^o
 Imperatore edificò un castello
 per nome Aquitano, il di cui
 figliuolo edificò il castello
 Cefi nel Umbria. Questa fami-
 glia hebbe più rami, cioè in
 Modena, l'altra nel Umbria
 la 3^a di Marchesi Cefi, che han-
 no terminato nella casa Borene-
 so. la 4^a dei Duci^{hi} di Ceri.
 che è terminata in quella dei
 Duchi d'Aquasparta, che è il solo
 ramo di detta casa, che habbi
 successioni, possono provare la
 loro antichità dal 772 sino al
 presente giorno, per successione
 da padri in figlio, con castelli

[18]

stati che hanno posedito.

In un altro stato, che ha
 una popolazione di 100.000
 abitanti, si sono trovati
 100.000.000 di monete
 d'oro. In un altro stato,
 che ha una popolazione di
 200.000 abitanti, si sono
 trovati 200.000.000 di
 monete d'oro. In un altro
 stato, che ha una popola-
 zione di 300.000 abitanti,
 si sono trovati 300.000.000
 di monete d'oro. In un
 altro stato, che ha una
 popolazione di 400.000
 abitanti, si sono trovati
 400.000.000 di monete
 d'oro. In un altro stato,
 che ha una popolazione di
 500.000 abitanti, si sono
 trovati 500.000.000 di
 monete d'oro. In un altro
 stato, che ha una popola-
 zione di 600.000 abitanti,
 si sono trovati 600.000.000
 di monete d'oro. In un
 altro stato, che ha una
 popolazione di 700.000
 abitanti, si sono trovati
 700.000.000 di monete
 d'oro. In un altro stato,
 che ha una popolazione di
 800.000 abitanti, si sono
 trovati 800.000.000 di
 monete d'oro. In un altro
 stato, che ha una popola-
 zione di 900.000 abitanti,
 si sono trovati 900.000.000
 di monete d'oro. In un
 altro stato, che ha una
 popolazione di 1.000.000
 abitanti, si sono trovati
 1.000.000.000 di monete
 d'oro.

[19]

Bella famiglia

Pierleona & Frangipana

Proviene questa famiglia dal antichissimo Germe Anicio, che ha prodotto molte nobilissime famiglie, & particolarmente La Austriaca, La Borromea, La Michiela, & altre. si propagò in Roma dopo la venuta di Cristo in quella di Pierleona dalla quale fu Anacleto 2.^o Antipapa contro Innocenzio 2.^o Papa, che per la potenza della sua casa ebbe gran seguito. Da Flavio Anicio Pierleone nasce la casa Frangipana, per haver egli in una inondazione del Tevere soccorso con quantita

[20]

di pane alla necessita dei pove-
 ri di Roma, per il che fu
 chiamato dalla parola latina
 frangens panem, ebbe 2 figli-
 uoli uno chiamato Stephano,
 l'altro Leone; Stephano pro-
 pagò il nome di Preleone, &
 Leone, quello di Frangipane
 quale si moltiplicò et nel
 Istria, & nella Croazia, L'una
 & l'altra famiglia hanno
 havuto fine in Roma.

[21 - 23 Blank]

Della famiglia
Anquillara

[24]

[25]

Della fam:
Farnese

• hebbi origine dalla Germania, quando
 l'imperatore si trasferiv^o in Itali-
 -a con il seguito di molti Cavalieri:
 uno di quali fermatosi in Orvieto
 con l'arte militare per venire a mol-
 ti gradi d'honori, & s'impadronirono
 delle terre di Farnese gli suoi descen-
 denti, da quali proviene Alessandro
 Farnese, & che da Alessandro 6^{to} Sorgia
 fu creato Card: & Poppe Clem: 7^o
 in eta di 40, & piu anni fu creato
 Papa chiamato Paul^o 3^o, quale
 hebbi un figliuolo chiamato Pierre
 Luz: Farnese, al quale diede il Duca-
 to di Castro, & do Ottavio figli:
 di questo diede il Ducato di Came-
 rino quale per commuto con il

[26]

Ducato di Parma, & Piacenza. con
 annuo feudo di 7000 Ducati d'oro
 due dunque furono i rami di ques-
 ta famiglia, il primo in Roma
 dei Principi di Carnefe, quale sono
 pochi anni che è finito nella per-
 sona del Cardinal Carnefe, hannen-
 do prima veduto il Principato
 alla casa Chigi. il 2^o ramo è
 dei Duchi di Parma & di Piacenza
 quale si è reso famosissimo non
 solo per le imprese, ma ancor
 per gli uomini illustri tanto militari
 come il grand Alessandro Carnefe,
 come nell' Ecclesiastico di molti

[27]

Cardinali. ha in Roma il più
famoso palazzo, che vi sia, dove
oltre le rare picture, & statue
celebri, vi è la famosa caccia del
^{otto} ~~otto~~, oltre per e giardini, & altro
di raro

Famr. Bonella
d. ghesiera

sono da Bologna, uno dei quali
passò in Alessandria della paglia
dal quale provenne il Pont. Pio 5^{to}
che hebbe una sorella maritata in
nella casa Bonella, quale casa fu
esaltata dei Re di Spagna, ha in
Roma un palazzo assai comodo
nella piazza del S. Apostoli.

[28]

Di godono il titolo di Duchi.

Fam. Boncompagni
 questa è antica nobilita di Bologna
 dalla quale provenne Grego: 13.^o
 il quale venne lontano i nepoti
 che furono poi da Filippo 2.^o Re
 di Spagna, remunerati con il du-
 cato di Forca & Arpino

Fam. Burghese.

è antica della città di Siena
 avendo avuto gradi supremi in
 quella repub. hebbe molti uomini
 illustri in guerra, ma più di ogni
 altro Camillo Burghese, che fu

[29]

Pont: chiamato Paolo-15, che
finni la chiesa di s^t Pietro.
Possiede palazzi

Fami: Ludovica

Antica di Bologna, & di Napoli
per la Regina Giovanna, ha ha-
vuto un Pont: detto Grego: 15

Famiglia Barbanna

Famosa nello stato di Fiorenza, &
più per il Pont: Urbano 8^o che
visse ^{Pont:} sopra 21 anno. hanno compra-
to della casa Colonna il principa-
to di Telesina, che al presente
gode, sono un Cardinale, & 3
nepoti fratelli.

[33]

Pami: Pamfilia proviene dalla
 città Augubio, & sino dall'anno
 800 di Christo vi sono chiare
 memorie, fece poi casa nel Roma
 su la gran Palazzo Navone,
 dove nacquè, crebbi, & fu esaltato
 al Pont: Innocentio 10. & che hebbi
 per cognata Donna Olimpia,
 che hebbi più del virili, che del
 doneseo, vi è il Principe con
 due figliuoli, & il Cardinale
 fratello d' il Principe.

Des moments de la
plus rare des gens
du monde.

[31]

Les moments des Elms.

[327]

Notizia d'alcune
famiglie nobili
di Siena

Piccolomini. questa famiglia ^{della cui} è antiche
d'Italia; benché diuturni più rami
si mantengono con splendore quanto al
le ~~non~~ ricchezze, e riguardano per
molti ^o uomini illustri, welche ha haun
di due Pontefici Pio 2.^o e Pio 3.^o
un generalissimo dell'Imperatore chia
mato il Duca Sotano, et ultima
mente, il Conte Enea morto l'anno
passato in carica di generale dell'Im-
peratore, ha haun ~~di~~ molti Cardinali
generali di religioni, vescovi, gene-
rali delle galie di Malta.

Chigi.

Questa famiglia è molto antica,
et oggi risplende per le ricchezze

[33]

ha havuto un Papa, chiamato Alessan-
dro 7.^o più Cardinali, dei quali vive
solo Don Flavio, sono Principi di Far-
nese.

Bundinelli.

Questa famiglia ha havuto un Papa
chiamato Alessandro 3.^o benché hever
divise in più rami, gode mediocri
ricchezze, ha havuti molti Cardina-
li, e Prelati.

Cesari.

Questa famiglia ha havuto un Pa-
pa chiamato Marcello 2.^o 1555.
ha havuti altri Cardinali, e Prelati.

Psolomei

Questa famiglia è riguardevole per
bandiera, essendo venuti di Germania
a con Alfonso primo, ha havuti mol-
ti nomi illustri in lettere, et in

[34]

Malavolti, Cacciavolti

Questa famiglia antichissima, l'ultima
è estinta. Della prima si sono scaturiti
molti uomini riputati in
Lettere, et in armi, et uno chiamato
G. Orlando, che ha scritto l'istoria
di Siena.

Tommasi

Questa è famiglia antichissima in
Siena, e si vantano di discendere
da un Emperatore Greco. ha havuti
molti uomini illustri et uno di
questa casa chiamato Giacinto, ha
scritto ancora l'istoria di Siena.

Torzini

Altre volte detti Torcini è fami-
glia antichissima, ha havuti uomini

[35]

illustri in lettere particolarmente
in leggi, dei quali se hanno stampati
alcuni volumi di consueti, et interie
zioni della città di Siena, e Cano
nica

Petrucchi

Questa famiglia è nobilissima, et anti
quissima, ha havuti molti huomi
ni illustri in armi, e Cardinali.

uno di questa famiglia chiamato Pan
dolfo, fu Signore di Soriano di Siena
l'anno ~~1577~~¹⁵⁰⁰, o circa, che senza più
alla morte sua.

Petrucchi

Questa famiglia è antichissima, et ha

[36]

hanno più Cardinali era quasi
 uno, che ebbe gran parte nella
compilatio conuentione dell' ordo
de Decretali.

Bichi

Questa famiglia è antichissima
 benchè divisa in due rami
 gode molte considerabili ricchezze
 ha hanno molti Cardinali, et
 a ore hase ha due cioè Antonio
 eletto da Ches. 7.^{do} et per eletto
 da Pes. 8.^{do}

(57)

Delle Famiglie
conspicue di Firenze.

Corsini . ant:	Aldobrandini
Corsi	Cieschi
Gerardesca	Albortizi
Guichardini	Bucellaio
Valori . . . mancata,	Buondelmondo
Alberti	Caponi
Acciajoli	Nerli
Piselli	Pandolfini
Pazzi	
Piozzi	
Salviati	Ricasoli
Caualcanti	Ridolfi
Magalotti	Richardi
Gondi	
Bonzi	

[38]

Il y a deux sortes de familles nobles à
Gènes, les anciennes & les nouvelles, les
premières sont au nombre de 28, entre
lesquelles il y en a quatre principales

Cimadori.

Fieschi.

Doria.

et Spinola. les autres 24 sont

Calvi.

Pisanesi.

Censurioni.

Cibo.

Cigala.

Fornari.

Franchi.

Giustiniani.

Grilli.

Grossi.

Imperiai.

Interriani.

Lescati.

Lorellini.

Mandri.

Meyro.

Negroni.

Pallavicini.

Pirelli.

Properdi.

Sauli.

Lauruzzi.

(39)

Ugualdi.

+ Usodimate.

Les autres nobles familles de Gènes au nombre de 437 sont agrégées à ces 28 principales.

Alcune ~~de~~ famiglie nobili
e vanfiche di Luca

Buonvisi ric.

Frenza.

Forseguerra.

Cenami.

Mansi. ric.

Nieri

Diodati.

Boccella.

Guinigi.

Spada.

Gualanducci.

Tantini. ric.

Lommo ti.

Manfredi.

Arnolfini.

Garzoni.

Cagnoli.

Parensi.

Andreozzi.

Galganetti.

[60]

CASTLE HOWARD
JUN 25 1852

Dr James, e Ringo fons J.

Altra

Il mercurio quando non mette in una
 galletta di ferro con acqua di ferro, e
 un poco di verderrame, falla bollire un'ora
 sia conumata la sia acqua, e si scuote
 il mercurio, che non e piu corrente, ma
 fermato, mette in una pentola, e perche
 e quello, che restera nella pentola, e
 detto il mercurio, come detto.
 La galletta di ferro, rebbi, e calcinava in
 polvere, e metti di tutto in un crocchio, fa-
 cendo un tratto di vetro, e un tra-
 cchio di mercurio congelato, e sopra il mercurio
 no un tratto di tutta adoperando, e
 curvando in polvere, e contrivendo con uno
 che il crocchio non pieno, e fa che l'ultimo
 tratto sia di calcinava in polvere, per l'uso
 bene il crocchio, e inghi, fare di utilizzazione
 di lei fare, il primo lontano dal crocchio un
 palmo, il secondo meno palmo, et il 3o
 copri tutto il crocchio e si scuote, quando
 fare inghi di crocchio, il mercurio tutto
 in ore di venti corati, il quale si puot
 fare, fare anelli, et altre cose.

Oro soforio

Document 5

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

1699

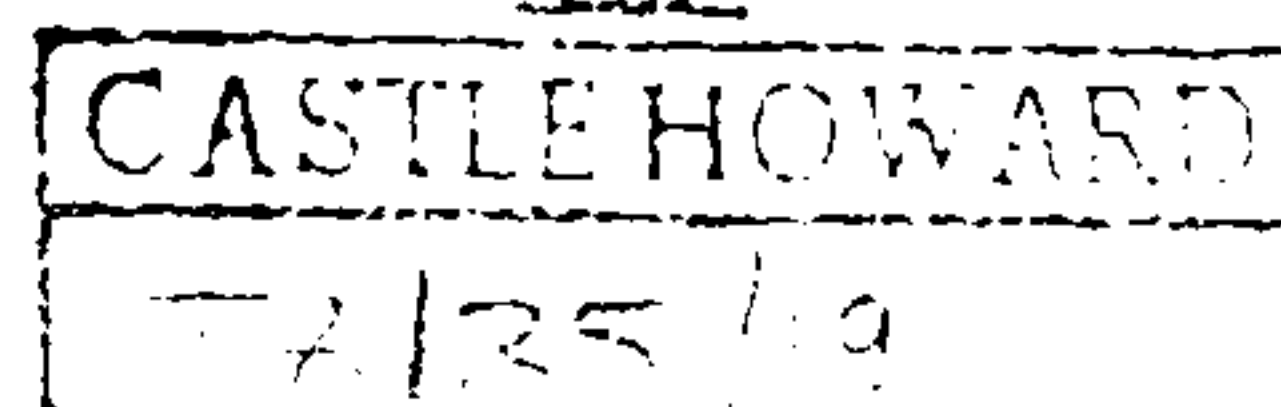
CASPER H. EDWARDS
3

A B C
of scales of rest.
Quarter
arbitr.
Home
1609

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 $\frac{7}{8}$ ")

Text on the Obelisk as recorded by
Thomas Gent in his *Pater Patriæ*
of 1738

**Virtuti et Fortunæ IOHANNIS Marlburiae:
Ducis; Patriæ Europæque 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]

COPY

That these insidious betrayers of the Peace of Nations

CASTLE HOWARD
J 8/35/14

Johnson made
by the Earl of ...

7 3/4" (x 12 1/2")

St. Matt. Chapter 6th Verse 16th

Moreover when ye fast, be not as the Hypocrites of a sad countenance, for they disfigure their Faces, that they may appear to men to fast. Verily I say unto you, they have their Reward.

This Day being appointed by his Majesty for ~~xxx~~ 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 ~~xxx~~ abstaining from food, are expected from us on this solemn ~~xxx~~ occasion. In this Inquiry it will clearly appear, that external shew of Mortification, or mere corporal Austerities are not the means recommended to us ^{by} any Precept of our ~~xxx~~ Religion to appear the better, or gain the Favour of the ~~xxx~~ Almighty. It is as impious as it is foolish to believe that he is pleased, because we are in Pain and Suffering.

What more can be meant by the Institution of fasting, than that by a discreet Abstinence, not a superstitious Denial of Nourishment the cool Impairment of the Body, should rather promote than interrupt those Sentiments of Sorrow & Contrition, which must ever attend the Sober Review of our Actions, and which lead to that Repentance so acceptable to our Creator?

What more can be intended, than that our Minds freed from the Clouds arising of an indulged Appetite, may have Scope and Leisure to ruminate upon ~~our~~ past failings, and resolutely 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 Inquiry what ought to be the Reason for enjoining 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 Dissention 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 infatuated with erroneous Principles of Disobedience and Resistance, have let loose upon their Country, the Desolation of War. But it is far from my Intention to deviate into any Account of our present Situation. - The Annals of our History have too many melancholy Examples of the Prostitution of the Pulpit to the Violences of Parties; The Ignorance of Men whose Lives, if rightly Spent, remove them too far from the great Springs & Causes of Political Events, must render any Discussion on such a Subject either unedifying to the Congregation, or creditable to the Preachers themselves.

War is in itself a serious Calamity; it carries to the Doors of numberless Individuals unexpected Sorrow, and

unmerited Destruction. Is it not in itself sufficient to demand the united prayers of every good Christian, in imploring the Almighty, that he may avert from us these Miseries, that too usually follow the Violation of the Public Peace, & that self preservation, & the Defence of the whole may not any longer enforce the necessity of making use of so destructive an Engine, 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 quick Obedience 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, & to God the things which are God's, was the divine Injunction of our first Martyr. Happy had it been for our deluded Brethren, had they never deviated from so salutary a Maxim.

There was a time when we lived in brotherly Affection with those whom we are so unhappily at Variance with - We rejoiced in each others Prosperity, the Obedience of the Child rewarded the fostering Care of the Parent - A mutual Interchange of Benefits & good Services promoted the Content & Happiness of both Countries. - Can there be in Human Imagination a more laudable Inducement, a more compulsive Motive, than that we should all join in our Intreaties to the Almighty, that former Harmony & Friendship should be again restored to us? The Simplicity of our Church admitts no Rite more austere and solemn than that which is this Day enjoined. (3)

The ordination of Fasts among those of the Catholic Persua-
 sion, has proceeded from such trivial causes in commemoration
 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 fami-
 liar by their frequent Occurrence, that Religion only served as
 a Pretence for the neglect of Industry, & every ^{operation} ~~operation~~
 beneficial to Society - 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 vince 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, Inundation,
 Pestilence 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 Piety, & 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 & Confusion of the Face & an unfeigned
 sorrow of the Heart. Thus, indeed, ^{they} flung down their Heads like

a Pubuck 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 Inconveniencies attending evil practices, without purposing any Reformation of conduct.

The Text says moreover when ye fast, be not as the Hypocrites 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 superstitious Mortification of the Body prejudicial to Health: But that as on this occasion public Distress & national Miseries demanded ostensible Proofs of Public Repentance, Sorrow & Purposed Reformation, that there should not be the vain hypocritical Appearance of fasting, but that such a proper abstinence should be observed that might make Room for real Grief & sincere Humiliation! -

Our Successes in this War which we have all the Reason to trust originates from the justest Cause. (unavoidable necessities have been great & surprizing. - 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 thy Goodness hast made our Hill so strong unless our Conscience informs us we have a right to lay Claim to the Favor & Protection of God, by a strict observance of his Commands. - Conscience that Monitor, which we are too apt to turn aside from, because it knows not to dissemble 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 tomorrow shall be as this day and more abundant, that Defeat & Shame shall not follow upon the Heels of Victory; & that our Successes shall continue to flow in the same copious Stream, yet we must be ever on our guard that the Opportunity of acquiring private Fame, & that the Pleasure (or Satisfaction which must always be indulged with extreme Caution) of raising the glory of our Country, do not lead us to entertain a secret wish, that till our Conquests are more complete, the Hour of Reconciliation should be delayed. This indeed would be perverting all the Ends of this solemn Meeting, and instead of making this Fast acceptable to God, it would be insulting him with interested Petitions for the Acquisition of worldly Renown at the Expence of the Blood & Sufferings of our fellow Creature.

I shall now examine the third & last Consideration; - What these benefits are, which we ought to Pray for; & what we hope God in his Mercy will grant, upon a right Application of this Day. - The Happiest of men are subject to this Infirmary, that they are willing to abandon a State of content and ease, to Risk blessings they ought to know the Value of, for something the Attainment of which is infinitely precarious, or if attained hardly worth the Trouble of the Pursuit. The first & principal Object of our Intercessions should be that our deluded fellow Citizens should not any longer render this Remark so applicable to themselves: That these turbulent Spirits, whose Abilities are never called out but to distract Mankind, who possessing none of the milder Virtues, remain unnoticed and insignificant unless provoked to fight by the general confusion

Document 8

**Poem: The Introduction to an Epistle
from Antiochus to Stratonica**

J8/35/8

[1717+?]

COPY

The Introduction to an Epistle of
Petrarch to Strachinus

CASTLE HOWARD
J8 35/8

COPY

From a sickbed close by whose side I stand
 Grieve death of Tyrants by whose dire commands
 The young ye old of the mark & of the slave
 Are doom'd alike to ye descending grave
 I hear him call his subscribers kings attend
 A few hours hence, of all my sorrows end
 From this sad scene, where horrors & despair
 Bespeak ye sufferings of my friends, do bear
 A voice my bed struck with ye sharpest grief
 Mournfully they stand but can give no relief
 My faithful servants with fatigues oppress'd
 Labour in vain to give the world some rest
 Their cares repeat their last efforts they try
 But ye storm prevails all their cares deny
 The ~~same~~ Physician, whose unwearied skill
 Can trace ye source from whence diseases spring
 His just remarks with deepest judgment makes
 Yet still ye cause of ye disease mistakes
 Amare's head stands, his baffled art allows
 And in this case his ignorance avows
 And well he may for who ye cause can find
 Of a distemper seated in ye mind

COPY

In this condition hopeless of recovery
 [My friends withdrawn] one hungry slave alone
 Waits by commands, while my sad fate they mourn

COPY

CAL LEHOWARD

J6135/8

Heard in my bed supported by his aid
 No time to lose ~~that~~ thus to ye Gods I pray'd
 A short reprieve to respite for an hour
 Is all I ask, then execute your power!

Bright Queen of love your aid I now implore,
 Raise my sunk spirits, my lost sense restore,
 New vigour give, my wast'd strength repair
 While I ye fatal secret do declare
 When to ye Queen my story I relate
 When I traitorous shall know my wretched state,
 O Goddess then be gentle kind inspire
 With soft compassion, I no more require
 Yet pity in her tender breast prevails
 Of rigid hate I will not then complain.

The Queen of Beauty instantly comply'd
 Fresh spirits gave, vigour of strength supply'd
 No time I lost ye precious moments pass'd
 And of its burden by sick kind I said;

In haste I call'd my trusty slave obey'd
 And straight my Tablets on ye bed he lay'd.

Now Beauteous I traitorous prepare to know
 The secret cause from whence my sorrows flow
 Of cruel hate why justly I complain
 And why I ~~am~~ destined to eternal pain.

The pitying Goddess sees these lines invite
 And thus Antiochus to ye Queen do write.

COPY

Document 9

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

[Summer 1719]

The seven Wise Men of England, to y^e Tune
of y^e South Sea Whim.

CASTLE HOWARD
J8 35 19

COPY

Seven Planets they do grace y^e Skies,
Seven Bishops grace y^e Towers,
In Greece were only seven Men Wise,
In England are no more,
The Eighth to make these Number Even,
As he that's Govern'd by y^e Seven, *with a fa la la la*

Now shall I tell each Title O're,
Of Different Degree,
The Peers they are in Number four,
The Commoners but three,
Which Peers less three, they don't see why,
They mayn't be Peers before they Die, & c'

COPY

There's Oxford, Sunderlands fast friend,
There's Townshend Tam'd for Speeches,
Earl Comper never known to bend,
While he did wear y^e Breeches,
But I should Name his Grace of Devon,
Almost y^e Tallest of y^e Seven — *with a c'*

The Wallpootes twain but one I Count,
For say what e're they can,
Altho' two Wags, they do amount,

But just to one Wise Man,
The next are Edcombe, Short & Comely,
& y^e son of Master Master Gumley, *with a c'*

COPY

To Richmond these seven Wise men went,
Gall: Wallpootes Barge it bore them,
Our Hope his Course to meet them bent,
Six Footmen March'd before him,
In his Embroider'd Boat they found him,
With all his strutting Dwarfs around him, *with a c'*

Welcome my Lords & Gentlemen,
 I'me glad to see your Faces,
 First kiss my Royal hand, & then,
 Walk in, & take your Places,
 Set me my Chair — on either hand,
 I give you Wise Men Leave to stand, — & c'

CASTLE HOWARD
 56/35/116

7
 The Lord of Chatsworth, that Grave Peer,
 Attempted first to speak,
 For Wit Renowned through Derbyshire,
 The Wonder of y^e Peak,
 Whose Wisdom o're his Visage spread,
 Lies on y^e Outside of his Head — & c'

8
 His Words were few, his Bows were low,
 He likt this Meeting well,
 But why they did come here, or how,
 He Wise Man could not tell,
 Lett Townshend tell y^e Reason Why,
 He knows my mind, much more than I, & c'

9
 Full Thirteen Fools, Quoth Townshend then,
 They are who Rule this Realm,
 The which shall fall, by us Wise Men,
 That you may steer, y^e Helm,
 My Brothers both your Cause to Aid,
 Have brought their Faces, & my Head, & c'.

10
 Hold, Hold, all foaming out wth Rage,
 Like Oxford them did cry,
 I to impeach them will engage,
 Tho' Heart nor Head have I,
 Then such poor Fools I've something better,
 Impeach, & I'll produce y^e Letter, & c'

COPY

COPY

To this Earl Comper's smiling Face,
 Seem'd pretty well inclin'd,
 But since he Wily dropt y^e Mass,
 He dont well know his Mind,
 Tush Quoth y^e Prince, my fears some stripes,
 Letts go my Lott, & ask our Wifes - & c'

Quoth Robin then in mighty Glee,
 Of whom it is much doubt,
 Whether more Wise, or honest he,
 Doth now at last shine out,
 To lay these Thirteen Fools quite flat,
 We must do something Wise, - but What, & c'

We'll say y^e King is in Possession,
 Ergo will plainly seem,
 They're Enemies to y^e Succession,
 Who're Just & True to him,
 & therefore I' the seven Wise men,
 Do Pray for you know what, Amen, & c'

To purpose Horace said not much,
 But made a heavy splutter,
 Of Treatys where he Pitt y^e Dutch,
 in y^e Famed Point of Butter,
 With Noisy Talk, & Bawdy Sham,
 & Tokes he ~~spoke~~ from Rotterdam, & c'

When Edcombe spoke y^e Prince in Spert,
 Laugh'd at y^e Merry Elf,
 Rejoyc'd to see nth in his Court,
 One shorter than himself,
 Some glad cry'd out y^e Quitting Squire,
 My Lownes makes your Highness Higher, & c'

CASSELL HOWARD
18/35/18

¹⁰
Somebody's son of Ruffell's son,
Did his Wife head advances
Need Jefferson's love for you,
Wales. I speak to France,
Mean while she make your Maidens Merry,
With Bargains, Puns, & Hey Down Derry, &c'

COPY

¹⁴
Thus Wily Jacks the seven Wife men,
& thus y' Eight beguiled
O, what should I say of words, & when,
Shall I for you provide
As yet I must to save Expenses,
E'en starve you, as I starved my Wench, &c'

COPY

¹⁸
Tho should you fail to gain y' Prize,
Mistaken in your Rules,
Yee Wife, what I advise,
Go Fight these Thirteen Fools,
For need to hearing of a Drum Beat,
I should delight in such a Combat, &c'

COPY

¹⁹
But twice ten long years hence & more,
When is my Turn to Reign,
If you don't die, or Doat before,
& I these thoughts retain
You that have lost your Places then,
Perhaps may have them all again

COPY

COPY

nt a fa la la la

Document 10

Poem: A Milk White Heifer
J8/35/6

[1725+?]

58/35/6

COPY

(31)

A milk white Heifer Darling of my Herd,
 Nurs'd up with care, indulg'd with too much ease,
 (For which grown patient is ungratefully too)
 Brook thro' my folds, & from my grounds did stray
 In quest of ~~her~~ ^{her} as ore ye fields I rang'd.
 Lately complaining of Pat's hard Decree,
 A beautiful much most charming to ye sight,
 This radiant looks who's graceful ~~hair~~ ^{parts} hair
 Speak her Imperial; & of race divine,
 Me shew forborne, shew mournfully did accuse.
 Cease shepherd cease, thy vain pursuit she cryd
 Far from these fields thy Darling Heifer poney
 For will she ever to thy folds return ~~as she~~
 In too much fondness ~~she~~ ~~is~~ ~~not~~ ~~to~~ ~~be~~ ~~found~~
 As to her, these ~~complaints~~ ~~she~~ ~~make~~

[2]

COPY

Cold are thy grounds, & barren is thy soil,
 Bleak are thy woods, which from thy hills do flow
 No joy, or comfort do thy lands afford.
 A richer pasture, to a warmer sun,
 Now gladdens her heart, from thee she's gone for ever
 Grieve thou no more, a happier fate attends thee
 'Twas my command, my Will, it should be so,
 A mighty recompence I'll therefore give,
 And thou shalt own thy sorrows fully paid.

This said she bid me follow her whilst I
 With joy, & fear surpris'd, with wonder struck
 Read ye bright Fairy, in her sparkling eyes,
 O Goddess, at whose Altars Kings do kneel,
 Thou great disposer of events below
 Except this sacrifice, my ready Will.

COPY

(3)

Lead me, direct me as thou seem'st best,
 My power I own, against thy hard decrees,
 No murmur will I make, or dire complaint
 In vain ~~we seek~~ we blessings of this life we seek
 In vain ye statesman his deep project lays,
 In vain ^{ye} lover waits ye happy hour,
 If thou be not propitious to his wish.

The goddess answer'd, rise my son, & learn
 Not to let slip ye moments, when I smile.
 With ye she led ye way, nor was it long,
 Before we reach'd ye seat of her abode
 That Palace of delight, within whose walls
 All ye can please ye appetites of Man
 Lay heap'd in store, & when ye goddess smiles
 From thence his labours, & his hopes are crown'd

COPY

COPY

(A)
 Hither arriv'd, with order I beheld
 The severall beautys of this stately Isle
 A park stupendious, dazzling to ye sight,
 Beyond conception, to a mortal eye,
 Immortal Artists did ye Fabrick raise
 And such alone can ye description make.

Thro' severall gates most beautifull & strong,
 Thro' severall Courts magnificent & great,
 Into a spacious & most sumptuous Hall
 Adorn'd by ye most curious hand of Art,
 My hand, my most indulgent guide, did lead me,
 Then turning to me, thus ye Goddess spake.

Know then, to learn the Son of Human race,
 That in ye Imperial' Courts of mighty Jove,
 To me great courtship, & respect is paid,

(2)

Which justly to ye power I hold, is due
 To crown, or thwart ye wishes of ye Gods
 Depends on me, my sole Prerogative,
 Their great designs with abortive prove,
 When I my favour or consent withhold.
 In Mars ye holdest of ye Ethereal Court
 Tremble when frowns upon my brow appear,
 And well ye may, ye mighty Thunderer
 When most displeas'd, is not so terrible
 I know no Laws, nor is my Will, prescribed
 By any bound; I equally delight
 In giving pleasure, or creating pain.
 And all ye accidents of human life
 Which ~~men~~^{men} term happy, or unhappy chance,

COPY

(6)

Terne me as sport, & do my fancy please.

But show my joy, my parting, to my care,
Happiest of mortals, envied by gods,

That never see thy mother's angry face.

Show me in y^e lucky hour of joy,

And I will smile upon thy days to come.

No longer shalt thou mourn thy father's loss,

~~Let every cause of sad remembrance die.~~

With y^e she pass'd a while, then thus next on.

Within this Palace, & at my dispose,

All, y^e ~~ye~~ mortals' loves, or desire,

I guard, to keep, let loose thy eager wishes,

I double thy fancy, to thy senses close.

Seize, Possession take, & freely give.

(17)

What most can glad thy heart, & joy inspire.

This said, as her command a brazen door
 Fasten'd by bolts & bars of wondrous strength
 Open'd her golden leaves from whence expired
 So rich in heaps piled up a store did lie,
 Great as ye Eastern Monarchs do possess,
 Or in ye bowels of y^e World lies hid,
 Where Nary Phobus is by Phobus met.
 If riches therefore can thy heart engage,
 And in vast wealth thy pleasure find ^{place} ~~rest~~,
 The Goddess said, this treasure shall be thine.
 I wily bow'd my humble thanks re^d ~~and~~
 And beg'd to be excus'd from such a night
 A portion fair, unenvy'd, or despis'd,
 Such as ye wants of nature can supply

(8)

COPY

I now enjoy, I ask, or wish no more
 Let ye rash prayer of Syria's foolish King,
 And ye unhappy fall of Crassus stand
 A great Example to all greedy souls.

With ye forward she said, to by a word
 I learnt her meaning, to her secret heard.
 And now behold ye tempting of Power,
 Where uncontrol'd, to absolute Command
 They sit, to deck'd with gorgeous Pomp, to show
 Glorious, to bright as ye Meridian Sun,
 To catch ye eyes of all, who lookt so high.
 Herd drawn up, to in their pride of glory,
 With equal fame, to undecid'd Right,
 The Son of Jupiter, to Cesar stand
 Attended by ye Heros of their Age.

COPY

(*) (9)

COPY

I saw young Haman gloriously attend,
 As from ye company of ye East he came
 When scepter'd Slaves his chariot did attend,
 And as ye Master of ye World he rode,
 thro' haughty Babylon's full crowded streets
 So great his power their flattery so arose,
 That every voice proclaimed this Man a God
 If he did smile ye conquer'd World ^{rejoiced} ~~rejoiced~~
 If grave, reserved or thoughtful he appear'd
 The attentive crowd whisper'd their murmurs round
 All watch'd his eyes, happy ye Slave, yt could
 Prevent his wishes, to his purpose serve.

~~But~~ now ye Roman Hero stands in ~~the~~ view
 Not less renown'd, then ye great Jax of Rome,
 When after Gaul ~~he~~ ^{had yielded} to his power ~~did yield~~

(10)

COPY

Pompey ^{the} ^{great} ^{came} to Egypt still his Lord,
 When Spain, & Africa had submission made,
 And Rome durst not his great Command dispute,
 Loaded with laurels, Ruler of ye World,
 To Rome he did return courted & feared
 By All - each Citizen him homage paid
 And held his Will, as sacred, as their Law.
~~The trembling Senate kneels~~

Before his Throne ye trembling Senate kneels
 And gave him Honours due unto their Gods.

These glittering Scenes of Power & Fame
 These precedents of attracting greatness
 The address shew'd me, as these words did say
 Of high Ambition, as they breast influence
 And to ye Gods the fiercest prayer then maketh

COPY

(11)

That Rule, & Empire may this portion be
 A greater Prince: then yet ye World has known
 To make them ^{who} ~~more~~ ^{generous} ~~richer~~ ^{richer} & this reply.

O sacred City, ~~be not full~~ & kind,
 Hold not thy Son unworthy of thy love,
 If thus unmov'd invincible he stands.

Far from ye wisdom & grandeur of a Court,
 Far from ye cares & troubles of a State,
 Alas! ye greatness, & unweildy Power

My choice I make an easy safe retreat
 When bounteous Nature does for life provide
 And anxious cares do not perplex ye mind.

Is what I wish, & what I must desire,
 If low & humble thoughts had fill'd ye breast
 Of mighty Cesar, & this gracious Prince,

(12)

C

That last, yt fatal, dreadful scene of death
 Their most unjimo by that, might not have been.

Enough ye Goddess said, my next attempts
 That please thy fancy, & successfull prove.
 With yt thro' several Rooms publick large
 Grandly adorn'd, magnificent & rich
 He led me to a garden of delights,
 Where Pleasure undisturb'd by busy cares,
 In sensual joys, keeps his luxurious Court.
 Now and me (great Apollo) tune my lyre,
 In sounds melodious, let my songs repeat
 The vast delights, which every sense did taste.

The shaded Alleys, & ye orange Groves,
 The mirtle Hedges & ye terrass walks,
 The fragrant flowers, & ye cristal Brooks

COPY

OPY

(15)

The several ~~fontains~~^{fontains} curiously admir'd,
 The many Statues, which did seem to speak
 Without ye other ornaments, yt Art
 Contriv'd, performs, or Nature can produce,
 Perfect were here, & in due order plac'd.

Thus in ye evening of a summers day
 When gentle Zephyrs from ye riv'ls & fountains
 Perfum'd, ~~to~~ ^{to} refresh ye sultry air. Delight
 I scarce can tell, which sense & look must
 As far as every wandering eye could reach,
 Charming, & pleasing Objects did appear.
 I view'd ye walks, ye fountain did admire,
 I gazed on ye Statues, with surprise beheld

COF

^{verdant}
 The pleasant hedges, & ye shady grove
 Here at ye end of a green ^{le} park
 Where ^{statly} ~~citrus~~ ^{beaches} trees in pots of silver rangd,
 Did from ye raging, & ye scorching sun
 A pleasing canopy, to shelter make,
 A ^{beauteous} ~~statly~~ ^{bover} was placed, where at her
 And crown'd with mirth & joy, ^{case} ~~luxury~~ sat
 A table spread did so ye taste present
 What most is tempting & delicious shewd
 At her right hand ye Queen of Love was plac'd
 On whom a train of Beautys did attend,
 Warbon & gay as her own, a ^{many} ~~many~~ ^{of} ~~ones~~
 A thousand Cupids ^{run} ~~run~~ ^{round} ~~round~~ ^{the} ~~the~~ ^{bover}
 And ^{with} ~~to~~ ^{see} ~~ye~~ ^{pour} ~~shew~~ ^{made}
~~And made to see so many beauteous~~

Y

COPY

(57)

The careless Bacchus on his rooking chair,
~~The~~ ^{always a} ~~favorite~~ favorite, where Rites resign,
 With fumes oppress, next to ye Goddess sat.
 While ~~frisking~~ ^{gay} Satyr, & ye ~~gay~~ ^{nimble} Fauns
 Held golden goblets to his nodding head
 Full fraughted with ye rich, retaining juice,
 In other parts of this delicious Power
 In rich apparel, with majestick air
 And well ~~timed~~ ^{timed} steps, ye nymphs ^{ye} did tread
 Warming their fancies by ye cheerful dance
 To others, who in shows, & sports did place
 Their entertainments, & their chief delight
 In most expressive, & in lively scenes
 The dreadful battles of ye Gods were shown.

COPY

COPY

Nothing yt could ye sensual part of Man
 Delights or please, was wanting, ~~or forgot~~
^{Harmonies} ~~Sorts~~ of Musick such as Orpheus play'd
 When rocks, & mountains did his harp obey,
 Softnes inspired, & melted every soul.

Further, & more retir'd within this Grove,
 Where richest Odors did perfume ye air
 On beds of roses wantonly were laid.

The brightest Nymphs, yt Mortal eye beheld
 A flowing ^{view} mantle to ye eyes

The naked beautys of ye female sex
 Their heaving breasts, short breath, & languid eyes
 Declard their longings, & their soft desires.
 Who so such pleasures can resistance make.

COPY

Where lost in joys ye other World we seek
And feel ye transports of immortal Gods.

No longer could I hold my words & prayers,
And more obedience at her sacred shrine
How plunged in pleasure, ravish'd with delight
Each sense I gratified to full desire.

The days, & nights, insensibly did pass
And every wanted hour new joys did bring.

But ~~the~~ how little we perceive our minds
Could wish ye pleasures yet more desire
Being with remorse for this vile state full
I sought my guide, to whom I thus complain'd.

Lines from the banquet, & the ever been with
O shades bright, do ye now ~~not~~ declare
That joy, & happiness my days should crown.

Direct

(18)

COPY

~~Heaven~~ to lead me to y^e seat of bliss.

Already all y^e pleasures of your Bower
Have lost their relish, to be here full week.

No happiness can come, or lasting be,
If from y^e rules of wisdom we do stray.

Since freely thus I have declar'd thy mind,
And I y^e wishes of thy soul do know
The Goddess said, this hour shall bring thee peace.

With y^e she led me to a flowery Linn
Unknowing to art by nature pleasant made,
The seat of Innocence & harmless Love.

Under y^e shade there of a spreading beech,
Beholding her flocks so harmless as her lambs!

The fair, y^e gentle, charming Celia sat,
Blushing she rose, surpris'd at our approach,

And to her flocks, she hastily retir'd.

COPY

COPY

(199)

Gracefull, & modest, did her eyes appear
 Inspiring Love, forbidding these desires
 Thy in ye Bath, ye chaste Diana lookt
 When ~~she~~ ^{wash} her face gasped his life away
~~to go ye gods~~ ^{now} this humble prayer ~~to~~ ^{make}
 To ease my troubles, & my sorrows sooth
~~that~~ ^{it} go ye longings of my years theyd give
 A kind a gentle ~~to a charming~~ ^{faithfully} maid
 Her this nymph insf such as her ~~to~~ ^{would} ask
~~But O ye~~ ^{gratefully} ~~ye pleasing~~ ^{ye pleasing}
 With which ye goddess bless my ravish'd soul
 Smiling she said to what she said she knew
 From ye immutable decrees of Fate
 Behold ye greatest ~~treasure~~ ^{treasure} in my power
 A richer gift, I have not to bestow,

(20)

COPY

The day will come, when to the warring arms
This charming, ^{maid} ~~Amph~~ her banners with resign.

For thee, my son this ^{Blessing} ~~Peace~~ name I keep,
As soon thy wishes, to thy peace restore

With reverent love, I will inspire her soul
And Holy Rites shall pour her to thy breast

The joys, to comfort, which of state ^{affairs} ~~affairs~~
Uninterrupted by one anxious thought

Given in her soft embraces, shall possess

Thy flock shall ^{feel} ~~not~~ to thy lamb, will be
A tender Mother to a ~~careful~~ Nurse

To ease thy labours to thy cares remove

To all ^{the} ~~the~~ of a winter's day

As every ~~the~~ of a winter's day
Her tender limbs shall charitably expose.

COPY

COPY

Thy lands shall not despise or with thee wish
 A warmer climate, or a richer soil.
 Thus she with bless'd thee to thy heart's content
 As this hanging said, my soul with raptures
 Glad to ye regions of ye bless'd above,
 And only left me time to pray & say
 May thy great prophesy be soon fulfill'd

COPY

~~Here joy ye sacred Niles, my inspire my soul
 Direct my trembling to unperish'd pen
 Tho' no beauty of this garden so describe
 Glad shall I praise ye beautys of this place
 Joy ye all ye sacred Niles inspire my soul
 And bring my fancy with poetic rage~~

CASTLE HOWARD
J8/35/6

COPY

COPY

In page ye 12th after this line.
(In sensual joys kept her luxurious Court
Leave out ye three following lines which
cross'd, & add these three.)

How shall I praise ye beauty of this Place,
Gays all ye sacred Airs, inspire my Soul,
And wing my fancy with poetic rage.

COPY

COPY

In page ye 14th after this line
(Tribing to see ye wounds, their arrows made,
add these lines.)

How and how great Apollo tune my Lyre,
In sounds melodious let my songs repeat
The vast delights which every sense did taste.

Then go on
The careless Bacchus...

COPY

COPY

In page ye 15th after this line

(Full fraughted with ye rich-remining Juice)

Add these lines

COPY

The mighty joys which to us inspire
Pulse every breast the strings of nature crack'd
Wound up so high with exquisite delight

then go on

COPY

In other parts

In page ye 20th these two lines must come before
ye following two lines which in ye Copy stand
first it must be writ thus

For then my son this blessing have I kept
To crown thy wishes to thy peace restore
The day will come when to thy waging arms
The charming maid her beauty will resign

COPY

Document 11

Draft Inscription for the Pyramid J8/35/11

[1728]

COPY

CASTLE HOWARD	
J8/35/11	

William 2^d Howard, third son to
 Thomas Duke of Norfolk beheaded in
 y^e year (1542) married Elizabeth one
 of y^e daughters of William 2^d Barre,
 by which marriage & from y^e said
 William's great industry & ability have
 descended to me ^{husb^d} of y^e Estates
 y^t I now enjoy, in gratefull memory
 therefore of y^t Noble & Beneficent
^{Parent} Ancest^r of y^t pious & vertuous Lady
 this monument is erected by Charles
 y^e 3^d. Earl of Carlisle their great
 great grandson Ann: Bar:

COPY

**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-
ses 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
Coheiresses 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]

COPY

He was appointed by King Henry 8th
Ambassador to the Court of Moscow
in the year 1517 & afterwards made Governor
of Jamaica
Charles Howard great grandson
to William 2d Howard created Earl
of Carlisle by King Charles 1st
was in the year 1660, died in the fiftieth
year of his age. ann: dom: 1688

Edward Howard son to Charles 1st
Earl of Carlisle died in the forty
seventh year of his age; ann: dom: 1693

CASEY HOWARD
J8135/12

COPY

Charles Howard son to Edward 2d
Earl of Carlisle. This Earl after he had had
some honorable employments at Court
from his great love to a solitary life
retired not from any disgust, for he still
possess an honorable part in a mark
of his Princes favour retired into the
country where he spent the remainder
of his life. During which time he
erected a Palace where the
Castle of Hendershall stood & called
it Castle Howard. He likewise made
all the outworks plantations & moun-
tains thereunto belonging, which
works he began in the year 1698

This picture was drawn in the fiftieth
year of his age. ann: dom: 1728

COPY

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 fifty 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 3^d
Earle of Carlisle. This L^d 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^o Domⁱ 1728

W^m Aikman -
Pinxit-

Document 13

**Pamphlet: Some Observations upon
a Paper, Intituled, The LIST.**

[1733]

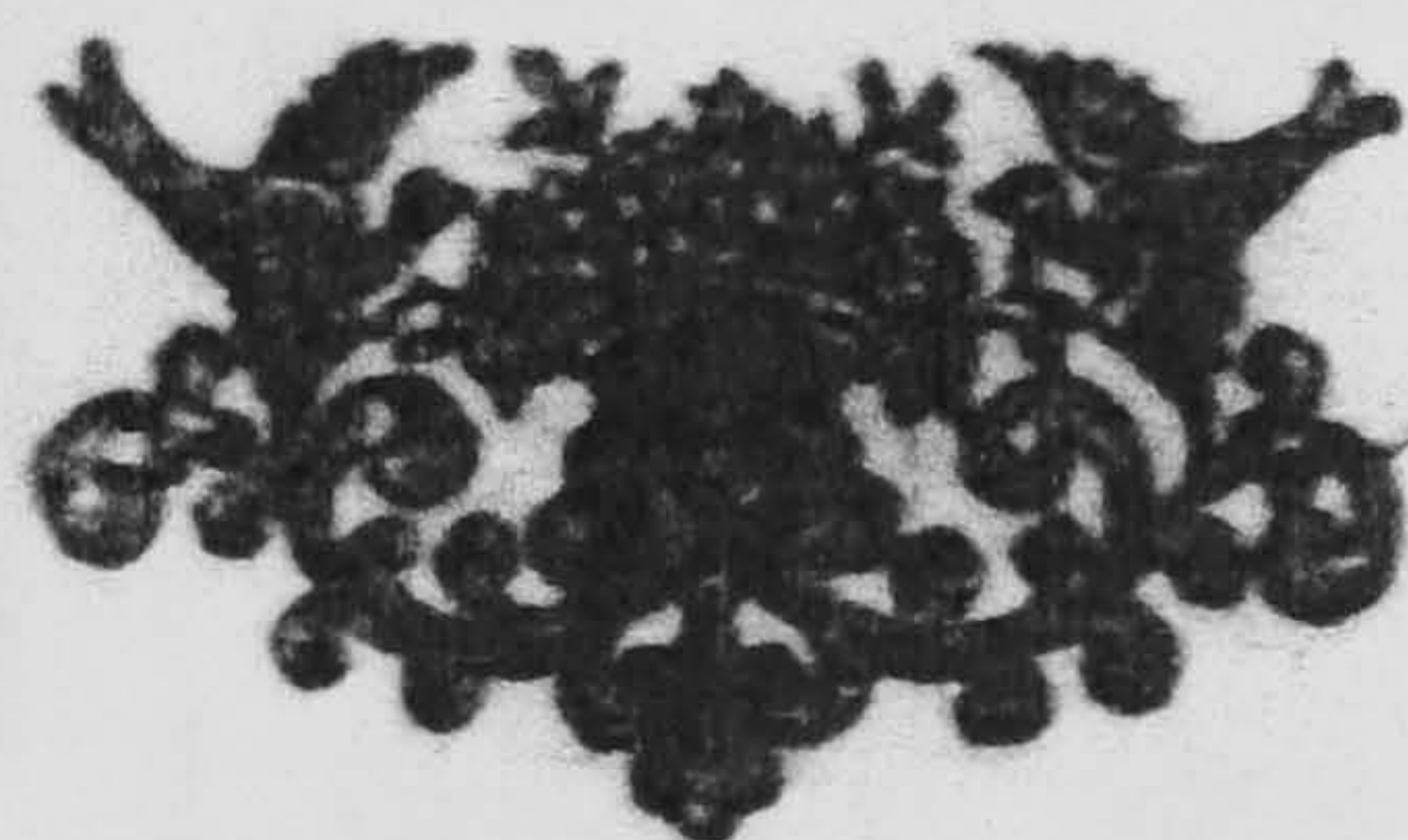
S O M E
O B S E R V A T I O N S

Upon a PAPER, Intituled,

The L I S T.

That is,

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



L O N D O N:

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

(Price Six-pence.)

← 5" (x 8") →

[3]



SOME
OBSERVATIONS

Upon a PAPER, intituled,

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.

A 2

This

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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 set down over against their Names; yet the Author, for fear he should not be thoroughly understood, makes a *M. 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 secret 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 insinuating, 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

(5)

they are not to ~~chuse~~ 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 Insinuation asserts 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

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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 chuse 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

[7]

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

(8)

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 'tis 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

[9]

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

B offers ;

[10]

officers ; 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 List 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 *Tory* Parliament. Therefore let me exhort you, my Fellow-Countrymen, not to fall into any rash Engagement, that may endanger that Peace and Tranquillity you so happily

[11]

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,

[12]

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 joyn 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 List; 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 List are the discontented Party; they make no Secret, that they have sent great Numbers of them to be dispersed amongst the Freeholders and Burgessees all over

[13]

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, not 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
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the Foundation of that arbitrary Government he is determined to erect.

When a People is become so pusillanimous and slavish, 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

[15]

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

(16)

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 burthenome Taxes might have been taken off, or at least prevented from being laid on ; surely so many salutary Considerations as these were

[17]

sufficient to justify any Person in offering it to the Consideration of Parliament, notwithstanding all that was so artfully alledged 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 Insult, as the Law now stands, than they would have been, if this Bill had passed. It is for these Reasons only

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that I have said so much upon this Head.

But to return to my Gentlemen the Dispersers of this List. They say the Minister must be removed, and that immediately, or otherwise it will be too late; for he is making very hasty and large Steps to secure his Point, by duping those who he thinks 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 sensible of the dangerous Situation that we are in.

Besides several Lies, gossamers, and malicious Imputations, which they give out to raise an Opinion, that

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that the Minister is laying a Scheme to govern by Arbitrary Powers, 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 displacing of Officers, in order to model 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 neither 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 Exercise of Absolute Power. As to the second Charge against him, *v. z.* the Placing and Displacing of Officers, let me say, that whenever it happens, that Men of Quality, of Fortune, and Abilities, fall under

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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 chuse 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, nay it is but common Justice to suppose, that when a Prince makes any Alterations in his Family, he has good and sufficient Reasons

(21)

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

[22]

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 respect to their Method of proceeding. How likely, or how probable is it that they shall attain what they give out as their Design, the removing the Minister by the Means they

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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 Madness, 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 no Ways or Means

(24)

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 Charge; 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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lieve, 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 Miscarriages.

Had they thought fit to have impeached or attainted him, in that Case to be sure he alone must have answer-

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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 Disaffection that they are stirring up, will fall wholly upon the Ministers; 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.

It then by these means a Flame should be raised in the People, whereby their Affections of Course must be alienated from the King, no body can stay where it will stop, but every body may see, that the Contention which it must necessarily occasion, is the most likely Step to fa-
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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 deceived 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

[28]

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 so numerous. It is most evident, that our Merchants have attained, and daily are attaining great Riches ; by Means whereof they are 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

[29]

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

(30)

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 desire? What ought to be your Study, and Endeavours, but by a dutiful Behaviour to your Prince carefully to preserve it, and to transmit it safe 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

(31)

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.

F I N I S.



Document 14

**Poem: A Riddle made upon a Game
called Quadrille**

J8/35/7

[Summer 1734]

COPY

(3)
 A Riddle made upon y^e game called
 Quadrille, y^e game being made partly
 from Ombre & partly from Whisk
 Did so prevail, y^t y^e other two
 games were in y^e great measure
 layd aside.

COPY

CASLE HOWARD
J8/25/7

My Father's birth from Spain des clairs,
 My Mother from fair England came,
 Of high renown of ancient Race,
 Both much esteem'd in either place,
 The Annals of each Country tell
 To what degree they did excell
 All others of their rank & kind,
 And how they entertain'd a thoughtfull mind.

COPY

My Father born & bred in Spain
 His carriage shew'd a noble man,
 Serious & grave he did appear
 His temper rather hot & severe,
 Yet some times pleasant he would be,
 And civil & easy last degree,
 For leave he always first did crave,
 Before his questions you could have,
 All did allow his genius bright,
 His manners ever most polite,
 Thus qualify'd to Courts he went,
 And to y^e King gave great content,
 Old Ferdinand as fame doth say,
 Preferred him when he us'd to play.

COPY

7 1/8" (x 8 7/8")

For as she wisely did foresee
They very seldom did agree.

(2)
CASTLE HOWARD
J8/35/7


His credit & has in high esteem
Himself admired by King & Queen
I leave him I shall now debate
My Mother's story, to have better.

COPY

If credit you do give my Tale
My Mother did not less prevail
Amongst y^e States her great professe
Amongst y^e Courts with honours crown'd
Who good Queen Jess Comts did grace
She always was allow'd a place
She shew'd them how they might employ
An hour or two with mirth & joy
But care she took least strifes arose
And Breach shew'd by might & charge to Boes
To each side equal force she gave
That neither might be weary'd
* Her Queen herself with care oppress'd
(By hand some times he advised)
From business of State withdrew
Sports & diversions to pursue
To his Highness some times y^e field
Passtime by exercise did yield
Some times y^e Queen at home did stay
And with her Maids would sports & play
When y^t fell out it seldom fail'd
But y^t my Mother's spirit was not
~~Her best endeavours use~~
The ~~her~~ her best endeavours use
A while her Highness for abuse

COPY

COPY


 CASTLE HOWARD
 58/35/7

(3)

A wondrous art my Parents had
 I will not say if good or bad
 Herself she often did divide
 In different places could at once reside.
 When first y^e Queen did take her place,
 Her Chamberlains sat next her Grace,
 The Q^os Ladies of y^e Court
 Some chose to sit others to see y^e sport;
 Thus all prepar'd in order set
 The Courtiers by my Mother met
 With great address she play'd her part,
 Gave joy to some, made others smart
 In others hopes & fears she'd raise
 By many & by different ways
 Her skill she shew'd they sung her praise,
 Tho' now & then disputes arose,
 And here & there she made some foes,
 Her honour still secure remain'd
 Her name in credit she maintain'd,
 Even from Eliz^as glorious days,
 Till Georges Reign as story says.

COPY

It grieves me how y^e rest to tell,
 How from their high my Parents fell,
 How ere poor ship did tumble down,
 Their high repute, their great renown,
 Know their ~~great~~ justifications wisdom draw
 A guide more certain than y^e law.

COPY

CASTLE HOWARD
58/35/7

(4)

This moral for their sakes I tell,
Always persist in doing well.
If once thou stop, if once look back,
If once thy hand yeavines do slack,
All ye appointed posts thou turn,
No prize is gained, in vain thou'st run.

It's very odd, you'll scarce believe
But so it is, I don't deceive;

COPY

My Parents for an advanced in years
(I mourn their fate, behold these years)
Their youthful days in Courts did spend,
Their lives so strict & none could offend;
But no mighty power of Love
That steal'd my spirit from above,
O'er nature's face its works so strong,
None ever yet could hold out long.

COPY

Cupid ~~is~~ ^{is} triumph, always rides,
Your morals & your laws divides,
To him not only man do yield,
But y^e fierce beast, y^e secret y^e field
My Parents to this cause do owe,
Their sufferings past, their present woe,
But where this reverend Pair did meet,
And how they did their loves complete,
I dare not tell, all that's known,
I'm as suspicious they did own.

COPY

CASTLE HOWARD
J8/3517

(5)

As every offspring does partake
 The faults, as my mother's make,
 Some share the virtues of my kind,
 For others often you will find,
 The body's beauties or defects,
 Their natures works these are her proven effects.
 In me my brother does appear
 My mother is not quite so clear
 His manners & his ways I use,
 His very forms I often chuse,
 Civil like him when I propose
 A question, will to try, be so,
 Tho' to my profit it may prove,
 I wante their leave before I move,
 If him you know you soon will find
 From whence I do derive my kind
 My fate, it here draws to the end
 The sequel, by myself combin'd
 The Spain of England each does claim
 My Parents birth, by long way same
 Where I was born, my country will
 (My things to come, if I have skill)
 To future age stand renowned
 Because my name will there be found
 My Country, France from thence who are I,
 Brunot & her of course must be I

COPY

COPY

CASTLE HOWARD
- 58/357

(6)

While I was young at home I stayd
And only in my country playd
But when to riper years arriv'd
Puff'd up with vanity & pride
To see y^e world myself to show
I did to foreign countries go.

England for us is so fair,
For glorious acts so often made
Valiant heroes here daughters fair,
Polite & brave manners every where
A stranger well received is there.

Thither my first attempt I made,
Some years now past I have here stayd
So much esteem'd so much admir'd
So much beloved so much desired
So much that people hold me dear
After I my praises hear
thout me I may safely say

if they scarce can pass a day
Does most their fondness show
of their needs must know
y^e treasures they receive
by joy some ought to grieve
if entertainments make
them so far my suit
if their time that spare
yet can call me friend

COPY

COPY

CAS. G. H. HOWARD
58/35/7

(7)

When eagerly each takes his seat
And of their happiness complain
In stead of mirth, in stead of joy,
Which all dissensions should destroy
Questions are ask'd, disputes arise,
Then one asserts & one replies
And after simple tedious points
All unconvinced drop the debate.

Thus whilst my darling of this land
For few my charms can now withstand
In publick places I appear
Where people flock from far & near
My art to learn ~~is not the same~~ ^{is all the same} ~~is all the same~~ ^{is all the same}
How simply from ~~the hands~~ ^{the hands} of ~~me~~ ^{me} ~~are all~~ ^{are all}
My aged Parents were depressed
Neglected stand by none caressed
Tho' once great Favorites highly priz'd
Now much contem'd as much despis'd
Disgrac'd by me by me outdone
They must give way where ev' I come;
Their old Adherents strive in vain
Their former credit to maintain
If would not do, they now think fit
To quit their party, & to me submit.

Thus courteous Reader if to this thou dost reply
Who is my Father, who my Mother, who am I?

Document 15

Essay on God and His prophets

J8/35/15

[1734?]

CASTLE HOWARD
JB 35/15

(1)

That an Supreme Being has created
this Universe & all things therein con-
firmed as I previously admitted by all men,
but to what end or for what purpose
this almighty Spirit has created the Uni-
verse is in my opinion beyond my capa-
city & knowledge of man to assign.

That man is of the most perfect, & most
sagacious of y^e created beings, must be
allow'd, but notwithstanding, it seems
highly unreasonable to imagine, it is
I think morally impossible for man to
know, therefore not a little presuming
in him to assert y^t y^e almighty created
y^e Universe for this or for y^e end or pur-
pose, unless it is granted y^t y^e being re-
veal'd his intentions to man, y^t he de-
clar'd to him y^e cause, & y^e reason why
he created y^e same, & y^t it was for y^e
purposes y^e man should assign.

As to y^e Spirits revealing his Will to man,
whether it be by ^{any discourse} or by visions
by a special messenger, or by any other
means whatsoever, still it is man, y^t gives
y^e account, it is man y^t publishes to y^e
World, y^t y^e Spirit communicated his Will
to him by some one, or other of these means.

COPY

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7 1/2" (x 9 3/8")

98/35/15

(2)

COPY

Therefore as man is not infallible, as he is subject to human frailties, & too frequently governed by his passions & interests, yet with what man has asserted upon some occasions has ever been more or less questioned, has been, or not been believed as if he did not apparently tend to answer some views, or interests of his own.

The Christian Religion stands upon this foundation it declares, that God's Will was revealed to man by a special messenger, & I think it may be made appear by many strong & unanswerable arguments, that the messenger had a commission from God. But it must be confessed at the same time, that all the Religions yet have hitherto appeared in the world, have ever pretended to the same, in some shape, or other; & by reason thereof it is plain, because of the law giver or founder of any Religion may reasonably expect, that a more ready audience will be paid to his laws, if he can make man believe, that he has received them, of deity, if it is his Will, that they should be promulgated, & that he will reward those who obey, & punish those who do not. Thus we observe the Pagan Governments, & with respect to their Institutions & Laws, & you will find, that most of them stand upon this foundation, their ~~laws~~ ^{statutes}

COPY

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J8/35/15

(5)

COPY

pretended y^t they received their directions
 from y^e Gods in order undoubtedly y^e
 better to enforce y^e observance of y^e laws
 they gave to y^e People, & it generally
 had its effect. Instances of this
 kind in story are many; y^e wise institu-
 tions of y^e Egyptian governments derive
 their original from this source, witness
 y^e pretended story of Hermes, y^e Indians
 acknowledged y^t their law giver Bacchus
 had a divine nature in him, & y^e he
 sprung from their Gods. Seneas to at-
 tract a greater authority & veneration
 to his Person, & to procure a more ready
 obedience to y^e laws he gave his people
 when he founded his government, pretended
 y^t he was y^e son of Mercury; Romulus y^t
 he was y^e son of Mars & for y^e same
 reason. Marcus Comptius deluded y^e People
 & brought them to give a ready obedience
 to his Will by pretending y^t he received his
 laws from y^e Goddess Cybele; what was
 y^e intent & to what purpose were y^e institu-
 tions of y^e several Oracles y^t were read of
 in y^e Pagan ~~governments~~ ^{story} it plainly appears
 y^t y^e Kings & Governments in these days
 made use of them to prevail with y^e People;

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J8/35/15

COPY

29

(4)

submit to

most

to do what they thought proper & necessary. ^{to be done} Roman story is full of instances where of Sibylline Books were consulted upon extraordinary occasions. ^{but observe this} of Samothrace

COPY

always gave ye orders for ye consulting these Books it is very natural & reasonable to suppose, that ye Priests, who knew ye cheat & falacy of ye Oracle, & who were to give ye answers, gave such, as they imagined would be most agreeable to those in power, may so easy was it to prevail upon ye Keepers of those pretended Oracles Books, that when they were consulted upon publick occasions, answers were given, calculated to serve ye views & interests of some of ye leading Men in ye ^{States} ~~Kingdoms~~, & those Men gaind ye points they contended for by such means; great was ye Superstition of ye People in those days, & greater ye Knavery of ye Priests; Many other instances might be given of gross abuses of this kind impos'd upon ye people always ready to believe what they can not comprehend, by their governours, & Lawgivers, The story of Cratesmet surpasses all imagination, & is ye strongest

COPY

(5)

COPY

CASTLE HOWARD
58 / 35/15

Proofs of it can be brought how man-
 kind of man may be prevailed upon
 to believe not only of guesses & absurdities,
 of highest improbabilities, but
 even direct impossibilities, when
 designing, crafty men make use
 of those never failing means, pretended
 inspirations, revelations, & de-
 clarations of y^e will of y^e deity to
 bring about their ambitions & wicked
 purposes.

COPY

The declaration & admonition
 of Christ sets y^e force of Revelation
 in y^e strongest light. Christ knew
 perfectly y^e nature of man, & y^e
 depth of his understanding, & he de-
 clares y^e false Christs & false Pro-
 phets shall arise, y^e they shall show
 great signs & wonders inasmuch y^e
 (if possible) they shall deceive y^e
 very elect. These false Christs &
 false Prophets, are y^e designing men,
 I have described, by y^e means, y^e they
 have, & may yet make use of to deceive
 mankind, are their pretended inspirati-
 ons, & revelations of y^e will of God.

COPY

(6)

56/35/15

COPY

But least it may be objected, y^t I rank y^e Author of y^e Christian Religion amongst y^e Impostors of former ages, (out of which number he is always to be excepted) I will offer some reasons why it strongly occurs to me, y^t Christ acted by a Commission, & 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, y^t false Prophets, & Men not improved by God have done y^e same, & for y^t reason out of his great affection to his people, (least they should be misled) he bids them be aware of such,

COPY

As I have observed before, most of y^e pretenders to revelation (by y^e means of which they have founded Kingdoms & Empires) have formed them upon y^e subjection of y^e Peoples Liberties. Their ^{schemes were} ~~generally~~ calculated to serve, & promote their own interests, & they have forced a submission to them by their pretended inspirations, always declaring upon such occasions, y^t what

COPY

36/35/15

(7)

COPY

they directed, was ye will. & ye command
 of ye city, when at ye same time it
 plainly appears to those ^{in these days} unconcerned &
 to all succeeding Ages ~~of the world~~ ^{since} ye
 what they require from ye people in obe-
 dience to ye will of ye city, tended
 solely to ye raising their own power &
 Dominion, & directly to ye enslaving
 those ^{people}, who submitted to them; but ~~not~~
~~as~~ scanning into ye Christian insti-
 tution, & you will find it directly
 otherwise there; ye Author of ye doc-
 trine had no such views; he declares
 his Kingdom is not of this world, ye his
 people were not to expect from him
 honours riches or power, but on ye con-
 trary he tells them, ye those, who will
 follow him, those, who will be obedient
 to his laws, must not only refrain from
 gratifying their sensual appetites &
 renounce ye pleasures of this world, but
 must expect to suffer all manner of
 evil treatments, indignities persecuti-
 ons, & even death itself; ye induc-
 ments he lays before them, ye promises
 of rewards, ye the graces to them in order

COPY

58/35/15

(8) COPY

COPY

to prevail with them to observe his
 commandments, are of an other nature,
 he tells them, if ye ^{rewards} should
 receive for all their sufferings in this
 life, were to be conferred upon them
 after death, a notion if it was not
 altogether new, was very darkly con-
 ceiv'd in those days, & most likely could
 not greatly influence ye mind of man;
 what therefore could be ye intent &
 purpose of ye holy persons establishing
 ye government of the world here upon
 earth; his transcendent goodness, his great
 concern for & his ardent desire to pro-
 cure happiness to mankind; these appear
 no views in this transaction of raising
 power & dominion to ye institutor at ye
 expense & ruin of ye people, of which
 is calculated not for his ^{solely} but their happi-
 ness. He knew, ye there was an immorta-
 lity, & declar'd it to man he knew, how
 much more preferable, of how much
 greater consequence it was to man to
 procure happiness in ye immortal state
 than to seek it here upon earth, where
 ye wisest of all men could not find it.
 he knew ye means by which it might

COPY

(9)

COPY

CASTLE DONWARD
34 35115

be provided, & declar'd them to Man
 by y^e laws he gave him to walk by;
 laws so excellent in themselves so just-
 ly calculated for y^e government of
 Man's passions, & by y^e means so condu-
 cive to y^e general good of all Societies,
 tending so directly towards rendering
 Man a perfect Being, y^t if ^{observed} duly
 will cause y^e human nature not only
 to approach but to ~~be~~ equal to y^e di-
 vine, nature, where it is not unrea-
 sonable to suppose, y^t these laws di-
 vinely their original from a divine
 Power, & were deliver'd to Man by
 a Messenger, from God.

COPY

Consider further in what ~~in~~ ^{manner} a
 miraculous for I think I may so term it
 y^e Religion, y^e Christ's instituted has
 been preserv'd, & handed down to us
 notwithstanding all y^e seeming disad-
 vantages, & real discouragements to y^e
 Professors thereof, notwithstanding all
 y^e endeavours of y^e most powerfull Princes
 upon earth for many ages to suppress &
 extinguish it, but in vain; ^{it was} ~~was~~
 now its flourishing condition; what can
 this be owing to, (y^e power of Man, it

COPY

COPY

(107)

COPY 54/35115

it could have prevailed, would have destroyed it) but y^e immediate hand of God, this I think, carries a very strong presumption, y^t Christ, who was y^e Founder of this Religion, acted by a commission from God.

COPY

Again let us consider Christ with respect to what he suffered in y^e execution of this commission, & I believe, no story can produce an instance in human nature of so much goodness, of so great patience & forbearance, & of such fortitude; Christ for his love to Man, which surpasses all things y^e human nature can conceive, (for no Man ever yet lay down his life for his brother altho y^e most dear to him) suffered not only y^e vilest treatment while he was here upon earth, but at last a most ignominious & cruel death; When he undertook this commission he knew this would be y^e consequence, he knew what he was to suffer for upon several occasions he declared it, he knew likewise y^t for all his sufferings, he

COPY

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COPY

GAILLARD HOWARD
58/35/15

should no way better his condition
 or reap any advantage to himself,
 yet notwithstanding voluntarily
 unask'd by man who could plead no
 merit he undertook this painful
 commission for ^{his} sake in order to pro-
 cure his future happiness; such
 an Act speaks itself, surely it de-
 clares a divine spirit; there never
 was or ever will be a human ma-
 nitude so disinterested, y^t should so
 much goodness & compassion, or was
 capable of such a performance with-
 out y^e immediate assistance of a
 divine power, therefore y^e Author
 of this great work must have been
 supported therein, must have been
 empower'd to go through with it by
 a spirit deriv'd from God; which I
 bring as a further confirmation
 of what I undertake to prove, y^t y^e
 Instructor of y^e Christian Religion
 was not an Impostor but a real
 & true Messenger from God.

COPY

COPY

(12)

COPY

56/55/15

This long digression arises from my desire & intention to make manifest to you Worldly & I look upon your regulations delivered by Christ to Man to be true, & such as he received from God, & my further intention by this digression is to make it appear (I hope I have done so) that numbers of pretended Revelations have been imposed upon Man to his great detriment & hurt.

COPY

But before I proceed to treat upon what I propose should be the subject of this enquiry [that Man can not possibly know for what end or what purpose of supreme Being has created this universe] I must beg leave in order to set what I have to say hereafter upon this subject in a fuller & stronger light, by removing an objection of ^{persons} ~~persons~~ ^{with} ~~with ^{be made} ~~be made~~ to my assertion, to make an other short digression with respect to these persons, who are appointed by our laws to perform all religious duties for us some of us Communities of which~~

COPY

(13)

COPY

They belong; I desire your appointment of such for your order & regular economy of your church is absolutely necessary; I acknowledge likewise that these gentlemen may, & I do believe many of them are of great use to mankind by their preachings & other actions, setting forth your necessity & great advantage of a true Christian life, & by shewing to man of what infinite benefit it is to him, service to perform all moral duties, than of your performance of which nothing can contribute more to your good & prosperity of all societies in which chiefly consists man's happiness in this life. If these gentlemen would stop here if they would confine themselves to these usefull parts of their office, which (I think) is their sole & whole business (as I said before) they would do of great service & benefit to mankind. But few of them will submit to this part of their duty, or allow it is all they have to do in discharge of their ~~due~~ ministry, your execution of these duties carries very little power with it, a point they have

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[19] COPY

showed themselves to be very fond of the
 notions of which they can in no
 manner be upon one occasion so affectu-
 ally exact as in ~~assuming~~ assuming to them-
 selves to be y^e sole expounders & In-
 terpreters of God's will & intentions,
 in pursuance of which, they take upon them to declare in
 y^e most presumptuous manner, why God
 did this & for what purpose he did
 y^t, & what he further intends to
 do, things impossible for man to know
 unless revealed to him by God. COPY
 in this practice they follow y^e exam-
 ple of their predecessors y^e Pagan
 Priests, only with this apparent dis-
 advantage; y^e Priests are those ~~of~~
 times kept their oracles & sacred
 books ~~to~~ wholly to themselves y^e Laity
 (as now ^{now} ~~then~~ ^{show}) were never permit-
 ted to look into or examine them;
 by y^e means they could more easily im-
 pose upon y^e People by y^e answers
 they thought proper to give, ^{declaring} declaring
 y^e will & y^e direction of their gods;
 & well they might; for y^e people in those
 days were wholly ignorant of what
 these books contained, & from their great

COPY

(15)

COPY

CASTLE HOWARD
38/35/15

superstitions (always y^e companion of
 ignorance) they enjoy an entire be-
 lief in their Priests. The Christian
 Priests act in one respect more y^e
 more y^e & fairly but in others y^e
 arbitrarily & more unfairly than
 y^e Pagan; they lay before you their
 sacred books wherein they
~~declare~~ declare y^t y^e Will of God is
 contained; they bid you read examine
 & judge for yourself & when a man does so
 if he differs in opinion from them
 in y^e meaning of these books they
 declare y^t his judgment is erroneous
 & y^t he has made a wrong & false
 interpretation of y^e ^{sense} meaning of y^e
 Authors; upon all such occasions they
 assert y^t they are y^e ought to be y^e
 only expounders of these sacred cov-
 ents, & y^t a man must submit his judg-
 ment in all ^{things} relating therunto
~~to their explanations~~ to their superior
 understandings & integrity in y^e expla-
 nations they make thereof. In this
 I say they act more unfairly & I believe
 they themselves will own more simply than
 y^e Pagan Priests. First to ^{bid} you make
 " " "

COPY

COPY

58/35/15

(16)

use of your reason to tell you, you are
to find for yourself, & when heard so,
& differs from them than to declare
y^r judgment is erroneous, & contrary to
y^e will of God, COPY

But if these gentlemen were to leave
at home y^e case with them, were to read
be so bad, it is very possible, & they
may ~~make~~ interpret these Holy Books
Arise to prove justly than y^e govern-
ment of y^e Land have done, yet if
than upon their invitations, by their
directions, reads sermons, & judges after
wards of y^e meaning & intentions of the
Sacred ~~Records~~ Records according to
y^e best of his understanding & agreeable
to his reason, altho he may be mistaken
in y^e construction ~~of some~~ of some
dark & obscure points, yet if
y^e explanation of these Texts in
wherewith he differs from y^e Clergy,
reads him not to countenance or
excuse y^e commission of any sinners
that one would think, he might, yet
undisturbed in y^e opinion he has im-
braced; these gentlemen may possibly think
that of their great ~~advantage~~ advantage

COPY

58/35/15

177)

~~My~~ for man's happiness hereafter. ~~My~~ ~~lament~~ his unfortunate state, but is it agreeable to y^e Christian an charity & doctrine they profess y^e this unfortunate man should be deemed worthy of punishment as is generally y^e case; for a few y^e day man has been thus invited to examine & judge for himself if ~~the~~ ^{it} happens to y^e difference y^e sense & meaning of words, from those infallible expounders of god's will (as they would be thought) his opinion is condemned, he is deemed a Heretic, an unbeliever & delivered over to be prosecuted & punished as such; is not this still keeping y^e power in their own hands of declaring & directing what man is or is not to believe, notwithstanding ~~the~~ ^{ye} specious show of leaving him at liberty to judge for himself.

COPY

In order to make good my assertion that man can not possibly know y^e will of his intention of y^e Supreme Being unless y^e same be revealed to him by y^e Being, I judge it necessary to set forth y^e inconsistency, & presumption of y^e gentlemen I have been speaking of.

COPY

(10)

38135/15

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in assuming themselves to be the
sole Interpreters of those sacred Books
which they call upon they submit
themselves for practice shews, yet they do not
to y^e judgement of y^e Layty, altho
they are no where authorized by those
Books to assume such a power to
themselves.

COPY

From hence they declare, y^t God
invented his Will to Moses, y^t y^e same
Power being conveyed to Aquinas
This Prophet (as they term him) why
to for what end, & purpose he created
y^e Universe, y^t God further told him
y^t he had made Man in his own like-
ness, & what he required from him; y^t
he had given him power over all y^e crea-
ing creatures upon y^e earth, y^t they
all should be subservient to his will
& pleasure; in short y^t every thing
not only this globe, & all things
therein contained, but all y^e celesti-
all bodies were made solely & only
for his use; this ~~is~~ declaration
of Moses, & y^e pretended Will of
Jee, is y^e foundation upon which these
infallible Esquivers stand, from hence

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parted to

(119)
they declare y^e knowledge they have
of y^e intention of y^e supreme Being
of why he created y^e Universe, & of
this explanation of theirs & y^e Books
of Moses they require, y^t Man impli-
cately should give an entire credit

COPY

The single consideration here to
be upon which I think y^e Truth or
falseness of this declaration will
be made fully to appear is to exa-
mine whether y^e Revelation pub-
lished by Moses to be delivered to him
from God, be a real, or a pretended
one.

COPY

There can not be a better, or
a more certain rule to trye y^e Truth
of all Revelations than by examin-
ing ~~the~~ y^e doctrine & purposes of
y^e Revelation delivered; if it con-
tains instructions for y^e good conduct
of Man's life, enforcing all moral
duties by y^e due observance of which
Man will ever acquit himself to God, &
to his Neighbour, if y^e said Revelation
enjoyns no arbitrary commands, ground-
ed upon will & pleasure, & not upon
reason; if it enforces no useless or un-

COPY

J8/35/15

COPY

(no) necessary ceremonies which ever have
 been instituted by y^e Priests to amaze
 & delude man. if it directs nothing
 contradictory to y^e known & allowed
 attributes of y^e being from whence
 it is supposed, it is divine; if it is
 agreeable in all things to reason which
 must always direct man in y^e judg-
 ment he makes in these, & in all other
 cases whatsoever, in short if it
 tends solely to y^e good & happiness
 of y^e people to whom it is declar'd,
 & not to y^e raising y^e power or aug-
 menting y^e private riches of those who
 declare it then & in y^e case such
 Revelation may (altho' it does not positive-
 ly follow, if it does) proceed from God,
 but if on y^e contrary it does not car-
 ry these indelible characters of a
 divine spirit, if it declares commands
 from God inconsistent with his nature
 & attributes & repugnant to reason,
 if it directly tends to y^e procuring
 power & dominion to y^e lawyers who
 denounce it & to y^e apparent injury &
 destruction of y^e people to whom it
 is denounced;

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J8/35/15

(25)

COPY

justice, & I say it may be boldly af-
 firmed, for nothing can be more cer-
 tain than y^t such Revelations do
 not come from God.

COPY

Let us now Arise y^e Revelations of
 Moses by y^e rule I have here layd
 down, & from them observe whether
 there appear those indelible charac-
 ters of a divine Spirit in y^e declarati-
 ons he made to y^e Israelites of y^e com-
 mands of God; but before I enter
 into a nice enquiry concerning y^e
 commands & laws which Moses pretended to
 be received from God I think it not
 improper to take some notice of y^e cha-
 racter he gives of y^t supreme Being;
 it can not be denied it is obvious to
 every one who reads his Books y^t Moses
 makes God Almighty more subject to
 human frailties more imperfect ^{in his nature} than
 his creature Man; he represents
 him as a jealous inconsistent revering
 & all being subject to y^e passions of
 anger of love, & of hatred, in
 upon some occasions (as it suited best
 with his private views) he tells y^e

COPY

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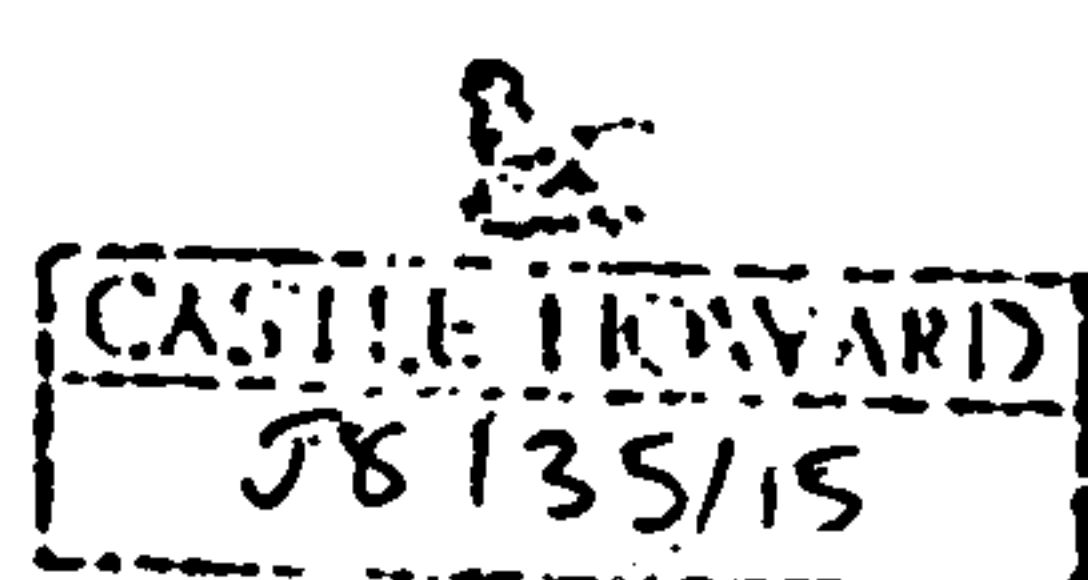
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Israelites, y^t God had chosen them to be
 his peculiar people upon these as he
 found it proper & necessary he acquainted
 them y^t God had declared of him y^t it
~~was~~ reported him of what he had done
 for them & y^t he would utterly drive
 away them from y^e face of y^e
 earth, this is declaring such incense
 & such partialities so contrary
 to y^e attributes of y^e perfect
 being y^t y^e like can not be imparted
 to him without incurring y^e guilt
 of blasphemy. It is to be urged, y^t it
 was necessary for Moses to represent
 to y^e Israelites God's justice, & mercy
 to them in these human figures
 as being more comprehensive, & bet-
 ter adapted to their capacities, & under-
 standings; I answer y^t as it was im-
 possible for y^e Almighty Being to
 have declared his will (if at any time
 he thought fit to reveal it) in
 such words as these, such expressions
 being inconsistent with his nature
 & attributes, this particular alone
 will draw y^e truth of Moses's revela-
 tions into question. at least this

COPY



(as)
COPY

must be acknowledged by his most zealous Advocates, y^t Moses did not faithfully, & literally deliver y^e commands he received from God to y^e people of Israel, & surely y^t ought to have been done, since it appears from his own writings wherein he says what God has revealed to me y^t I declare unto you, & in an other place he makes a Prophet of y^e Lord declare when he was required to curse y^e people of Israel, I can neither add to, or diminish from what God has commanded me to say. COPY

COPY Another observation may be made y^t will likewise draw y^e validity of Moses's writings into question. He himself gives an account of his death & burial with this remarkable passage, y^t no man knoweth of his Sepulchre unto this day; it is most certain y^t Moses could not write an account of his own death & burial; it is ^{therefore} strongly to be presumed, y^t y^e passage (wherewith it is said, y^t no man knoweth of his Sepulchre unto this day) must have been writ long after his

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(24)

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Death, & if one thing has been added, no body can be certain what has or has not been added throughout all his books.

I will now examine in a more particular & strict manner y^e pretended Revelations of Moses by y^e means whereoff it plainly appears y^t he usurp'd y^e authority & government, y^t he assumed over y^e people of Israel; I will begin with his miracles which are us'd as y^e strongest proof of his divine inspiration, & commission from God. I shall repeat nothing but what he himself reports. Moses gives an account of y^e converse, y^t God was pleas'd to hold with him concerning y^e children of Israel; he declares to them y^t God had reveal'd to him y^t he had seen their afflictions & had heard their cry, & y^t he had instructed him in what manner & by what means he should bring them out of y^e land of Egypt; in order to y^e effecting whereoff he is to convince Pharaoh of

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(25)

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y^e fourth of his mission by y^e power
 God gave him to work miracles,
 y^e first three miracles he wrought
 on Havor by his directions, were y^e
 turning a rod into a serpent, water
 into blood, & causing frogs to come up.
 & cover for it is expressed y^e whole
 land of Egypt; Pharaoh's magicians
 performed y^e same; no body will dispute
 but y^t y^e great Creator of y^e universe
 can alter y^e natural course of things
 & whenever it pleases him so to do, un-
 doubtedly a miracle is wrought, but
 I believe it will be ^{allowed} from a long & con-
 stant experience which I think is
 a much more certain rule to judge by
 than from tradition, y^t y^e Almighty
 seldom, if ever interposes in y^e manner
 in these our days but suffers nature
 to operate, & take its course. all y^e
 accounts we have of pairing witches
 & spirits in former times are more gene-
 rally exploded, & I believe most think-
 ing men are of opinion, y^t there ne-
 ver were any such things; y^e question
 here will be, if miracles can be wrought

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by any other power than what is derived from God. I suppose it will be admitted, y^t they can not. For besides y^e reason of y^e thing, it is expressly said, all powers coming from God; y^t being y^e case, it ~~must~~ necessarily follow y^t y^e part of y^e account which Moses gives of Pharaoh's Magicians working these miracles must be false, for it is absurd to suppose, y^t God would give Pharaoh's Magicians a power to work miracles only to invalidate y^e truth of y^e miracles which he had empowered Moses to perform, & especially when those very miracles were to be his evidenti-
~~als~~ als & his proof to Pharaoh, y^t he was sent to him from God; if therefore one part of this story relating to y^e working of miracles is detected it will naturally draw a strong suspicion upon y^e other part of it, & of consequence concerning all y^e things says of y^e miracles y^t he performed afterwards.

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 CASTLE HOWARD
 J8135/15

(27)
 COPY The next thing I shall take notice
 of, is of use, of Moses made of these
 pretended Revelations, to from whence
 observe whether they carry in
 delible Character of a divine Spi-
 rit setting forth of goodness of God
 in communicating to Man such
 instructions & commands as tended
 solely to y^e procuring of him hap-
 piness in this life, or whether they
 manifestly appear to be calenda-
 ted for y^e establishing in Moses
 a power of Dominion over y^e people
 of Israel, & made use of by him
 upon all occasions through out his
 whole History for y^e support, &
 maintenance of y^e power. COPY

When God first appeared to Moses
 while he kept his flocks in the
 flock of God gave him a command
 as he pretended to bring his people
 out of y^e land of bondage; This
 command must necessarily invest an
 arbitrary power in Moses to direct
 command, & govern y^e Israelites.

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(28)

as he thought fit, I must witness
 (they receive ^{the} ^{command} ^{from God}) ^{as a message} ^{of} ^{the} ^{Lord} ^{God} ^{of} ^{Israel} ^{and} ^{of} ^{the} ^{people} ^{of} ^{Israel} ^{to} ^{submit} ^{to} ^{whatsoever} ^{he} ^{thought} ^{proper} ^{to} ^{order} ^{relating} ^{thereof}.
 This is what Moses declared to you Israelites, & to this they submitted having no other authority or motive to give credit thereto than you have word of Moses. There is laid you foundation & establishment of Moses government ^{now} over you Israelites, let us see what use he makes of you authority he has thus usurped by means of these pretended commands. As soon as he had got quit of Pharaoh, & had conducted his numerous host into you wilderness, he takes upon you authority of a Prince. He makes laws, appoints Rulers over you People, judges & determines all differences relating to property & disposes & directs every thing according to his will & pleasure. For you doing of all which I in order to make you People submit you were ready

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By his will he tells them from time
 to time y^e god gave him these commands
 & directions y^e they were not his laws
 but god's laws & he ~~denounced~~ ^{declared} them
 y^e blessings y^e god denounces to those
 who shall observe them, & y^e curses
 y^e shall fall upon those, who shall
 break them.

COPY

In y^e beginning of his administra-
 tion, all he way well fixed in his
 government it may reasonably be sup-
 posed y^e he acted with great caution
 y^e he endeavoured to make y^e people
 as easy & happy as he could, & y^e
 he exerted his authority more for their
 service & good than for y^e aggrandise-
 ing of himself & family; but when
 he found himself well established &
 his authority submitted to, it will
 appear y^e he acted quite otherwise.

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Document 16

Essay on Man and Nature

J8/35/16-17

[1734?]

CATTLE HOWARD
J8 35

this digression arises from my
 Judging it necessary to set forth ^{the} relations be. in a clear light & to
 show y^e uses y^e generally have been
 made of them ~~which they have of use~~
~~since of this digression in order to remove~~
~~y^e assignments y^e may be drawn from~~
 things ~~which are~~ ^{you answer to what}
 I shall lay down ~~of the foundation~~ ^{of the}
 just of this digression ~~you can not~~
 possibly know ^{for its purpose} why y^e Supreme Being
 has created this universe. I shall now
 proceed to give my reasons why I think it
 beyond y^e reach & capacity of Man
 to penetrate into y^e Will of y^e Supreme
 Being in any respect whatsoever ~~and~~
~~to suppose~~ ^{in many respects} ~~that~~ ^{admit}
~~of~~ ^{of} ~~suppose~~ ^{of} ~~man~~ ^{can}
~~only~~ ^{only} guess at y^e intention of y^e deity
 from y^e nature he has formed to him-
 self of y^e being & from y^e attributes
 he has assigned ~~to him~~ ^{from which he}
 draws his conclusions & possibly he may
 guess right but I think this way of
 Judging can not be lay'd down as a
 foundation for certainty ~~but I will~~
~~show~~ ^{with respect to y^e present subject}
 of y^e universe Man has made ^{in y^e apprehension of y^e universe} a very wrong
 guess as well as a very presumptuous ~~one~~
 & I shall be y^e first ^{to} declaring my
 thoughts upon this subject because I do not
 pretend to know ^{the} Will & intentions of y^e Supreme
 Being

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of earth, air or water ^{presence}
 was created by ^{the} great Being for
 his use & pleasure. is not air water
 or herb of the field as necessary to
 as ^{indispensable} to the support of ^{them} ^{man}
 as they are to man & might not
 they assert that God has been pleased to
 create all these things for their use
 since it is certain that they can
 not subsist without them & that it
 is likewise certain that God created
 them & designed that they should sub-
 sist. ^{I think} this assertion of man is reason-
 able on this single point. that as ^{the} man by ^{most}
 his cunning has got the mastery of the
 Animal species, he therefore affirms that
 they were made for his use. Let us
 examine how well grounded this assertion
 stands. I did in the beginning of this
 discourse admit that man was the most per-
 fect & the most sagacious of the created
 beings; it is from ^{that} knowledge & sagac-
 ity that he has got the mastery of most
 of his fellow creatures, but I presume
 that it is no proof that ^{God} created man the
 creature ^{solely & purely} for his use. if man makes use
 of that argument, if he may urge, that

may you say that man was made for him
 because where ever he went there was some
 good was made for him, you may
 claim that of smaller things were made
 for him, of the Dolphin of the fish of the
 sea were ordained to be something for
 man in his power & made for his use
 these creatures & numbers of who subject of
 man are made for his use & for the sake of
 man's assistance & service, but what reason
 was made for him because they are
 subject to their ordering of their strength
 but admitting that man has got the mastery of
 creatures but admitting that man has got the power over
 them & made for his use & there are num-
 bers of ^{other} creatures of ^{beasts &} ^{insects} ^{of} ^{the} ^{earth} ^{of} ^{which} ^{he} ^{uses} ^{his} ^{strength} ^{to} ^{destroy}
 of which he uses his strength & endeavours
 but in vain. there are poisonous
 herbs & poisonous animals of which
 prove very destructive to man, there
 are numbers of insects of which are very
 plagues & give great disturbance
 to man in the enjoyment of life man
 does not only endeavour the destruction
 of these creatures but must naturally
 wish that they never ^{had been} ^{created} if
 God has created them if ^{God} ^{has} ^{not} ^{created} ^{them}
 for their ^{continuance} ^{substance} ^{to} ^{support} ^{the} ^{continuance} ^{of} ^{their} ^{species}

there are numbers of voracious creatures who
 also they have not the power to destroy man yet they
 rob him of his labour & work & they ^{do}
 destroy his ^{labour} & ^{work} & ^{they} ^{do} ^{destroy}
 his ^{labour} & ^{work} & ^{they} ^{do} ^{destroy}

CASTLE HOWARD
J8135

But let us remove your ~~self~~ ^{little} ~~self~~ ^{higher}, of ~~examine~~ ^{examine} whether man
 is more in the right in assuming to
 his sole use all the Celestial Bodies of
 God has thought fit to create ^{those} ~~those~~ ^{are thrown out}
 great numbers of ~~celestial~~ ^{celestial} ~~bodies~~ ^{bodies} of
~~which~~ ^{which} ~~don't~~ ^{don't} appear to man, & are only
 discoverable by the help of ~~instruments~~ ^{instruments}
 & therefore can be of no use to him
~~yet~~ ^{surely} it won't be ~~alleged~~ ^{from thence}, if the Creator
 has made them in vain for no end or
 purpose. ^{because man can have no use of them,} it is not unreasonable to
 suppose, if these ~~undiscoverable~~ ^{undiscoverable} celestial
 globes are inhabited by a species of
 creatures of whose nature & existence
 man can form no conception, & yet may
 be as perfect in their nature, & as
 much in care of your deity, as man
 supposes himself to be. but seeing these
 dark, & ~~undiscoverable~~ ^{undiscoverable} ~~bodies~~ ^{bodies} ~~asid~~ ^{asid} ~~let~~ ^{let}
 us see whether ^{man} can justly claim the
 sole use of these other celestial discover-
 able Bodies of God has been pleas'd to cre-
 ate. ^{than} ~~than~~ not of Beasts in the field
 of Fowls in the air as much ^{as} ~~use~~ ^{use} ~~deceiv~~ ^{deceiv}
 ing to their wants & necessities if you
 to you ~~man~~ ^{man} as man, has, are they not equally
 sensible of your influence of these Planets,

as Man is, ^{are not a production arising}
 ing from the ^{force of light} ~~substance~~ ^{luminous Bodies} of these Planets
 equally serviceable to them, as they are
 to Man, can either Man, or beast
 subsist without them. why then were
 they made solely, & purely for the use
 of Man. Man as he is a more sagacious
 Creature makes farther & greater use
 of these Planets than the beast & dog.
 yet still the natural use of them is
 the same to the beast, to the fowls, to the
 fish, & to the insect as it is to Man.
~~they subsist by themselves~~
 therefore they may with reason claim
 equally benefit from them, ^{as the dog} ~~as the~~
~~vally think, as if the~~ ~~decalogue~~ ^{for these}
 instance of all animal ^{as with other} ~~creatures~~ ^{safely de-}
~~pend upon the influence of these planets~~
 but. Perhaps it may be urged ^{that} it is
 the intent of the Creator of the Universe
 that these different species of Animals
^{are} to subsist & to thrive by the perfection
 of their nature by the influence of these
 Planetary luminous Bodies in order that they
 might be more serviceable to Man.
 yet arguments may hold ^{with respect to} the
 Creatures of Man has subdued, & may be
 useful to him. but yet arguments can be
 of no force with regard to these Creatures
 yet are injurious & abusive to Man,
 & they equally ~~sub-~~ subsist & are supported

also I do not

by the influence of these planets as well
 as of others. Having considered the reasons
 assigned by them, why the ~~creation~~ ^{creation} was made for his use possibly
 from what I have observed it may appear
 to the Reader of them that only his share
 with the rest of his fellow creatures of the
 dispensation of God's providence in support
 of what it has pleased him to create
 & what likewise appears to be his pleasure
 should subsist & multiply, I will now
 consider the end & purpose which is
 generally assigned, I admit why the
 Creator has been pleased to shape man.
 I don't pretend to say why & for purpose
 of his being created ^{as a creature} or any
 part thereof, therefore I don't presume to
 say why he has created man, but I
 hope it may be permitted to me to examine
 whether the reasons of man given for his
 creation & for his business ^{appear to be} agreeable
 to the wisdom of the great God knowing
 that being with respect to himself & with regard
 to others.

Whether man is bound to perform all
 social duties by divine or by human laws,
 I will not pretend to determine but as
 the performance of these duties tend solely
 to the support & happiness of society, & as
 every man living is included in some
 society or other & therefore by consequence
 will reap a benefit to himself by paying it

Admirer which

"to these laws of art made for y^e support
of y^e society if y^e declaring of such law
was directed by y^e society will have a gre
at force upon man in y^e due observance
of them it is a point y^t should not be con
sidered I think it should readily be
admitted as it tends to y^e good & happiness
of all societies mankind Man from
his wisdom & experience found it was nec
essary for his benefit to combine himself in
societies for his mutual security & submit
to such regulations & laws as should be
made by a joint consent for y^e security
& maintenance of y^e society than to live
independently on one & other whereby they
were exposed to all y^e dangers of injuries of day
accrued to him from y^e fierceness & ravage
of wild beasts in y^e first state of nature
Man singly by himself was not a match
he could not possibly defend himself from
their power & force therefore in those
days at least might of beasts if man
enemies to man might ally y^e man
was made for them because it is unrea
sonable to suppose in y^e situation of man
then was in, but y^t he became a daily
prey to them but still to inform y^e man
necessity of entering into these societies from
then a more dangerous & a worse beast to deal
with than those I have mentioned by own strength
y^e joint assistance only could afford

nothing can be more fierce & more cruel
 than man left loose to his own passions
 & uncontrolled by laws. ye beast is outrageous
 only to satisfy ye ^{in order} cravings of his na-
 tural hunger & lusts are ye only appetites
 ye the he to quench they are once satisfied, there
 is ^{no} ~~no~~ ^{no} danger either to man, or his own
 species, but man has many passions to satis-
 fy to all at ye expense of his own species,
 it is ~~not~~ ^{difficultly} restrained at the cost of laws
 & threatened with punishments in case he
 transgress them from gratifying his malice
 revenge, ambition & covetousness in ye fulfil-
 ling of ~~his~~ ^{ye} accomplishing of which
 he makes use of all manner of deception
 treachery, & falsehood to ye ^{utter} ruin of his own
 species, may very often where he professes
 ye greatest kindness ^{ye greatest} ~~ye greatest~~ ^{ye greatest} ~~ye greatest~~
 dangerous enemy than ye ravenous beast
 as man pretends to be ye most favoured part
 of ye creation by ye deity I could not help
 making this observation relating to his na-
 ture, as ye occasion it ^{seems} ~~not~~ to come
 improperly in upon this occasion, if I have
 stated ye case truly as I leave it to every
 one to judge, I can not see how actions arise
 from ye deity of such a nature, as
 daily experience shows ~~that~~ they frequently
 happen can recommend such a creature to
 ye favour of ye deity.

CARLE HOWARD
 J8/35

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Document 17

Essay on God, Man and Reason

J8/35/16-17

[1734?]

CASTLE HOWARD
JBL 35

That of a Supreme Being or ~~spirits~~ ^{things} has created this Universe of all therein contained, is (I presume) admitted by all men. But to what end & purpose this almighty Spirit has created this Universe, is an ~~any~~ opinion ~~beyond~~ ^{assessable} capacity, or knowledge of man to know yet man is yet most perfect & yet most sagacious of ~~things~~ ^{things} ~~it~~ ^{things} ~~beings~~ ^{beings} must be allowed but yet, "can not" admit his sagacity or penetration can reach so far I can not see ~~upon~~ ^{it has any} ~~what~~ ^{value} foundation of this reason ~~then~~ ^{strictly} examined, as to presume to assert

it is morally impossible if he should know ~~therefore~~ ^{highly} presuming in vain to assert ~~to what end or purpose~~ ^{of the Almighty Being} created this Universe ~~for this end~~ ^{or purpose}. I must observe here, if I can argue only from ~~the~~ ^{the} ~~course~~ ^{course} of nature ~~no~~ ^{no} arguments can be brought against ~~facts~~ ^{facts} ~~alleged~~ ^{alleged} & supported by supernatural changes, in such cases every body is at liberty to believe or not believe what is related as if same appears reasonable to him for in ~~of~~ ^{of} ~~credit~~ ^{credit} if ~~it~~ ^{it} ~~is~~ ^{is} ~~insisted~~ ^{insisted} upon, it is reason if ~~it~~ ^{it} ~~must~~ ^{must} determine every man to give or not to give his assent. Now those who insist upon declaration of ~~it~~ ^{it} ~~must~~ ^{must} ~~peremptory~~ ^{peremptory} manner of ~~it~~ ^{it} ~~such~~ ^{such} & such supernatural facts are to be believed, at ~~it~~ ^{it} ~~the~~ ^{the} ~~same~~ ^{same} time

M41 f

7 1/2" (x 9 3/8")

Tell you ^{search} ^{into these facts} ^{deligently} & thoroughly
~~what is inserted upon~~ ^{of} ^{it} ^{are} ^{to} ^{be} ^{done}
 & your reason will ^{assent} ^{to} ^{it} ^{as} ^{it} ^{is} ^{plain} ^{that} ^{it} ^{is} ^{of} ^{the} ^{nature} ^{of} ^{all} ^{things}
 natural or supernatural can be ^{tryd} ^{by} ^{the} ^{same} ^{rule}
 of ^{reason} ^{as} ^{any} ^{other} ^{thing} ^{of} ^{the} ^{same} ^{nature}
 Man must ^{judge} ^{for} ^{himself} ^{by} ^{the} ^{same} ^{rule}

The reason of man assigns why this
 wise & powerfull creator has formed this
 universe, as if man may be made sensible
 of the creator's great power & wisdom
 if he may worship adore, & magnify
 his name, if he may give thanks & praise
 to him for all the benefits & advantages
 of the receiving thereof, man alone
 must do this no other part of the creation
 is capable of such reflections

I think it very fit & right if man
 should make such a returne to his cre-
 ator for the benefits he receives from his
 being created. words are but a poor
 return for such benefits brought to man,
 as gratefull acknowledgements of them
 are only by words but by actions. In
 these things if man may be ^{by} ^{any} ^{way} ^{acceptable}
 to his creator, he may best answer of
 and for which he was created
 For this is most certain ^{that} ^{will} ^{be} ^{by}
 if ^{the} ^{almighty} ^{spirit} ^{intended} ^{the} ^{creation}
 of ^{man} ⁱⁿ ^{the} ^{beginning} ^{of} ^{the} ^{world} ^{and} ^{every} ^{man} ^{now} ^{being} ^{born}
 any way his being ^{from} ^{the} ^{creation} ^{of} ^{all} ^{the} ^{benefits} ^{advantages} [&] ^{comforts} ^{of} ^{the} ^{universe}

& to ^{whichever it is necessary to suppose} ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 in life to ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 In order to make a true judgment whether
 of general opinion assigned ^{of what kind} ~~of what kind~~ ^{of what kind} ~~of what kind~~ ^{of what kind}
 of this universe, be ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded}
~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded}
 nature of attributes of this great Being
 as far as ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 it is obvious to ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 Being must be ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded} ~~grounded~~ ^{grounded}
 power of wisdom. ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 Being such as man ~~can~~ ^{can} ~~can~~ ^{can} ~~can~~ ^{can} ~~can~~ ^{can} ~~can~~ ^{can}
 in what manner they were ~~formed~~ ^{formed} ~~formed~~ ^{formed} ~~formed~~ ^{formed} ~~formed~~ ^{formed}
 most reasonable ~~for~~ ^{for} ~~for~~ ^{for} ~~for~~ ^{for} ~~for~~ ^{for} ~~for~~ ^{for}
 Being of infinite wisdom & perfection
 is not subject to ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 our human nature, ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 of principles of reason ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is}
 tent with his nature. ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to}
 his purpose, ~~it~~ ^{it} ~~it~~ ^{it} ~~it~~ ^{it} ~~it~~ ^{it} ~~it~~ ^{it}
 in order to perpetuate his ~~works~~ ^{works} ~~works~~ ^{works} ~~works~~ ^{works} ~~works~~ ^{works}
 his created beings which man calls
 nature, whereby ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of ~~the~~ ^{the} ~~existence~~ ^{existence} of
 all ~~are~~ ^{are} ~~are~~ ^{are} ~~are~~ ^{are} ~~are~~ ^{are} ~~are~~ ^{are}
 to ~~be~~ ^{be} ~~be~~ ^{be} ~~be~~ ^{be} ~~be~~ ^{be} ~~be~~ ^{be}
 by happy in himself independent of all
 accidents either to contribute ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to}
 diminish from it ~~it~~ ^{it} ~~it~~ ^{it} ~~it~~ ^{it} ~~it~~ ^{it} ~~it~~ ^{it}
 his wisdom ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is}
 fact ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is}
 happiness ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is} ~~is~~ ^{is}

How can he prevail upon himself to
 force a belief if his reason ^{does not} ~~is not~~
 for arguments, ^{always} ~~must~~ be founded ^{upon} ~~on~~ ^{reason} ~~on~~
~~in such cases~~ ~~reason~~ ~~must~~ ~~be~~ ~~founded~~ ~~on~~ ~~reason~~
~~the~~ ~~subject~~ ~~when~~ ~~of~~ ~~subject~~
~~its~~ ~~comprehension~~

not with this ^{is} ~~is~~ ^{highly} ~~highly~~ ^{imagine} ~~is~~
 but as it is ^{reasonable} ~~reasonable~~ to suppose is it ^{really} ~~really~~
 impossible for man to know therefore ^{lightly} ~~lightly~~
 presuming in him to assert ^{of} ~~of~~ ^{God} ~~God~~ ^{might} ~~might
 created ^{of} ~~of~~ ^{the} ~~the ^{universe} ~~universe~~ ^{for} ~~for~~ ^{this} ~~this~~ ^{end} ~~end~~
 or purpose unless it ^{is} ~~is~~ ^{granted} ~~granted~~ ^{is} ~~is~~ ^{supposed} ~~supposed~~ ^{of} ~~of~~ ^{being} ~~being~~
 to reveal his intentions to man & declar
 to him why & for what end he formed
^{the} ~~the ^{universe} ~~universe~~ with respect to such an
 assertion I must observe, ^{if} ~~if~~ ^{no} ~~no ^{arguments} ~~arguments
 can be offered against facts alleged & sup
 ported only by supernatural causes for
 any declaration of ^{of} ~~of~~ ^{God} ~~God~~ ^{to} ~~to ^{man} ~~man~~
 of any kind must be ^{altogether} ~~altogether~~ ^{out} ~~out~~ ^{of} ~~of~~
^{the} ~~the~~ ^{common} ~~common~~ ^{course} ~~course~~ ^{of} ~~of~~ ^{nature} ~~nature~~
 of all arguments is to persuade ^{to} ~~to~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{reason} ~~reason~~
^{of} ~~of~~ ^{man} ~~man~~ & any argu
 ment ^{if} ~~if~~ ^{not} ~~not ^{founded} ~~founded~~ ^{upon} ~~upon~~ ^{the} ~~the~~ ^{reason} ~~reason~~ ^{of} ~~of~~ ^{things} ~~things~~
 & if ^{it} ~~it~~ ^{deviates} ~~deviates ^{from} ~~from ^{the} ~~the~~ ^{common} ~~common~~ ^{course} ~~course~~ ^{of} ~~of~~ ^{nature} ~~nature~~
 can not prevail upon ^{the} ~~the~~ ^{reason} ~~reason~~ ^{of} ~~of~~ ^{man} ~~man~~.
 In supernatural cases every man ^{is} ~~is~~ ^{at} ~~at~~ ^{liberty} ~~liberty~~
 to believe ^{or} ~~or~~ ^{not} ~~not~~ ^{believe} ~~believe~~ ^{as} ~~as~~ ^{he} ~~he~~ ^{is} ~~is~~ ^{of} ~~of~~ ^{opinion} ~~opinion~~
 related, as if same appears reasonable
 to him ^{that} ~~that~~ ^{he} ~~he~~ ^{may} ~~may~~ ^{be} ~~be~~ ^{persuaded} ~~persuaded~~ ^{by} ~~by~~ ^{any} ~~any~~ ^{other} ~~other~~ ^{man} ~~man~~
 for him to be persuaded by any other
 man. In points ^{of} ~~of~~ ^{matter} ~~matter~~ ^{where} ~~where ^{it} ~~it~~ ^{must} ~~must~~ ^{be} ~~be~~ ^{insisted} ~~insisted~~
 upon, it is reason ^{that} ~~that~~ ^{must} ~~must~~ ^{determine} ~~determine ^{every} ~~every
 man to give, or not to give his assent.~~~~~~~~~~~~~~~~~~~~~~~~

~~notion of the power of his creatures~~
 For it is absurd to suppose that a creature
 for who must be allowed to be perfectly
 happy in himself before a creature
 should give being to a creature to dis-
 turb its happiness afterwards.

For if it was not so, if it was possible that
 his tranquillity & happiness could be disturbed
 by any cause or action of his creatures
 his wisdom could not be deemed complete
 & perfect. ~~For this was the~~ for which a universe
 was created

Therefore I think that the reason assigned
 by man why God ~~might~~ created a
 universe will not answer if tried by
 the ~~wisdom~~ ^{wisdom} of God. Being his
~~wisdom~~ ^{wisdom} ~~is~~ ^{is} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~own~~ ^{own} ~~will~~ ^{will} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~creatures~~ ^{creatures}
 of being moved by any outward cause
 to plainly show that the firmness of
 divine for the sake of man, if man may
 be made sensible thereby of the
 great power & wisdom of God. ~~For~~ ^{For} ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~own~~ ^{own} ~~will~~ ^{will} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~creatures~~ ^{creatures}
~~created~~ ^{created} ~~for~~ ^{for} ~~the~~ ^{the} ~~purpose~~ ^{purpose} ~~of~~ ^{of} ~~man~~ ^{man} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~own~~ ^{own} ~~will~~ ^{will} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~creatures~~ ^{creatures}
~~of~~ ^{of} ~~his~~ ^{his} ~~own~~ ^{own} ~~will~~ ^{will} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~creatures~~ ^{creatures}
 of man, to serve no way suitable to the
 character of his being, if you would give
 your favour of his ~~services~~ ^{services} you ~~will~~ ^{will} ~~not~~ ^{not} ~~be~~ ^{be} ~~able~~ ^{able} ~~to~~ ^{to} ~~do~~ ^{do} ~~it~~ ^{it} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~own~~ ^{own} ~~will~~ ^{will} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~creatures~~ ^{creatures}
 of man by such ~~expressions~~ ^{expressions} ~~as~~ ^{as} ~~these~~ ^{these} ~~are~~ ^{are} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~own~~ ^{own} ~~will~~ ^{will} ~~and~~ ^{and} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~his~~ ^{his} ~~creatures~~ ^{creatures}
 he will tell him that it is the greatest of
 man yet ever lived of this world surpassing
 all that has been done by the greatest heroes
 of former ages, that it is good & beneficent

RH gilded

tear on L matches M47/8

M45 iv

CASE: EDWARD
JESSE

to his people, if they do not only love to
 honour him, but even adore him. These
 are of a method used by man to engrave
 himself into the ^{memory} of his own species,
 but surely it is highly presumptuous in
 man to think that the methods can prevail
 with the deity if it is of weakness & infir-
 mity of our nature, if ^{we} make ^{ourselves} for
 such impressions, I think therefore to suppose
 that if the deity can be moved ^{at all} & drawn
 from his purpose by such methods, must
 suppose him to partake of our nature
 which is not only a greater affront, if
 can be offered to him, but must necessarily
 if man will, but considering the nature of his
 Creator ^{with} carry an ^{inherent} conviction
 of the deity ^{so} ^{strongly} ^{and} ^{unalterably}
 of the universe was ^{not} ^{for} ^{these} ^{reasons}
 considerations ^{of} ^{the} ^{universe} ^{is} ^{all} ^{of} ^{it} ^{is} ^{here} ^{contained} ^{for}

but must necessarily if man will, but considering
 the nature of his Creator, carry an inherent
 conviction of the deity ^{so} ^{strongly} ^{and} ^{unalterably}
 upon these considerations of the purposes
 "cannot be ^{applied} ^{to} ^{the} ^{nature} ^{of} ^{man} ⁱⁿ ^{any} ^{way} ^{consistent} ^{with} ^{his}
 nature of man in no way ^{consistent} ^{with} ^{his}
 attributes create the universe. This is all of
 it is here contained for it.

of the same argument is enforced by the profes-
 sors of it as is by the professors of the
 Religion of the will of the deity ^{is} ^{not} ^{to} ^{be} ^{questioned}.

therefore

with respect to a transaction of a nature
 wherein it is ^{the} ~~the~~ deity has thought
 fit to interpose ⁱⁿ ~~in~~ ^{an} ~~an~~ extraordinary man-
 ner of arguments made use of to support
 of assertions are ^{of} ~~of~~ ^a ~~a~~ fact must be so
 because it is confirmed by ^a ~~a~~ working of
 miracles which is not ^a ~~a~~ power of ^{man} ~~man~~
 to perform, ^{as} ~~as~~ it is beyond ^{the} ~~the~~ possibility of ^{man} ~~man~~
 this ^{is} ~~is~~ ^{the} ~~the~~ doctrine laid down
 by ^{the} ~~the~~ professors of all Religions founded in
 Revelations. In all of ^{the} ~~the~~ Religions yet have yet
 appeared in ^{the} ~~the~~ world I think as well as I can
 recollect, stand upon ^{of} ~~of~~ ^{the} ~~the~~ fact.

in opinion

of ^{the} ~~the~~ differences of this kind ever have I
 seen abundantly prevail, is most evident
 where it appears to me to be an argument
 of no small weight ^{if} ~~if~~ there is no certainty
 in any opinion, grounded upon Revelations
 or

How can ^{the} ~~the~~ Inhabitants of this globe know
 what ^{the} ~~the~~ Inhabitants of any of ^{the} ~~the~~ celestials
 Bodies are doing ^{or} ~~or~~ ^{intending} ~~intending~~ ^{to} ~~to~~ do
 (inhabited) ^{which} ~~which~~ ^{is} ~~is~~ ^{an} ~~an~~ ^{immediate} ~~immediate~~
 communication with them ^{how} ~~how~~ ^{can} ~~can~~ ^{it} ~~it~~ ^{be} ~~be~~
 known ^{to} ~~to~~ ^{the} ~~the~~ ^{British} ~~British~~ ^{people} ~~people what a ^{man} ~~man~~
 in America has done or intending to do
 if there was no use of navigation, by which
 means he might have communication with
 him. therefore if ^{we} ~~we~~ ^{had} ~~had~~ ^{not} ~~not ^{discovered} ~~discovered~~
 his intention, to know why he has formed ^{of} ~~of~~ ^{us} ~~us~~
 wars, I say it is impossible for ^{us} ~~us~~ ^{to} ~~to~~ know
 what ^{any} ~~any ^{of} ~~of~~ ^{the} ~~the~~ ^{intention} ~~intention~~ ^{of} ~~of~~ ^{any} ~~any~~ ^{Body} ~~Body~~ ^{is} ~~is~~ ^{doing} ~~doing~~
 therefore ^{it} ~~it~~ ^{is} ~~is~~ ^{impossible} ~~impossible~~ ^{to} ~~to~~ ^{know} ~~know~~ ^{what} ~~what~~ ^{any} ~~any~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{intention} ~~intention~~ ^{of} ~~of~~ ^{any} ~~any~~ ^{Body} ~~Body~~ ^{is} ~~is~~ ^{doing} ~~doing~~
 which I propose to treat upon ^{by} ~~by~~ ^{tabular} ~~tabular ^{into} ~~into
 consideration ^{of} ~~of~~ ^{the} ~~the~~ ^{reasons} ~~reasons~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{man} ~~man~~ ^{gives} ~~gives~~ ^{why} ~~why~~ ^{of} ~~of~~ ^{any} ~~any~~ ^{Body} ~~Body~~ ^{has} ~~has~~ ^{formed} ~~formed ^{of} ~~of~~ ^{the} ~~the~~ ^{universe} ~~universe~~ ^{which} ~~which~~ ^I ~~I~~ ^{think} ~~think~~ ^{is} ~~is~~ ^{not} ~~not~~ ^{only} ~~only~~ ^{very} ~~very~~ ^{ill} ~~ill~~ ^{grounded} ~~grounded~~ ^{but} ~~but~~~~~~~~~~~~~~

tear on L matches M45/6

RH gilded

M47 IV

y^e t^he should therefore daily acknowledge y^e
 same y^e t^he should adore worship & sing
 praises for these his great actions & y^e
 this was y^e end for which y^e Ministry
 was made seemy to me to be calculated
 & adapted to y^e nature of ^{narrow} comprehen-
 sion of man, & no way suitable to y^e
 character of y^e deity

for I must serve at so
 since y^e intention is
 to please him.

CASTLE HOWARD
 J8/35

Document 18

Remaining Manuscripts relating to the Essay

J8/35/16-17

[1734?]

CASTLE HOWARD
 J835

That a Supreme Being or Spirit has
 created this Universe, & all things therein
 contained, as I presume admitted by all men,
 but to what end or for what purpose
 this Almighty Spirit has created y^e U-
 niverse is in my opinion beyond y^e ca-
 pacity ~~of~~ knowledge of man to assigne

That man as y^e most perfect & y^e most
 sagacious of y^e created beings must be
 allowed but notwithstanding it seems
 highly unreasonable to imagine it as
 I think morally impossible for man
 to know therefore very presuming in
 him to assert y^t y^e Almighty created
 y^e Universe for this ^{part} end or pur-
 pose, unless it is granted y^t y^e Being
 revealed his intentions to man, y^e de-
 clard to him y^e cause, & y^e reason why
 he created y^e same, & y^t it was for y^e
 purposes of man, who assigns

A declaration of y^e Being to man of
 any kind must be allowed to be out of y^e
 common course of nature; & therefore
 must stand upon y^e foot of a superna-
 tural act with respect thereto, & such
 a declaration which is y^e sole founda-
 tion of y^e Christian Religion, & all
 other Religions have in y^e pretended
 y^e same, I must observe y^t all arguments
 at the present so well grounded upon reason
~~and~~ against y^e facts of this nature are

but yet this is the will of the deity he has thought fit to
 declare it but it be never so important to reason it
 may be submitted to, & an entire credit given to it
 more than by rejection, & no other reasons
 offered against them to confute the assertions
 but of the deity out of his ^{thought} love & goodness
 to mankind, he thought fit to reveal his
 intentions to him, if a man might thereby
 know his Creator's will, & conform himself
 in all his actions agreeably to it this
^{upon this} foundation upon which all y^e Religi-
 ons y^e have yet appeared, ^{are the words pre-}
 tended to stand, as all y^e Revelations made by
~~any deity~~ ^{any deity} are out of y^e com-
 mon course of nature, ^{probably} & are the
 more, & not easily to be comprehended
 of different persuasions have ever questioned
 y^e truth & authority of y^e religions of
 those who have differed from them in opi-
 nion, which has been y^e occasion not only
 of endless disputes, but likewise of very
 cruel persecutions, & y^e great detriments
 & destructions of mankind, what is urged
 in favour of ^{this} ^{foundation} Religion which
 stands solely upon y^e belief of y^e deity
 has been pleas'd to reveal his will to man
 is this y^e arguments made use of in sup-
 port of it are these

y^e arguments urged in favour of y^e Chris-
 tian Religion which stands solely upon y^e
 belief of y^e deity ^{has been} pleas'd to reveal
 his will to man are these, y^t y^e deity
 his great love & affection to man, after
 fully & disinterestedly had brought destruction
 upon him, ^{set} his goodness was pleas'd to work
 out mans redemption in a most extraordi-
 nary manner, was pleas'd to restore him again

to his favour upon certain terms & conditions
of the deflarid this his will to India by a
method & manner yet must be deemed super-
natural therefore ⁱⁿ Christian Religion
as well as ^{as well as} others. ^{is founded upon a}
~~standing upon a foundation of a~~ revelation
given to man by ye deity, but as this
revelation declaration of ye deity was
made to man many ages ago ^{it is of}
such a nature, ^{ye man} can not possibly
comprehend or conceive it

which has ever been pretended to be
ye foundation of all ye Religions y^t have ye
appeared in ye World

to him

to his consideration appears reasonable or
~~reasonable~~ ^{not} reasonable. He believes
 it ~~is~~ ^{is not} ~~believe~~ ^{believe} nor is it in the power
 of man to force or believe against his
 reason, I think therefore it will not be
 contradicted, ^{it is} ~~it is~~ ^{truth} of all things
 natural or supernatural can be try'd
 only by ^{the} ~~the~~ ^{standards} of reason & ^{if} ~~if~~ ^{no}
 man can judge for himself by any other
 rule. The declarations of ^{your} ~~your~~ ^{rights} to
 man of any kind must be allowed to be out
 of ^{the} ~~the~~ ^{common} course of nature & there
 fore must stand upon ^{the} ~~the~~ ^{foot} of a super
 natural act. I as such I will take ^{your} ~~your~~ ^{li-}
 berty to examine & consider it, & endeavor
 your ^{to} ~~to~~ ^{show} whether ^{is} ~~is~~ ^a general opinion
~~asserted~~ ^{asserted} by man, ^{it} ~~it~~ ^{is} ~~is~~ ^{the} ~~the ^{authority} made of ^{the} ~~the~~ ^{Uni-}
 verse for ^{is} ~~is~~ ^{purpose} of the assigns & for which
^{it} ~~it~~ ^{as} ~~as ^{he} ~~he ^{says} ^{God} ~~declared~~ ^{of} ~~of~~ ^{same} & ^{by} ~~by~~
^{his} ~~his~~ ^{father's} ~~father's~~ ^{be} ~~be~~ ^{well} ~~well~~ ^{grounded} or not
~~where~~ ^{where} ~~the~~ ^{the} ~~transaction~~ ^{transaction} of ^{of} ~~of~~ ^{nature}
 with respect to such an assertion, I must
 observe ^{it} ~~it~~ ^{all} ~~all ^{arguments} at the never so well
 grounded upon reason offer'd against facts alledg'd
 & supported only by supernatural causes
 in cases of Religion are rejected & no other
 answer or reason ^{is} ~~is~~ ^{offer'd} ~~offer'd~~ ^{against} ~~against ^{them} ~~them ^{but} ~~but ^{that} ~~that~~ ^{they} ~~they~~ ^{are} ~~are~~ ^{facts} ~~facts~~ ^{so} ~~so~~ ^{well} ~~well~~ ^{attested} ~~attested~~ ^{that} ~~that~~ ^{if} ~~if~~ ^{God} ~~God~~
 have ^{of} ~~of~~ ^{general} ~~general ^{assent} ~~assent~~ ^{of} ~~of~~ ^{so} ~~so~~ ^{many} ~~many ^{ages} ~~ages~~ ^{they} ~~they
 have been with so much care & so faith-
 fully handed down to us ^{it} ~~it~~ ^{there} ~~there ^{can} ~~can ^{be} ~~be
 no room to doubt or question of ^{the} ~~the~~ ^{truth} ~~truth
 thereof therefore entire credit ~~must~~ ^{ought} ~~ought~~ ^{to} ~~to ^{be} ~~be
 given to them ^{but} ~~but ^{arguments} ~~arguments ^{offer'd} ~~offer'd
 in support of ^{them} ~~them~~ ^{by} ~~by~~ ^{arguments} ~~arguments
 offer'd against it can have weight with
 man no otherwise than as they convince
 his reason, & according as ^{the} ~~the~~ ^{matter} ~~matter ^{offer'd} ~~offer'd~~

it is Man, yet published to the world
 As to your doubts revealing his Will to Man
 whether it be in ~~to~~ dreams or by visions
 or by a special messenger or by any other
 means in a discourse of ~~the~~ ^{the} ~~revelation~~
~~to hold with Man~~ ^{by any other means}
 it is still Man ^{made} ^{by accident} ^{of} ^{his} ^{will}
 communicated: his Will to him by some
 one or other of these means therefore
 as Man is not infallible as he is subject
 to human frailties & is frequently govern-
 ed by his passions ^{of interest} ^{of} ^{the} ^{will}
^{may} ^{have} ^{upon} ^{such} ^{occasions} ^{of} ^{what} ^{he}
 asserts has ever been more, or less ques-
 tioned ^{and} ^{disputed} or not been believed as it
 appears to ~~be~~ ^{to} answer some vein
 or interest of his own. ^{The Christian}
 Religion stands upon ^{its} ^{foundations} ^{of}
 God's will ^{as} ^{revealed} ^{to} ^{Man} ^{by} ^a ^{spe-}
 cial messenger, as the tenets & doctrines of
 your Religion with respect to your moral
 part of it are excellent in themselves
 & compose a system of rules of most
 instructing & perfect ^{for} ^{Man} ^{to} ^{go-}
 vern himself by ^{an} ^{order} ^{of} ^{his} ^{duty} ^{to}
 your supreme Being & to his fellow
 creatures

ing in to y^r secret intentions of y^e being

of them ^{may} be allowed to partake of a divine nature & for the divine Being could frame a system of laws more conducive to y^e happiness of mankind than what is taught by y^e Christian Religion

but for fear it should be thought y^t I rank y^e Heathen of y^e Christian Religion among y^e Infidels, for the must always be excepted out of y^e number,

but to return to y^e Christian Rel. which Author must always be excepted out of y^e number of Infidels its doctrines are in general with respect to y^e moral part of it are pure & excellent at days down only for than to govern himself by so instructive a conscience to procure y^e happiness of ~~himself~~ ^{others} observe them. Instead of procuring his own happiness but likewise of happiness of y^e civility to which he belongs they show ~~demerit~~ so great goodness in y^e author when they set forth so tender & fatherly affection in y^e Author of them. For y^e love of his people, y^t in y^e respect, y^e Author

a more ready obedience to his laws he gave his
people, pretended ^{when the} ~~to~~ ^{the} way of God-
ness, ~~promising~~ ~~in~~ ~~the~~ ~~same~~ ~~to~~ ~~for~~ ~~of~~ ~~the~~ ~~same~~ ~~reason~~
son, Mahomet computing ~~deluding~~ ~~his~~ ~~people~~
in order to enforce his laws he thought
proper to give ~~them~~ ~~by~~ ~~dictating~~ ~~deluding~~
them by ~~dictating~~ ~~of~~ ~~the~~ ~~deeds~~ ~~of~~ ~~his~~
from ~~of~~ ~~God~~ ~~33~~ ~~to~~ ~~him~~. Many other
instances might be given of ~~of~~ ~~gross~~ ~~abuses~~
of this kind imposed upon ~~of~~ ~~people~~ ~~by~~
their governments & law givers. ~~the~~ ~~story~~
of Mahomet is too well known ~~to~~ ~~mention~~
any mention of it I omit therefore to
mention it. but to return to ~~of~~ ~~the~~ ~~principles~~
which ~~must~~ ~~always~~ ~~be~~ ~~excepted~~ ~~of~~ ~~of~~ ~~the~~ ~~number~~ ~~of~~
Religion, its doctrines & precepts in the
respect to ~~of~~ ~~moral~~ ~~parts~~ ~~of~~ ~~it~~ ~~are~~ ~~so~~
essential ~~of~~ ~~only~~ ~~laid~~ ~~down~~ ~~therein~~ ~~for~~
Man to govern himself by are so instructive
& tend so strongly to procure happiness to
himself but likewise to ~~of~~ ~~the~~ ~~society~~ ~~of~~
which he is a member ~~of~~ ~~without~~ ~~even~~
missing for it will have to reconcile it
to reason! I will suppose, it has something
of a divine institution in it & there
I will leave it for as to ~~of~~ ~~your~~ ~~observations~~
if I have to make relating to ~~of~~ ~~even~~
tion of ~~of~~ ~~universe~~ & ~~of~~ ~~reasons~~ ~~why~~
~~of~~ ~~its~~ ~~being~~ ~~is~~ ~~from~~ ~~of~~ ~~the~~ ~~same~~ ~~of~~ ~~the~~ ~~man~~
with great presumption pretends were
communicated to him, ~~of~~ ~~the~~ ~~revelations~~ ~~de-~~
livered by our Saviour says little mention
of it its teaches Man his duty to God & his
neighbour instructions of a far more use
than any thing ~~of~~ ~~it~~ ~~can~~ ~~be~~ ~~drawn~~ ~~from~~ ~~it~~

CASILE HOWARD
J8/35

to be will reward those who do give due to
to them, & punish those who do not.

as
founded all ye Religions of the world
appear and ye World part of ye same
time some shape or other of ye Nation there
is plain because ye have given or found
of any Religion may reasonably expect
ye a more ready obedience will be given
to his laws if he can believe, & the he
received ye same from ye deity, & it is
his will ye they should be punctually ob-
served against examination of institution of
ye Pagan governments with respect to
their Divine & human laws, & you will
find ye many of them stand upon this
foundation, that ye gods pretended ye
they received ye laws of ye deity in order
and obeyed by ye to enforce ye obedience
of ye laws, & ye generally had its effect.
ye instances in story are many, ye
institutions of ye Egyptian governments
Divine their original from this source
as witness ye pretended story of Horus
ye Indians acknowledged their laws given
by ye gods to have a divine nature in
them, & ye sprung from their gods
pretending to enforce ye laws, & ye means to
attract a greater authority, & to procure

(2)

proof of it can be brought how the nature
of things may be presented upon the believe
not only of the grossest absurdities of the highest improbabi-
lities, but even direct impossibilities
when designing to artfully then make
use of those never failing means pretend-
ed inspirations Revelations & declarati-
ons of the will of deity to bring about
their ambitious & wicked purposes.

The admonition & declaration of
Christ sets the force of Revelation in
the strongest light, Christ knew perfectly
by the nature of man, & the depth of
his understanding, & he declares false
Christs & false Prophets shall arise if
they shall show great signs & wonders
inasmuch as (if possible) they shall de-
ceive the very elect, these false Christs
& false Prophets ~~are~~ are of designing
men I have described & the means of their
travels, & may yet make use of to deceive
mankind, are their pretended inspirations
Revelations & their artful ^{wicked} contrive-
-varies

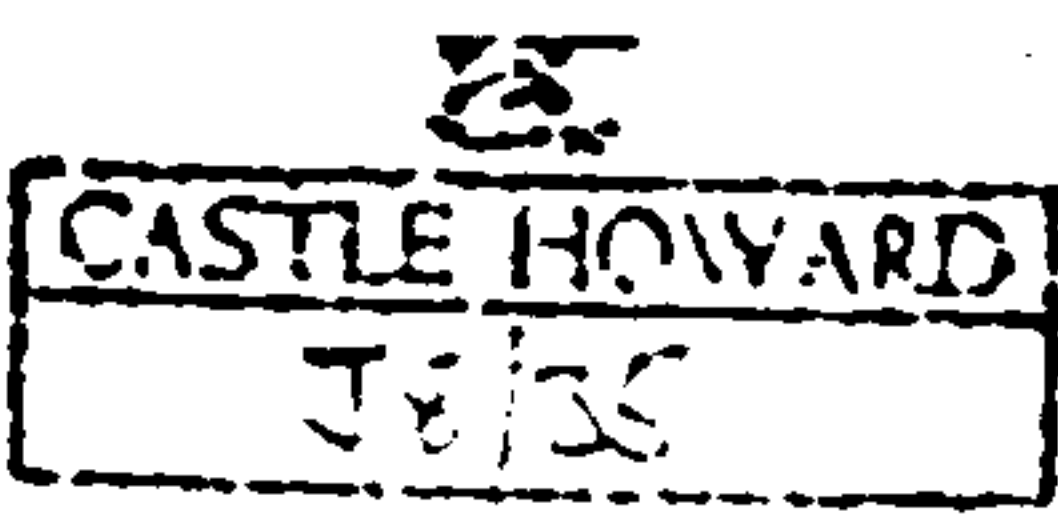
But lest it may be objected that I rank
the Author of ~~the Christian~~ ^{the Christian} Religion among the
the Impostors, out of which number he is
always to be excepted I will offer some
reasons why it strongly appears to me, that
Christ acted by a Commission ^{of power} from God,

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CECILE HOWARD
J8/35

yt he was not a pretender, but his real messenger; I will not lay much stress upon thrights working of diavels, because he himself says false prophets I then not empowered by god have done ye same, ^{for ye reason} therefore, out of his great affection to his people, lest they should be misled, he ~~tells~~ ^{tells} them to be aware of such.

As I have observed before, most of ye pretenders to revelation have founded their governments upon ye subjection of ye peoples liberties their schemes have generally been calculated to serve, & promote their own interests, & they have forced a submission to them by their pretended inspirations, always declaring upon such occasions, yt what they directed, was yt will & command of ye deity, when at ye same time it plainly appeared yt ~~their~~ what they required from ye people in obedience to ye will of ye deity, tended solely to ye raising their own power & greatness, & to ye enslaving those who submitted ~~it~~ ^{to them}. ~~if~~ ^{if} you will find it ~~quite~~ ^{quite} otherwise into ye Christiane institutions, it will no where appear yt ye Author, if he had any such views, he declares his Kingdom was not of this world, yt his people were not to expect from him, honours, riches or power, but on ye contrary, he tells



who

them, y^e those will follow him those
 who will be obedient to his laws must
 not only renounce ^{y^e pleasures of this}
 world must not ^{only y^e pleasures of} gratify their sensual
 appetites but must expect to suffer all
 manner of ill treatments indignities
 persecutions & even death itself; y^e
 inducements he lays before them, y^e
 promises of rewards y^e he makes to them
 in order to prevail with them to ob-
 serve his commandments are of an o-
 ther nature; he tells them, y^e re-
 wards they ~~will~~ should receive for
 all their sufferings in this ~~world~~ ^{life} were
 to be conferred upon them after death,
 a chution (if it was not altogether new
~~it~~ was very deeply concerned in those
 days; y^e most likely could not greatly
 influence y^e mind of man; what
 therefore could be y^e intent & purpose of
 y^e holy persons establishing y^e governments
 y^e he formed here upon earth, his ~~condem~~
^{expressing goodness} his infinite concern
^{to procure} to procure happiness to mankind
 he knew y^e there was an immortality
 he knew ~~y^e there was~~ there much more preferable;
 of how much greater consequence it
 was to man to procure happiness in
 y^e immortal state than to seek it here
 upon earth, where y^e wisest of all

Man could not find it, he knew no
 means by which it might be conveyed
 to David's throne to Man, therefore just
 it wholly into Man's power to work out
 his salvation & eternal happiness, &
~~not responsible to himself alone, if~~
~~he does not procure it. * imprisonment~~
 of a Religion of Christ instituted with
 all of seeming disadvantages, & real
 discouragements of its Professors of it,
 notwithstanding all of endeavours of its
 most powerful Princes upon earth for
 many ages to suppress, & extinguish it,
 but are vain, consider now its flourishing
 condition; what can this be owing to,
 (by power of Man, if it could have pro-
 ceeded, would have destroyed it) but of
 immediate hand of God, this I think strong
 by power of Christ who was the Founder
 of this Religion acted by a Commis-
 sion from God. ~~Let us consider~~
~~Christ suffered with respect to execution~~
~~of this Law.~~ Let us consider Christ
 with respect to what he suffered in ex-
 ecution of this Law. I believe no
 story can produce an instance in hu-
 man nature of so much goodness, of so great
 patience & forbearance, of such fortitude.
 Christ for his love to Man which surpasses
 all things, of human nature can conceive

~~nothing~~, & therefore every reasonable ~~man~~
 suppose, if it spring from a ~~divine~~ ^{divine} ~~source~~
 have it naturally fully appears ^{of a happy}
~~ness~~, ~~redemption~~ ^{in a measure of human}
 nature of only ~~the~~ ^{of this} ~~kind~~ ^{of performing} works
 of this kind ~~unasked~~ where no ~~merit~~
 could be pleaded ^{by man} for ~~an~~ ~~amendment~~ ~~but~~
 on the contrary where ^{of greatest} ~~such~~ ~~provocations~~
 had for many ^{ages} ~~past~~ ~~been~~ ~~given~~, where ~~of~~
 person who undertook ~~of~~ ~~work~~ ~~since~~ ~~how~~
 much he must suffer for ~~of~~ ~~same~~, & of the
 with respect to himself ~~could~~ ~~be~~ ~~in~~ ~~any~~ ~~way~~
 bettered by it ^{such as} ~~of~~ ~~surely~~ ~~with~~ ~~out~~ ~~a~~ ~~divine~~ ~~aid~~
 never was or ever will be a human nature
 capable of such ~~or~~ ~~performance~~ ~~of~~ ~~showed~~
 so much goodness or was capable of such
 a performance without ~~of~~ ~~divine~~ ~~as-~~
 sistance, therefore ~~of~~ ~~Author~~ ~~of~~ ~~this~~ ~~work~~
 must be more than man.

finding so directly towards ~~of~~ ~~rendering~~ ~~man~~
 a perfect Being

how so excellent are themselves so justly
 calculated for ~~of~~ ~~government~~ ~~of~~ ~~their~~ ~~pos-~~
 sions, if ~~of~~ ~~daily~~ ~~observed~~ ~~with~~ ~~care~~ ~~of~~ ~~their~~
 nature in some degree to ap-
 proach ~~of~~ ~~divine~~ ~~power~~ ~~is~~ ~~unreasonable~~
 to suppose ~~of~~ ~~they~~ ~~derive~~ ~~their~~ ~~origin~~
 from a divine power

CASTLE HOWARD
 J8/35

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(15)

CASTLE HOWARD
J8/35

should no way better his condition or reap any advantage to himself, yet not withstanding voluntarily assisted by man who could plead no merits, he undertook this painful commission for his sake in order to procure his future happiness.

such an act speaks itself surely it declares a divine spirit above mere man or ever will be a human nature so disinterested, yet shew so much goodness & compassion, or was capable of such a performance without the immediate assistance of a divine power therefore the Author of this great work must have been supported therein, must have been empowered to go through with it by a spirit from God which I bring as a further confirmation of what I undertook to prove, yet the Justification of the Christian Religion was not an idle quest but a real & true messenger from God.

This long digression arises from the desire of intention to make manifest that I look upon the Revelations delivered

(12):

by Christ & Man to be true & genuine
 & such as he received from God; & I
 also intend ^{to} by this digression to make
 it appear ^{that I hope, I have done so} ^{to} numbers of pretended Re-
 velations have been imposed upon Man
 to his great detriment & hurt.

I shall now proceed to treat upon what
 I proposed should be the subject of this
 enquiry, ^{if} Man can not possibly
 know for what end, or to what purpose
 the Supreme Being has created this
 Universe; ^{if} reasons of Man, (I mean
 a set of Men, who pretend to govern
 the rest of Mankind) giving & assigning to
 be the cause of this stupendous & in-
 comprehensible work of ^{the} Attributes,
 are so weak, & so ill grounded, (as I
 hope to make appear in the sequel
 of this Treatise) ^{if} I think every un-
 prejudiced, every considerate Man must
 reject them. altho it is pretended, ^{if}
 the opinion of Man holds concerning
 the creation of the Universe be founded
 by authority, by a Revelation from
 God, yet it shall be demonstrated, ^{if}
 the opinion is inconsistent & contra-
 dictory to the attributes of the Supreme

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J8/35

yet before I proceed to attend upon what I
 proposed should be my subjects of this
 enquiry ~~any~~ man can not possibly
 know for what end or to what purpose
 of supreme Being has created in - Uni-
 verse. I ~~must~~ ^{shall} be glad to hear of ~~any~~ ^{any} an
 other ~~depression~~ ^{depression} with respect to those
~~who take upon them to be of your~~
~~sons of gods with intentions~~ I admit
~~it is absolutely necessary~~ who are
 appointed by our laws to perform all
 religious duties for the service of the
 community to which they belong
~~I admit they are of great use~~ ^{it is absolutely necessary, if there should be such}
~~of~~ ^{of} I ~~am~~ ^{am} persuaded of ^{it} by their
 conduct & behavior in general & that
 are of great use to the rest of mankind

I admit of the appointment of such for
 the regular government of the
 Church is absolutely necessary, ~~if~~ ^{it} by
 their preachings & exhortations setting
 forth the duties of the Christian life &
 the rewards of ^{the} shall attend. Those who
 perform ~~these~~ ^{these} duties in some

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of appointments of such

I admit if ~~it~~ is absolutely necessary for
 your due & regular government ^{of your church} ~~it~~
 is absolutely necessary. ^{to these Gen.} ~~it~~
 shewer may & I do believe ^{many} ~~it~~
 duty of shew are of great use ~~to~~
~~him~~, by their preachings & exhortations
 to go a true christian life, & shew
 ing to man of what infinite benefit
 it is to him ~~to~~ strictly to perform
 all moral duties show you due observance
 of which nothing can contribute more
 to your good ^{by prosperity} ~~to~~ of all society
 in which consists, ^{of} happiness of ~~man~~
~~man~~ upon earth in this life. if these
 gentlemen would stop here, ~~it~~ ~~they~~ ~~would~~ con-
 fine themselves to their ^{useful} ~~part~~
 of their offices as I said before. they
 would be of great service & benefit
 to mankind ~~in their several stations~~
 but few of them will submit only to
 part of their office, they ~~ought~~ ~~to~~
 be ~~expounders~~ ~~&~~ ~~interpreters~~ of God's
 will & intentions, they take upon them
 to tell you in ~~of~~ ~~most~~ ~~presumptuous~~ ~~manners~~
 why God did this or ^{that} ~~or~~ ~~that~~ ~~or~~ ~~that~~
 he further intends to do things impossible
 for man to know unless revealed to him
 by God. in this they follow of a sample

CASTLE HOWARD
J8/35
Priests

of their predecessors of - Pagan
 only with this apparent disadvantage
 of - Priests in those days kept their sac-
 ed & sacred books wholly to themselves
 as we now have them
 of - Priests never permitted to look
 into or examine them by any means
 they could more easily impose upon
 of - People wholly ignorant of what
 these books contained & who from their
 great superstition refused an entire
 belief in them by of - answers they
 gave of of - pretended will & directions
 of their gods. of - some Christian Priests
 obtain one respect more generously
 & fairly than in others as arbitrarily
 & unfairly they of - Pagan Priests
 they lay before you as their sacred evan-
 gelis of - books wherein they pretend of -
 will of god is contained they bid you
 read examine & judge for yourselves
 & when man do so, if he differs in
 opinion from them in of - meaning of
 these books they say he is ^{deceiv'd} of - judgment
 is wrong
 of - judgments of the ^{of the} ^{of the} an erro-
 rously interpretation of of - sense of mean-
 ing of of - that ^{they assist} of - they alone are
 of - proper expounders of these sacred
 Oracles, & of - man must submit his judg-

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M75. iv

~~must in all things relating to ~~any~~ ^{the} being~~
~~to their explanation~~ ^{themselves} who are ~~only~~
 only proper Judges upon ~~the~~ ^{the} subject
 in this I say they act ~~more~~ ^{more} ~~unfairly~~ ^{unfairly} than
 you pagan ~~Princes~~ ^{Princes} ~~that~~ ^{that} ~~you~~ ^{you} ~~make~~ ^{make} use
 of your reason ~~judges~~ ^{judges} ~~yourself~~ ^{yourself}
 you do so & differ from them. They per-
 mitted you ~~to~~ ^{to} ~~bring~~ ^{bring} ~~any~~ ^{any} ~~prosecution~~ ^{prosecution}
~~against you~~ ^{against you}, & ~~to~~ ^{to} ~~seize~~ ^{seize} ~~you~~ ^{you} ~~strictly~~ ^{strictly} &
 unbelieve you ~~to~~ ^{to} ~~present~~ ^{present} you ~~as~~ ^{as} ~~slave~~ ^{slave}.
 is not this ^{own} still keeping you ~~in~~ ⁱⁿ
 in their hands of declaring what
 man is ~~to~~ ^{to} ~~believe~~ ^{believe} of ~~is~~ ^{is} ~~not~~ ^{not}
 to believe, notwithstanding ~~they~~ ^{they} ~~leave~~ ^{leave}
~~man~~ ^{man} ~~specifying~~ ^{specifying} ~~them~~ ^{them} ~~of~~ ^{of} ~~leaving~~ ^{leaving} ~~man~~ ^{man}
 at liberty to judge for himself

but if they would leave it ~~to~~ ^{to} ~~man~~ ^{man} ~~would~~ ^{would} ~~not~~ ^{not} ~~be~~ ^{be} ~~so~~ ^{so} ~~bad~~ ^{bad}
 if it is possible if they may make a right-
 or interpretation of these ~~books~~ ^{books} ~~their~~ ^{their}
 or generality of your ~~sayings~~ ^{sayings} do. but if
 if man upon their invitation, by their
 direction, reads examining & judges after
 words, of the meaning of those books ac-
 cording to the best of his understanding
 & agreeable to his reason, at the he may
 be mistaken as to the meaning of some ~~abstruse~~
 points ~~of~~ ^{of} ~~it~~ ^{it} ~~or~~ ^{or} ~~its~~ ^{its} ~~explains~~ ^{explains} ~~of~~ ^{of} ~~any~~ ^{any} ~~test~~ ^{test}
 leads ~~him~~ ^{him} ~~not~~ ^{not} ~~to~~ ^{to} ~~commit~~ ^{commit} ~~any~~ ^{any} ~~immoral~~ ^{immoral} ~~act~~ ^{act} ~~save~~ ^{save} ~~he~~ ^{he} ~~might~~ ^{might} ~~not~~ ^{not}

CASTLE HOWARD
J8/35

understands in your opinion he may have
 they may pity but they ought not to judge
 him an object for punishment, as
 is generally the case. For after he has been
 thus invited to examine I judge for him
 self if he differs ^{in opinion} from
 these infallible expounders of Gods
 will his opinion is condemned they de-
 nominate him a Heretic and unbeliever
 I prosecute him at such a rate they first
 direct you to judge for yourself, & then
 punish you for so doing afterwards.

Let us now argue of revelations of things
 by this Rule, yet I have here laid down
 as to his miracles which are urged as
 strongest proof of his being inspired &
 of his intercourse he had with God,
 & ~~of his~~ from whence he
 whether there appears these indelible
 characters of a divine spirit in
 declarations he made of ~~the~~ ^{the}
 Infallibility of your commands, which he
 pretended he had received from God
 but before I enter into a nice enquiry
 of your reasonableness of your commands &
 laws which he says he received from
 heaven I shall observe

take some little notion of
 yourself of a character the gifts of a
 Supreme Being the ^{most} perfect being
 more imperfectly more subject to human
 man ~~passion~~ ^{passions} when his creature shows
 the representation of a jealous inconstant
 & ^{passionate} revengeful being, he declares
 of some thing he found something he
 taught his people, & after of it he
 pointed him of what he had ^{learned} ~~learned~~
 in several places. ^{It says of a god} children
 of Israel were ~~by~~ chosen people
 a partiality so contradictory to a
 attributes of a perfect Being ^{it}
 it can not be imputed to him with
 blasphemy. if it be said, if it was
 necessary for Moses to represent a
 lity Gods justice & providence in
 these ~~human~~ figures as ^{being} ~~more~~ ^{more} ~~compre-~~
 hensible to their understandings &
 capacities I answer of it impossible
 for a Holy Being to have declared
 by words if he did think fit to
 use it in such words as these ^{such} ~~such~~
 being inconsistent with his nature &
 attributes ~~it~~ this particular will
 draw a ~~number~~ of Moses revealing
 into questions at least this must be ac-
 cused by his most zealous Advocates

of things did not fortify ^{me} & literally
 deliver ye command, he received from
 God to y^e people of Israel. I surely y^e
 ought to have done since it appears
 from his own writings ^{of his} he
 says what God has ^{revealed} to me y^e
 I declare unto you, I in an ^{afflicted}
 place for ^{the} sake of ^{the} people of ^{the} Lord
 have, I can neither add or diminish
 to what God has commanded me to say
 for ^{the} sake of ^{the} observation may be made
 y^e day ^{likewise} of y^e validity of ^{the} writings
 and questions he himself
 gives an account of his death, I carry
 all with this remarkable passage y^e
~~ye place of his sepulchre of his~~
~~now known at this day no man~~
~~knoweth y^e place of his sepulchre~~
~~at this day, it is most certain y^e~~
~~could not give an account of~~
~~his own death I carry~~
~~of his life y^e passage, y^e says, no~~
~~man knoweth of his sepulchre at~~
~~this day, y^e have been visit long~~
~~after his death & if one thing has~~
~~been added no body can be certain~~
~~what has or has not been added throughout~~
~~ye all his books.~~

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M79 iv

(13)

CASTLE HOWARD
J8/35

Being who can never act contrary to his nature, is it not more reasonable to suppose, y^t this is an invention of Man's than a declaration made from God to Man, of his Will & purpose; especially since y^e Publisher of this pretended Declaration appears to be a Ruler & Governour over a People whose power he usurp'd & maintained by this, & many other y^e like pretended Declarations; ^{originally} he had no legal authority over y^e People he govern'd by any consent or act of theirs, or from any hereditary right of his own. He found y^e means to make an ignorant superstitious People, y^t God had appointed him their Ruler & from his pretended intercourse with God! they ^{implicitly} submitted to his Will, & by y^t means he brought all his designs to bear & preserv'd his power, which ignorant & superstitious y^e People were, they ever were, & then call'd in question

which they offer to your examination of your
 by judgment

In order to make good any assertion of
 man can not possibly know your will
 or intention of God unless by some
 divine revelation to him from God,

I judge it necessary to set forth your
 inconsistency & presumption of your
 gentlemen I have been speaking of
 in assuming to themselves to be your
 sole interpreters of ^{these} sacred books
 who no where authorized by these
 books to assume such a power to
 themselves. From hence they declare
 your God revealed his will to Moses
 your Supreme Being ^{as they have done}
 to acquaint his prophets why & for
 what end & purpose he created you
 & his image ^{to his further use & things}
 of his made man in his own image
 & if he had given him power over
 all your living creatures upon earth, if
 they all should be subservient to his
 will & pleasure in short if every
 thing but only this globe & all things
 therein contained but all your celestial
 bodies were made solely & only for
 his use this declaration of Moses of your
 pretended book of God is your foundation

upon which

of these infallible Esquimaux I stand upon
from hence they declare of knowledge
they have of intention of a supreme
being & why he overtook of business &
this is what they require of man im-
plicitly should give an ^{implicit} credit
to. ^{upon which I think this declaration}
^{will surely turn this sentence}

The single consideration here of an
inquire & examine whether they should
be ^{delivered by} ^{of Moses} is a real, pretended or
a real one delivered to him from
god.

The single consideration here of upon
which I think of ^{or falseness} ^{of this} declara-
tion will surely ^{be made} ^{fully}
to appear is to inquire examine whether
of Revelation declared by Moses to be
delivered to him from God to be a real
or a pretended one. I have but one
Revelation in story, ^{in my opinion} ^{justly} if can make rea-
son be seen as true one, & I have
given my reasons why I look upon of
of Revelation of God's will declared
to man by Christ to be true, I have
taken notice of several instances in
your Pagan story & many more be name
of your false nature, wherein of falsity

which
is pretended

if y^e Revelations evidently appears
 there can not be ^{a better} ^{and} ^{of} ^{the} ^{best}
^{rule} ^{of} ^{truth} ^{of} ^{all} ^{Reve-}
^{lations} than by examining into y^e
 Doctrines & purports of y^e Revelation
 delivered, if it contains instructions
 for y^e good conduct of many lives
 tending to y^e making a just account
 enforcing all moral duties by y^e due
 observance of which he will ac-
 quit himself to God & ^{his neighbour} in what
 Soc^y station of life he may be
 placed, if y^e said Revelation enjoys
 no arbitrary commands enjoys no use-
 less or unnecessary ceremonies, directs
 nothing contrary ^{to} ^{the} ^{nature} ^{of} ^{man} ^{and} ^{of} ^{his} ^{neighbour}
 of y^e Being from whom it is ^{attributed}
 if y^e Revelation delivered ^{is} ⁱⁿ ^{all} ^{things}
 if it agreeable to reason which must
 always direct man in y^e judgment he
 makes in these & in all ^{other} cases whatsoever
 if it is in all things agreeable to y^e reason
 on y^e then he may ^{be} ^{formed} ^{by} ^{himself} ^{of} ^{y^e}
 supreme being for nothing is more cer-
 tain than this y^e a being of infinite
 wisdom & perfection can never act con-
 trary to y^e rules of right reason

CASTLE HOWARD
J8/35

in short if it tends solely to your good
 & happiness of Creation, I will raise
 my power of things who declare at
 upon your ruin & misery of your people,
 & whom it is desired, they may
 may justly suppose of it, such a revelation
 but if it does not carry these indelible
 characters of a divine spirit if it
 apparently tends to your raising of your
 ruin & greatness of your language of the
 a large part of the your apparent injury.
 & misery of your people to whom it is
 denounced by representing of themselves
 & misery, then with great justice I, rea-
 son it may be boldly affirmed of you
 Revelation can not come from God.

they
 it be agreeable to your nature I approve
 of your supreme Power, but so they will of
 first whether it tends to your good & hap-
 piness of Creation, or whether it plainly
 appears of God's name if made use by your
 pretended revelation to raise power
 & greatness of your Person to declare it
 & at the same time, brings misery &
 slavery to your people to whom it is
 denounced

concerning the children of Israel to be
brought to the land of Canaan & to be
brought to the land of Canaan & to be
brought to the land of Canaan & to be
brought to the land of Canaan & to be

I will ~~more~~ ^{of these} ~~revelations~~ in a more private
manner, ~~of~~ ^{of these} ~~revelations~~ of
Moses, by means of which it appears
probably, ~~of~~ ^{of these} ~~revelations~~ by authority of
governments ~~of~~ ^{of these} ~~revelations~~ over the people
of Israel. I will begin with his mira-
cles which are ~~of~~ ^{of these} ~~revelations~~ as a strongest
proof of his divine inspiration; I shall
repeat nothing but his own words, ~~of~~ ^{of these} ~~revelations~~
gives an account of ~~of~~ ^{of these} ~~revelations~~ he had
with God, ~~of~~ ^{of these} ~~revelations~~ ~~of~~ ^{of these} ~~revelations~~
gave him an order to bring ~~of~~ ^{of these} ~~revelations~~
of Israel out of the land of Egypt; he
is to convince Pharaoh ~~of~~ ^{of these} ~~revelations~~ of
his mission by working ~~of~~ ^{of these} ~~revelations~~
the first of these miracles he wrought, or
Plagues by his directions which I do
not to be the same thing which were
travelling in God into a serpent, ~~of~~ ^{of these} ~~revelations~~
into blood by causing frogs to come
up to cover the whole land of Egypt,
Pharaoh's magicians performed ~~of~~ ^{of these} ~~revelations~~
no body will dispute how ~~of~~ ^{of these} ~~revelations~~ great
of the things ~~of~~ ^{of these} ~~revelations~~ ~~of~~ ^{of these} ~~revelations~~
of things ~~of~~ ^{of these} ~~revelations~~ ~~of~~ ^{of these} ~~revelations~~
is working in miracles, but I believe
it will be altered from experience, which

This command must necessarily involve an arbitrary power in Moses to direct ^{the} command to govern ^{the} people as he thought fit ^{as it was by a command of God} ^{it must imply if any proper word to give an intimation of his power to do what he pleased}

The next thing I shall take notice of is of use, if Moses made of these pretended revelations of from whence observe whether they carry'd of an indelible character of a divine spirit, setting forth of goodness of God, in communicating to man such commands & instructions as ^{ended} solely towards of procuring his happiness in this life, or whether they ^{apparent} manifestly appear to be calculated for ^{of} establishing ^{of} a power of dominion over the people of Israel, & made use of by ^{him} upon all occasions through out his whole history for of support & maintenance of of power when God first appear'd to Moses while he kept his brother in ⁱⁿ ^{as he pretended} ^{to deliver} ^{of} ^{Israel} a command of bringing his people out of of land of bondage, & this is what Moses declare of of Israelites & of Israelites that only Moses's word for it this is of foundation & establishment of Moses's government

yet notwithstanding ^{the} any ^{from} ^{your} ^{seems}
^{which} ^{show} ^{that} ^{they} ^{did} ^{not} ^{appoint} ^{him} ^{to} ^{be} ^{their} ^{king}
 by an order to make of people submit
 more readily to his commands. He put out
 the day from time to time, ^{repeatedly} ^{directing}
 by commands of ^{the} ^{law} ^{of} ^{the} ^{gods} ^{are}
 not his but God's law, ^{and} ^{God} ^{will} ^{with}
 prosper or punish them, as they observe
 or neglect of same, ^{as long as}
 in the beginning of his government, ^{it}
 is still the way well fixed in his author-
 ity it is reasonable to suppose he
 acted with more caution of the ^{endea-}
 vour to make his people as easy & happy
 under his administration, yet ^{at} ^{first} ^{he} ^{did}
 not exert his authority for aggrandizing
 or enriching himself or family; but
 when he found himself well established
 you will find, he acted quite other-
 wise.

For if you ^{it} ^{be} ^{con-} ^{cluded} ^{from} ^{thence} ^{one} ^{may} ^{reasonably} ^{be}
 concluded that the whole was a contrivance
 of his to get the rule & dominion over the
 Israelites

CASTLE HOWARD
J8/35

~~From the... of...~~

For the Man ever yet layd down his life
 for his Brothers altho ye most dear to him
 suffered not only ye vilest & cruellest
 while he was here upon earth, but
 at last a most ignominious & a cruel
 death. When he undertook this Com:
 he knew this would ~~happen~~ be ye conse-
 quence, he knew what he was to suffer,
 he knew the ~~course~~ ^{course} of it for all his sufferings
 have ~~be~~ ^{be} should in no way better his con-
 dition or reap any advantage of himself
~~from them~~ yet notwithstanding voluntarily
 by ~~unasked~~ ^{unasked} by ~~unasked~~ ^{unasked} man, who could
 plead no merit in the undertaking of this pain-
 full Com: for his sake in order to
 procure his future happiness.

Such an Act speaks itself surely it
 declares a Divine Spirit. there never
 was or ever will be a humane nature
 so disinterested, yet shew'd so much good-
 ness or was capable of such a perfor-
 mance ^{from} ~~without~~ ^{without} ye divine assistance,
 therefore ye Author of this great work
 must have been supported therein must
 have been empowered to go through with
 it by ye spirit from God which I bring
 as a ~~strong~~ ^{firm} confirmation of what I under-
 took to prove, yet ye Injurer of ye Christi-
 an Religion was not an Impiety, but a
 real, & true messenger from God.

RH gilded

M93 f

Document 19

Poem: Reason a Goddess

J8/35/5

[1734?]

Reason a Goddess clear & bright,
 Shows how all things are wrong, or right,
 Marks out a way, how Man may find
 Great pleasure with content of mind,
 Installs each Animal to chase
 His for its good, ye other to refuse.
 Shows to what use, to what intent
 The Earth, ye seas, ye firmaments
 Were made, ye cause, the occasion why
 Some Creatures walk, some creep, why others fly
 Why Man was form'd with so much care,
 And Woman made so wonderfully fair,
 To what end Nature has designed
 Species of each different kind.
 The Ox his form & shape declares
 The foals & burdens he can bear,
 What prey to his strength does one,

5¼" (x 7½")

CASTLE HOWARD
J8/35/5

Hop by his labours ye rich Mine do's flow
 The Herbs ^{rich} sprightly men, to pair
 instructs, theopper directs his care
 Hop at ~~the~~ Olympicks he ye prize may share
 Reason there, this, the yet do's further sell
~~Changeful~~ ^{the} ~~secrets~~ ^{useful} which in nature dwell
 What different virtues each plant containe
 This herb refreshes ye ye blood inflame
 Some kill ye spirits, & soft Chambers cause
 Some force nature to exceed her laws!
 Whence Minerals their discourse take
 And how ye skilfull man them usefull make
 Whence ye gay Tulip, & ye blushing rose,
 Their sweetness to their beauty do disclose
 And when my Leticia's absence I do mune
 Hop sweetly Philomel ye like do's own
 Gode's work, ye whole Creation usefull can
 Gode's Reason her sense dictates do display

Document 20

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

J8/35/9

[1738?]

The late Earl of Carlisle's advice to his Son, the present
Earl of Carlisle, written (1738) a few Hours before his Death.

To my Son the Lord Hesse, &c.,
If in these Lawns & Woods, thus found,
If in those shady Walks ador'd,
Thou take'st some delight;
Let him who did perform the same,
Who Peace of Mind prefer'd to Fame,
Stand present to thy Sight.
So the long Labours, to the care
And thoughts of thee who art his heir,
Some thanks perchance are due;
If then his wish thou would'st fulfill,
If thou would'st execute his will,
The like design pursue.
His care for thee in this he shows,
He recommends the life he chose,
Where Health & Peace abound;
He did from long Experience find
That true content, a quiet mind,
Seldom in Courts are found.
I bid thee from thence, the City leave,
Thy very Friends with thee deceive,
Virtue does there offer;
In this retreat safe shalt thou be,
From all those 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.

CASTLE HOWARD
JE/35/9

7 1/4" (x 9")

3rd Earl of Carlisle

The bold oppressor thou shalt awe,
 The violator of the Law
 Shall feel thy heavy hand:
 To the distressed & needy poor,
 Thy ready charitable door
 Shall ever open stand,
 A glorious kindness thou must show,
 Favours & bounties still bestow,
 On them who most deserve:
 The innocent thou shalt protect,
 The needy thou shalt not neglect;
 In safety all preserve.
 If thus thy time thou dost employ,
 True Peace of Mind thou shalt enjoy,
 The Acts are good & just:
 The poor Man's Prayer wilt thou attend,
 The Rich with 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;
 Show 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,
 True happiness he'll find;
 Nor canst thou if great Wealth he leave,
 Which often does the World deceive,
 To him be thou 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 him show 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 & I must go.

So thee what comfort then? will be!
 The like also? will 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. —

**Transcript of the Text printed in *The Gentleman's Magazine*
for August, 1739, Volume IX, page 435.
[Text β]**

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 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,

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.

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

Document 21

**Poem: Charles the 3rd Earl of
Carlisle's advice to his Son.**

J8/35/10

[Mid-Nineteenth Century]

CASTLE HOWARD
J8/35/10

Charles the 3rd Earl of Carlisle's advice to his Son.

1. If in these Lanes and Woods thou'rt joyned,
If in these shady walks adorned;
Thou takest some delight;

COPY Let him who did perform the same,
With peace of mind prefer'd to fame,
Stand present in thy sight.

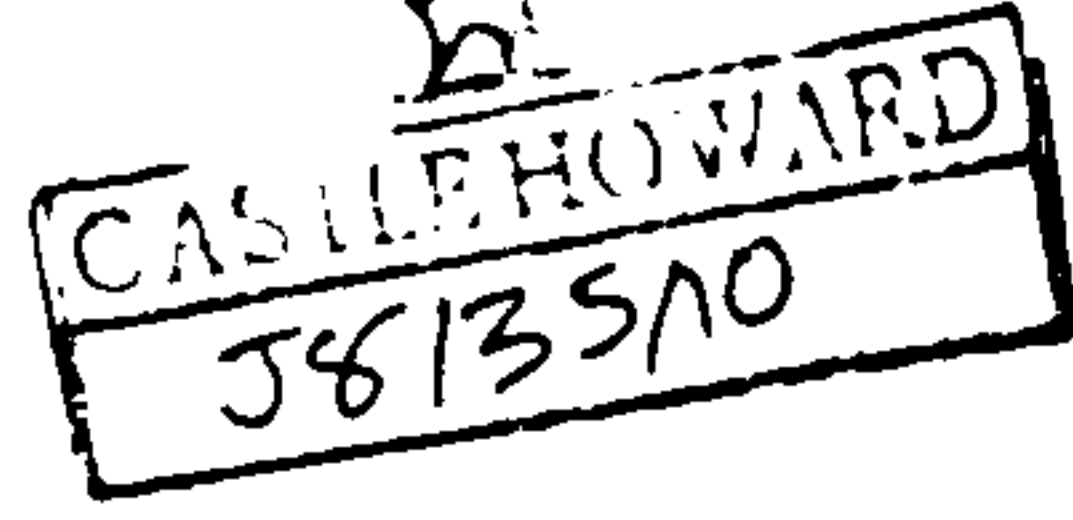
2 To his long Labours to his Care;
His thoughts of thee who is his heir,
Some thanks perchance are due;
If this his wish thou wouldn't fulfil,
If you would execute his will,
The like designs pursue.

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

4 Fly then from thence the City leave;
Thy very Friends will thee deceive,
Disturbance does thee offend;
In this retreat safe shalt thou be,
From all these certain mischiefs free,
That do on Courts attend.

T. H. M.

5th - Don't think that in this lonely shade,
 For ease and quiet chiefly made,
 Inactive thou wilt be;
 Occasion often will present,
 Wherby vile deeds thou may prevent,
 Justice will call on thee.



6th The bold oppressor thou shalt awe,
 And the violator of the Law,
 Shall feel thy heavy hand;
 To the distressed, Needy, and Poor,
 Thy ever Charitable Door,
 Shall always open stand.

COPY

7th A generous 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.

8th 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.

COPY

9th Then think on those, who are to come,
 Think on thy blooming darling Son,
 Thus for his good provide;

Show him the Life, that thou hast in,
 Instruct him in those Paths to tread,
 Be thou his faithful Guide.

COPY

10th If vicious thoughts his Soul invade,
 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.

11 - This for thy own and for his sake,
 That his abode he here may make,
 New works for him prepare;
 What thou for thee, thy Sire hath done,
 The like do thou for thy dear Son,
 For him show equal care.

COPY

12 - The time will come none can prevent,
 From these green shades we must be sent,
 To darkness far below;
 On you green Hill a Dome doth stand,
 Erected by thy Father's Hand,
 Were thou and he must go.

13. To thee what comfort 'twill it be,
 Likewise the same will 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.

COPY

**Transcript of the Text printed in Thomas Gent's *Annales
Regioduni Hullini [Annals of Hull] 1735, pp.217-18.*
[Text δ]**

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 endue;
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.

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,
The like do Thou for thy dear Son,
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.*

**Transcript of the Text printed in Thomas Gent's *Pater
Patricæ* 1738 pp 6-9.
[Text ε]**

[6]

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, preferr'd to Fame,
Stand present in thy Sight.

[7]

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.

[8]

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 Thoul't bestow
On Those, who most deserve:
The Innocent, Thou shalt protect:
The Modest, Thou shalt not neglect;
In Safety All preserve.

VII. [sic]

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 endue,
If this Advice He will pursue,
Sure Happiness He'll find:

[9]

Nor can'st 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,
The like do Thou for thy dear Son,
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.

* 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 couteous Reader either to the original Pillar, or to my Histories aforesaid, wherein I have faithfully inserted his Lordship's Words.

(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*.

Document 22

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

(CHJ8/1/696)

London - Sept 28th

1720

My Sir

COPY

CASTLE HOWARD
J 28/9/20

The unhappy turn of y^e I. S. affairs have taken, has occasioned a very great & universal disorder here, & y^e numbers of Infirmities thereby are very considerable, altho' y^e extravagant & unaccountable conduct of most of these, y^t have suffered, has apparently been y^e occasion of their own misfortunes. Yet to urge y^t to them now, & not to give them some hopes of relief, serves only to rattle y^e ears, & to make y^e discontent y^e greater.

Under such a general calamity, where such numbers are hurt, in their interest & properties, let y^e occasion be what it will, y^e blame will in a great measure, be charged (altho' perhaps unjustly) upon y^e Administration, & y^e discontent of all will, y^t may arise, therefrom, be brought to their Doors.

It is in y^e view y^t I take leave to trouble your Lordship upon this occasion. Besides y^e honour of being ally'd to you, & y^e necessity of Friendship I have for you, must make me (amongst others, who wish well to you) not

COPY

COPY

 5811/296
 1850

a little uneasy upon this unlucky turn
 of affairs which if it should be attended
 with unhappy consequences I am afraid ~~they~~
 will chiefly ^{be} imputed at you being look'd
 upon to have ye principal direction of
 Publick affairs.

COPY

I doubt not but your Lordship has from other
 hands & from such as you can depend upon
 a true state of ye present disorders & like-
 wise their opinions & advice. Thereupon
 ye part yt I shall take is only to let you
 know what I hear & what I judge from thence
 to be ye general opinion & thought of People,
 I shall leave it to your Lordship to form
 your own judgments thereupon.

At first when Stocks began to fall but be-
 fore things came to ye extremities they were
 how evn ye blame was layd wholly upon ye
 Directors. Some sayd they had playd ye
 rogue yt they had drawn out great summs
 themselves & yt they had shewd a greater
 regard to their own than to ye Company's
 interest. Others found fault with their
 conduct, & sayd it was in their power any

COPY

COPY

day to stop the value of the credit of
 the stock exchange & I too surprised at their
 behaviour, they did not do it. These
 were the passages of people upon its first
 declination, but for this last fortnight of
 longer as the stock fell every day almost
 20 per cent. the people began to per-
 ceive that all the endeavours of the directors
 to support it proved ineffectual, altho
 the clamour did not cease against them
 they are either very immediately vis. if this
 was a project of the government if the govern-
 ment was engaged to support it or to answer
 for the consequences of it if the chief minis-
 ters were abroad the Administration here left
 weak & not able to give such necessary &
 timely support as the nature of the thing
 required, the treasury was abandoned, your
 Goodship abroad, particularly gone into the
 country of no help or relief to be expected
 from the quarters for the support of credit,
 all things grow worse & worse, & people are
 daily poorer & more hurt you may easily
 imagine the day does not diminish it is not
 all content, (which I am glad to find) in a

COPY

COPY

58/1/696

general expectation of demand if the King will immediately come over to hold the Parliament all people agreeing that there is now no other course left to save it but yet

These papers here as I can collect have been the different discourses of people during the run of this affair has had your Lordship will be best able to make a judgment upon the whole. If I may take leave to offer my thoughts, the first thing you should do is to prevail with the King to fix the shortest day it is possible for his coming over, if immediate notice thereof be given here, & the necessary orders issued for holding the Parliament, it being done, if your Lordship should forthwith come away to inform yourself of the true state of affairs here in order to consult & prepare such remedies as you shall judge proper to lay before the Parliament for the healing this cruel sore, which if you can not effect I am afraid may prove unfortunate to you, as it will infallibly prove fatal to numbers of people.

I am Sir

COPY

Document 23

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

(CHJ8/1/192)

Jan^{ry} ye 31

CASTLE HOWARD

J 8/1/192

I had rather appear troublesome than negligent of my duty w^{ch} makes me so often intrude upon y^r Lodship's time since tis the only way I can at present convey my respects to Castle Howard.

I think there has not yett been any thing material done in the House. Sr Robert is thought by many to be in a declining way I mean as to his political veins, but wishes often influences peoples opinions and tis not unlikely it may be so in his case. The cry of ye town is more general against him, and if he should keep in, tis probable it will be at ye expence of ye Nation, since more must be given in Parliament to blind his faults.

Mr Holt died at an inn at Ipping where he had lain sick a fortnight in his way to ye Bath. I hear Judge Denton says Lady Jane will have 8 or 900^l p^a annum joyntly besides her Irish estate, I wish she may she has behaved her self extremely well and has a Universal good Character. Lady Lucy is much improv'd grown very tall and is really a handsome young woman.

I was three days agoe to see y^r Lodship's picture at Atalman's your family differs in opinion about it my brother Howard and I think it like, my sister Lechmere is of a contrary opinion, we all agreed in one fault w^{ch} I believe.

he will alter he has made y^r legs very long & y^r feet might be
 little; the legs Mr Ackman says he will shorten but y^e feet he
 thinks right; tis now y^e fashion to pinch Mens toes as much as
 Ladies; but I fancy y^r Proshp wont approve of it for y^r self, & if
 you dont I desire you will let me know & I will go to Mr
 Ackmans & order it to be altered. I have bespoke such a
 Fiddle wh^{ch} is almost finish'd & will be soon sent to him; I
 have employ'd another person to look out for a man to play
 upon y^e base viol & 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 and am very civilly treat'd; but I'm
 sure my greatest party of pleasure will be ~~the~~ ^{the} Chaife & four wh^{ch}
 will convey me to y^r Lodg^{ings}; since in spite of all y^e diversions
 here I cant think of my absence from you without regret, wh^{ch}
 is a constant draw back to all my amusements.

I beg my kinde service to my Sister & y^e Ladies with her, I hope
 they have been well entertain'd att York. I am my Lords

y^r

Most

Dutyfull & Obedient
 Daughter

A Irwin