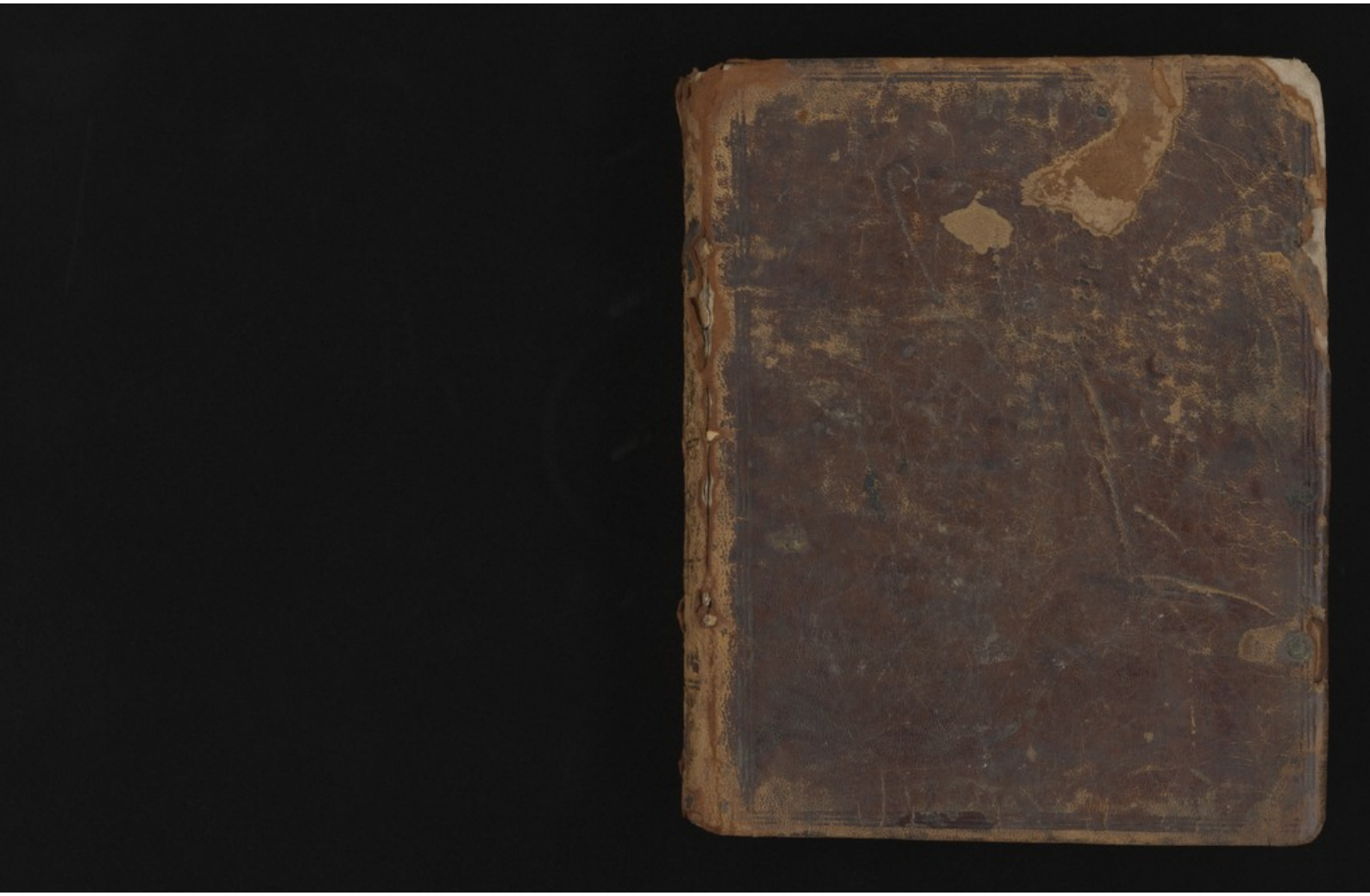

Mar 6

Sarah Ellen Wadford

Our Great Grandmother Hodges her Receipt book. She was mother to Mrs Healy who was y^e Grandmother of Mrs Sarah Tilly by her Howes marrying her Daughter Mrs Mary Healy. Her name is written by her self on ye other end. She was sister of Dr Hodges. The writer of the large book of receipts in the lower

Apr. 1. 1762

Book 886

May - June - July

Book

Vincula qui fonsitq; didicit succurrere Vinctis
He who has been loaded with Chains, knows how to pity Captives

A curious Book.

HODGES (Martha) [& others]
Cookery-book [etc]

[c. 1675–1725]

Mar 6

Sarah Ellis & Wogford

Our Great Grandmother Hodges her receipt book. She was mother to Mrs Dialy Howey, Grandmother of Mrs Sarah Tilly by her Howey marrying her daughter Mary Dialy. Her name is written by her self Sarah on other end. She was sister of Dr Hodges. The writer of the large book of receipts.

The cover

Thee hoc hoc — Apr. 1. 1769 —
Book 886 May - June - July —
Book

Vincula qui fomsit didicit succurrere Vinctis
He who has been loaded with Chains, know how to pity Captives

Vincula qui sensit didicit succurrere Vinctis

In Typasa an ancient Town in Africa Ann 484 — Hunneric King of the Vandals furiously enraged against the Orthodox — ordered all their Tongues to be cut out — who refused to become Arians. This Order was executed & the Inhabitants came in great Numbers to profess the true Religion. And after their Tongues were cut out they cried with a louder & stronger Voice than ever, That Jesus Christ was true God. And what was more strange, a Young man born dumb, began to speak like the rest. This cannot be called an imaginary Wonder there are so many Witnesses who attest it, ~~as not only~~ as not only having heard — but seen it themselves. Victor Uticensis then in the Place said, If any Body doubted the Truth of it, he might come to Constantinople where among several Others, he should see the Deacon Reparatus, who spoke very well without a Tongue.

Procopius who served under Emp.r Justinian & was a Person of great Reputation, declares that in his Time there were several of those Persons at Constantinople who spoke easily without Tongues. Aeneas Gazeus a Philosopher who lived at the same Time, to be satisfied of the Truth of this strange Report, after having examined the Mouths of several of those venerable Persons found their Tongues cut out by the Roots —

all the one

430865 Quantum
4739 Tantum
387765
129255
301595 } Total.

Anno 1414. in Tyrn a City of Hungary, 12 Boys & Women exercised an unheard of cruelty on a Christian Child, having enticed him into their House, they opened his Veins & receiving the Blood drank some & laid up the rest for other Uses. then cut the Body in Peices, & buried it in a Cellar.

The Officers of Justice making a strick search in the Street of this Town, where the Child was last seen found some Drops of Blood in several Parts of the House & thereupon seized all that lived in it, who being convicted of the Crime, were condemned to be burnt alive.

When they were put to the Torture they were asked what put them upon such an horrible Cruelty, they answered, 1 Because they were taught by their Ancestors that the Blood of a Christian was a powerfull Remedy to stop the Blood in Circumcision 2dly Because it was a Philtre which created Love in them who eat Meat steeped in it, 3dly It stopt the overflowing of the Hemorrhoids 4thly It was to observe their antient Custom of offering the Blood of a Christian to God yearly, adding that the Inhabitants of that City were injoined to perform their Sacrifices about that Time.

those twelve Jesus
sent forth and commanded
them saying go not into
the way of the gentiles

Psalm 119

With brinny tears my lips abound
Which from my Hart arise
Because such Multitudes are found
Who Gods Commands dispise

To mak muskadine comfitte

tak suger glas mold it in a stell musk and ambergrees roll it as thin as paper then cut it gieve like limons and let it dry as it lisths

To mak past of oringes and lemons

tak well coullored oringes boyl them in fear water or warm water shift them six or seven tims in the water nothing spot into the fis of water put in a handfull of salt and when they are boyled tak them up and beat them in a wooden boule with an wooden pesell strain them through a peas of cannis then tak thes waights in suger syrum which more then boyl it dry and fashion it as befor

To mak suger glasse

tak searched suger mak it up to past with gum dragon steped in rose water and when you have brought it to a past roll it as thin as ever you can sprinkl with your moulds and it will dry as it lyeth

Hamelen a famous City on the Banks of the Wefer in Germany, wherein by the wiles of the Devil a strange thing happened, A Bag Piper came off from into the City playing on his bag Pipes he pleased the Children a great Company of Children followed him, having a long while Led about the Children who were charmed with his Music, he led them to a Mountain in the Neighbour ~~hood~~ ~~the~~ the Piper entering the Cavity of the Mountain ~~the~~ Children following.

July. 22. 1376 – being incredibly troubled with Rats, a Musician they called the Pyed Piper, offered to drive them for a Sum agreed on, Tuning his Pipes, all the Rats in the Town danced after him, as he crossed the River & were drowned, then he demanding his Pay was denied. Whereupon striking a new Tune all the Children in the Town (male & female) were so charmed therewith that they followed him to a Neighbouring Hill which opening swallowed all up but one who lagged behind, who showed the People the Place.

to Make quiddinies of pippins an amber Colour or rubby /

5

take pippins paire them and quarter them Leaving in the Cores put them in a possitt and put to them as much fering water as will Cover them then boyle them untill halfe the water be boyled a way then strainer all the Liquor from them take to a pint of ye Liquor a pound of sugar and boyle itt untill itt will hang upon a spoon Like quaking gelly powre itt into ydue moulds yowr moulds being wett before when itt is all most Cold turnes itt of upon a wett trench so slip itt into a box ye box being somewhat wett that which yow will have to have a nother Colour you must boyle as fast as you Can, becouse that which you will have to be red boyle itt very Leasurely close cowered untill itt be as red as any Claritt wine in yowr spoone.

then boyle itt as before /

To preserve Cherryes /

take a pound of the worst Cherries and boyle them in water then straine the thinn Liquor from them and take 2 pounds of the best Cherries and 2 pounds of sugar finely beaten take a preserving pan. a Leyr of sugar and a lay of Cherries untill all be Laid then powre upon them the Liquor strained before and boyle them with all the speed you can untill they be cleare and well coulored and Lett the syrrop be all most cold then put them to gethers, put noe more of the Cherries Liquor then will wett the cherries and this way will serve for ruspas or barberries or any tender fruits /

to preserve whites pipins /

take ye pipins and bore a holl through them and paire them and take as much ~~pipins~~ sugar as ye pipins cloue ways and put to every pound of sugar a pint of water and when your sirrop is boyled a Little while then put in ye pipins and boyle them as fast as you did ye Cherries untill they be cleare and when they be almost cold then put them up together Flowe.

to preserve Damasines or any red or blacke plum

take ye plumes being new gathered and as much sugar as they doe way and some what more take halfe a wine pint of water to every pound of sugar and when you haue boyled ye sirrope a little while then lett it coole untill itt be blood warmer then put in ye plumes and lett ye vapor of plumes upon a pott of boiling water so lett them boyle leisurly untill they be tender then take them up and boyle the sirrop untill itt be som what thicke //

this is the truest way to make ye white muster cakes

take halfe a pound of double refined sugar
small beaten and searched very fine to whites
of eggs put them into a morter take a spoonfull
of gum Dragon ~~water~~ being steeped 10 dayes in
rose water pretty thinne put halfe a graine of
muster and a graine of amber greece. beate
them in a morter to gether halfe an howre
then put in ye sugar by degrees and be
beating of itt an howre to gether lett ye
oven be so hott as not to coulour the wafers
then put the past upon wafers in little
round cakes put a mongst ye past halfe
a spoonfull of Carraway seed. keep the past
alwayes stirring while itt is in the morter

to Make Marmolett of oranges pipins and Lemonds

take 6. oranges and. 6. lemonds cutt them
in halfes and pull out the flowers make

out of them. then put them into soothing water
and lett them boyle a little while. then shift them
into a nother water so out of one into a nother whi
while they have been in. 3. forrall waters and
when they be sod pretty tender that you may put
your fingers through them. take them up and
chip of the yellow out side of them, then put
on water to be soothing for ye pipins cut in
quarters to dry they must be for. 6. oranges
and. 6. Lemonds lett ye pipins be paired
and cored and tenderly sod. then stamper them
very small forrally by them selves then stra
ine them through a haire sieve with the pipins
being warme, you must put more pipins
to ye oranges then you do to your Lemonds
then take as much sugar as pulper put
ye sugar into a skillett and as much water
to it as will wett it. clarrifie it and put in
ye pulper and sooth it and in soothing put
in of the pipin water. 4. spoonefulls
boyle it till it is sod to marmalett then
take it of and put on spoonefull or to of

the iuce of the fruto afore named then
put it up in boxes or glasses and if you will
make past of any of the pulps that you
make yo: marmalett of, you must take
as much sugar as yo: pulpe doth way
and put to yo: sugar as much water as will
wett itt and sett on a chafindish of coles
and boyle itt to a candy height and then put
in the pulpe and lett itt boyle halfe an
howre and lay itt out in cakes on pans
of glasses //

to Make a talian biskett

take searched sugar the white of an egge
a little flowre ambre greese and musk a
according to yo: tast and when you have beaten
them to past man abblaster morter then mol
it in a little almonds finly bruised and make itt up in Loaves
as bigg as crabbes cut them about like manchetts
and when they be risen some what high take
them forth upon the plates you bake them on
remoue them not till they be cold if you doe they will
breake bake them in your oaven as for manchetts /

8

to make Almond Bread other wayes called brawn bread

take a pound of Almonds blanched in cold water
and as you blanch them put them into a bason of
cold water then take them out and dry them in a
cloath and cut them as thine as may be then take
a pound of loafe sugre beaten small two spoonefulls of
of fine flowre dried two spoonefulls of rose water
three graines of musk and as much gume
dragon dissolved in rose water as will lye upon
a groate and carraway seeds as many as you
thinke fitt then take the whites of to eggs very
well beaten to froth you must take the froth
as itt riseth till itt be all in when the oven
is hott they may be mingled and laid upon
wafers scraping a little sugar on them
then fitt them into the oven //

to make Prince Buiskets /

take a pound of suger a pound of flower. beate the suger very fine. take 15 eggs take out 10 of the readest yolkes and beate them to gether 2 howres then take some coffings dor them over with a little sweete butter put to itt halfe an ounce of aniseeds when you are ready to fill them for if itt be put in before itt will coulder yor bread //:

how to make mackarunes /

take halfe a pound of almonds and lay them in cold water over night blanch them the next day with faire water beate them very small putting to itt now and then a spoonefull of rose water kawing dissolved itt putt halfe a graine of ambergre. when the almonds be small beaten put halfe a pound of loafe sug being finally beaten amongst itt and mingle itt in a pott pudder dish and sett itt upon coles keeping itt very carfully stiring that itt may not burne to bubble itt grow dry like paste that itt will come from the dish. then lett itt grow cold and in that white take. 5. whites of eggs. beate them with 2. small spoonefulls of flower when the dish is hott put in itt halfe a graine of ambergresse that itt may melt and stir itt amongst the paste and when the paste is cold put itt into the morter and stirr itt very well with the flower and eggs and when the oven is all most hott according to the former heate. not to bulter the wafer lay the wafers upon pyes platters and lay the paste upon the wafers with a spoone sett the platters in a latting driping pan and they will bake the white

for you litt them in the oven take a peece
of sugar reserved out of the former quantity
and scrape itt upon them beate yor flower and
eggs after named and lower to gether //

To Make sugar plate :

take Double refined sugar make itt up to
past with gum dragon steeped in rosewater
and when you have brought it to perfect past
role itt as thinn as ever you can so print
it in yr moulds and itt will dry off itt selfe
as itt lyeth //

To Make Jumballs /

take yr flower and put itt in a pipkin and
thrust it hard together and put a paper
on the top and so litt itt into an oven
with Manchett and bake itt then sieve
itt through a fine sieve, and to a pound and
halfe of searched flower, take a pound of 10
searched refined sugar and mingle them together
then take .4. graines of musk .4. graines of am
bre greese and beate itt to powder with a little of
yor sugar and so mingle itt with yor flower
and sugar, then take .6. eggs. Drawing out .3.
of the whites and beate them a little with 5
or .6. spoonfulls of Damaske rosewater and as
much of creame, then take as much of fresh
butter as an egge and beate itt in little pie
ces and mingle itt with yor flower then put in
creame and eggs as itt is beaten into yor flower
and so make itt into a stiff past then worke
itt well together a quarter of an howre then
take a quarter of an ounce of Carraway seed
and as much bruised cariander seed and mingle
with yor past then worke itt well together

againe then rowle itt in rowles and then make itt into knotts then butter a gye glass a little and lay them upon itt so litt them into an oven that is hott enough for buiskett bread and while they bake take a quarter of a pound of the best refined sugre and wett it with as much rose water as faire water both to gether as much as will wette itt and litt itt boyle to a candy high then take a feather and dye over yor gumballs and litt them into the oven againe till they be throwly baked /

To Make past of genway the first way

take quinces and boyle them in three shifts then scrape all the pulpe from the coore strainc it in a peece of ceshing canuas and take as much sugre as the pulpe doth way put halfe a pint of water to every pound of sugre

11

boyle itt to a candy high then dry the pulpe upon a chafindish of coles then put the sirrop and the pulpe to gether boyle itt with stirring till itt will ly on a gye glass and rane no broader, then fashion some like leaves and some like letters. so litt yee gye glass into an warme oven or to pillotts on the hearth of the oven letting them stand all night and every morning litt itt in the litle water / againe keeping itt turning till itt be dry //

to dry any fruits after they are preserved

take pigins peares or plumes and wash them with warme water from that sirrop they are preserved in and strow them over with fraiched sugre as you would do flowre upon fish to be fried

then lett them in a broad earthen pan that they may lye on by on then lett them in a warme oven to dry if you will cand them wth all you must strew sugar upon them of four times in the drying /

how to Make Marmelatt of some of these quinces

take some of this gumway past after itt is placed on a pye platt and boyle itt untill itt come cleane from the bottome of the skillett this is the difference betweene past and marmelatt /

To make conserue of burridge flowers /

Take burridge flowers and picke the blacke out of them and take as much water as they way and as much sugar as they way then take yet water and sugar and boyle them together till itt will stand on a drop, then put in your flowers and lett them boyle all most halfe an howre /

12

To preserue fruise greene

Take pippins apricocks prares plumes or peaches while they be greene scald them in hott water and peele them and of the peaches and apricocks scraped off the fur and put them seuerally three times more ~~seuerally~~ into scalding water then boyle them very leisurely till they be tender then take as much sugar as they way put there to all much water as will a sirrup to cover them boyle them some what leisurely

and take up and boyle ye syrup to be somewhat thicker as a flow said and being cold put them up together //

¶ How to Make nasile bisket /

Take sixteene eggs a pound of flower to pound of sugar finely beaten beate the eggs well first and after you must put in sugar and flower and beate them well to howers together then take a littel long or round coffing and fill them and bake them //

To make Collupies like baccon /

Take some of yor marchpan past

and meate itt up in sandres till itt be read then rowle itt abroad three rowles of the read and foure of the white then lay a white and a read on a top of an other till you have laid them all then cutt them ouer thwart in thine slices and dry them and they will looke like rashers of baccon / if yor marchpan past be not fate enough you must

dry itt in a dish on a chafindish of coales till itt be dry enough to rowle then you must take a little gumdragon steyed in rose water and with yor fingers a little to make them stick together then lay them into a stoo where they may dry and if they be dry enough they will cutt very

smouth if you will make gamon you must
fashion yor peces before you lay on peces upon
another for the shining of yor bacon you must
take a little conserue of roses and wett it a little
with yor gum dragon and rolle it up in a little sugar
and then set to a stor while it is dry //

To preseaue red quinces //

Take yor quinces paire them and core them
and to every pound of quinces take a wine pint
of water and a pound of fine sugar and to
yor water put something more then halfe your
sugar and couer them close and so let them boyle
a little att the first and then slacken yor fire
and lett them but simper while they be a little
longer then put in the rest of yor sugar and
so lett them stand tell they begin to colle

then boyle them up a good pace and when they be all
most enough string half a dozen cores upon a
third and hang them in then boyle them up a pace
tell yor sirrop be gellied and yor quinces bruse and
will colloure then take them of and the next day
put them up. you must keepe some of yor
sirrop and boyle thicker and that you must
put on the top of them when you glasse
them by //

To Make past of Lemonds //

Take 2. ounces of Double refined
sugar and the peeles of 2. lemonds minced
minced as before and boyle very tender
then brake them in a ston morter tell they
come to a past and then lay them in what
fashion you please and when they be dry
put them up //

To Make wd marmolett of quinces /

Take yor quinces paire them and quarter them core them and wash them and to a pound of quinces three quarters of a pound of loafe sugar and a pint of water put the quinces sugar and water all together and when the sugar is melted and skimd. sett them on a soft fire only to keep them simpering and close cowered and now and then put a little fire as you see occasion and so lett them stand till they come to a pretty collor and tender then boyle them as fast as you can and stirre them all the while for feare itt burne to and when itt is enough itt will come from the bottome of the skillett then put it up into marmolate glasses //

To prepare pearle. corall & amber //

Take a dizen of Diamonds and beate them into a greate glasse and put into the glasse on ounce of pearle lett itt stande 5. dayes stirring itt 3. times a day and then 6. day lett itt stande unstird and there will be a thicke cruame att the bottome from wch you must powre out the thin juice and then put itt into a shett of the corsest brown paper and hang itt against the fire very hott 3. howres and after forayne itt of the sides of the paper and reserue itt in a box for yor use, after this manner you may prepare corall and amber //

To preseruе wallnutts before they bee shelled /

Take wallnutts when you may pricke them through then paire them

thine and lay them in brine a week, then
boyle them tender in faire water shifte them
in the boyling 4 or 5 times then take them
up and wipe them and stick 3 or 4 cloves
in every on of them and put them in as much
clarified suger as will cover them and lett
them boyle leasurely close covered on houre
then power them into an earthen pott and
lett stand a week then warme them again
and power them into a ~~cule~~ culender to lett
the sirroper drean from them then put a
little more fresh suger into the sirroper &
boyle itt to a thicke sirroper then between
hott and cold you may put them up and
keepe them all y year //

Ffl. receate to make marmellatt in Jelley

Take your quinces and grate them

as you would Dow bread and straine them
tell you have a pint of Juce and then put
itt through a Jelley bag that itt may be very
cleare and to that take a pound of double
refined suger finely beaten and boyle
itt to a candy and put in the Juce to
itt and lett itt stand tell you have scald
ed your other quinces each you must
pare and cut in quarters taking out
the cores very cleane and they must not
be to tender for then they will breake
much in the Jelley and take to a pound
of suger a pound of quinces and put Jelly
and all together into a skillett and boyle
itt up very ~~thicke~~ quicke and you shall
perceive by the Jellying of the Liquor
when itt is enough and lay your peeces in
first in the glasses and when itt is a
little cold power the Jelley

clear vpon itt and that will make itt looke
glassy yet yet must be mad just so
onely itt must boyle softly cowerd and if
yor quinces be not a right English quince itt
will not make good white and you shall find
by the grating of them whether they be right
for white or no if itt turne in the grating
of them itt will never doe well as soone as itt
is nought you must powre it out of the
skillett into a silver bason or itt will alter
as soone as itt is taken of the fire itt will
turne redish //

To preserue Goosberyes //

Take the fairest goosberies you can then ston
them and take the waite in sugere and put
halfe the sugere into a skillett and some 20
spoonefulls of water or more to itt and
lett itt rise to a scoome and then scoome
itt cleane

and put the goosberyes in and lett them boyle
vp to the top and then strow in some sugere
and as they boyle vp strower in more till all
the sugere be in and that will make itt jelly
and when yet sirroper begines to be thick
then take them of and put them vp //

To preserue white bullous //

Take the fairest bullous you can gett and
take their water in sugere and then take the
bullous and lett them stand in a skillett of water
vpon embers not to seeth lett them stand 2
howers till they be tender then take a nother
skillett and halfe the sugere and about halfe
a quarter of a pint of water and when it is
ready to skimer take of the scoome and put in the
bullous and keepe them as fast boyling as you
can and as they boyle strower in sugere till
all is in and boyle them till they be
very tender //

Boncourt is a Village in Normandy in the years 1686-7. 8-9 — This Village was burnt by an extraordinary Fire, tho natural Cause could never be discovered. It seized most of the Houses at different Seasons, sometimes in Rooms, some Times in Barns, in Stables on the walls & Dung hills — It resembled an Ignis Fatuus, which went & came on all sorts of Materials. It burnt violently was of a bluish Colour & stunk exceedingly — Having on a Time seized on an House which was joined to two others it consumed the first & last, without touching the middlemost. there were 80 Houses in a Village which were all burnt except 2 or 3 — & it was observed that during the four years wherein this Fire appeared it was most ardent about the latter end of August, & beginning of Sept^r & that before it began they only perceived some reddish Cloudes in the Air; & that in those years the Land brought forth commonly all sorts of Fruits.

Hamelen a Town of lower Saxony, under the Duke of Saxony in 1376 — being greatly troubled with Rats a Musician called the pied Piper, offered to destroy them for a Sum which was agreed on. Then the Piper playing on his Pipes all the Rats in the Town danced after him as he crost the River & were drowned. the demanding his Pay it was denied him. The^n stricking up another Tune, all the Children of the Town were so charmed therewith that they followed him to an hill which opening swallowed all up — but one who lagd behind.

dedication

To all my little masters
And all the little
misses
Who are in london town
And to all the little masters
And to the little misses
In the country up and down
And to many hundred more
from three years old un
to threescore
This little book i suit
which tells of gog mag og
And of king brute
~~And of kings~~
And of his friend cori
neus who
I sin fight that mighty giant
it stew
it tels of many wonders
more
which hastyly i've blun
der'd o'er
The like were never told
before

Then very soon
I'll print another
Which for size
will be its brother
such pretty things
it will contain
you'd read it o'er
and o'er again

Francis Salines, a Spaniard
having lost his Sight at 10 years of age
neglected nothing to improve his Mind
having learnd Latin & Greek made great
Progress in Mathematics & Music &
composed very good Verse & Prose
he taught Music in the College of
Salamanca & composed an excellent
Treatise of it in 7 Books

Exomologesis.
a Treatise concerning Confession.
by Erasmus

Besides the numberless Labirinths of Questions
wherein the Learned were formerly engaged, of the
power of the Keys, of Restitution, of satisfaction
of indulgences, I observe this disputed by Several
whether this Confession of Sins, wherein everyone
is every year obliged to disclose the Wounds of his
Consciences to the Priest & which they call a Sacrament
was appointed by Christ. so as it cannot be laid
aside by Men whether it having been practiced
by the Ancients, it obtaind by degrees, & is become
of such authority now, as if it was instituted by Christ
especially since it is injoind by the authority of
the Roman Pontiff, & has the Consent of the Christian
People, again allowing it to be appointed by Men
whether 'tis more convenient to continue its use
on account of the numberless Advantages, which we
see attending it, or lay it aside, because the many
Inconveniences which thro the faults of those who
confess & of them who hear their Confessions, we
are sensible produced on this Occasion

But none of these Reader, expect in this treatise, for these have been long ago debated by learned men & secluse & care not now to stirrup the drego of such corrupt matters. Cætera desunt=

For tho one party contends with many & strong arguments, that that Confession was not appointed by the Lord Jesus himself & that so great a burthen ought not to be imposed on Mankind by man only, this certainly cannot be denied that he is safer who hath confessed rightly to a proper Priest

Besides since tis with disputes that Confession is on many accounts very beneficiale provided each party do their duty - viz - he who by confessing seeks a cure for his Soul & he who as Spiritual Phisician is consulted. I think proper therefore briefly to consider how it may come to pass - that much benefit may be obtaind by Confession, & the inconveniences avoided - which mischeifs are not from the affair itself, but from the wickedness of men. As there is scarcely any thing in human affairs, so holy so excellent & as I may say so heavenly, which the corrupt manners of Men do not perverte to Mischeif=

To do this more clearly, we will briefly shew, how many benefits arise from Confession. And then how great a destruction to true Piety happens amongst Men occasionally - Next how we enjoy the benefits, & avoid the inconveniences - Lastly we will persue what belongs to the Duty of the Hearer = & the Confessor=

1 The first & principale benefit which arises by confessing our sins, I reckon is that there is no other better or more effectual way to humble the Pride of the human Spirit, & stiffness of Neck against God - which if it be not kept down with great care, erects its self against against all that is worshiped, or called God. For this both was & is the Spring of all impiety - that we esteem our selves to be something when we are nothing - This cast Lucifer down with all his unhappy company because he arrogated to him self, what he had received from the free bounty of God. & exalting himself against the majesty of his Creator, was suddenly cast down to Earth, whilst he offered to posses the highest. & began to be the most vile - after he had conceiv'd too high a conceit of himself. And both by his example & suggestion the first parents of Mankind. whilst by tasting the fruit of the forbidden Tree, they afected to be equal to God, are cast out of Paradise Lucifer was a strind noble, immortal, incorporeal endowed with excellencies - beyond our.
but because he submitted not to him who bestowd them on him whatever happiness he enjoyd & to

whom he could not compose, he was ruind beyond recovery. - how much all then does it become Man so very inferior in dignity, to stretch out his Neck against god - his maker & without whom he neither has nor can have any thing. And yet this Plague is so first in the Minds of Mortals, not does that subtile serpent forbear to

As therefore the first step to impiety was an haughty Mind & self confident. so the first motion to reflore piety will be a mind altogether dissahified with its Self, & submitting its Self to God - Moreover there can be no greater submission than for a Man to submit himself freely to the feet of a Man, & disclose to him, not only his Actions, but even the private thoughts of his Soul. especially when some of them are such as he cannot declare them without the greatest confusion. others of such a Nature ~~discovered~~. ~~to~~ as cannot ~~be~~ without great hazard of ones Life be discoverd to a person who either thro folly, or drunkenes - or malice or distemper may - betray what he has heard. Consider again what an insolent & haughty Disposition some are naturally off. others are elated by the prosperous success of their affairs - the rich, the beautiful, noble, learned, hypocrites & such as are advanced to high Stations. Such must necessarily put a great force on their minds, when from the fear of God & love of their Salvation they oppress all their & cast themselves at the feet of of a Priest, despised by the world as mean & contemptable, & to him as to a divine Phisician display all the corruption of their Breasts & wounds of their Conscience

Now when a Man prostrates himself in this Manner to an other Man for Gods sake he is raised up & become great before God. for unless this stubborn spirit ~~must~~ be broken. the mild Spirit of Jesus Christ will not ~~be~~ pour kindness into us - who does not rest but upon the humble & contrite & such as tremble at his Word. I heard Learned & pious Men protest in conversation that they have receivd more light & heavenly grace from a sincere Confession than from any other thing, when at the same time they have confest to an humble Priest, & of little Learning

2. A second Benefit is, that there are many persons who either thro Age or Ignorance do not know their disease, or ignorantly judging that to be no Crime which is a Capital one, & contrary, that to be a Sin which is not - or if they know their Disease they are so involved, that they know not how to be satisfied, here the Priest like a skillfull Phisician, from the symptoms finding the disease unknown gives satisfaction, confirms the vainly timorous, where there was no Danger.

Again he who is ensnared in many difficulties, is assisted with learned & faithful advices, showing how to avoid the Danger, whether it be more stubborn from the inclination of Nature. or often relapsing from long custom & familiarity. For in no Cases is the Phisicians Skill more tried than in those which by length of time are become familiar, as in inveterate sickness Gout & Stones. But in distempers of the Mind we must not despair of recovery, a faithfull & sound Soul Phisician where he perceives plain Danger of approaching admonishes & shows with what ways it may be avoided. this is never more reasonable than in secretum Confession

The Emperor Julian having renounced Christianity had a Mind to rebuild the Temples at Jerusalem out of a wicked Design to contradict our Saviours Predition, that it should never be rebuilt, this Letter is still extant on this Occasion it was send in such kind & encouraging Expressions that the Jews believd he would be a Prosolite but God disappointed both Emperor & Jews for after a very expensive & pompous Preparation & the Work was begun with all imaginable Expedition, the Work men having dieg to the Foundation of the old Temple and just ready to lay the first Stones of the new, there burst out of the Earth all on a sudden terrible Balls of Fire which burnt several of the Men & frightned away all the rest, who runing into a Temple heard by a Fire broke out of a sudden & burt most of those Wretches. & a shining Cross appeard in the air at the same Time & was seen by the whole Town - withall there were such terrible Earthquaks that the greatest Part of the Jews who fled to the Piazza's for Shelter, were crusht under the Ruins & others were burnt by an unaccountable Fire breaking out of their own Houses, & for a whole Day, the great Square appeard all on Fire

A Conference

between the late Duke of Buckinham
& an Irish Priest.

Priest. Please your Grace, I come from his Majesty who sent me on Purpose to wait on you.

Duke. I am exceedingly obliged to his Majesty for all his Favours, Pray St. take a Chair & what may your Errand be?

Pr. His Majesty being informed of your Graces illness and as it becomes a Prince who has a true Regard for his Subjects, Compassionating the dangerous Circumstances you are in at present, commanded me to use my best Endeavours to reclaim your Grace from that Heretical Communion, this now your unhappiness to embrace, & reconcile you to the catholick Church, out of which there is no Salvation.

D. I perceive St. you are a Priest. Sam, bring up a Bottle of Wine & clean Glasses. Do you Smoke St.?

Pr. An't please your Grace, I'll not come to drink but —

D. Well, well, a Glass now & then will not spoil Conversation. But do you say St. there is no Salvation to be had out of the Pale of the catholic Church?

Pr. It's not my private Opinion all the great Drs of the Church maintain it.

D. And by this Catholic Church, you mean the Church of Rome, don't you? Pr. I do.

D. Why then, Father, I'm afraid you'll find it a hard Matter to bring me to have a good Opinion of her. — come Father here's to his Majesty's good Health.

Pr. I humbly thank your Grace, but you have filled too unmercifully, I can never —

D. Not take of such a trifle, you are no Priest then — come I'd engage it never wou'd disposess you. What would the King say to you, should he know you refused his Health.

Pr. Well then I submit — his Majesty's Health (drinks) —

D. But all this while, Father, you take no Notice (playing with the Cork) of my fine Golding here, do but observe his exquisite Shape, what a fine turn'd Neck is there, his Eyes how lively & full his Face how majestic & noble, I'll lay an 100 Guineas, there nothing in Your Market can compare with him.

Pr. Ant please your Grace, I see no Horse.

D. Why don't you see me play with his Main, throw him under his Belly, clap his Buttocks and manage him as I please.

Pr. Either y^r Grace's mind is disposed or else your Sherry has had a very unlucky Effect on your Imagination. I see nothing but a Cork in your Hand.

D. How, my Horse drwindled into a foolish pow

of Cork? Come Father, this is unkindly done of you to turn the finest Golding in Europe, whose Sire was a true Arab, & had a better Genealogy to show, than the best Gentleman in Wales or Scotland can pretend to, may whose illustrious Ancestors have had the Honour to carry Several Sultans of Babylon, Calyphs of Egypt, Grand Seignors of Constantinople, & Princes of Morocco, upon their Backs, to turn I say, a Creature so well descended into an insignificant idle Cork — It surprizes me, it puts me into Confusion, I can't tell what to say or do, therefore at my Request once more observe him more carefully & tell me your Opinion.

Pr. Not to flatter then this melancholy Humour in your Grace, which may but serve to confirm it the more in you, I must roundly & fairly tell your Grace that 'tis a Cork & nothing but a Cork.

D. 'Tis hard that a Person of my Quality, Wend wont be taken in such a Matter, when I have not the least Prospect of getting a farthing by imposing upon you. But Father how do you make good your Assertion? I say still it is an Horse, you tell me 'tis a Cork, how shall this Difference be made up between us?

Pr. Very easily, for Instance, I first examine

taking the Cork from the Duke, it by the Smell & that tells me it is Cork, but can full my Sight & that affirms the same: Then judge it by my Taste & still it is Cork, in Short my Touch assures me 'tis Cork & my Ears that have heard the Description of this Bark a hundred Times, concur in the same Story, 'Tis impossible that all my Senses should be bantered & cheated in an Affair of this Nature & they are they proper Judges to appeal to upon such Occasions.

D: Hark you Father, before you proceed a Step further — Nay since you are so positive Father, I will not contest the Matter with you, but admit it be a Cork, the Fumes arising from my Sleep (which I thank you for not flattering) I perceive had something disordered me, but now they are blown over, & I see as plain as a pike Staff, that 'tis nothing but a Cork — — so now Father, if you please, to the Business in Hand —

Pr. I presume your Grace believes the Trinity.

D: Hark you, Father, before you proceed a Step further, thou art plaguily mistaken if you think to make the Trinity a stepping Stone to Transubstantiation, I thought you came to reconcile me to those Points about which the two Churches differ & not to spend your Breath to no purpose on a Subject wherein we are agreed —

Pr. Be it so then, & since your Grace has mentioned Transubstantiation, we'll enter into the Merits of that Controversy. I need not remind your Grace that no Article of our holy Religion is so expressly laid down in Scripture as that, for what can be plainer than, This is my Body —

D. But under Favour, Father, 'tis not so plain as you imagine, 'tis certain the primitive Christians believed nothing of the Matter, nor ever dreamt of a corporeal Presence. For what tragical Work would Julian, Porphyry, Celsus, & the other Learned Adversarys of Christianity, have made with Christian Apologists, who used to charge the Pagans with the Barbarity of their human Sacrifices, expose the folly of their Deities & throw upon old Saturn for devouring his own Children, had Transubstantiation been the avowed belief of those primitive Times, how could they have insulted the Christians, & turned off the Edge of this Recrimination from themselves, could they have faced the Christians with that monstrous, most absurd & most barbarous Principle of eating the very God that made & redeemed them —

P. However this tenet is as absurd & monstrous as your Grace represents it, it has the countenance of Fathers & Oecumenical Councils, & has been asserted by all the celebrated Doctors of the Greek & Latin Church, not to mention a constant series of Miracles, that have supported it ever since the Institution of our Religion.

D. As for your Fathers & Councils, I value them not a farthing. They were Men as well as we & consequently as liable to Mistakes. Besides I must tell you plainly, 'tis not fair to mention them out of a Library — where you may be immediately satisfied, whether the Quotation is honest, or to any other but such who have carefull read them, or see in the Originals — whereas 'tis common with you Priests to make a great Pother about them to Tradesmen & Seamen. 'Tis plain the Fathers & Councils were never intended to be the Regulators of our Faith, for 3 Parts in four of Mankind have neither Capacity nor leisure to read them, & of those few that do, few do understand them, & even those that pretend to understand them are at endless Wars whether they are genuine or no, & make no scruple to reject them when they do not serve their turn.

P. To let your Grace see, I am a fair Adversary, I will at present lay aside both Fathers & Councils, and appeal even to your own translation of the Bible where at the Institution of this mysterious Sacrament our Saviour expressly tells his Disciples, This is my Body, —

D. For he tells them in the same Book, I am the Door & I am the Vine, yet I never heard that any Set of Men or any particular Man, was ever so fanatick as to maintain that he was either a Door or a Vine tho they have as plain a Text to countenance it as you have for Transubstantiation, all those are figurative Expressions, such as daily occur in common Conversation, & none but Fools out of Ignorance or Knaves out of ~~Ignorance~~ Interest interpret them in a literal Sense. — But to dismiss this Digression, prithee tell me, honest Father whether at the Celebration of the last Supper our Saviour gave himself to be verily & really eaten by his Disciples —

P. No doubt of it, for what says St Austin upon this Occasion? Christus portavit seipsum Manibus suis, Christ held himself in his own Hands.

D. If that Father was such a Coxcomb as to expose himself so foolishly, what's that to me? Will then if our Saviour was really eaten by his Disciples at

Suppose it follows of Course he was really Dead, & that he suffered Death, & was made an Oblation for the Sins of Mankind, before he offered himself a Victim to the Justice of his Father upon the Cross, which I suppose you will hardly maintain.

Pr. May it please your Grace, these are Mysteries imparted to us by divine Revelation, which we are with the utmost Submission to believe tho they shock our Reason & Senses never so much.

D. I see Father I must refresh your Memory with this Piece of Work — which positively I once more (Dulcis) to be an Hurle. Just now you would be governed by the Senses in those Matters that properly belong to their Tribunal but now you disown the Jurisdiction of the Court which is not honestly done.

Pr. But in Matters of —

D. And what of all that? No Man shall ever persuade me to believe against the Plain Conviction of my Senses. — Here is a consecrated Wafer — you tell me his God Almighty, I say 'tis a piece of Bread — and nothing else. If I examine it by my Taste 'tis Bread — if by my Smell, Sight & Touch 'tis Bread still. Now why for the sake of

a dubious Phrase which is agreeable to Sense & Reason when understood metaphorically, but involves a Mell of Contradiction & Absurdity when taken literally, should I set up a monstrous & impious Doctrine in downright Opposition to common Sense & Reason to the End of our Saviours Suffering upon the Cross, which was to be performed but once & not daily, as you assert, in ten thousand different Places, & lastly to the Majesty of the Divine Offence?

Pr. My Lord Duke, you must humble your Reason to reconcile your Soul to this holy Mystery, which even the Angels themselves do not comprehend.

D. Our Saviour, when he first instituted his Religion, wrought several Miracles before the People, by which he appealed to their Senses; for 'tis plain he thought them the proper Judge of Miracles. When you have a Mahometan or Pagan to convert you tell him of those same Miracles, & that they could proceed from nothing but a divine Power. But you get him into your Church, but as soon as you have got him there you preach up quite contrary Doctrines, thus you publicly appeal to his Senses to wheedle

him into. P. Polers. Not, but when you have him safe there, he must trust to them no longer. Nay, he must lay them aside as enemies to the catholic Truth.

Ps — As absurd as your Grace looks upon this Doctrine to be, it is believed by the Majority of the Christian World.

D. That's worse & worse still. Shall Kings & Nations of the World, Error over draw more Proselites after it than the Truth. But not to combat so inhuman as well as nonsensical Tenets any longer, I'll tell you a short Story. When I was sent Ambassador to Paris from the late King, in the Year 1670. I took over with me a young black Moor Boy. One Holy Day Morning, he went along with some of my Gentlemen to see the Curiosities of so remarkable a City, he could just make shift to be understood in English & all of them at last went into Notre dame Church, as the Priest was celebrating at high Mass. The Lad was perfectly surprized at their rich Habits & fine Musick & when the Priest came to the Elevation he asked one of my Gentlemen, what that white Thing was, which the Man in the particoloured Coat held up in his Fingers. Why (replys he)

These People believe it to be God Almighty. not long after, at a side Alter he saw a Priest giving the Wafer, to a parcel upon their Knees, & putting it into their Mouths; What, cry's he, to the Gentlemen, do they eat their God after they have solemnly worshipped him. Yes, answers he, this is their Belief. The Boy was so strangly confounded at what he had observed, that he spoke not a syllable when he came home; but was moping & musing by himself. I could not but take Notice of this Alteration in him at Dinner; So Tom, says I to him, what's the Matter with thee, if thou art ill, go down to the House-keeper. No cry's he, I am not sick, but I have seen a very odd Sight this Morning, which I cant help thinking on. I saw a Man in fine Cloaths, show the People God, & they fell upon their Knees, & beat their Breasts, & afterwards I saw this Man put God into their Mouths, and they swallowed him. What, says I, whose the Harm of that, Tom? I dont know, says the Boy, why they should eat God, since he does us no Harm, but if they have the same Power over the Devil, I wish we had an Hundred or two of these fine Men in our Country, to eat the Devil for us, for we cannot rest for him a Nights He pinches us a Nights in the Arms, sours our Palm Wine, spoils our Victuals, & is so playsy

Mischevious hoyty toyty young Cub, that you should be glad to get rid of him at any rate. And this reflection a poor ignorant Lad, just come from Guinea made of himself.

P. I am sorry to see your Heart in a disposition so unfit to receive those Sublime Truths; but may I not ask you one sober Question. Is it not safer as well as more discreet, to fly into the Arms of a Church that is infallible, than to be guided by a wandring Meteor, an Ignis fatuus, for I never heard the Gentlemen of your Communion pretend to be exempt from Error?

D. That shows their Modesty, I promise you Father, to reply to you more particularly to this Point, when your Doctors have agreed where to lodge their Infallibility. In the mean Time, it is not worth your while to talk of it, for I shall lead you such a wild Goose chase from general Councils to the Conclave, & from thence to the Cathedral & so back again in an everlasting Circle, that you will soon be weary of the Labyrinth.

Wind is a sensible Agitation of the Air, or of those Bodies which insensibly flow in it. Therefore they who are hot make a little Wind by fanning themselves, which Motion cools not that it is of a different Kind from the other, which is at rest, but because it pierces the Body, penetrates the Skin deeply, & its fuligmous Steams being dispersed, which it is colder, affects more strongly. Those things which chiefly give ~~Motion the greatest~~ begining to the greatest Motions of the Air, are Vapours, or Exhalations, which being raised out of the Waters or Earth, by the Heat of the Sun or subterraneous Fires, are crowded together in it.

Wherefore in the highest Tops of Mountains, whether they ascend not, there is found so great Quiet, that Marks left by the Sacrifices on the Top of Mount Athos were found next Year, entire at their return.

Along with the Vapours whence soever raised, a various Sort of Matter, is carried up high, those disagreeing Particles making together what Tumults they may occasion, several Chymical Experiments discover.

To die, is landing on some silent shore
Where Billows never beat, nor Tempests roar,
Ev'ry wellwisher feel the friendly stroke he goes —
Our infant Morning sinks away, The Noon of youth, & evening Age decay,
Saleb death shall wrap Thee in his Wing, God wt thousands shall to Dust retire —
But Cot not thi thy soul affright, Be rich, & Pride & the Pallid Spectre
Then shall thou cast the shrines Dome
And rise more bright triumphant over the tomb —

Tis God who lifts our Comfort high
Or sinks them in the grave
He gives, & blessed be his Name
He takes but what he gave
Peace, all our angry Passions
Let each rebellious sigh
Be silent at his Sovereign Will
And every Murmur die
Smiling Mercy crown our Lives
Its Praises shall be spread
And we'll adore the Justice too
That strikes our Comforts dead —

CONTENTS

This my first book
does things containe
full pleasant too
the merry train
of masters smart
and misses prety
liuing in or near
Great london city

God of unsearchable Love, Whose Bowels of Compassion move
To Adams helpless Race? See at thy Feet a Sinner lies
In tender Mercy look on mee And my Sin efface.
O let thy Love to me o'er flow; Thy multitude of Mercy show
Abundantly forgive; Remove th' unsufferable Load
Blot out my Sins with sacred Blood, And bid a sinner live
Take all the Power of Sin away, Nor let it more its being stay
My inmost Soul convert, Wash me from all my Filth of Sin
Come Lord, & make me throly clean, Create in me Pure in Heart.
From my Misdeeds avert thy Face, The strength of sin by
Of all my Sin remove Forgive O Lord, but change me too pardoning Grace
And perfectly my Soul renew, By sanctifying Love.

But thou requirest all our Hearts, Truth rooted in the inward Parts
Unspotted Purity, And by thy Grace & humbly trust
To learn the Wisdom of the just, In secret taught by Thee
Thou wilt thy saving Grace impart, Sprinkle the Blood upon my
Which did for Sins of flow, The Blood that purges every sin Heart
The Blood that soon shall wash me clean And make me white as snow.

Thou wilt the mournfull Sighs hear, And grant me once again to hear
Thy sweet forgiving Voice, That all my Bones & inmost Soul
Broken by thee, by thee made whole, May in thy strength rejoice
My wretchedness to Thee convert, Give me an humble contrite Heart
My fallen Soul restore, Let me a life divine attain
The Image of my God regain And never lose it more
The Comfort of thy Grace restore, Visit me now as heretofore
& Lift thou up my Head, The Spirit of thy Power impart,
Stablish & keep my faithfull Heart And make me free indeed.

Ye sons of Adam vain & young, Indulge your Eyes, indulge y^ Tongue,
Taste the Delights your Souls desire, And give a loose to all your Fire
Pursue the Pleasures you design, And cheer your Hearts with Songs & Wine
Enjoy the Days of Mirth, But know, There is a day of Judgment too,
God from our high Scholds y^ Thoughts, His Book record, & perect Truth
The Works of Darkness you have done, Must all appear before the Sun
The Vengeance wry^ Folly's due, Should y^ Hearts with Terror thro-
How will you stand before his Face, Or answer for his slighted Grace
Almighty God turn off their Eyes, from these alluring Vanities,
And let the Thunder of thy Word, Awake their Souls to fear the Lord.

Now in this Heat of youthful Blood, Remember y^ Creator God
Before the Months come hastning on, When you will say, My Joys are gone
Behold the aged Sinner goes, Laden with Guilt & heavy Woes
Down to the Regions of the Dead, With endless Terrors on his Head
The Dust returns to Dust again, The Soul in Agonies of Pain
Ascends to God, not there to Dwell, But hears her Doom & sinks to Hell
Eternal King, y^ fear thy Name, Teach me to know how frail I am
And when my Soul shall hence remove, Give me a Mansion in thy Love
Well the kind Minute must appear, When we shall leave those Bodies here
Those Clogs of Clay, & mount on high, To join the Songs above the Skie.

I have waited for thy Salvation, O God.
O Lord, have Mercy upon me & grant me thy Salvation
Remember me with the Favour thou bearest to thy People, O Lord & visit me with thy Salvation

Evening Song. Vespers.

Dread Sovereign, let my evening Song, like holy Incense rise
Assist the Offerings of my Tongue, To reach the Lofty Skies
Thro all the Dangers of the Day, Thy Hand was still my Guard
And still to drive my Wants away, Thy Mercy stood prepared.
Perpetual Blessings from above, Incompass me around,
But O how ungrateful of Love, How cold my Heart found.
Lord with this guilty Heart of mine, To thy dear Cross I fly.
And to thy Grace my Soul resign, To be renewed by Thee.
Sprinkled afresh with pardoning Blood, I lay me down to rest
As in the Embraces of my God, Or on my Saviour's Breast.

Mattins

Once more, my Soul, the rising Day
Salutes thy waking Eyes.
Once more, my Voice, thy Tribute pay
To him that rules the Skies.
'Tis he supports my mortal Frame,
My Tongue shall speak his Praise,
My Sins would raise his Wrath to Flame
And yet his Wrath delays.
Dear God, let all my Hours be thine
While I enjoy the Light,
Then shall my Sun in Smiles decline
And bring a pleasant Night. Amen

Matins

God who once more unfoaled my Eyes,
Shall have my choicest Sacrifice,
My highest Thanks I humbly pay -
For Mercies granted Night & Day.
O Lord thy Pardon I implore
And Grace that I offend no more
O let thy Goodness never cease
Renew thy Covenant of Peace
As thou art now wast still my Days
With new endearments crown my Ways,
Father, this Day with me abide
For thou my Leader & my Guide.
That I may plainly see & know
The very Path that I should go
And may at Night rejoicing say,
My God was kind to me this Day;
Those Graces that I want supply
And keep me with a tender Eye.
Let my Corruptions more & more
Loose of the Ground they had before.
By Faith dear Saviour I would live
And like his fruitful Lilies thrive
The fruitful Christian honours God
And shows his Master to be good.
Give me my claim to Heaven clear,
The constant Grace to persevere.
While others on Earth be thou my Guard
And my exceeding great Reward —

O Lord behold a wretched one
That casts himself before thy Throne.
By Practice sinful & by Birth
Lord, viler ~~viler~~ than the Earth,
O let thy Christ my Jesus be,
To save from Sin & Misery
My Soul beneath thy Feet I lay
Entreating Pardon for this Day,
God made this World & brought me in,
And I brought mine a World of Sin.
Behold these Sins not as a Spy,
To mark, or as a Judge to try,
But as Phisician to the Poor -
Who brings a Balsam for the Sore
Absolve, renew me by thy Grace.
Fit me for Death that comes apace,
Encircle me within thine Arm
My Body to defend from Harm,
Preserve my wandring Soul from Sin,
Both going out & coming in.
Keep far from me a careless Heart
From which my Saviour would depart -
Lord bless & prosper all my Ways,
That they may issue in thy Praise.

My Soul, Death swallows up thy Fears
Thy Grave swaths thy Tears, whipe
Why should we dread this parting Pain,
Who die that we may live again.
Who walk below in Faith, serve
Are sure to Live with Christ above.
To Bosome Heaven will afford,
To those that live unto the Lord,
O how the Resurrection Light,
Will clarifie Believers sight,
How joyfull will the Saints arise,
And rub the Dust from out their Eyes.
My Soul, my Body I will trust
With him who numbers every Dust
My Saviour faithfully will keep,
His own & Death is but a sleep —

Let the Redeemed of the Lord,
Their thankfull Voices raise,
Can we be dumb while Angels sing
Our great Redeemer Praise
Come let us join with Angels then
Glory to God on high
Peace upon Earth good Will to Men
Amen, Amen say I. to all Eternity

O I confess my Guilt to Thee I grieve for all my Sin
My helpless Impotence I see & beg support divine
O God forgive my Follies past, be thou for ever nigh
O Lord of my salvation help & save me, or I die.

Glory be to God on high.
God whose Glory fills the Skie
Peace on Earth to Man forgiven
Men the well beloved of Heaven
Soverign Father heavenly King
Thee we now presume to sing
Let Mercy come from God on high
The Object of my daily cry.

My God was Mattins
My God was with me all this Night, & gave me sweet Repose
My God did watch me while I slept, or I had never rose.
How many groan'd & wisht for Sleep - untill they wisht for Day
Measuring slow hours with their quick Pains, while Jo'ly Lay -
While I did sleep, all dangers slept, no Thieves did me affright
Those Evening Wolves, those Beasts of prey, Disturbers of the Night
Foraging Flames, nor Storms did rend, the House that I was in
Shewed no dreadful cries without, no doleful Groans within.
What Errors have I escaped this Night, which have on others fell
My Body might have slept its last, my Soul have waked in Hell
Sweet Rest had gained that Strength to me, which labour did consume
My Body was in Weakness sown, but it is raised in Power.
Lord for the Mercys of this Night, my humble Thanks I pay.
And unto thee I dedicate, the Labours of this Day,
Let this Day praise thee O my God, And so let all my Days
And O may my eternal Day, be thine eternal Praise.

Vespers.

Now from the Alter of my Heart, let Incense Flames arise
Assist me L^d to offer up — My evening Sacrifice
Awake my Love, awake my Joy, Awake my Heart & Tongue
Steep not when Mercies boldly call, break forth into a Song.

Man's Life's a Book of History, The Leaves thereof are Days,
The Letters Mercies closely joind, The Title is God's Praise.
This Day God was my Sun & Shield, My Keeper & my Guide
His Care was on my Frailty, known, His Mercies multiplied.

Minutes & Mercies multiplied, have made up all this Day,
Minutes come quick but Mercies were more thee & free than they
Now Time, now Favours & now Joys, do a new Song require,
Till I shall praise thee as I would, accept my Heart's desire.

L^d of my Time whose Hand hath set, now Time up on my Score
Then shall I praise for all my Time, when Time shall be no more.
Encircle me within thine Arm, my Body to defend from Harm
Preserve my wandring Soul from Sin both going out & coming in
Bless & prosper all my Ways, that they may sing in thy Praise

Ye Servants of God, whose diligent Care
Is ever employd in Watching & Prayer,
With Praises increasing, your Voices proclaim
Rejoicing & blessing his excellent Name.
'Tis Jesus commands, come all to his House
And lift up your Hands and pay him your Vows
And whilst you are giving your Maker his Due
The Lord out of Heaven shall sanctifie you.

The magnificat.

My soul doth magnify the Lord,
My Spirit joys in God the Word.
My Saviour & my Hope.
Who hath on me his Favour plac't
And from the Dust hath highly raisd
His lowly Handmaid up.

Therefore, behold, from this glad Day,
The Nations that in Embrio lay,
Shall bless my rising Fame.
For he whose Might doth all controle
In Love hath magnified my Soul
And holy is his Name.

Nor less his Soveraing Grace extends
To the wide World's remotest Ends,
Where e'er his Name's adored.
Strength with his Arm the L^d hath shown
The Proud in just Revenge o'erthrown
And all their Hopes abhorrd.

The Mighty from their Seat he cast,
The Meek & humble Poor, at last,
Rejoice to see his Day.

The Hungry are with Good replete
While Princes at his Feet — prostate
Are Insight sent away.
Thus in Memorial of his Grace,
The Stock of Israel chosen Race
Are holpen by his Power
According to his Promise made
To Abraham & his faithfull Seed,
Henceforth for evermore.

W.

From Natures first unerring ~~Laws~~ Laws
We're lifted to th' eternal Cause,
Which moves this Lifeless Clod;
This wondrous Frame, this vast Design
Proclaims the workmanship divine
The ~~Architect~~ a God —
Architect

Isaiah Ch. 35.

For those the desart shall rejoice
The Wilderness lift up her Voice
As hidden Streams disclose
The solitary Place shall sing
Clothed with the Verdure of the Spring,
And blossom as the Roses.

2 — Her Blossom shall abundant spread
As Lebanon shall her Head,
And shout Deliverance nigh,
Carmel & Sharon's flowering Field
Shall each their verdant Glories yeild
And lift her Horn on high.

3 Then with ~~ecstatic~~ Joy her Ear
Thrice animated Sounds shall hear,
While with unclouded Face,
They view the Glory of the Lord
The Excellency of our God,
The Riches of his Grace;

4 — Thus saith your God, the Eternal Lord,
Proclaim, ye Heralds of my Word,
The Message of my Peace,
Hasten to bear my kind Commands,
In Faith confirm the drooping Hands,
In Hope the feeble Knees —

5. Say to the faithfull Heart be strong,
Fear not, for o'er thy Hope be long,
Thy God will surely come,
With Vengeance will he plead thy Cause
And ransom'd ~~will he plead~~ save thee from the Jaws
Of Hells eternal doom.

6 Then shall the Blind their Sight receive,
And Dumb, the Report believe
The Promises of the Lord,
The deafned Ears, unstopt shall hear
The Voice that bids, dismiss their Fears,
And listen to my Word,

7 The Lame shall then his Staff forgo,
And Leap exulting as the Roe,
The Tongue dumb shall sing.
The Wilderness with streams abound
The Deserts rude unfertile Ground
With living Fountains spring.

8 The parched Land to become a Pool.
The thirsty Ground shall drink, for full,
By living Springs o'er flow'd
Where the fell Dragon rule the Sand
The sprightly Reed shall kiss thy Hand
The Bullrush lowly nod.

9. An High Way shall be there, a Way
Of Knowledge & unclouded Day,
Of Holiness Divine,
No Feet impure, its Paths shall tread,
The Ransomed by Wisdom led,
That walk secure therein.

10 No Lion rousing from his Lair,
Or Tyger, with his fiery Glair
Shall stalk their Midnight Road.
There the Redeem'd alone are found
Their Feet impress the hallowed Ground
The Courts of mine abode.

11 There shall the ransom'd of the Lord
In everlasting Peace restord,
With Shouts of Joy return
To Zions Mount their Footsteps bend
Her heights of Holiness ascend,
On Eagles wings upborn,

12 With Glandness crown'd, o'er whelm'd with Joy
Bright songs of Love their Lips employ.
Thro' endless eternal Day.
No more shall Grief their souls oppress
The sighing Tear of deep Distress
For ever wip'd away.

Psalm 39

Age.

Verse 4 Lord, let me know the Period of my
The length of this my weary Pilgrimage,
How long this miserable Life shall last.
This Life that stays so long, yet flies so fast.
5 Thou measurest by a Span those Days of mine
Eternity's the spacious Round of Thine,
Who shall compare his little Span with Thee
With thine Incomprehensibility.
Men born to Trouble leaves this World with Pain
His best Estate is altogether Vain.

To mak an Olian a foolish French Dish

Tak a cats head and wash it cleane and half boyle it

To God my Soul would seek in humble Prayer
Whose ever gracious Power yon Skies declare
While from their Stores descends the kindly Rain
To water the Flowers & bless the grateful Plain
For whom fair Justice left her faithful Scale,
And Star-bright Truth removes the lying Veil
While the roaring Storms around the guilty play.
And to nocturnal Horrors turn their Day.
Happy the Man who feels the chastning Rod,
Submissive thou adores the Hand of God.
That God who pitying wounds, rejoicing heals
And all the yearning of a Father feels.
His Hand shall screen Thee from encroaching Foes
And bless thy smiling House with soft repose.
Tho pale-eyed Famine rage or War assail
Thy Bread, thy Peace, thy Pleasure shall not fail.
Tho envenomed Tongue shall not thy Glory Stain
Nor shalt thou dread the Savage of the Plain.
A springing Offspring thy pleased Eye shall see.
Like the fair Branches of a fruitful Tree.
And thou to Dust full ripe shall fall again.
As in its Season reaps the genial Grain.

To mak an elian dish

Tak a carps head and wash it cleane and tak boyle it then tak it and cut it in thin slices then put it into a pipkin with som of the broth and cover it close and whan it is sumked put in a gunnedel of swet herbs, 2 onions gunterpit a scrad end of midton to mak it stong put in sipis nutmeg when the liquor is wasted put in a quart of claret wine and a quart of oysters and the liquor of them tak a pound of sasisges and boyle them in water becas they are salt then put them and put them into the ~~liquor~~ pipking wash 4 or 5 anchouis and put in som lamprons and swet breads larg maces let dis shes stew tol they be enuf keyning it for conceit then rub your dish with a clout of garlick then lay in your sippets and dicks your meat on the sippets thicking the broth with eyshs of egges put your sas over the meat but ring the iuice of a lemmon ouer it so scart it hot

To mak sasisges Sausiges

tak midton and suet seard them together wary smal then sison it with pepper and salt, and nutmeg alach sag and swet herbs and to an egge mak it up into sasisgas. J.

A grand dish for the summer time, for grand folks

Take 6 chickings and tros them to boyle, boyle to them a lees of lame, take marys bons break them as hot as may be lay the marrow in water for may for wilt boyl the marrow by it self take lamstons swet breads take of the skins and give them to boyle with your chickings when they are boyled give them in the mides if you wil you may mak lotts of budings but you must mak them marys good to crem, yoyles of eggs grotted bread and spices sugger and marrow boyle 6 artichocks and sane o bottoms hole set your lam upright in the midst dish and lay the chickins round about it lay the artichocks betwen the chickins you mak cut com of the artichocks bottom to gainest the dish the sas must be vargus butter and suger hard lettes gimnages garnish your dish to hard suger grosarred swet meats — to eat wo clean —

An Hymn in Sickness.

Altho Disease in socks my Breast,
And kills each vital Part,
And Nature droops by Pains oppress
Unremedied by Art.
No balmy Medicines Health restore
To this frail Mass of Clay,
His sacred Will I yet adore
Who gives & takes away.
Remorseless leave the joys on Earth
Nor at the Loss repine
Since Natures awful second Birth
Will raise me to Divine.
For he on high triumphant reigns
Blest Author of my Mead. — (reward.)
He woo to expiate all my Stains.
On Calvary daign'd to bleed.
This precious Faith my Soul sustains
Makes all Affliction light
To Pleasure changes all my Pains,
And Sickness to Delight.
My Pensive Mind with Comfort thrills
While thus involv'd in Woe
And mitigates the pungent Ills
Which Nature Life below —

Whilst I the sacred Solace share
This Prelibation brings.
The World's diminish'd Comforts are
Vain unengaging Things
No boding Terrors can the Grave
My Soul resigned give
Since blest Emanuel died to save
And rose that I might live
In Union with th angelic Choir
Eternal Anthems sing.
And prostrate render due Devoir
To Heavens all gracious King.
While Hope dispels the chilling Gloom
And soothe the Pangs of Death
I long to meet my final Doom
And yeild my panting Breath.

Thanks to God — protecting Care.

A morning Hymn

1 Awake, my Soul, & with the Sun
Thy daily Stage of Duty run,
Shake off dull Sloth, & joyfull rise
To pay thy Morning Sacrifice.

2 Awake, my Soul, on God reflect,
Whose Eyes all Day thy Ways inspect,
Lord, I my Vows to Thee renew,
Scatter my Sins, as morning Dew.

3 Awake my Soul, live this Day over
As if thou wast to live no more,
Lord guard me, lest I should transgress,
Lord all my Motions guide & bless.

4 Glory to Thee, who safe hast kept
And hast refresht me while I slept,
Lord grant when I from Death shall wake,
I may of endless Light partake.

5 Glory be then to Thee this Day
In all I do, or think, or say.
For to my Soul, 'tis still to be
Absent for any Time from Thee.

And now in Ether's vast Expanse
Ten thousand moving Orbs advance,
Wheels upon Wheels unnumber'd turn
And radiant Lights incessant burn,
Each System with a thousand teems
And like World the smallest seems,
All perfect in degree & kind,
Alike for wholes & Parts designed.
Thus life's Matter all around,
By constant Laws of Order bound,
In solemn State & mystic Maze
Moves & proclaims its Makers Praise,
The Artist in his Work appears,
While Seraphs with ecstatic Fire
Burning, & ever rapt admire.
Nor less thy Wisdom is displayd
Where moral Scenes require thy Aid,
In Natures Drama every Part
So acted with the nicest Art
Agent if rational or not
Conspire to weave the curious Plot,
Mind acts on Matter, this on that
Poor Mortals little know for what.

Let Fools project, & Madmen rave,
The Wise contrive & Misers save,
The good Submit, the Crafty cheat
No Scheme shall ever thine defeat,
Passions & Projects all agree,
With various Views to work for Thee
All must promote the grand Design
And to one Centre still incline.
With humblest Reverence I resign
My Judgment & my Will to thine,
Give or withhold, chastise or spare,
Good is thy Will, & kind thy Care,
Virtue & daily Bread I crave
Not to be great or Rich, or Brave,
Or Higher Low: those I submit,
To Thee & pray for what is fit.
To Thee, from whom our Comforts flow
To Thee who rules all below,
And all around, & all above
In perfect Harmony & Love,
To Thee, for all we are & have,
To Thee, who to the last cans save,
Let Men & Angels join to raise
An everlasting Song of Praise.

hurt or injure another; none envy; none covet;
no Ambition of Honour or Power moves any;
neither shall we be vexed to Amount with penitent
Tears, the Pains of Sinners; nor are the deadly wounds
of the Soul to be any more to be dreaded, for the
Lion of the Tribe of Judah hath overcome & we
have all conquered in his Strength — if therefore
we shall be like the Angels, we shall have
no Appetite for Meat or Drink: God himself
will be our Meat — who alone satisfies us &
never fails us; The Blessed never hunger nor
thirst. —
We shall feast & rejoice, & from gladness of heart
we shall exceedingly rejoice.

An Hymn to Providence.

Eternal Wisdom, sovereign Care
Of Universal Nature hear
Accept my humble Strains, & grant
What ere thou knowst freely want.
Just is the Homage which I pay,
To thy Sprem unbounded Sway,
That guides with most amazing Skill
All Motions — whether good or Ill —
Long ere the mighty Word was given
To fill the Void with Earth & Heaven —
Thy Piercing Eye surveyd the Plan
And swift from Atom upward ran
Saw & approved the various Laws
That give in each Effect its Cause
Yet still depend on thee, the Soul,
And wondrous Balance of the whole.
Soon as the glorious Fabrick rose
Thy Hand ~~kindly~~ did wisely interpose,
Thy Hand upheld what first it made!
And Vigour to this whole conveyd
Directed & controld, unseen
Each Movement of the whole Machine
And mark with Compasses divine,
For every Sphere its proper Line.

A Thought of Death –

When on my sick Bed I languish
Full of Sorrow full of Anguish
Fainting, gassing, trembling, crying,
Panting, groaning, speechless, dying
My soul just now about to take her flight
Into the Regions of eternal Night
O tell me you that have been long below,
What shall I think when cruel Death appears,
That may exuate my Fears.
Methinks I hear some gentle Spirit say
Be not fearfull come away –
Think with thy self that now thou shall be free
And find thy long desired Liberty.
Better thou maist but worse thou caist not be.
Then in this Vale of Fears of Misery,
Like Cesar thou come on
And unamazed attempt the laurel Crown
The lies on th'other Side Death's Rubicon

Of the sweet Society of the Saints in Heaven –

In the Resurrection of the Dead, they marry not, but are like the Angels of God, is not this Honour of the Blessed worthy to be celebrated with great Encomiums? the Elect raised with the Glory of the Resurrection, enjoy the saving Vision of God, freed from Fear of Death, without any Stain of Corruption. I have seen the Lord Face to Face, said the holy Patriach, & my Soul is safe. Now if a short Sight of God could so ravish & transport him with such Joy, what will the everlasting Vision of him produce, if the Sight of God appearing in the form of Man give Life & Pleasure to the Soul will not the Viewing him Face to Face, bring eternal Life & Happiness. What therefore can add to this Felicity. What can the Saints desire more than to see God, & yet no less than the most blessed & sweet Society of Angels is enjoyed by them – & not only do they enjoy their Company, but shall be like them in the Agility of Body, Brightness & immortality. We shall be clothed like them, standing before the Throne of the Lamb, we shall sing an eternal Song to the Lord, being clothed in white Garments; we shall shine in the same Crown of Virtues, we shall triumph in the same Privilege of Immortality. I have seen, said Manoah, the Angel of Lord, & we live, we shall see ten thousand times ten thousands of Angels & yet live eternally, if then we shall be like the Angels, we need not fear least being unlike them by sinning we should be separated from them. Let us put off the ragged Cloaths of our sinfull Nature & our Nakedness shall be covered with the Garment of Salvation & we shall be adorned with the Robe of most white Innocence? None shall

As Angels round ~~about~~ thy Seat above
With joyfull Haste, & ardent Love
Thy just commands fullfill,
So may thy Creatures here below
As far as thou has given to know,
Perform thy sacred Will

On Thee we daily by Day depend
Our Beings Author & Its End,
Our daily Wants Supply,
With healthfull Meat our Bodies feed
Our Souls sustain with living Bread,
Our Souls that never die

Extend thy Grace to every Fault
Each sinfull Action, Word & Thought
O Let thy Love forgive,
For thou hast taught our Hearts to show
Sincere Forgiveness to our Foe
Nor let Resentment live

Where Tempting Snares Obstrow the Way
To lead unwary Souls astray
Permit us not to tread,
Unless thy gracious Aids appear
T'avert the threatning Evil near
From our ungarded Head.

Thy sacred Name we thus adore
And thus thy choicest Gifts implore
With joyfull humble Mind.
Because thy Power & Glory prove
Thy Kingdom Great on Wisdom, Love
Ever cease, unconfin'd. Amen

The World's a Stage, each Mortal acts thereon
As well the King that glitters on the Throne
As needy Beggars. Heaven's Spectator is
And marks who acts the well & who amiss
What Part befits me best I cannot tell,
It matters not how man so acted well.

Thy Presence, Lord, my Wants supply'd
And thy right Hand assistance gave
With thine unerring Counsel guide
And then to Glory me receive
Whom then in Heaven but thee alone
Have I to whose Favour I require
Thro all the spacious Earth. Mercy none.
That I besides thee can desire
My trembling Flesh & aching Heart
May often fail to succour me
But God shall inward Strength impart
And my eternal Portion be

The passing Bell

When each slow solemn sound shall bear
Some given fatal Proof.
Remorseless Death has just been there
To bear a Mortal off.
Warn'd thus may the summoned take
And think what must be.
My Friends! the wise Improvement make
When thus it sounds for me:

Hark! now the Solemn Peal begins,
To sound the sad Alarm,
Forsake it vices, forsake your sins,
And shun impending Harms.
Behold the Corps approaching near
View there your transient States,
Bestow at last one transient Tear
And with Submission Wait
For long this melancholy Scene
That on your Hearse attend
With haste employ the space between
To make of God a Friend
Then shall your Mind feel sweet Repose,
No Care disturb your Rest.
Virtue alone this Peace bestows
And thus rewards the Blest:

The Lord's Prayer, paraphrased

Father of all, eternal Mind,
In uncreated light enshrin'd
Immensely good & great,
Thy Children form'd & blest by Thee,
With filial Love & Homage, we
Fall prostrate at thy Feet.
Thy Name in hallow'd Strains be sung
Let every Heart & every Tongue
The Solemn Concert join
In loving, serving praising Thee,
We find our chief Felicity.
But cannot add to thine.

Thy righteous, mild & sovereign Reign
Thro out Creations ample Plain
May every Being own
Lord, in our Hearts where Passions rude
With fierce tumultuous Rage intrude
Erect thy peaceful Throne.

The passing Bell

When each slow solemn sound shall hear
Some given fatal Proof.
Remorseless Death has just been there
To bear a Mortal off.
Warn'd thus may? the summons take?
And think what must be.
My Friends! the wise Improvement make
When thus it sounds for me.

Hark! now the solemn Peal begins,
To sound the sad Alarm,
Forsake it cries, forsake your Sins,
And shun impending Harms.
Behold the Corps approaching near
View there your transient State;
Bestow at least one transient Tear
And with Submission wait
For long this melancholy Scene
That on your Hearse attend
With haste employ the Space between,
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Then shall your Mind feel sweet Repose;
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Thy Name in hallow'd Strains be sung
At every Heart & every Tongue
The solemn Consort join
In loving, serving, praising Thee,
We find our chief Felicity.
But cease not add to thine.

Thy righteous, mild & sovereign Reign
Thro out Creations ample Plain
May every Being own
Lord, in our Hearts where Passions rude
With fierce tumultuous Rage, intrude
Erect thy peaceful Throne.

Lord, left the Tempter me surprise?
Watch over thine own sacrifice,
All loose, all idle Thoughts cast out,
And make my very Dreams devout.
Oh may my Guardian while I sleep
Close to my Bed his Vigils keep—
His Love angelical instill,
To stop the Avenues of ill.
May he celestial Joys rehearse,
And Thought to Thought with me converse.
May my ethorial Guardian, ~~while I sleep~~
kindly spread
His Wings, & from the Tempter screen my Head,
Grant celestial Light some piercing Beams,
To bless my sleep & sanctify my dreams.

Good God! shall Man ungratefull be,
To whom the whole Creation given,
Shall he not raise his Soul to Thee,
And bless the bounteous Hand of Heaven—
For all the Favours we injoy
Let us, O Lord, extoll thy Name,
And all our Faculty's imploy,
To sing, & spread thy glorious Fame.

Psalm 126

When God revealed his gracious Name—
And chang'd my mournfull State,
My Rapture seem'd a pleasing Dream
The Grace appeard so great,
The World beheld the glorious Change
And did thy Hand confess,
My Tongue broke out in unknown Strains,
And sung surprising Grace.
Great is the Work, my Neighbours cryed.
And owned the Power divine—
Great is the Work, my Heart replyd,
And be the Glory Thine.
The Lord can change the darkest Skies
Can give us Day for Night—
Make Floods of sacred Sorrow rise
To Rivers of Delight—
Let those that Sow in Sadness, wait
Till the fair Harvest comes,
They shall confess their Sheaves are great,
And shout the Blessings home.

Attend my Soul, the early Birds inspire
My grov'ling Thoughts with pure celestial Fire.
They from their temperate Sleep awake & pay,
Their thankfull Anthems for the new born Day.
See how the tunefull Lark is mounted High,
And, Poet like, salutes the eastern Skie,
He warbles thro the fragrant Air his Lays,
And seems the Beauties of the Morn to praise.
But Man more void of Gratitude, awakes
And gives no Thanks for the sweet Rest he takes.
Looks on the glorious Sun's new kindled Flame,
Without one Thought of him from whom it came.
The Wretch unhallowd does the Day begin,
Shakes of his Sleep, but shakes not of his Sin.

Give me a Place at thy Sons Feet,
Or some fall'n Angel's vacant Seat,
I'll strive to sing as loud as they
Who sit above in brighter Day.
O if I had an Angels Voice,
And could be heard from Pole to Pole,
I would to all the listning World
Proclaim thy Goodness to my Soul —

Arise my lowrest Thoughts arise
To Torrents melt my Streaming Eyes,
And thou my Heart, with Anguish feel
Those Evils which thou canst not heal.

2

See human Nature sunk in Shame,
See Scandalls poured on Jesus's Name,
The Father wounded thro the Son —
The World abusd, the Soul undone.

3

See the Short Course of vain Delight,
Closing in everlasting Night.
In Flames that no Abatement knows,
The briny Tears for ever flow.

4

My God, I feel the mournfull Scene
My Bowels yearn o're dying Men —
And fain my Pity would reclaim
And snatch the Fire brands from the Flame,

5

But feeble my Compassion proves.
And can but weep where most it loves,
Thine own all Saving Arm employ.
And turn those Drops of Grief to Joy.

How to make a Calves foot pie:— Pie

tak
of your feet be boyled wary tender and shread
vary small: then sesing them with clous and maces
warnego sienement let all the spies be wary small
ages it put in sum rosewater alsetch warges with
and and suger according to your tast put in
milk ys according to the quantetie of your meat
fore when you have put in the meat lay on the
oven sweet butter and when it is baken put
warges butter and suger and serve it hot
of tabell:

How to sesoing an oyster pie Pie

tak
cut
finge
nut meg peper noe salt lace maces dates and
as yemon barbaris for the liquor of it sweet butter
your warges and suger a spoonfull of wine wineger
and
to mak a ba weak gueline
and
suger
put of a loyne of weak when it is roted
sheard it small with a pretie deal of beef
then sesoing it with nutmeg maces sinemont
warges res wotter to your tast than mak
up in stef bayls with flower if you will ins
them you may put corons upon them and they must bo
as all the wilk for say butter warges suger and wi

Hurly
Mall the gala found the Barone comes the day pursuing long,
Sot prying street purpose a thieves cryeing voice a young.
On him the spirit Bazily powers upon the Sacred Sire
To the on & Mighty Kings & Lyre the holy Sacrifice inspire.
Heroes the Princes forces & in Salamis Bernadar Asia.
The gates of Bajah Sefeys him Bursa Selaus yea,
The comes from Africa: Zilim of Vice to tear his members Kay
And on his Ship-Bade of his Spring to Peniphalia Day.
Proumes his Grecian Mark the Bind the Sleeping Souldiers,
All to the Sacrifice of his Prayers to Christ the Humble Bow.
Joshua Floor his Christning Name: his Mustch to my Eas.
Tain-Lorada Jesus it and Jacob Mariah & Hosan Mark & Kem
Her Mount precious to my Souls, my Redemption Trust.
Jesus to this are quick they Spoke is Christ Just.
Illumy capacious Secrets can Light in the most intelligent Sect.
Not form Eyes is Spirit Bear, nor Friendship Kight of Sect.
Thy Grace Mile Decke upon my Heart & Mist in Trance Fire
The noble Salm of all in Heaven, the Glorious of the Eaye.
Sil Heal Mo Thousand Sifty Name with my Lap Lobesing Breath
Sin Rosebeds Lady These in my Arms, the Bride of Peace.
Our Lord Jesus Bridal Prince of Peace Thy Redemption Flow Lorn
The Heavens Stricken Bridegroom Lying with thy Redeemed Name.

How to make a Calfs foot pie:— Pie

Set your feet be boyled very tender and shread very small: then sesing them with clous and mace nutmege sienement let all the spies be very small then put in sum roswater ashieth warges with salt and suger according to your taste put in correns according to the quantetie of your meat and when you have put in the meat lay on the top sweet butter and when it is baked put in warges butter and suger and serve it hot to it table.

How to sesoing an oyster pie Pie

tak nutmeg peper noe salt larg mace dates and Lemon barbaris for the liquor of it sweet butter warges and suger a spoonfull of wine wineger

to make a weak gudinge

tak part of a loyne of weak when it is rosted and sheard it small with a quartie deal of beef suet then sesoing it with nutmeg mace sinement salt warges ros water to your taste than mak it up in stef bayls with flower if you wiltins of them you may put corons if you wooter must boyl a pint after put them in and they must boyl as fast all the while for sug butter warges suger and salt

To mak white brath for a cuppell of dishes:

tak a quart of the liquor that you boyled the gillots in a quart of white wine a pint of sneck the marrow of thee bons a pound and half of sugger larg mace cloves nutmegs sinemont ginger sis the nutmeg and ginger let all thes boyle together and skim it then tak the yealks of 16 eggs beat them wary well with half a pint of verjuice then put it to and stir it all the whilst it is on the fire then garnis out your dissh with sippits orringadoe larg mace cloves barberis and lemons

Whoever is once notorious for scandalous cheating, tho he speaks Truth is not believed, this is shown by this Fable of Æsop

The Wolf accused the Fox with the crime of stealing — he denied he was concerned in the Theft. The Ape sit in Judgment between them — when they had both done pleading their Cause, thus said the Ape thus gave judgment — Thou O Wolf dost not seem to have lost what you require, nor you O Fox to have to have stolen what you so artfully deny —

A Preparation to Prayer.

Lord God Praise inspire to rise
Let me with adoration sincerely
Humbly prostrate thee the skies
Without here thy heart remains broken
The spirit opened man to boldness
Thy gracious kindly could thou requires
Thy sacrifice, a broken spirit.

Thy Mercies is cause obeyse,
Wretchedness sorrow round him read
And fear thy wrath give to feel
Thou wilt not despise thy humble prayer
Then let the heart thy grace
Thy mercies that thy power to feel
Let me with adoration to rise
Let me with adoration sincerely
Humbly prostrate thee the skies
Without here thy heart remains broken
The spirit opened man to boldness
Thy gracious kindly could thou requires
Thy sacrifice, a broken spirit.

Thy Mercies is cause obeyse,
Wretchedness sorrow round him read
And fear thy wrath give to feel
Thou wilt not despise thy humble prayer
Then let the heart thy grace
Thy mercies that thy power to feel
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And fear thy wrath give to feel
Thou wilt not despise thy humble prayer
Then let the heart thy grace
Thy mercies that thy power to feel

Give us this Day, our daily Bread, the Food
Both for our Souls & Bodies meet & Good.
For these in Providence may we confide
Yet for their Gravings by just Toil provide;
Raiment & Food their Gravings will suffice
Health, Food, & Raiment, daily Bread implies
Those to sustain may we thy Grace implore
And duely search the sacred Scriptures over
With Faith with Penitence & void of strife.
May grateful ofr receive the Bread of Life.

Forgive our Debts, as Debters we forgive
These we absolve, bid thou us Sinners live
Few Mites if we not them remit, by Heaven
Shall our ten thousand Talents be forgiven?
Forgiveness to our Foes can we deny,
When for his Murtherers he did pray & die.
Thro whose sole Merit Pardon we obtain
Grant it we must, or sue for it in vain.

Into Temptation lead us not, or give
Us means to shun it, & a swift Reprieve,
Or in great Trials make us bravely Stand
And cover us with thine Almighty Hand.

Deliver us from every ill, from Sin
Tho World & Fiend without & Flesh within

Free us from Plagues of Body, Wealth & Fame
From mortal Mischief, & eternal Flame
May we with Innocence maintain the Fight.
Rejist on Foes & put them all to Flight
Tho ours the Combat still thine is the Power
That gives the Victory in the need full Hour.
Thou Lord, art King Supream, mighty to save
Thy Glory thine of all we are or have

Thy Kingdom, Power & Glory are divine
With borrowd Rays all earthly Monarchs shine.
Nono may thy Essence & Perfections favor
They are the same for ever & for ever.
To these Desires we trust thou wilt attend,
Of thy great Mercy, thro thy Son our Friend, Amen

And yet who knows, the Friend we lov'd
May not be quite so far removed,
Only the Veil of Flesh between
May often glide by us unseen.
While we (their Loss lamenting) say
They're out of hearing far away,
Guardians to us perhaps they're near
Conceal'd in Vehicles of Air. -

Hark! now the solemn Peal begins
And sounds the sad Alarm -
Forsake it cry's, forsake your Sins
And shun impending Harms,
Behold the Corps appears, & near,
View there your transient State
Bestow at least one pious Tear -
And with submission wait, -
Ere long this melancholy Scene
Shall on your Herse attend -
With Haste employ the Space between,
And make of God a Friend.
Then shall your Mind feel sweet Repose,
No Care disturb your Rest,
Virtue alone this Peace bestows
And thus rewards the Blest.

The Lords Prayer paraphased -

Our Heavenly Sire, almighty good & wise
Exalt our Minds, & raise them to the Skies,
Able to grant, unwilling to deny,
Hear thou thy Children, & our wants supply,
Time by Adoption, - by Creation thine,
For Christ's loved Sake, a gratious Ear incline
Awfull we supplicate thy Throne of Grace,
For all our Brethren, for all human Race.
Thy Name be hallowd - & greatly fear'd
And whatever set apart for Thee reveard
All Creatures share thy Goodness, may all praise
Thy Goodness still, & our Devotion raise
May Heaven & Earth thy Sovereignty proclaim
And with joint Voices celebrate thy Name,
Thy Kingdom come, of Glory & of Grace,
May all thy Gospel know, may all embrace,
May Sin & Satans Empire soon decline
And the whole Universe submit to thine
May Man, rul'd now by filial Fear & Love
With Saints full numbrd reign in Bliss above.
In Earth be done thy known & secret Will,
Meek may we bear thy Rod, thy Laws fulfill,
Like Sun & Moon & Stars obedient prove,
And in our Spheres as regularly move,
With thy whole Pleasure right & well, comply
With thy Son's Patience & with Angels joy -

To blanch egges

Take red wine, biniger, softs of white bread — sugar, sinaman, and ginger: boyle them well vpon a chaffingdish: then prick ye egges and lay them on tosts and strawe suger and cinamon vpon them.

A banketting dish of wardens

Slice stued wardens and make a syrruge of any — sweete wine and strainer & wardens with the sainer syrruge and then diuide ye syrruge into 4 parts and coulle: ye on parte with sanders and season itt with sugers and ginger and lay thereof wardens therein and boyle them on a chafindish colour a nother parte with safron and season it with cramos; cinamon ginger and sluce dates and lay them in also wardens the third parte colour with turnsole season it with biniger and ginger and lay them poched eggs, the fourth parte colour with creame of Almands milke and season it with sugar and sinamonds.

Tearth royall

Blanch nuts foste, sodth them and slitt of all the fatt strainer the clarrifit of ye liquor and put thorte to ffinglasse then strainer itt a gainer in 4 parts, colour ye on rouge with sanders and season itt with salte and pepper, the orenge with safron and season itt with sugar cloues and mace, the with turnsole and season itt with sugar cloues and

to blanch eggs

Take red wine biniger

The [illegible] of [illegible]
That [illegible] ing gras strong, that [illegible] Scall
[illegible] the [illegible] of a cow,
Is gone, that [illegible] nature but water,
Wyne is wibolded and bee pure,
In that mystrious vessell, god kniowe
The god alone to whom it goes.
To whom [illegible] souls [illegible]
To know from [illegible] or [illegible]
Ah! [illegible] morning [illegible] we vise
Thus wipeth [illegible] we is [illegible]
Heaven [illegible] [illegible] [illegible]
The [illegible] [illegible] vnto the stage.
Who [illegible] out friend is [illegible]
[illegible] [illegible] [illegible] out [illegible]
[illegible] [illegible] [illegible] [illegible]
Gates of [illegible] to [illegible]
Thistle [illegible] from [illegible] ambiguous [illegible]
[illegible] in [illegible] a [illegible] no more.
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

ginger, the 4 with milke and season itt with sugar and sinamon

A Cullisse with out fish or flesh

Leeth Kales parsly and fennell rootes with Crumes of bread when they are sodden beate them in a morter small with almonds and strame them together then season itt with sugar Cloves and maces /

To bake peachis

pare them take out the stones, season them with sugar cinamon and so bake them, and make sirrup for them

To rost a pike

Draw him at the mouth and make a pudding for him of his owne Liver with grated bread and almonds seasoned with cloves maces and small raisons minced dates and a little pepper, Collour it with a little safron, fill the belly of the pike with this stufe and bind him with two skewers on the side, itt bast it with sweete oyle or butter make sawse for itt lett vinegar pepper redwine sugar currants, and boyle them in a chafindish //

To rost a Lampry /

kill itt in the mouth, and save the blood take the stringe out of the backe, wash itt in hott water, and putt itt upon the spitt double, bast itt with vinegar pepper and butter or the fatt off an eele, the gallantine, for itt take to slice howsell breade, and steepe it in vinegar red wine and the blood and strame itt and season itt with sugar cinamon and ginger and boyle itt on a chafindish till itt be some thinge thicke /

To rost small eeles

flaye them and spitt them, butter pepper the belly wholes, take out the bones and rast on them a little salt, when they drope are soft pepper them, wipe itt away: then take parsly time and rosemary: chopper them smalll and putt them to a little pepper and small raisons lay all upon the coales and begin att the stilles and role itt up to the heade, so putt them on the spitt: bast them with pepper and vinegar //

To make a sueed broth in lent:

57

take parsly roots: fennell roots and parsnip roots wash them and cloves stome in the midst and take out the pith cutt them small and lett them boyle a good space: then take slops of breade and new milk and strame them into the pott: then putt them in a good bunch of rosemary time and parsly bound together: then if you will add raisons currants: dates cloves maces sugar //

Milk Custart for Lent //

Boyle rice and then beate itt with blanched Almonds: strain them with rose water, season them with sugar: cloves: mace: ginger: safron a little salt: lett the coffin be a little hardner before lyes putt in the substance //

: A another way :

take the batter of soddes eeles and with itt strame blanched almonds and crumes of breade: seasoned with cloves mace and safron: and harden first the coffin as before ::

Dottes

Seeth marrow and strame itt: then lett itt stande till itt be cold: then take hard eggs: grated breade small raisons minced dates: sugar cinamon and ginger: mingle them together with 3 eggs: fryer them with as a loufyol, so bake them cutt itt in scolops and strew on blanc powder //

Take raw creame and whites of raw eggs two two a pinte and a Little rosewatter and sugar beate all togeather in a greate skimer with a slice of wood till it be very thicke Like the froth of creame when it is carried away ::

Almond butter

Blanch two pounds of good almonds and beate them very fine with as Little liquor as you can then straine them with as Little liquor as you can: set it on the fire and stirre it from burninge: putt in a Little salt when it boyleth take it from the fire and putt to it a good quantity of rosewater and an eye of safron: take a faire cloth of an ell and lay the butter thereon: lett your cloth be holden straight and scrape under the cloth with a ladle that the whey may comer cleane from it: then gather it into the midle of the cloth: and knitt the corners together and hange it up and Lett it whaye: which when it is out season it with a quarter of a pound of white sugar beate: dosse it in dishes and grind it as butter putt it with kirnells of pomgramate always if the almonds be not fine enough: still beate them and straine them againe //

Almond Creame:

Bray the almonds very fine and to make the milke thicker draw them twice through the strainer with faire water and with a quarter of a pound of sugar: set it on the fire: and stire it well from burninge: putt in a Little salte and when it seetheth: lift it from the fire: cast a ladle full of faire water round about: cover it with a cloth till it be cold: then take a cloth of an ell and hold it broade and cast the creame abroade on it: and scrape the cloth with a ladle and gather the creame to the midle: knitt the 4 corners together: and hange it up a while: then it is made: ||: ||:

Blanch margiare for on that is wake: ||: ||:

Fill a capon or a chicke full of flesh: flea him and wash him very cleane: if it be a capon cutt of the wyes parts and dry: lay him very neere upon a cloth: set him on the fire with a pottle of sweet water: then take a stalle halfe very loafe cutt of all the crust: putt it into the capon and seeth it in the capon: then take a pound of almonds and blanch them: if a chicke: halfe a pound boile them very fine: and then grind them with the broth that the capon is sodd in take up the capon and take the flesh from the bones: putt it in the morter and grind it very fine with the forsaide almonds: and take some of the broth sodd and grind with them when it is finely ground take a faire napkin and straine it as thicke as you would breake it: then putt in as much sugar as will make it sweete: and set it over a quicke fire of coles: when it beginneth to seethe putt in: 5: or: 6: spoonfulls of good rosewater: and as much salt as will season it: so Lett it boyle till it be of a sufficient thicknes: stirringe it continually while it is boylinge: and when it is as thicke as you thinke good: putt it into an earthen pott and so you may keepe it: 3: or: 4: dayes: this is a greate rostye

Matus

58

take: 3: pottles of morninge milke: set it on the fire with a quarter of sweete creame in it: when it hath sodd a good space power it into: 7: or: 8: pannes of earth: when it is cold set it on the fire again till it be very hott: but Lett it not seethe: take heede that you creame breake the creame that it gatheth: when you power it first into the panne with taking it of the fire Let no bubbles be on the pan but take them off with a spoone before the creame be gathered: as soone as you power it out of the brasse panne: and after the second taking it out of the fire Lett it stand: 6: houres: then take it of Lesinge it round about the pan: and then with your hands take the matus of the milke: and be warye rubbe on strawe sugar and a small quantity of searched ginger mingled with the sugar: sprinkle rosewater with it besides and so Lay matus on matus with the sugar between till the dish be full: and when you serve it Last snow on it :: ||: ||:

A Banketing dish:

Drabe the yeallos of: 12: raw eggs with rosewater and put it on a chafindish of Coles with butter: Lard it burnes: season it with sugar and the juice of oranges and if you will cinamon: when it is thicke take it of the fire: when you serue it cast sugar upon it

A Tart: of Curds

Take curds with new milke, stamp them in a morter wth: 10: yolkes of eggs: and a dish of butter molted then straine them and season them with sugar and salt and a Little saffron: put it in paste and bake it halfe an howre make it thicke of the curds: 11: 11:

A Tart Chrys Tart

Take the stones out of them after they be washed: put them in paste on by'on bry' cloes, straw sugar cinamon and a Little ginger on them with a Little butter cover it with a cutt cover bake it halfe an howre sprinkle rosewater in the bakinge

A Custart of Almonds

Blanch almonds and drabe them with the fawnes of a pike and the crumes of a manchett: then straine it and season it with sugar cloves mace and cinamon and ginger and saffron: straw in the bottome dates and small resons and fill the custart: and when it is baked cast on sugar and bisketts: 11: 11:

To stewe a neatesfoote:

Take a Little mutton broth vinegar and fresshe butter: slice the foote thinne and Let it boyle together with small resons cinamon ginger and sugar: 11: 11:

in the pye: when it is almost bakede make toste of white bread and steepe them in white wine then straine it and season it with sugar cinamon and ginger and put in the pye 11: 11: 11:

To bake a Carpe

59

scalde him and take out the gall: season it with pepper salt cloves and mace lay him in the pye with butter and small resons & prunes and bake it 2 howres: 11: 11: 11

To Bake a Joule of Salmon

season it with salt and ginger and lay it in paste: then put small resons about and botbath and butter wth it and when it is almost enough put in a Little vinegar 11: 11: 11:

To Make Supple onyons

Take the ribbes of a worke of mutton and boyle them in water and wine wth 20 onyons sliced and season them wth sugar salt and butter boylede together 11: 11: 11:

A tart of Chopped Apples

Chopp the apples as small as may be after they be pared and cutt from the core: take the yelke of eggs and a good dracke of molted butter sugar cinamon and a Little ginger: stirre them together on leaves of paste: discum thinne cover it wth a cutt cover: and when it is almost bakede: candy it wth sugar and rose water 11: 11: 11:

To stewe Larkes:

boyle them in wine and water wth a good drake of marrow and small resons wth sugar cinamon and ginger season them and thicke the broth wth strained bread 11: 11: 11:

To stew a mallard

boyle itt wth mutton: skimm itt cleane and then putt itt in a good deale of bollworts and thicke itt wth strained oatmell and season itt wth pepper and salt //://://://://://:

Fish Broth

An excellent fish broth is made by putting in gooseberries of currants slowe of seasond and oranges pilled wth their pinde and all and boyle well they hand by the sweetness of the currants lett there be much tarbresse: and lett there be sodd wth them blanched almonds //://

Trouts in brine

boyle the trouts whole except outings of the garbage: and pepper for the a pickle of wine and bay leaves wth a little orainge juice and peeles sodden together wth salt: untill itt be stronge then lay a rowe of bay leaves and over them a rowe of the trouth untill your barrell or firkin be filled cloves sod in the brine: makes itt much the better: and lastly power in the brine: and lett the fishes be cold before they be barrilled //://://:

To seeth a pike

when you have scowred your pike cleane with salt and lay itt in vinegar: take water sorrell and a little yest and licorice oringes and a few whole mace and salt and a dish of butter, and boyle itt a good whiles: putt in the pike and sorrell itt lastly //://://:

A gelly

first scowre the pike before. and when the water boiles lay itt the pike and lay itt in a basson wth vinegar a while then putt him in the broth wth vinegar and all and make itt sorrell as fast as you can then putt itt in a platter //://://:

A prune tart

slice a good many of plots and sorrell with yr prunes

An oranges tart

shave the oringes pilles and water them over night and parboyle them in water: that done lay them in mustard bee 2 howres then strainer them and putt their to 2 yolks of eggs cinamon sugar and rosewater and so putt itt in tart //://://://:

A chadron for a swan

take the giblets and seeth wth onyons: till the giblets bolnder then slamp them in amorter butt not the onyons: then strainer the giblets wth some of the broth: and some of the swans blood wth itt: sott itt on the fire: and stirre itt wth itt be sodd: then putt in pepper salt and a little sugar cinamon and ginger and a little of the grauis of the swan and serue itt wth the sodd and the onyons in ye sawce

Counterfeit of mutton: capon pheasant

take a legge of mutton and cutt out all the marrow butt keep the skinne whole: mince the marrow very small, wth dates currants a loaf of grated bread: eggs: flowre: cloves: and mace and pepper and salt putt halfe of your marrow into the

said shinnes with faire water white bowgar grate
raisons and prunes sweete butter: boyle them all to
gether: serue it may for a legge of mutton
with a hard yolke of an egge minced and cast upon
it: take a capon and pull of the shinnes mince
neither head leggs nor wings, take then the
other halfe of the mutton and putt it into the
capons shinnes: then take white wine white
bowgar faire water dates currants barberis large
mace marrow boyle all these together with a peece
of sugar: serue it may for a boyled capon, the
broth must be thicked with 4 hard eggs strained with
white bowgar which will cause that the broth
shall never crudle: to pluck of the shinnes
of the capon pluck him dry then with a pen knife
make a whole betweene the shinnes and the flesh
putt a quill into the whole and blow it: and it will make
the shinnes to come from the body then draw him below but
scape him not till the shinnes be off: thus you may flea
pigeons or any other things: take the body of the said
capon lard him flicke him full of cloues: season him
with pepper and salt: putt him in past with sweete butter
and so bake him: with a little bowgar and a peece of
sugar and serue him up for a pheasant //://://:

It serues in steede of a wild boore

take a legge of veale and lard it and season it with
pepper and salt: putt it in past with a pounde of sweete
butter a bay leafe or two and a lemunde sliced: bake
it: then take bowgar butter sinamon sugar and putt it
in the said pye //://:// [illegible]

It Counter fitt of pigg lambe or kidd

take a pigg and take off his shinnes: make a quidion
in the form with a loafe of grated bread: dates cur
rants winter savory choped 4 eggs a peece of suet
a peece of sugar cloues mace pepper and salt: put all
these into the said shinnes roast it and fond it with a
gill of ale in his mouth: then the body of the same
pigge cutt in the middle vnfee it like lambe: lay
it a quarter of an houre in brine to take away the
taste of the pigge: and parboyle it to take away
the salt: draw on halfe with parsley for lambe: and
the other halfe ~~for~~ with lemonds for kidd: //://://

Counter fitt Dutins and pigions:

take pigions and pluck of their shinnes and make
puddings in their shinnes of what you please bowgar
currets butter lardmace boyle altogether and season
the broth with pepper and salt: then scarude them
a way for boyled pigions //://://: take the body of
the same pigeons lard them and flicke them with
cloues: boyle them in faire water: take parsley and
chopp it small: 4:oz:5: grate onynds a peece of
sugar and a peece of butter and serue them vp for
glefines: //

Puddings in Carrot roots

take 4: or: 5: great Carrot roots: and picke out the pith in the middle: then take Currants parsely eggs sugar and Cinamon a peece of suett minced put it all in the said roots and boyle them in fair water and read Ginger with dates and a few Currants a peece of fresh butter and torn sope to Coulor them read then Cutt them into 4 parts and serue them a way for boyled meates //: //: //:

To seue Beefe of beefe

take a fleshly peece and Lard it through and through in every part then lett it after his first brine Lie 2 or 3 days in gravie made of wine plenty of butter and sweet spice and Cloves and then stew it in the same gravie, and serue it hott in a deeper dish, all most Couered with the gravie //: //: //:

Almond Butter

take blanched almonds stamper them fine and strain them through a fine strainer with a quarte of water then milke and in the seethinge put to rosewater and lett it lye a while, then Cast this milke upon a Lockrum Cloth which Cloth knitt very softly and lett it hange till the water be runne out, then scrape it clean from the Cloth with a spoone, take after this fine white sugar and rosewater and temper it together, till it have a taste of sugar and rosewater and so serue it in three Kobs in a dish //: //: //:

Lay it in water two days and two nights changer it every night day then mailer the sollers for washinger of the salt sooth it with halfe white wine and halfe water when it is tender Lett it Lye till it is cold and then Lay it couered in clean white wine make it shill for farmier lay fennell and primerose Leaues upon it lett it not sooth to forcibly for breakinger and it sodeth not if it be sodd in all wine for then it sodeth not to be shifted till it be sowre for you may scope it Like brawne //: //: //:

To Make vants

parboyle the kidney of veale till it be tender: then chop it small with the yolkes of: 3: or: 4: hard eggs: then season it with dates small cutt currants ginger sugar cinamon season and a little salt: for the paste to Lay it on take eggs both the yolke and white and beate them well together and fry them with butter as thinne as a pancake and lay the stuffe there on and so fry them together and Cast sugar and ginger upon it //: //:

Stockfishes

take the fishes that you take to barte and the past that you take for pastrods and you may fry them or bake them //: //: //:

Veal puffe

take the flesh of veale and for the paste take ale yest sugar mace and season heate it and put it

to the flours with the yelks of a raw eggs and so lay the flufs in the past and fry it ||:||:||:

snow

take new creame and sugar with a little damaske water and a nutts biggness of runnett, brake it with a branch of rosmary floate it as it riseth and put it into a dish and sprinkle it with a rosmary branch and serue it ||:

To Bake Chickins

season them with pepper and salt put in with them barberies: grapes: gooseberyes and butter when they are baked take the yelks of eggs and verjuice and strain it through a strainer and set it on a chafindish draw forth the chickens: put into them coffin the foresaid sauces and shake them together and sett them into the oven a little ||

A nother way

season them with pepper salt cloues and mace small seasons: also take parsley time chaped very small yelks of eggs and barberies put them about the Chickens together with marrow or butter when they be well soaked in the oven put in clarified butter verjuice sugar: and sett them into the oven ||:||:

Eyes Royall

boyle a leg of mutton in faire water then chopp it in faire peces and let cool: take as much shoop fat small shreds: season altogether with mace cloues pepper then take two eggs well beaten and mingle them with the flufs ||:||:

63

To Counterfeit venison

upon the hinder part of a sheepe rightly boned parboyled and sawced raised in the shape pricked in the flesh as venison is wont: strawe the blood of a goose and rub the flesh with a little ginger ||

to stew a Coche a restorritis

put him pulled and dressed in an earthen pott and to him a quart of good wine and water take quor wood: mace a spoonfull of an ounce cinamon and manus christian. o. stoppe the pott with water and let it seeth twenties four houres then strawe the broth and all the broth bringes taken out and after clarified it on the fire and so keepe it choose the an earthen pott and take of it as need requireth ||:

Stewed tripes

put a pinte of claret wine on the fire and cutt the tripes into fifty peces and put them in, and a little cinamon and ginger and sliced onyon or: to and let them boyle halfe an houre and serue them upon toppes ||:||:

A tart of brawn:

boyle the brawn under blanch them and bra-

then straine them with fweete creame or posset curd and 4 eggs season itt with sugar cinamon cloves and mace and boyle itt on a chafindish with butter till itt be thicke so putt itt into the past and bake itt //

A tart of goosberrys

parboyle them in wine or ale and boyle them with a bottle white bread then draine them through as straine as thicke as you can with yolkes of eggs then season itt with sugar and so bake itt ://://

A tarte of medlers

Straine ripe medlers with yolkes of 4 eggs; then season itt with sugar vinegar and butter and so bake itt :// //

A tart of rice

A quarte of Creame and a pound of rice: beate the rice and strame itt with the creame: season itt and bake itt //://:

A tart of Damsens:

boyle them in wine with a dozen prues or else white bread to thicken them: Draw them with the yolkes of 6 eggs season them and bake itt /////

A tart of Burige or Cowslips

Straine bourige flowers or Cowslipes boyled with the yolkes of 4 eggs and Curdes: or else straine them with: 2: or 3: 4: apples season itt with butter mace & Cinamon

A tart of strawberies

Straine them with 4 yolkes and grated white bread season itt with sugar and Cinamon://://://://

A tart of Cherries

Doe as to damsons but take noe prues

A tart of spinnage:

boyle itt tender then draine the water, and chopp itt and soft itt over the fire in a platter with sweete butter and if you will have itt green straine itt with greene spinnage season itt with sugar cloves and mace //://://://://

A gaine

Seeth the Leaves tender then dry them on a board from ye water then grind them in a morter and strame itt with yolkes and butter season itt with sugar Cinamon ginger Lay itt some what thicke in the past ://://://://://

A tart of Hard cheese

Cutt itt in slices and water them as Lay them in mulbes: Ye howrse bray them then in a morter strame itt with 6: yolkes and season itt with sugar butter cloves mace or ginger and so bake //://

A Couer tart of the French fashion

take a pinte of Creame and: 10: yolkes beate them together and putt there to butter and sugar and boyle them thicke then make to bake of fine past and Lay the stuffe in on and couer itt with the other and cutt the vent abouse and so bake itt ://://://://://

A tart of Apples

boyle them in ale or wine straine them with clarified butter and yolkes of eggs season itt wth sugar cinamon and ginger: also if you will slice apples raw and lay on the paste bottome season them and bake them: ||:||

Another way

boyle them in redwine: when they be rolle straine them with: 4 yolkes of eggs: if itt be not thicke enough boyle itt on a chafindish and stirre itt till itt be thicke and season it as before and strew blanch powder on cardways

A Close Apple tart

mince the apples, paste them and season them wth a little fennell seede well braten sugar enough ginger and little cloves and mace, when it is almost bakeed rast them on rosewater and sugar and putt itt in again: ||:||: ||:

A Close tart of Cherries ::

take out the stones and season them in the paste and doe as to a close apple tart: or else poach them in Claritt wine and sugar, then season them wth sugar cinamon cloves and mace and so paste them: when itt is almost bakeed, take some of the sirrop wherein they were sodden wth sugar: and putt into them and so lett them bake: ||:||:||:

A tart of Spinage and Curds

season each as before, butt make interchangable layes of them on upon another and lett the uppermost of all be spinage: and so cover itt wth paste: butt putt in a good quantitie of butter: and so bake itt: ||:||

65

Eggs in moone shine

putt a dish of rosewater and sugar upon coles and lett itt boyle then putt in: 6: or: 7: new yolkes: when they be a little hard putt slices of bread under them and strew on cinamon and sugar: ||: ||: |:

To Make Eggs for Lent

putt isinglasse and a little anisseeds into water: then braie almonds and straine them wth the said water then boyle itt and season itt wth sugar: take eggs and open them a little on the top: putt out all the meate and wash them: then fill the shell wth almonds: boyle them and when they be hard: lett them coole: cutt them in the midst: and make a round wholes and fill itt wth the same meate beinge made yellow and boyle them a gainne ||: ||:||:

Fritters Royall

chopp rosbife kidneys or veale and putt to itt yolkes of eggs and grated bread small seasons sugar and cinamon make shells as fine paste lay the shelles an inch thicke then in rowes itt wth the other shelles and cutt itt as loppings and make a batter of the yolkes of two eggs and a little sugar dip them into the batter and then fry them wth butter or

or fresh

Stockfritters

Cutt dates and forth them alothe: then bray them with almonds and crumbs of bread: and strainer altogether then putt in small raisons thows and other spice then close the stufe in fine pastt and fryes itt in oyle or butter

Lenton fritters:

take almond milke and flower and a spoonfull of yest: season itt with sugar: and make itt good thicke batter putt thereto a Little rosewater and safron: sett itt against the fire and Lett itt then take good apples pared and putt to itt, fry them in oyle //: //ff:

To make oysters: muscles and cockles and pettitoes

brake to gether almonds and figes: putt to sugar and ginger: take a faire oyster and fill the deepest shell with paste: roll and Lay of the stufe there on: and cover itt with the same pastt and closse itt with the other shell: then take the shells away: and fry them in oyle or butter if you will make pettitoes putt to small raisons and in closse them in the past in stead of pasons: and some of the saide stufe with all: and serue them forth hott with sugar //

note for Lazds:

chine itt as you doe a hogge: cutt of all the Lazds that is all the hard fatt: Lett no water be in cut from itt to Large itt stiffe fine white fall and running water: not cold water: itt together with a little Lard in the adeyand a nigh to focke to rend out the blood: then make new brine in Lyke manner //: //:

To bake Hogsflesh: or a fatt hogge

chine the hogge and all the Lazds: bringes take away: bruid the sauce into 8 parts: 2 of each side: and to of rather haunch parts ylod itt Lightly and Lett itt Lye upon a faire board till itt be full of wholes and sprinkle itt with vinegar that itt may Lye moyst two howres then take a ott of pepper finely beaten a quarter of a ott of cloves make dide more fall then is — old manly bled: if you will farsh the on halfe take two or: 3: handfulls of rime stripped from the stalkes: of sage sprinage parsley sauge a Little margorom: chop them very small and take yolkes of: 40: eggs chop them with the herbs: then take: 3: parts of the herbs and eggs season the with cloves and mace pepper and: 12: raw yolkes moulde them together and binde them with all stufe the pyes as you would a gammon of bacon putt them in boxes stronger for past

and the reffedew of the herbs strew upon them in the Coffins: and the owne fom what hott those which you fared must be yers and the reffedew after ////

A very good way to bake red Deer

parboyle it and season it: and lay it: make the past of rye very thicke or else it will not hold: before you close it cast on a good quantitie of cloves and mace: beaten small: and upon that a great dealer of butter: Leave a holl att the top: and when it hath stood: 2: houres in the owne fill it as full of vinegar as ydie can: then stopp the holl with past very close and sett it in again for two howres and more if the oven be hott att the first: then the ayres will keeper a greater whiles: and the longer you keeper them the better: when they be taken out of the oven and almost cold: shake them betweene your hands and sett them with the bottoms upwards: when you sett them first into the owne beware that on ayre touch not another by more then a hand breadth: then roll 4 oraingies and: 6: wardens in the embers: stramed and season them with sugar and cinamon //:://:

Mustart in haste and good ye yonthly

beate mustart seede very small in a morter; fill it in a fine then stooper crumbs of breade in water an howre or lesser: then beate all in a morter with vinegar to a pinte of seede good: 3 Little Loves of breade

halfe a bushell of fine flower twice boulted a gallon of water Lukewarme and almost a handfull of white salte: and Little Lesse then a pinte of ale yeast: temper all as hard as you can handle it without any more Liquor: Lett it Lye halfe an howre then take it up and make the manchets and Lett them stand almost an howre in the oven: //://:

Powder Duche

saffron $\frac{1}{4}$ ℥: Longepepper $\frac{1}{4}$ ℥ cinamon $\frac{3}{4}$ ℥. ginger $\frac{3}{4}$ ℥. nuttmegs 1 ℥. graines 1 ℥. mace $\frac{1}{4}$ ℥. sperinard $\frac{3}{4}$ ℥. sugar. 2 ℥:

the order to fatt Capons

to fatt. 6. Capons take att a morning halfe a pinte of Creame; seethe it then temper it with barley meale sifted make it neither to soft nor to hard in Lyttle pieces of the bignesse of the Little finger and butt halfe so Longer: beware of grivinge to greede a gorge or gorge upon gorge, for then will they rather dye be fare: give them att each meale fresh water; so will they be white and of greater but not excellent of greater under a month: the Cupp must stande att least a yarde from groande and soe made that the groande may safely fall Lett not the Leggs of the bottom be to broad

to make Chickens of Grasse in: 2: weeks

take fine bread and thicke milke which hath stood a good while after the milking: fetch it out in a bag, lettle sugar and when it is very nigh cold put in the bread to sopper and give thereof to them but in no wise cramme them: when they are take their meate they are but a little fatted: then cramme them with the white bread and milke untill they are fatted, be sure that att every time you feed them you make new meate and give fresh water att midnight or lettle after give them a meate and cleanse their cuppe 4 times in a day putting in fresh straw: when you perceive on that lie white and fatt and not to digest his meate, kill him or else he will pine and never be fatt, if you keep them not cleane all the labbure is lost //://://

the manner to feed a Larke

Lett his be dry that his water voide away: give him each day fresh straw and lett the place be made cleane: stirre ground barley and scalding water untill it be lukewarme, in no case lett it be to hott: feede him thrice a day: att each time as much as he will: by no meanes give him water or other things: after a moneths feeding you must put lettle water and lettle to the barley untill it comes in time to be thicker as dough: and then will he take lettle and lettle: then give it him in balles

and for feare of the meafelle take as much rade ashe as twice or thrice your thumb: put the powder thereof into your drinke of two dayes hold and mingle the farinne with the barley finde water as feare said: onely twice or thrice and there will be no feare of meafelle

to make good pinnate pyes of Veale

when you put your meate into your cofins: lay 4 yolkes into every Cofin: and in every yolke 4 or 5 cloves whole: //://

to bake a Cramme or Custarde

parboyle itt a little then larde itt: season itt in the rofin with a good quantitie of pepper and salte put in butter and lett itt bake 4 howres: //://

to bake a Capon and to Counterfitt a phesant

bake itt with pruins: ginger and salt 3 howres then take two yolkes and a goblett full of Creame and a good quantitie of sugre: mingle all well and put itt into the rofin breake his joynts: //://:

Cutt his Legge and wings as of phesaunt truffe him short and parboyle him a little: lard him and rofin him rate upon him a little pepper and salt with a goode dish of butter bake itt 3 howres: forme itt Cold

to Bake Chickens

bake them in winder wth currants and grauns in fom mor wth gosberries ginger and cinamon: take to each yor a yolke: halfe a goblett of verjuice a goode quantitie of sagar for sawce bake them an howr and halfe: //://

to bake a Mallard

boyle him wth onyons pepper and salte to howrs

to Bake a neates tongues

first sooth itt tender: then wth marow good store minced to lay betweene every slice and under bake itt an howr: which don take a pinte of the cream a little vinegre and halfe a manchett and cutt in toyles and steaine itt wth the vinegre and wine: then take cloves mace cinamon and sugar sooth all thicker: and putt itt in att a hole and soak itt in fore halfe an howr

Quince pyes

pare them take out the cores parboyle them tender lett the water runne from them to dry them: putt into every pye on: and in every quince a goode quantitie of marrow: then sugar cinamon and ginger: fill every pye wth all and lett them bake an howr

to Bake a hanch of red deare

parboyle itt pepper out the blood stande: cutt itt into two row: 3: pieces lay itt thicke: lay itt in vinegre: 4: howrs: take itt out and season itt wth pepper and salte: bake itt in past 4 howrs: forme itt (color)

A Carpe Baked

bake itt wth cloves: mace: salte: currants and a few grauns: 2: howrs space //

A Sole of Salmon Baked

bake itt wth ginger and salt currants butter and in finde past two howrs: //://:

A Gurnard baked

first salt itt then season itt wth cloves: mace salt currants good store of butter about itt and in the bottom and in finde past: 2: howrs. //://

A trowt baked

first wash them a little then wth: 2: oz: 3: goode sweete cloves mace and salt: ginger currants and butter bake them an howr and halfe //://

A tart past

Make it with cream butter yolks and flower //

A tart of Creame

put creame into a pann: with a grated manchett: halfe a dish of butter and 24 yolks: straine them with a Little creame: and set it on the fire stirr it thicke: raise the thinne shells of past to a finger breadth: put in the creame to fill it and cover it with the other shells: cut the crust with lettings: bake it halfe a quarter of an howre: rase sugar upon it //

A tart of Hamptons

boyle them with wine till they be thicke as mary lee: crumble in a manchett and stirr them: then straine them as thicke as they run: then take sugar cinamon in good quantities: ginger a Little sliced them well and doe as before: but rase a good dralle of sugar over it: // // //

A tart for fruitts for winter

take 2 lb of prunes: 6: apples unpaired a quart of red wine: stirr them tender strainer them thicke put sticks of cinamon and ginger into them and doe as before: // //

A Cherry tart

Lay them (the stones out) as thicke as you can rase in a Little sugar cinamon and ginger: let the rolles be cut all in peeces: bake it a quarter of an howre: rase sugar and cinamon upon it // //

A tart of Straberries

doe just as before in a cherry tart

Sugarr onnions

wash peeces of mutton and stirr them put to it a good quantitie of wine with 20 onions sliced: when they have stood a good while together: take a good quantity of ginger salt and butter: so let it stirr a good while and then serve it forth: // // //

Lazbes stuwd

stewe them with wine and marrow upon a chafindish a good while: then put in small raisins: sugar and cinamon and a quantitie of crumes of bread: then straine: 6 toasts into the dish

Stewed pairs

A pottle of pairs in a pinte of claret wine

2 slices of cinamon: 3: lof sugar and a quarter of a pintt of rosewater: //

Boyled Allowes

take hard yolks: sweete marioram: time and parsely: chop them with small raisons: lay them in the mutton slices like a gudinger and seeth them in mutton broth: season them with pepper and salt: if any stuffing be left puttitt into the broth: //: //:

to bake a Capon after the Spanish fashion

fryed itt seeth itt tender: then seeth a hen tender and take her braines pull itt in as small peeces as you can: putt the braines into a quart of creame and milke together and seeth them a while in an earthen pott: putt in a little rise flower untill itt be almost thicke, seeth them so together till itt be good and thicke: then putt in rosewater sugar ginger and the Capon boyle all together a while //

the alman fashion of seething a pike

splatt him a line to the bone putt him in 6 peeces row them in vinegar then putt itt and vinegar into a pann and make itt seeth hastily as may be: skimm itt cleane and when itt is well sod: serve itt and cast ginger about the platters edges

A nother Way:

take ale yest white wine and water and two sliced onions: mace and salt and butter stoke: boyle them together a good while then putt in the pike: seeth him with pepper: //

to seeth Partridges:

lard them and boyle them with longe pepper halfe beaten and a little vinegar: //://:

to seeth Pigeons:

stuffe them with time parsley onions marioram: spinage sweete butter and hard yolks seeth them with the same sorte of herbes in small quantities with sliced onions groser pepper and 20 cloves hole season them with salt

to seeth Chickens:

boyle them with a racke of mutton but the broth be good: strame the broth and take a $\frac{1}{4}$ lb of blanched Almonds and

finely boaten in a morter strainer them in to the broth: and boyle them in marrow as much as of on bone: season itt with sugar nutt mug: mace holl: rosewater, currants: 3: or 4 dates: and grunes winder in faire water some them with sugar: //://

Boiled meate in balles

take mutton suett: not ouer much onnewd reisnes of bread currants: 3: or 4: yolkes raw cloues: mace: sugar: roll all to balls: boyle them in mutton broth: or water with 5 or 6 holl onions and a sethe longer sopes and salt: put some of the spices into the broth //

A neates tongue Dried

powder itt with salt two weeks: Dry itt and hanger itt in the smoke: when you will vse itt steeper itt in hott water and Laid itt: season itt with pepper and salt, mace cloues and ginger bake itt and take itt Cold ///

Counterfitt Sturgony

scald to tenches: scrape them and cutt of the finnes: boyle them in white longer not to tender: strett them and take out the bones saue the skimes holl: then take the fish from the skimes and stamp them in amortere: when itt is well stamped cutt the tench skimes square and lay them edge to edge roll the fish in itt and lett itt ly: lett itt bee colde: lay itt for a week space in sower in vinegar ////// 72

Frost vpon Greene //

Chopp boiled beetes and strainer them with milke: season itt with sugar and shinglass drese the meate with sugar: and so make itt of the Cruell //

A greene to Colour meates

boyle greene hearbs in water: then chopp them and strainer them: with milke itt seemeth that the boylinge should alter the verdure and that raw hearbs were best

Cloated Cream

fett milke vpon a soft fire: straight as itt cometh from the Cow in a bason of fresh: so keepe itt from morne till night: for fear itt sweth not: then take itt from the fire and fett a blood all night

Bianca mangiare

rice flower ℔: 3 pints of milke: seeth itt thicke season itt with sugar and rosewater: and cast it in dishes

gifts: which is also a soueraine restorative

pound the Bones of Chickens: Capons: Cockes or Hens and seeth them till all the strength be out of them strine out the liquor from the bones: and in the same seeth the flesh in water and make the broth into a very thicke collifor //

Jellies rd and white of a Cockes

take an olde cocke or Capon pull of the skinne: draw out the guts and wash him clean: then put him in a gallant of French wine: and boyle him well for some to a quart: then put to it spices bruised cinamon 1 oz: ginger 1 ℔ ½: nuttmegs 1 oz: sugar 1 ℔ clarifie it with the white of an egge and let it seeth a space: then straine it through a Ipocras bagge: colour it if you will with turnsole you may make it with Callues ~~flesh~~ feete if you will

good white Jelly of almonds

take rosewater and gum Dragant cinamon bruised: seeth them together: take then a ℔ of white almonds and beate them very fine with ros water and straine them: then put it in a cloth and shake it through that it may be clear then take the water above named: let it runne through the cloth seeth them together with sugar: stirre it still: and so take it from the fire and put some of it in a spoon and tell it cold: if it be stiffe to make it fine let it runne through a Jelly bagge and so take it

Jelley a nother way: of flesh //

take Calues feete or an olde cocke or a knuckle of veale: boyle it in water and some wine: and trimme cleane of the fatt: then season it with bruised cinamon ginger Longe pepper and cloues not beaten but bruised and when it hath boyled a good while: take out the meate then turnsole: and put it in your pott and take a Ladle of your broth and put of it in a pawne: and see if it will stande when it is cold then it is ready: then take your turnsole out and put in your sugar and spices take 6 whites of eggs and put them in the pott and when they have sodden awhile take them out: take then the Jelly bagge and put through the liquor as cleare as you will tell it be faire then cast the Jelly into dishes

A nother way

your meate being sodden till the liquor be almost consumed put to it a quarte of wine

till you thinke the water is boyled away: take out the morte and skime off the fatt as cleane as you can: Lett it stand till it be cold: if you perceiue any fatt skime it off then boyle it again with tarragon and 3 quarters of a ℔: of sugar: haffe an ounce of cuttmages: and when they haue so boyled a good while: putt it into your bagge and Lett it rune: Layinge first a little rosemary in the bagge

Rye Marmalade of peaches

take peches and pare them and cutt them from the stones: and mince them finely: and lay them to steepe in rosewater, then straine them in rosewater through a coarse cloth into the pan that you will seeth them in: take for every pound of peches a pound of sugar finely beaten or grated: and putt it into the pan: to the strained peaches you must reserue a good quantity of that sugar to mouldy your stuffe with all: then fett your pan on a fire: and stirre it with a sticke vntill it be so thicke that your sticke will stand on vpright, then take it off and Lay it in a chattor in greate lumpes accordinge as

you will haue the ~~lumpes~~ prints: mould it when it is cold on a faire board with sugar: and print them out: and bake them in a march pan: pan-with ombers vpon it in a very fast oven: after lay them nigh the fire: and make them of what fashion you will //

74

fine Marmalad

grate your quinces: and take as Little water as you can: to keepe them from burninge take: 12: ℔ of quinces: 9: ℔ of sugar //

Of Apples

seeth 20: apples specially: Dewsons: or pipins in a pottle of water: then orainges or Lemonds haue skime sloppes to preserue for concerue: the bitter or the water is so much the better: when it hath softly boyled an howre putt in sirrup of grene ginger: to or: 3: spoonfulls of sugar: after the rate of a ℔ to: 20: pippins //

Cidonial of quinces and after the faime fashion May be made of Gooseberyes or any other fruite

take a pottle of Runnett water, beate in it: 3: whites of eggs till it lather like soop sudsis put in to this liquor: 6: ℔: of fine sugar broken into small pieces settinge it on a quicke fire of coles, and when you see it ready to seeth put in a little faire water to gether: to gether the stume: and being skimed cleane: take: 20 quinces: paire and core them: being cutt in ~~peeces gether: put them in this liquor~~ to make them seeth a quorter of an howre then take them up and straine the sirrup and sett it on a fire in a cleane pan with the quinces, and take of the skime ever as it riseth, seeth them till the strenght of the quinces be in the liquor, to know when ~~the~~ it is ready, take a little of the liquor and sett it to cole, if it be then like a jelly it is redy then powre the thine liquor into your boxes settinge the quinces in a place till they be colde, nor dust beinge in the place //

A mother way // over the way

take: 6: ~~to~~ of quinces: take: 4 ℔ of sugar and 4 gallons of water: ore a flow the rate: choose the fairest and largest quinces that have least grawell: then take away the partings only very thinly: then cutt or slice the quinces: but not to neere the core for grawell, putt this quantity of water and sugar to gether over a good fire, if you be disposed to clarifie the same, then take the white of 12: eggs and flaffer them to gether, and lett them boyle in the water and sugar till it hath gathered all the stume, which you must then take cleane away, then straine the water through a strainer and putt it in the pan, againe beinge cleane washed, when it is redy to seeth putt in your quinces, then if there arise any stime take it cleane away, and lett the quinces seeth on with a moderate fire, stire so that nothinge stickes to the pan, so lett it seeth till it come to that substance that marmalade is of: which you shall try by often taking

ing a spoonfull and Lettinge it coole, for if it faster take it up and putt it in boxes. potts or glasses, it is some times vsed when the liquor is hatter consumed to putt to the saide quantitye halfe a pinte of rosewater of prouinse and: two Lette sticks of cinamon //

To Preserue Quinces yellow

take to quinces 2 ℔ of sugar, if they be greate: 6: wash them when they be quartered and cored straight putt them into the sopthinge liquor as soone as you can, lett them seeth well they be some thinge tender, then take them up and putt in the peaninge and cores, being cleanser washed, seeth them till the liquor be stronge, and traine: 3 pints of it into a pan, and a pinte of rosewater then clarifie it with eggs, and Lett them seeth till they be tender and the sirrop thicke, then take up the quinces hole or if you will make marmalatt straine it and putt it in a Lette mustie //

take the greatest and ripest and with a pinne take out the stones, to a pound of Cherries putt a pounde of sugar and 3. or 4: spoonfulls of rosewater Lett them seeth as fast as you can, when the Cherries be ready take them from the syrop and Lett them draine a whiles, then Lay on a platte or dish searched sugar and Lett it stand on a chafindish while it is hott, then Lay the Cherries onne one by one, and Lett them parte of the first change it thus 3 or 4 times, and as the sirrop is sodd from them Lett a silver platte on a chafindish of embers and in sundry places putt a Lettle sugar and on sop of rosewater in every place where the sugar is, when it riseth dip the Cherries in the wormatt and Lay them by in the colde rare on a Lettle sugar doe this 3. or 4 times //

Quinces whole

putt a pettle of water in a pan and throw in

100 pound of sugar, when itt soeuth shimmitt very
clearee and putt there in 12 spoonfulls of rosewater
and 10 quinces well pared and couer them very
close for the space of 2 howres, and Lett them
boyle a good space, when you uncouer them if they
be tender hauinge a faire Crimson colour, take
them up and colour the sirrop against untill itt be
somewhat thicker, then putt in the quinces against
putt them all a pace into a gallye pott and stopp
it very close, for the stopping of the pott maketh
the sirrop to jellye and the quinces faire followed
a glasse will be best //

Drye Plumes

Two: two: pound of beaten sugar: putt: 20 spoon
fulls of rosewater when itt is boyled and shimed
Lett itt stand till itt be all most cold, then putt in
two pound of drye plumes first wiped then sett
on the fire againe, and Lett them boyle as softly
as you can, when they be boyled enough the kernells
will be yellow, take them up and Lett the sirrop
boyle till itt be thicker then

put your plumes on the fire a gaine and Lett them
boyle a quarter or two, then take them of and Lett
them stand in the bottell: 3 nights, in the morninge
putt them in the pott or glasse and couer them close
77

oringes pickes or oranges whole: the shortest way and least cost

pricke them after the rate of: 400: prickes to an
oringes with a small needle, so Lett them simmer with
the sonbittest fire possible and stire now and then
empty out some of the water and putt in fresh
after an howre pricke them againe halfe as much
as before, and Lett them simmer halfe an howre —
more with change of water as before, then pricke
them a Little againe, and rather slow them upon
embers in sugar then sooth them, Lett them if you
can stand warme: 24 howres //

Walnutts:

first gather them betweene 5t peters day and
midsomer day lay them in faire water 20 days
and every day shifte the water, sorth them then
somewhat under and att the first sorthinge

put to them honey then put out the water and put into every on two cloves and lay them in a faire bason beate to gether wth your hand the whites of an egge and a pinte of rumge water untill ffome a rifith good stowe, then put more water to itt suficient to cou er the walnutts in a pott, then put two, at much sugre as may make swete sirrop, soth itt wth a quicke fire a small space then straine itt again untill itt be througly ffimmed, then put the sirrop to the walnuts as hott as the pott may suffer, when the sirrop is cold cowe itt wth browne paper and a fancie upon itt and for the space of 3 weeks after every third day the sirrop must be new sodden untill the ffimes arise straine itt then and when itt is cold put to itt the walnutts again /

Sirrop of Apples good for all weakness and faintness of the hart

take the iuce of apples swete and sowre and ℔ 5. soth them to the halfe and lett itt stand about two days till itt wax cleare, then straine itt, and wth 3 ℔ of sugre make a sirrop itt is more

excellent if you dip therin silke died in graine untill itt be died redd //

Sirrop of peares, comforting the stomacke

Sirrop of quinces comforting digestion —

sirrop of peaches good for stomacke and both are made as apples //

Sirrop of prunes are made as sirrop of violetts and of like sort //

Sirrop of swete pomgranitts are good against coughs pluresies thirst and is made as sirrop of violetts //

Sirrop of cittron or lemmonds rindes comforting the stomacke and cooling swete both //

soth of them ℔ i, of fountaine water pinte 5. till two parts be consumed, wth sugre i, ℔ and make a sirrop of itt and condite itt wth 4 graines of muske, some cast therin when itt is all most sodden some of cittron peeles and itt is delectable, others put in silke dyed in graine and itt is excellent //

Waffers

take a pinter of fine flowr, kneede itt wth cream 3 yeltes of eggs and rosewater, wth cinamon and ginger and sugr beaten and make the batter not to thinne //

Sugr of roses

take red rose buds, chip of the whites, then shred them and beate them with sugr, sett itt in a glass in the sunne amonth and stirre itt every day, to a ℔ of roses you must have a ℔ of sugr this is rightly ///

Orainge Cakes

(for the orainges in washing and boyling as you would preserve them whole, then beate them in a morter very small and make the syrop of so much sugr as the quantitie of the orainges be and when itt is cleanse skimmed put them to the beaten orainges and sett them soth till they be so thicke that you make cakes thereof and in the making strew sugr on both sides and so sett them dry in an oven as you would dry march pan cakes and in the drying turne them and watch they for dry put them in boxes //

Biskitt or Diet bread

take halfe a peck of fine flowr 3 ℔ of sugr ¾ of a pinte of water blood warme put the water and sugr to gether and putt into itt so much ale yest as will make the ~~flowr~~ water as itt were yest and ¼ of a ℔ of coliander seed and so worke itt well together lay itt in a warme cloth and lett itt rise for the space of a quarter of an howr, then make a good loafe therof and put itt into the oven, bring as hott as if itt were to chafe bread lett itt stand 2 howers, then draw itt, before you dry itt rubb itt wth sugr and putt itt into yor oven a gaine //

Manus Christi

weake the morter and pestill and Labour

therin sugar a good while then beate gold and a little fine mastic and mingle it well with the sugar, then putt there to rosewater and damask water and stirre it about well till it be thicke that you may worke it as stiff then take it forth and worke it and putt it by the fire till it be well hardened //

At nother wayle back again.

boyle rosewater and sugar on the fire stirring still, then putt in a leafe of gold or: 2 as sufficeth and sprinkle it upon a marble stone upon which first fill sugar that it cleave not to the stone //

frots of portugall

take fine flower a pinte of mustidine 6. yolkes a good quantitie of butter mingle them bruise a good quantitie of anise seed and fennell seed mingle them well with the flower and a great quantitie of sugar moulde them a good while

putt out paste and role them as a good length, make letters or what you list, lay them upon a sheete of paper and bake them with a soft fire, if when they be halfe baked you wett them with rosewater and sugar they will be like an ice, then sett them again in the oven, till they be throughly baked they will keep a yeare //

A Bridge or spice royall for a stomacke

Aniseed 2:0. liquiris 2:0. Carrawaye Coriander sugarand, sweete fennell seed ana ½ o. cinnamon aromatice 1:0 white sugar candy ¼ ℔ ginger sliced ½ o. manus christi 1:0. keepe them in a boxe //

to make a lathe

take sugar 1 ℔ finely beaten 9 eggs white and all, beate the sugar with the eggs untill they be all consumed and putt there to 10: 2 ounce of fennell seed unbeaten, then putt all to gether and putt there to a ℔ of fine

flower and mingle all very well, then take 3 earthen pans and anointe them with a little butter and devide those substances into those pans equally and set them in an oven not to hott, butt as to bake cakes, and when itt is halfe baked, take itt out and Lett itt Cool and when itt is cold cutt itt in fine slices and lay itt on a clean latten and putt itt into the oven againe not to hotter and so lett itt stand till itt be throughly baked //

How mangare for a sicke man

Blanch Almons brake them fine with sugar and rosewater then straine them, lett itt be as thicke as tart stuffe, then putt in to spoonfulls of bonnyre //

how to make almond puddings in skinnes

take 5 pints of Creame and seeth itt, then put into itt as soone as it come of the fire your bunch wch is in quantity. 2. huppenny Loaves slicke very thinne, the of them pearsed of coure it very close and lett itt stand till the bread be very tender then straine it Lett your cloath be thinne that all your bread may come through. then put in one pound of almonds being beaten very fine with alittle rose water to keepe them from oyling, you must lay them in cold water ouer night and they will blanch the next morning then take. 14 eggs leaving out halfe the whites and beate them very well and put in ye eggs before you straine out ye creame and bread and when you have strained y^e ~~bread~~ creame and bread and eggs an altogether then put in ye almonds and season itt with salt according to ye taste then put halfe a pound of sugar good weight a quarter of a pinte of rose water a quarter of an ounce of nutmegs a quarter of an ounce of cinamon on pound and halfe of currants two pounds and a halfe of suett shredd small but not to fine when you have put all these together put into them almost a toppenny loafe grated and fifteen very fine //

how to make rice puddings in skinnes and to take in dishes

take on pound of rice take it very small so small as you may sift it through a sieve then take three pints of creame and seeth it then put your creame seething hott to your rice put it in the night before you make puddings then take 10 eggs (rawing) 4 whites beate them very well before you putt in your eggs for your rice be very tender if it be not hott it ouer the fire but be sure that you keepe it very carfully stirring that it doe not burne to if you find it to be to stiff put in a little more creame and when you have taken it of the fire put in your eggs and grate halfe an ounce of nutmegs putt into it halfe a quarter of a pint of rose water almost a quarter of an ounce of cinamon and as much of nuttmegs hott ye rice be very finely beaten some thing more then a quarter of a pound of sugre on pound of courants two pound of suete shred as before this may you make ye rice puddings to bake in dishes but you must leave out your courants

and take your pieces of marrow raise up in the ystlers of an egge beaten together and lay them and then a piece into your pudding before you put them into the oven

82

how to make Lemon Puddings

Take a quart of creame and a quart of new milke but if you will have them very good put all creame then take 12 eggs (rawing) out some 4 whites beate them very well beate your creame seething hott then put in your eggs and your bread wch is two penny loaves grated a little rose water almost halfe a pound of sugre a quarter of an ounce of cinamon a quarter of an ounce of nutmegs on pound of Corrants two pound of suete cutter as bigg as a halfe penny loafe boyled and grate very fine

how to make Blacke Puddings

put in your oatmell when your blood is hott put
in two quarts of creame and on penny worth of
new milke 12. eggs leaving out 6 whites almost
two penny loaves grated. 2. ounces of fweete fenell
feeds. 2. ounces of Carraway feed on ounce and
halfe of cloves and mace on ounce and halfe
of nutmegge. 3. quarters of an ounce of ginger
fine then take an handfull of time stripped finely
from y stalke an handfull of rosemary stripped
an handfull of winter savory stripped an handfull
of penny royall an handfull of margerome an handfull
of sage an handfull of parsly halfe a handfull
of mariges leaves lett all these herbe be cutte
quickly creame and shredd very small. 10 pounds of
roreg fnat //

how to make an almonde pudding to bake in dishes and
pistatua puddings //

take a quarter of a pound of almonds lay them
in colde water over night

and blanch them the next morning and beate them in
fine putting now and then a little rosewater to keepe
them from oyling then take a pinte and halfe of
creame boyle itt and as soone as itt comes off the
fire put in your bread wch is in quantity somthing
above halfe a toppenny loafe sliced very thinne
the crust being cutt off cover itt close and stra
ine itt when the bread is tender then take some
5. or 6. eggs leaving out some 10 or 3l whites
beate them very well then putt in y eggs as before
and strainer them all together and when you have
strained them putt in your almonds and season itt
with salt and sugar according to yor taste put in
a little nutmegge a little cinamon a little rose-
water almost after a pound of butter shred small
then take ye and braise itt and cell vy y
peeces of this and lay in yr pudding just in
this manner you must make yor pistatua pudding
onely leaving out yr almonds but yet not all
but you may putt in two ounces of almonds
and. 3. or 4 of pistatus blanched in a

little warmer water beate them small putting in
the beating a little rose water ~~if~~ you should put
in no almonds your puddings would be a little clamy
take some almonds and blanch them and slice in
little slices and stick your puddings when they be
bake //

how to Make Potatoe Puddings

you may make them as you make your almonds puddings
only you must putt in neither bread nor almonds
but in stead of your almonds and bread you must
take potatoes and boyle pretty tender and beate
them very fine and putt them into your creame
and eggs and stew them very well together you must
every thing into those that you putt into your almond
puddings only bread and almonds and those must
be as thicke as they when they gove into the ovene //

how to Make a quaking pudding

~~put al the rose water in~~

take a pinte of creame and boyle itt
and as soone as itt comes of the fire putt in your
bread which is in quantity a little above halfe a
toppenny loafe sliced very thinne and when the
bread is tender putt in your eggs and stramer
itt all together you must put in some. 5. or. 6.
eggs yolkes and whites and all putt in fair sugar
and spices according to your taste then take a
wooden dish well seasoned you must be sure
your dish have no crack nor cracke in itt butter
your dish a little and tie itt up in a very thicke
cloath and very close that itt may take no
water in the boyling lett your water boyle when
you putt in your pudding keepe the pudding fulle
downe ward till the whitse itt is a boyling if you
can you must putt in no sutt into this pudding
putt in a little butter and sugar into your dish

how to Make a Marrow Pudding

take a pinte of creame and. 6. or. 7. eggs

drawing out some 3. of the whites beate yor creame and
eggs very well together then season it with a little salt
and sugar a little nutmegge and a little cinamon very
finely beaten then take yor bread and slice it as thinne
as possible you can then take some raisons of the
sun and boyle them till they be very tender and a
few corrants lay in a row of yor bread into yor
dish and strow in a few of those raisons and corrants
and atop of them lay greate pieces of marrow dipped
in an egge and then lay a row of yor bread against
fruite and marrow and then bread against this
lay on atop of of a nother till yor dish is full
then power yor creame and eggs atop of them
and be sure you fill yor dish with yor creame
and eggs that all yor things be covered you may
putt in a little rosewater if you please and atop
thinne slices of dates amongst yor other things //

An other pudding

take a toggemery loafe and cutt of all the crust
of it and slice it very thinne

then take as much milke or creame which you
please as will wett the breade but noe more then
beate 4. or. 5. eggs and put into it put in some
fruitt and some corrants beate yor bread very
well with yor spoone before you putt in yor fruitt
and yor corrants then tye it up in a cloath and
boyle it. an howre will boyle it

an other pudding //

take a pinte and halfe of creame and some. 5. or
6. eggs drawing out some 2 whites beate yor cream
and eggs well together then thicken it with flowre
but make it not to stiffe then put in fine
nuttmegge cinamon and a little ginger put in 3
quarters of a pound of fruitt some thing more
shred yor fruitt very small tie it up in a cloath
and boyle it you may if you please put in a
little sugar //

how to Make a greene pudding

Take a pinte of creame and boyle itt and slice in a toggeny loafe and put in some 5. or. 6. eggs well beaten when the bread is tender straine itt as before in the meane time take halfe a hand full of Vilott leaves a few primrose leaves a few mery golde leaves a little pott margarome a little winter savory a little spinage stamp all those together and straine in as much of the juice as will grounde your pudding then put in a little rosewater a little salt season itt to your taste with sugar and spice you may boyle itt in dishes as you making puddings on in a cloath //

an other grounde pudding /

Take a pinte and halfe of creame some 5 eggs beate your creame and egge well together put in almost a pound of ~~sugar~~ suett shred very small thicken itt with flower thicker enough but not to stiffe season itt with salt ~~sa~~ and spices as you thinke fitt take a little penny royall a little winter savory a little pott margarome a few Vilotts leaves a little parsly a prety deale of spinage a little marygold leaves a little time stripped from the stalkes but not so much as thy other herbs wash them very cleane and draine them very well from the water then chop all those as fine as you can chop them then put as many of those herbs into your pudding as will make itt very ~~cleane~~ grounde then put itt into a little long bag that when itt is boyled cutt itt in little rounde slices and serue itt in with a little sugar and sweete butter //

86

how to make Cake ~~bread~~ //

how to make the minse pyes of Veale /

Take two 4 pounde of Veale 12 pounde of beefe suett that is to every pounde of leane 3 pounde of suett and to this quantity of meate 2 ounces of cloves and mace 2 ounces of nuttmegs

2 ounces of Cinamon 3 ounces of carrawayseeds 4 ounces of Branon peelds finely shredd 2 pounds of sugar 7 pound of currants 12 pippins shredd with yor meate a pinte of Vardges halfe a pinte of rosewater dos not beate yor Carraway seed par boyle yor beate alittle or else itt will clott in the shedding way itt to yor suett after you have par boyle itt //

for the seasoning of yor venson meate /

other for humbles on other venson to every pounds of beaue 3 pound of suett to 8 pound of meate fatt and beaue together 1 ounce of cloues and 1 ounce of nutmegs 1 ounce of Cinamon 1 ounce and halfe of Carrawayseed 2 ounces of Branon peelds finely shredd 1 pound of sugar 3 pound and a halfe of currantes 6 pippins shredd among yor meate halfe a pinte of Vardges a quarter of a pinte of rosewater //

for yor beefe pyes seasoning //

to 8 pound of beaue putt 4 pound of suett to this 10 pounds of meate putt in halfe an ounce of cloues and mace and halfe an ounce of nutmegs halfe an ounce of cinamon halfe an ounce of Carraway seeds 3 quarters of a pounds of sugar 2 pounds of reasons 1 pound of Currants 2 pound of prunes 3 quarters of a pinte of Vardges 10 pippins //

how to make fritters

Take as much curd as a quarter of milke and a quart of facte will make yor curd tender and drawne itt through a thicke cloath and when all the possett is drawn from the curd put yor curd into a morter and beate itt very fine then put to this curd a quart of Creame

and a quart of new milke 13 eggs putting but 5 of ye
whites beate them very well by them selves then putt
them into yor milke and curd then beate them all
to gether very well put all most a pint of ale then
thicken itt wth flower it must be pretty thicke season
itt wth salt nuttmegs and ginger cutt yor apples
thinne and put them not into yor batter till you
goe to fry them they must be very thicke with
apples //

for the making of Almond
made dish //

Take a quarter of a pound of Almonds blanch
them and beate them with rose water then take
a quarte of creame beate with itt 8 eggs whites
and yolkes and all very well and sett itt over a
fouft fire keepe itt stirring till itt turne into
curd then strime the curd from the whay and
add to the curd 1 quarter of fresh butter
a little nuttmegg Cinamon and sugar if you
will have itt greene you may put in a little
juice of spinnage if you will have itt with
pistatios you must Leave out halfe yor almonds
and putt in twice as many pistatios in stead of
the almonds or more if you please, when you
put itt into the dish you must lay in great
peeces of marrow rowled up in an egge //

for the seasoning of a venison pasty

for the seasoning of a side or hamch take 3
or 4 ounces of pepper according to the bignesse
of the venison but the least must be for the
hamch season itt deepe with salt a peck and
halfe of flower 3 pound of butter 3 pounds
of sewett //

for seasoning of a Chicking pie

Take sinamond nuttmegs and pepper for

fruite if with out fruite take dates mace barberies
grages and lemonds and for liquor of itt take vargiss
sugar and butter //

for seasoning of a Pigeon pie //

take pepper nuttmegs and whole mace and barberies
for the liquor take only swete butter //

for the seasoning of a hartichocke pie /
itt must be seasoned with liquor in itt also as
yo Chickins three mace beanes lay yo Mary
in water wrapp itt in 3 yolkes of eggs and
soo lay itt in //

for sauce for yo boyled Chickins //
take a lettle of the broth a lettle vargiss a lettle
white wine halfe a pound of swete butter a lettle
mace and sugar a lettle for on dish for the
garnishing of itt dates lemond and mace shredd
parsly and a few barberies //

for boyling the Carpe //

Putt the scales of then putt into the liquor while
salt and bayes a quarte of clarrett and a lettle wine
vinigar. for sauce of itt take benegar 3 quartes
of a pound of butter boile itt very thicke and for
the garnishing of the dish a lettle boiled ginger
whole mace lemonds a few barberies and shredd
parsley //

for yo Pike boyle itt well with water and salt
for yo sauce and garnishing as yo Carpe //

for yo paste for venison bake itt with cold
liquor and to a pecke and a halfe of flour
take 4 pound of butter. 6 yolkes of eggs and
make itt very stiffe //

A Cordiall water for the stomacke

take a pottle of aquauita half a pewy worth of Coriander seed 2 ℔ of anisseed 1 quarter of Liquorish a dozen of cloves a quarter of cinamond 2 good nuttmegs a quarter of a pound of reasons of the sunn a quarter of a pound of figgs a good race of ginger a few Dammasse roses Leaves 2 ℔ of sugar and a little saffron put all these into the aquauita and Lett them stand 6. or. 7. dayes and stirr itt every morning and evening then straine itt out and use itt as you please // more then

To Make a broth for a Consumption /

take a pulet or a cocke and make broth and put into on handfull of the roots of Couch grasse 1 handfull of Long worts and a nother of harts tongues and as much liver worts on handfull of Capers and 2 handfulls of french barley 3 handfulls of

reasons of the sunn boyle all these together to a broth and put into itt 1 handfull of sagos of Jhorusalem and a handfull of Jvery or harts horne and when itt is boyled all well together straine itt out and give the pti 3 times a day of itt //

A nother for ye Jaunis /

take some pulet or a chicken and 3 quarts of water and put into itt 1 ℔ of reasons of the sunn stoned 1 ℔ of french prewins 2 handfulls of french barley boyle all these together in a pipkin till they come to broth then straine itt forth and give the pti 4 spoonfulls of itt every 4 howers for a fortnight together /

how to make a Chiney broth /

Take China roots thinn sliced i quarter and
fr fuse itt into 3 quarts of water in a pipkin close
pasted 24 howres then put in a cocke chicke and
the bottomes Crust of a Manchett lett itt boyle
well itt be well scomd then put in on quarter
of Liquorish scraped and bruised Colts foote
sag of Jherusalem and scubyouse of each a
quarter of a handfull 3 dates stoned and ~~Cut~~
~~short~~ whites paired a way) raisons of the sun
stoned and Currants of each 3 handfulls
red Currell, white yellow and red saunders
of each. i scamplet tied up loose in a cloth
in grosse powder. boyle all till halfe the Liquor
be wasted then take the chicke and bruise it, bones
and all. and strain the broth with white ~~ginger~~
sugar Candy and lett the pte drinke of it
in the morning fasting and att 3 of the clocke
in the after noone //

Take i quarte of Creame 8 eggs turne itt
into Curdes as you doe for ye maude dish
Drawe itt well from the whey put itt into
a wooden bowle or morter with a good peece
of fresh butter beate itt pure fine then put
in 4 or 5. eggs first beaten very well leaving
out 2 of the whites then put in halfe a pound
of Almonds blanched and beaten very fine
then put in a quarter of a pound of pistates
beaten if you will have them very green put
in a little sawce of spinage wash itt not but
wipe the leaves. then put to itt a little thick
Creame as much as you shall think fitt
season yor Curdes with rose water sugar
Salt Cinamonde and nutmegge season itt not
with yol sugar and spice till all the other
things are together when you make

almonds Chopp cakes alone Leaue out yor pepp
alos and pewter of springe /

for to make past for pyes /

Take 3 quarters of a peck of flower to that and
a pound of butter sliced thinn into the flower 2
eggs mixed wth some of yor flower that it do
not Curdle in yor Cruff. then take 3 wine pints
of water and put to it 3 quarters of a pound of
suett, sett it on the fire and be sure you let
it boyle and power yor liquor into the flower
as soone as you take it of the fire knead it
very well this is the ritight Direction I can give /

how to Make Jellies of hartshorne /

Take halfe a pound of the best hartshorne
you can gett put it into a new white pipkin
put to it 2 quarts of Cundit water let it boyle
while you think it will jelly then put 2.or.3.
drops in to a spoone and let it Cool

if it doth jelly firmly in the spoone take it of
and straine it through a pretty thick cloath then
for yor red jelly take some of it out and put it
into a pipkin by it selfe, then put to it dried
Leaues of clouds pelly flowers gett it upon
ombers to infuse before you put in a new to
make it deepe enough then straine it out and
boyle it as you doe yor other jelleyes wth the same
things, take yor white jelly that you straind out and
put it into a bason and sett it on a chafindish of coals
then put in it Dubble refined sugar power or lou
mond ~~powder~~ season it pleasant to yor owne tast
then put in a blad or to of mace a little sliced
nuttmegge and a few Corriander seeds brewse then
boyle it up a good pace while it taste very well
with out any rawnes then straine it out a gainst some
of it beeper by for yor white some of it Color wth
saffron for yor yellow some of it Color wth sirrupe
of Violetts some of it you may Color wth Clouds
jelly flowers; for yor red, if yor sirroper be
deeper enough for greenes you may take a few

spinadge Leaves you must not wash but wipe them and stamper and strainer them then putt in the power of ittfor yd ground you must boylet that a Little after the power is in or else twill taste rued then Lett them stand till they be through Cold so searue them as you please /

Pope Gregory 7. in the Councell of Brixia was Condemned of Necromancy, & Chaucer in his Plowmans Tale writes thus of him

He trot on hunting with Dogs Bitch,
And blown his Horn, & yeeche, hoy,
And Sorcery usen as Witch
Sich keipen bin Peters Key.

To make apple water /

Take pippins and paire them and cut them in small pieces put to them as much water as will couer them boyle them very tender till they finke into the water then strain the thine liquor from them and to every pint of ittput halfe a pound of sugar ittwill make quidney off ittsoe you may put in some plumes to color ittf

To make a Wm. Marchpan to bake ittand garnish

Take blanched almonds out of the soaking liquor beate them in a stone morter to keepe them from oyling now and then strew in a handfull of searched sugar to bring ittto paste then rowle ittthine as you would have ittand raise an edge about ittas a tart the soft ittin a oven as hott as for manchett lay wafer under ittupon a double paper upon a pipelate then yeat ittcoth the white of an egg rosewater and sugar beaten together as thick as batter for fritters and when ittis halfe baked spread on this fruce with a feather soft ittinto the oven again when the fruce is reisen take ittout and stick in there garnishing with long cumfitts while ittis hott but when ittis cold then gild ittt //

how to Make white Musk cakes /

take 3 or 4 pieces of gum dragon and lay it in steeper in three or four spoonfulls of rose water over night and take a spoonful of that and the white of an egge and stirr them together in a clean stone morter with a wooden pestle dissolving amongst it halfe a ~~[illegible]~~ grains of musk and halfe a grains of amber greace if more of each will do no harme then take halfe a pound of double refined sugar being small beaten and sifted through a fine sive and mingle it by degrees amongst it and keeper it stirring white your oven is a heating then take it out with a spoone and lay your wafer upon a pipelate and put the sugar in little lumpes with a knife and stirr them round in the midst with the poynt of a knife take a great care that your oven be not to hott try it with a peece of wafer if it colleer your wafer it will be to hott

This is the truest way to make white musk cakes

take halfe a pound of double refined sugar small beaten and sifted very fine two whites of eggs put in a morter take a spoonfull of gum dragon being steeped 2 dayes in rose water pretty

three halfe agraines of musk agraines of ambergrase brake these in a morter together halfe an hour then put in your sugar by degrees and be braking it in together four howres but your oven be so hott as not to coller the wafer then put the past upon wafer in little round cakes put amongst the past halfe a spoonfull of carraway seeds keep your past all wayes fleuing while it is in the morter /

95

This is ye treue way to make ye medicine for ye coffe in ye lunge

Take 4 ounces of conserues of red roses and 3. ounces of raisons of the son stoned 2 ounces of browne sugar candy brake the raisons and sugar candy small by them selues apart in a stone morter put in the sugar candy being small braken and then put in ye conserues of red roses and compound all these together in ye morter then put it into a stone dish then put in 6 drops of oyle of sulpher and 12 drops of oyle bittery and let all these be mixed throughly with a siluer spoone then put it by in a galley pott and take the quantitie of a nutmeg euening and morning /

To make sissope of Colts foote /

Take colts foote fresh gathered brake it in a great stone morter with out washing the colts foote stamp it very well then steame it forth and set it on the fire and let it haue on warme then steame it forth again through a fine cloath and

℞ Succ Tripol. lb jvs Scabios Marrubb Hyssop. a ℥ij
Succ fenicul Porros. a ℥iij Rauce. coche. vj
Uvar passp. ℥iij Liquior quercus ana ℥iij cum fuch
Rh fol cypressus p. Thisin

Lett ill Stand four dayes and then take the thirdt of ill and to or three points of direction take on pound of Sugre and on pound of honey or an pound of Sugre and none of honey the whites of two eggs then Lett them on the fire and when they begin to take ill of Shaine ill through a fetty bag then boyle ill up to a sirrop

An Excellent Sirrop for a Consumption of the Lungs / 96

Take Juice of coles forty two quarts the Juice of Scabious horehound hisop of each halfe a pint the Juice of fenell and parsly roots of each 4 ounces the Juice of sticcompaine 6 spoonfulls mixe all those together then Lett them Stand on heater to settle then put all the clear into a pipkin put to ill seasons of the sun and take of each two ounces bruised to a pulp Liquarish and aniseeds bruised of each halfe an ounce maiden haire on ounce Lett all these boyle upon a soft fire the space of an hour or more then Steaine ill very hard through a fine a canvass Steaine and boyle ill to a sirrop with hard Sugre and brown sugh candy if afterwards you see any mother upon ill or that ill grows thine then boyle ill again with Sugre candy that ill may keeper the colder ill is the better: this sirrop hath recovered those that consumed in a consumption of the Lungs three years by taking of ill sometimes a spoonfull ~~before~~ supper an hours before supper and two spoonfulls morning and evening, proved /

To make Lemon Cakes / Cakes

Scraper them and pare them thine take your rinds and parboyle them very tender into shifts of fair water then take of all the pithes on the insides of your peeles mince them very small with a knife then dry ill very well with a cloath and

To mak syrup of saffron:

tak a pint of hurraghs water and putt in it a quarter of an onne of saffron 24 houre then stran it and put to it a pounde and half of wary finne suger beatin and sifted so let it stand to a syrup. in a new earthing pipkin — — — —

Salamandre a Mineral in a Mountain in Tartary whereof the naks linnen which will not burn when thrown into the fire it spreads threads which being dryed in the Sunne hilessed may be wrought like Cool or Flax they whiten it in fire which consumes the filth, but does not damage the cloth —

O God what Eloquence can sing thy Praise
Or who can Fathom thy stupendous Ways
All Things obey at thy Divine Command,
Thou makest a fruitful Field of barren Land,
Th' obdurate Rock a fertile Glebe shall be
And bring forth copious Crops if bid by Thee.
Arabian Desarts shall with Plenty Smile
And fruitful Vines adorn th' uncultivated Soil.
O God we gladly hear thy mighty Power,
And joyfully thy gracious Name adore.
All Nature is subservient to thy ~~Will~~ Word,
And shifts her wonted Course to obey her Lord.
All Pleasures are imperfect here below —
No lasting Joys we Mortals wretched know —
And whilst we wait our growing Happiness
Some sudden Grief destroys the ~~fair~~ rising Bliss.
Oh fleeting Joys inconstant as the Wind
That only for a Moment please the Mind
Then fly & leave a Weight of Woe behind.
Righteous & good art thou, Lord God of Hosts,
And all thy Works are wonderfull & just.
~~Both Life & Death obey thy great Command,~~
By thy great Power the Heavens & Earth are awed
Then let the Heavens & Earth adore their God.
Thou glorious Sun, that measurest all our Days,
Rising & Setting still advance his Praise.

mrs Grinhill's water for a swelled mouth.

Take a handfull of Sage and a handfull of rosmary and a little bitt of allom and boyle all these in a good pint of liquor of halfe spring water and halfe vinegar and when it is strong of ye carbs strain it and sweeten it with honney and hold som of it as hot in your mouth as ever you can —

Take a hand full of Sage and a hand full
Rosmary — Alum. Zi. Aut. Aq. Pluv. Every Day

Thou Moon & yeless glittering Orbs that dance
Round this terrestrial Globe, his Praise advance,
Ye liquid Seas still rowling to & fro,
Praise when ye ebb & praise him when ye flow.
Ye wandring Rivers & each pouring Stream
As ye pursue your Course, his Praise proclaim.
Ye Dews & Mists & humid Vapours, all
Praise when ye rise & praise him when ye fall,
But chiefly Britain, who so oft dost view
His powerfull Works, his daily Praise renew.

My Soul praise the Lord, thy Savior extol,
Man | Who Man is like Thee, yet God over all,
What great Condescension th' Eternal hath shown,
For ever make mention of what he hath done,
He bowd his own Heavens, he bowd Heaven down,
Thy Flesh he assumed, thy Form he put on,
His own Laws obeying, thy Surety he stood,
Thy Ransom in paying, he poured forth his Blood.
This Mystery of Grace vain Man passeth by
Yet owd by his Flock, who therefore Hallery
The Lamb Adoration Deserves and Esteem,
Yea | Yea true Adoration be paid unto him.
Go on gracious Lord, to open blind Eyes
Go on with thy Arm the Earth to surprise,
When others the Glory, discern of thy Name.
They too will adore Thee, the wonderous Lamb.

Great is the Lord & great his Might
And all his Glorys infinite.
He crowns the Meek, rewards the Just,
And treads the Wicked to the Dust.
Praise God from whom all Blessings flow,
Praise him all Creatures here below,
Praise him above ye heavenly Host
Praise Father, Son & holy Ghost,

Fasting the Cure of most Distempers

If we carefully examine the rise of the Distempers which afflict Mankind, we shall find it chiefly threefold: either from the perverse Motions of the Mind, or from the bad Quality of the Air: or from too much feeding or bad Diet. For the Tedious Diseases, which proceed slowly are chiefly the offspring of Intemperance, an insatiable Appetite is a pernicious sink the spring & original of all the Evils both of Body & Mind: filling the Blood Vessels, oppresses the Strength, extinguishes the natural Heat & Motion & heaps up crudities of all kinds:

Hence the most prudent of the ancient Physicians did greater Cures in many Diseases, by Abstinence, Fasting & proper method of Diet than others with the most eligant Medicines, this was their Practice in Distempers which were occasioned by repletion.

Hippocrates says that Food is best which taken in a small Quantity is sufficient to allay Hunger and Thirst & that nothing conduces more to Health than to eat little & be ready to exercise. Many of the Antients lived very temperate satisfied with Milk & Honey, Fruits Herbs, thereby lived long & healthy. the Hermites & Philosophers, as Plato, Zeno, Socrates, eat no Flesh but the Produce of the Earth, in Health, Peace, &c

Lewis Cornaro a noble Venetian was very sickly from the Childhood & after many Directions of Physicians & methods of Physick to little purpose, at length neglecting all he took to strict method of living as to Diet, offending neither in Quality nor Quantity whereby he lived 95 years —

Our Food is now corrupted by Art, to serve Pleasure, a thousand Sauces are invented to excite Greedinesse, such swallowing of Meat & Drink as makes a sink of the Stomach which should be a kitchen, whereby a number of Diseases are produced. Seneca mentioning the Luxury of his Time says, Such things as are Food to hungry, are Burthens to the full, hence come palsies & trembling of the Nerves, soaked in Wine & wasting more miserable from Crudities than from Hunger. Hence Staggering, Dropsys, Jaundices, Consumptions, Gout & Head aches, Vertigoes, Pains in the Eyes & Deafness, many kinds of Fevers. They avoid these Disorders who do not indulge themselves in such superfluities, but govern their Appetites, Harden their Bodies with Exercise & Labour running Hunting, Plowing &c —

The most experienced Physicians have observed the pernicious custom of Nurses in stuffing the weak stomachs of Infants with continual feeding whereby they are obnoxious to Wind, Worms & Fevers —

The voracious Feeding of young Persons, often produces Putrid Fevers, & ill conditioned small Pocks, Measles, Ulcers, foul eruptions of the Skin, bleeding at the Nose. They who are of greater Age, by the same cause, are liable to Obstructions, Cachexies, ill digestion, Dropsys, Hemorhages, & convulsive fettorings in the Belly, quartain Agues, Stone, Jaundice, Gout, &c so that more are destroyed by excess than by the Sword.

Thessalus of Cyrene says, be not unsatiable in any dainty thing, nor greedy in Meats. Excess brings sickness & surfeiting will turn into Choler. By surfeiting many have perished, but he that taketh heed prolongeth Life.

The Ancient Physicians acted prudently who certainly performed greater Cures by directing proper Diet, than by medicines. For they examin if the Distemper was occasioned by repletion or want of Food. They applied to cure not only by bleeding, Purging, frictions, bathing but chiefly by abstinence, Exercise, they happily overcame those splenifical Crudities, the fountain of the Diseases so they often cured the most dangerous Distempers by abstinence & Fasting only — Asclepiades & his Disciple Themison used to cure distempers caused by excess, by only Abstinence.

1 - Fasting, or a Spare & Low diet is to be enjoined to robust & plethoric Bodies, to prevent the Attacks of many Diseases; we must allow that the Blood & Serum may happen to be superfluous or more in Quantity than the receptacle & Veins can receive, subdue & digest, & cast off the superfluid which happens to those who often indulge with Plenty of Foods abounding with rich Juice, & do not exercise to dissipate the overplus by Transpiration.

Temperance is found by experience very effectual against the Gout & all stomach periodical convulsive Disorders, which usually arise from a vitious plenty of Humours.

One who was subject to the Gout as often as he perceived a fit returning - refrained altogether from eating & drinking & so prevented the Disease.

A certain rich German who abounded with Leisure & luxury, was so afflicted with the Gout that he could not move from one place to another without being supported between servants - but afterwards falling into Poverty - that he was forced to a very mean Diet, whereby in Time he was able to walk alone & his Gout left him.

Moderate feeding helps the Faculties of the Mind - which depend on the Motion of the Spirits, & that from the Blood, which the more copious & thick causes grosser Spirits.

From Sobriety the ancient Wise men, especially Pythagoras, & their Philosophy, forbad the eating Flesh which was so much approved of by many, that several followed the same, that they might better take in the Waters of Wisdom. Wherefore to the Scholars especially to such as are of a phlegmatic Constitution moderate food - and no Suppers to be recommended. Several Persons who were stupid, thro' too great Moisture of the Brain, applying themselves to Sobriety & Temperance became more sagacious wonderfully improved in Ingenuity. In all Distempers especially when the Stomach loathed Food, abstaine from meat. For a stomach weak & distempered is unable to digest food, so that all endeavs to persuade & even to force the sick to take meat for fear of starving do a very ill office, it neither causing Strength nor curing the distemper: feeding should not be allowed tho' the Disease is declining & the Appetite seems returning: especially gross & hard of digestion - for so fevers will be apt to return -

Troy being Taken by the Grecians, Æneas (the son of Anchises & Venus,) a Man very Pious & courageous, in the Seventh year of his Wandrings Sails thro the Tyrrhene Seas into Italy, from Sicily is drove by a violent Tempest to the Coast of Libia where landing he Kills with Arrows 7 Deer of a prodigious size & gives one to each Ship (for had got together so many of his scattered Fleet) and then encourages his Men tired with their long Wanderings with Hopes of rest for the future, to bear courageously with the Remains of their Labours; In the mean Time Venus pleads the Cause of her Son Æneas & the Trojans before Jupiter, & imputes the Cause of all their Distress to Juno, But Jupiter having discovered the Sorts of the Fates, comforts the Mind of his Daughter Juno, with Hopes of an happy Posterity & the Power of the Romans. Venus being satisfied, appears to Æneas who was a Stranger in those Places, & wandered about to find a Settlement, & assures him his Ships dispersed were safe & shows him that Carthage was not far off, which Dido had built in those Parts.

Æneas therefore by his Mothers help, being hid in a Cloud, enters Carthage along with Acates, where he both finds his Companions safe & also kindly received by Dido. But Venus distrustful of Juno's Hospitality & of Womans Constancy, Ascanius sleeping in the Grove of Idalus, substitutes Cupid in his stead, who in embracing & kissing, secretly inspires the Queen with Love for Æneas.

Æneas at Didos request, relates the Manner of the Destruction of Troy, thus, The Grecians in the 10th Year of the Trojan War, being quite tired out & diffident of their own Strength, & in the Night before the burning of the City, pretending to be gone, lie concealed before Tenedos, having a wooden Horse near the City, so big, it could not be received into the Gates. They inclose in its Belly their principle Commanders. The Trojans moved partly by the deceit of Sinon & partly frightned by the Death of Laocoon, having broke down part of the Wall take the Horse into the Tower; in the Dead of Night the Greeks returning from Tenedos, enter the City by the Breach where the Horse entered. Sinon lets out the armed men by opening the Horses Belly. & suddenly all is ruined by Fire & Arms. Æneas being advised by Hector in a Dream to fly & convey his Contry Gods from the Flames. But he preferring an honourable Death to a base Flight, runs out armed, the first attach succeeds happily for the Trojans; till following the Orders of Choroebus, in taking the Arms of the Greeks, they are cut off by their own People. Mean While Priamus's Palace is attacht & Priamus himself slain by Pyrrhus the Son of Achilles. So Æneas having done all in his Power, & hopeless, commits his Sacrads to his Father Anchises, & taking him on his Shoulders, together with his Son Ascanius & his Wife Creusa makes his escape, the Greeks pursuing them.

In the Hurry he looses his Wife Creusa & returing into the City to look for her, he meets her Ghost & is convinced of her Death, returns to his Company, where was assembled a great Number of Men & Women resolved to follow him wherever he went.

Troy being destroyd, Æneas having got together those who escaped, the Destruction & having got ready twenty Sail of Ships, at Antandor steers away for Thrace, where laying the Foundation of a future City, was frightned by Prodigies of Polidorus slain by Polymnestor he goes to Delos, & there consulting Apollo's Oracle, he was ordered to return to the antient Mother of his Nation that is the first Land of his Original; being induced by the false Interpretation of his Father Anchises, he makes for Crete. But having there laid the Foundation of the Walls, He was afflicted with grievous Pestilence, warned by the Houshold Gods in his Sleep, left Crete & sail for Italy, There being drove by a sudden Tempest on the Strophades (2 Islands in the Ionian Seas,) they were plagued by the Harpies, then going to Actium he appointed Games in Honour of Apollo. Thence passing by Corfira arrives at Epirus which then was governed by Helenus, the Son of Priam

Helenus receivd Aneas with great Civility & foretells him what great Dangers he should be exposed to by Sea & Land. Aneas leaving Epirus, was carried beyond Farentum & the first Coast of Italy comes to that Part of Sicilly adjacent to Mount Etna, there he kindly receives Achemenides, who was lost by Ulysses in the Cyclops Cave & being informd by him, of the Cruelty of the Cyclops sails away & remembring the Advice of Helenus, avoiding the Dangers of Scilla & Carybdis is carried round the Coasts of Sicily arrives at Drepanum, where Anchises, worn out with Age & Fatigues dies. Thence endeavouring to reach Italy, is cast on the Coast of Africa by a sudden Storm raised by Eolus as related in first Book.

Dido distracted with Love of Aneas tells the Distemper of her Mind to her Sister & following her Advice, applies her design to Marry him. Juno too, that she may divert Aneas from Italy applies to Venus that she would allow Aneas to Marry Dido, to bring that about, she shews an Opportunity that offered. Next Day Aneas & Dido ride out to hunt, while all are engaged Juno sends a storm suddenly; The Company being all dispersed, Aneas & Dido fly to a Cave, & there unluckily join together, in the mean time Jupiter tired by the solicitions of Jarbas King of the Gaetuli,

who resenting that a foreiner should be preferd 104
before himself, sends Mercury to Aneas, & orders him to leave Africk & sail to Italy. He obeying the Orders of Jupiter, privately orders all things to be got ready for sailing. But Dido seing the Navy in readiness, suspecting how Matters went, expostulates earnestly with him, & endeavours by Prayers and Tears, her self & Sister to alter his purpose. Aneas admonisht again in Dreams by Mercury, sails away at midnight; She not able to bear her pain raises an huge Pile, pretending Sacrifice, on the highest Part of the Palace, & sending away Barce the Nurse of Sichaus lest she should obstruct her intended Death — And stabs her self with Aneas's Sword.

Aneas & Dido

Eneas leaving Carthage sails for Italy, but by a violent Storm, is drove to Sicily where he is kindly received by Acestes, & appoints a sacred Anniversary to the Manes of his Father Anchises who the year before was buried at Drepanum. & institutes Games at his Tomb, gives Rewards to the Victors. In a Naval Fight conquers Mnanthes Euriolus overcame Nisus in a Race by a trick. Old Entellus throws Dares, boasting like a young Man in wrestling. Eurytion excells in Shooting, but the chief Prizes were were given to Acestes on account of his Age & Dignity. whose Arrow shot into the Air suddenly took Fire. Ascanius in Honour of his Grandfather Anchises with the Youth of the chief Nobility make a sham Fight of Horsemen.

Mean while the Trojan Dames advised by Iris & tired with so long sailing, burn 4 Ships of the Fleet, the rest being extinguist by a sudden Shower. The Night following, Anchises appears to Eneas in his Sleep, advises him to leave the Women & Children & feeble men in Sicily & sail for Italy with the strong Men. But first to

visit the Sibyls Cave, by whose guidance he might enter the Elisian Fields, be inform'd of the Series of his Posterity, & the Event of his future Wars. Obeying his Fathers directions, builds a Town in Sicily, call'd Acestis, & leaves a Colony of the Matrons & old Men unfit for War, & with the Strength of his Army, sails for Italy, — Neptune at Venus request makes the Sea safe. Palinurus falling asleep falls into the Sea, with the Rudder & is drowned.

Aeneas — being arrived at Cuma, searches for the Sybils Cave, & sacrificing according to Custom consults the Oracle of Apollo, & is told the Dangers he should encounter & the Event of the War, he burns the Body of Misenus, found on the Shore & buries the ashes in a neibouring Mountain called from him Misenus. Thence by the Direction of Doves he finds the golden Branch which cutting down & offering Sacrifices worshipped the infernal Powers, & being led by the Sybil descends into Hell, thro the Jaws of Avernus he Palinurus wanding about the Stygian Lake because he had not been honoured with Buryal, which he

promised him but is forbid by the Sybil to go
with him to the further Bank. After this
Aneas passing over the Stygean River & having
Dosed Cerberus with indicated Bonds travels
on thro the Apartments of Infants & of such as
have suffered Death wrongfully arrives at the
Seats of such as destroyd themselves for Love
There he met Dido & offering to excuse himself
she angerly avoids his sight: going on he
sees Deiphobus, in Places where those who
have been famous in War, torn with Wounds
who acquaints him with the base Manner
of his Death: leaving Tartarus on the left
Hand & being shown by the Sybil the punish-
ments of the wicked, advances to the Gates
of Pluto & fixes the golden Branch at the
Threshold of the Palace, afterwards he goes
on to the Seats of the happy & by Musæus
is conducted to his Father, There Anchises
shews his Son Aneas a Catalogue of the
Kings of Albany & the Romans, praises
Julius Cesar & Augustus, & extols to the
Skies Marcellus the Son of Octavia cut off

by an untimely Death. Thence thro the
Ivory Gate, coming out to the upper Regions
he returns to his Companions & leaving
Cuma sets out for Caieta: arriving there
he Buries his Nurse Caieta, & calls the Place by
her Name, thence he passes by Circes dwelling
& by a fair Wind was brought to the Mouth
of the Tiber, & against Tide gets up to Latium
Sends an hundred Orators to King Latinus;
who in his Name offerd him Presents, &
desired Ground to build a City. Latinus heard
the Messengers courteously; & besides granting
their Request, offers him his Daughter Lavinia
whom he was directed by the Oracles of his
Father Faunus to give to a Foreigner, meanwhile
while Juno vext at the prosperous Affairs of
the Trojans calls Alecto from the Shades to
disturb their Peace, who first possess Amata
wife of Latinus, & then Turnus with her
Furys. & thence turning to the Trojan Youth
who at that Time were Hunting send in their
way, a tame Hart exceeding Dear to the Sons of
the Kings Armourer, which when Ascanius

had shot the Countrymen taking up Arms rush upon the Trojans. Alecto from a rising Ground makes an Alarm, in the Tumault Almon the Son of Tyrrhus & Galesus a Farmer the richest in all that Country fell. whose Deaths being told in the City. Turnus & Amata excite the King to make War & revenge the Affront. But when he mindfull of the Fates & the League lately made with the Trojans, refused to go to war Juverther of self opened the Gates of war. Mezentius joins with Turnus & his Son Lausus, & Aventinus the Son of Hercules, by Rhea, Catillus & Coras, brethren Camilla a strong Woman of the Volci & many others –

Turnus from the Tower of Laurentum gives the signal of War, & gets all Latium & the bordering Cities confederate with him. Venulus of Argos is sent to Diomedes to move him from the likeness of their Danger to be engaged with him.

Aneas alarmed at these Preparations & distrusting his own small Number, by advice of Tiberinus removes to those Parts where Rome was afterwards built, & implore the Helps of Evander, a King who flying off off Arcadia had built

a City on Mount Palatine call'd Palantaum. Evander understanding the Occasion of Aneas's Coming receives him very kindly, & admitting him to the sacrifices of Hercules, which at that Time he was engaged in, he explains the Cause and Manner of those Rites & by the Way shews him the noblest Parts of that Country. Next Day Aneas being supplied with a full Ridy of 400 Horsemen headed by Pallas, son of Evander, sends part to his own Army, himself with the march to Agylla, the most flourishing City of the Tyrhens; which Mezentius for his intolerable Cruelty is expelled his Kingdom, between whom Halrdo. Mean Time Vulcan, prevaild on by the Caresses of his Wife, made Arms for his son in Law with the Beauty of them all, especiall the Shield which had all the great Actions of his Posterity worked on it –

Aneas being absent & busy in raising Forces in Tuscany. Turnus is advised by Iris from Jupiter not to miss so fair an Opportunity, marches towards the Enemy, who being within their Walls & not having Ground to skirmish in, endeavours to burn their Fleet, to prevent

their escape, the Fleet being cut out of a Grove belonging to his Mother — Jupiter moved by his Mother's Prayers saved them from the Flames & turns them into Sea Nymphs, after this, Night approaching Turnus places Guards at the Gate of the City, to prevent the irruption of the Enemy they are commanded by Mezentius; The Trojan Generals consulting whom to send to Aeneas — to acquaint him with their Danger, Nisus & Euryalus 2 firm Friends undertake to go — who being sent out of the City found the Guards drunk & asleep, they slew them, & a great Many of the Rutuli — & loaded themselves with the spoil. But when Morning came & they endeavored to retire, being discovered by the Volcian Horse they fled to the Woods, where Euryalus being oppreſt by his Armour mistaking his Way is slain by Volcens. Nisus having slain Volcens & revenging Euryalus Death, falls dead after many Wounds, on the Body of his Friend. Their Heads fixt on Pikes are carried into the Camp where being known to the Trojans from the Walls cause great Grief in the City. Turnus fighting furiously, makes great Slaughter: Ascanius kills Numanus — with an Arrow. Pandarus and Bitias elevated with Success, open the Gate &

drive away the Enemy — Turnus hearing thereof rushes thro the Gate & makes the Trojans flee, but being surrounded by his Enemies retreats to that side of the ~~River~~ Town which the River passes, swam over with his Armour & so gets safe to his own Army.

Jupiter calling the Gods to counsel advises them to concord. Their Venus complains of the Dangers of the Trojans & the unsatiable Hatred of Juno, & desires an End of these Calamities, Juno on the other Hand, throws all the Blame on the Trojans as Authors of the War, & so on Venus herself — having in Vain endeavoured to reconcile them Jupiter seing no End of their Contention, not to injure either his Wife or Daughter, declares himself to be neuter & leave all things to Fate. Meantime the Rutuli return to the War with all their Forces, the Besieged make all the Defence they can. While all things are transacting in Latium, Aeneas having obtained Assistance in Etruria & raised Forces of several Nations returns to his People with 30 Sail. There he meets the Nymphs who a little before had been his Ships, from them learnd both the loss of his Fleet & his own Danger. Thence advancing in Sight of his Enemies, he finds out their Numbers. The Rutuli for fear fighting or raise the Seige & running

to the Shore, endeavour to prevent their
landing. They engage with great Loss on both
Sides. There Pallas having made great
Slaughter of the Enemy is Slain by Turnus, at
which Æneas being greatly troubled, send a
great many Rutuli as Sacrifices to his Friend,
Ascanius also sallying out joins his Father
at which Juno being very concerned for
Turnus having got leave of Jupiter, carries
Turnus off by a false Appearance of Æneas.
which while he followed to a Ship. the
Cables being broke by Juno was drove by
a Storm on shore at Ardea. Mezentius by
Jupiters Order advancing out of great number
of Trojans & Etrucians till wounded by Æneas
& defended by his Son Lausus. he slays both
Lausus & Mezentius: Æneas being Conqueror
raises a Trophy to Mars, send the Corps of the
deceased Pallas, with great Pomp to the City of
Evander, where it is received with the extremest
Grief of his Father & all his Attendants. mean Time
Ambassadors sent from the Latins ask a truce of 12
Days, in which Time both Partys search out the Bodies
of their Slain & give them the last Honours of Burial
At the same Time Venulus, whom the Latins had sent to
Diomedes at the Begining of the War as Legate;

returning, related the refusal of their Aliance
Latinus disappointed, called a Council to consult
of carrying on the War: & thinks of sending to Æneas
Conditions of Peace. There Drances & Turnus, being
at Enmity, bitterly reproach each other. Æneas
his Army being divided into 2 Parts, sends the Knights
lightly armed in ~~6~~ six Journeys to the City.
himself with the rest of his Army marches thro
Places obstructed with Woods & mountains, to the
higher Parts, which being related to Lauretum
the Council broke up & they prepare for the Defence
of the City. Turnus understanding by his Spies, the
Disposition of Æneas, divides his Army also into
2 Parts, & appoints Mesapus & Camilla to oppose
the Enemies, himself with the Infantry, occupies
the Straights which Æneas must of Necessity pass
to the City, by a shorter Way, & there waits in Ambush
Mean Time the Knights attacks with doubtfull
Success a long time; There Camilla having made
Great Slaughter of the Enemy, charmed with the
Lustre of the Armour of Chorebus, the Priest of Cybele
followed him heedless, was Slain by the Spear of
Aruntes from the Ambush, which Slaughter of the
Sacred Virgin was not long unrevenged, for he
soon after, shot by an Arrow by Opis, a Servant of
Diana; was punished by the offended Deity, the Rutuli
confounded by the Death of Camilla take to Flight

The Trojans prepare to besiege the Town
the News of this Misfortune being brought
to Turnus by Acca the attendant on Camilla
he leaving the Passes he guarded hastens
to assist — Æneas follows him, but
Night coming on he could not engage him
the rest in their Camps before the Town
& entrench themselves.

And now their Forces being broken &
their spt dejected by two unsuccessful Battles
The Latins - despairing - Turnus saw no
Hope but in himself, Latinus in vain
perswading, & the Queen with many Tears
unable to hinder him, he resolved to Fight
Æneas in single Combat, & sends his Challenge
by Idmon. Æneas accepts the Conditions
& the Agreement is confirmd on both sides
with a solemn Oath — but that is hindred by
the perswasion of Juno, by Juturna the sister
of Turnus, appearing in the likeness of Camertis,
& first of all Tolumnius the Augur, promising
certain success to his Party certain success, by
his false predictions slays one of the sons of
Gylippus with a dreas; Æneas also ignorant
of the Cause of the sudden Tumult, endeavours to rally
his Forces, but is wounded by an Arrow, by an
unknown Hand, & was carried out of the Battle
which Turnus understanding, thought he had
great Opportunity of making advantage,

slew great Numbers of his Enemies. in the
mean Time Venus gathering the Herb Dittany
from Idain Ida, cures her Son. Æneas now
recovering his Strength, excites Ascanius by his
own Example to Courage, with a bow, flys to his
Assistance, & challenges Turnus by Name, to Combat.
But Turnus being unable (for Juturna who
drove his Chariot his Coachman Metiscus being
thrown out, always turned the Reigns the
wrong Way, suffered him not to meet him)
& having drawn up his Army to the Walls,
to besiege the Town, set Fire to the nearest
Buildings. Amata seeing Turnus was
slain, hangs her self. These things being
told to Turnus, by Sayes, when he saw his affairs
so reduced - that it became necessary to fight
or see the City of his Allies, fall into the Hands
of his Enemies before his Face, immediately
provokes Æneas to single Combate as before
agreed — In this engagment Æneas being
Conqueror — being almost inclined to mercy
by the cry of his conquerd Enemy, the Belt
which, the ~~dece~~ Shoulders of Turnus wore,
taken from the murthered Pallas. was so provoked
on a sudden - that he run him thro immediately

Dido's Exclamation on Æneas's Flight.

As soon as she saw the Day appear & the Fleet under Sail & lost the Shore striking her soft Breast & tearing her golden Locks — she cry's out — Oh, Jupiter, does this Foreigner thus despise our Kingdom? Our Citizens don't take Arms, nor does any pursue out of all the City, nor others — bring their Ships out of their Harbours — Sir quickly — fire their Fleet, hoisail, handle your Oars, what do I say, where am I? O wretched Dido! what Madness is this? now cruel Fates attend thee — Thus you should have ordered then, when you delivered your Scepter to him: See him who gave his right Hand & Oath, he who brought away, as they say, his family Gods, who took on his Shoulders his aged Father, cannot I tear him to peices, drown him, slay his Attendants & Ascanius & make his own Father eat him. But the Fortune of War is hazerdous, it might be, but who should I fear now dying? I would fire their Camps, burn their Ships, & destroy the Sons & Father & all their Generation — & my self along with them. Thou Sun, who enlightens all Things, & thou Juno who knowest & orderest those Affairs, & thou Hecate that howlest

Soon as she saw the Morn, Aloft, Aloe your Eyes
That from Heel sleep repass'd, all-you use.
Shine on the Mansion of the Sight
And pierce him for that glorious Fight.
Thus Mazen pursuit mistrust
Has goddess pursue Heaven.
At Noon of night you Man pastake
The offering of Thanksgiving make
No offers Produces for your use
Sir for Luxurious Pursuit.
For Tomorrow when with Phoenus joine
Burning Thorough-fashioned Tears of Mine
Tho not at Night the Tears Repose
Tho Heaven Heaven your Sweet Repose
Further you is from the Day.
And for divine Direction pray.
For you no Delaying can expect
If you be left Bonsted.
Nature

The Farmers Contemplation.
By Mr Griffith Lloyd

1 With toilsome Steps while I pursue
O'er Breaking Clods the Plowshare's Way
Lord, teach my mental Eye to view
My native dissoluble Clay.

2 And when with hoed I strew the Earth,
To Thee all Praises let me give,
Who first and prepar'd me for this Birth,
Whose Breath informed & bade me live.

3 Pleas'd I behold the stately Stem
Support its bearded Honours Load.
Thus Lord sustaind by Thee I came
To Manhood thro Youths dangerous Road

4 Purging from noxious Weeds the Grain,
Oh, may I learn to cleanse my Mind,
From sin rank Weed of deepest Stain,
Nor leave one baneful Root behind.

5 When Blasts destroy the exponing Ear,
Life thus replete with various Woe,
Warns me to shun, with sheldious Care
Pride, my most deadly latent Foe.

6 When Harvest comes, the yellow Crop
Prone to the Reapers Sickle yields
And I beneath Death's Scythe must drop
And soon or late forsake the Fields

7 When future Crops in silent Hoards
Sleep for a while to Service dead,
Thy Emblem this, & Grave affords
The Path of Life, which all must tread

I shall be filled with the Plenty of thy House, & thou shalt make drink of the River of thy Pleasures, for with thee is the Fountain of Life. O most desireable Life! O blessed Felicity! in which the most holy Trinity shall be the possession of our Desires, which shall be seen without end, & loved without Disgust, praised without wearinesse. To see God will overcome all other joys; to see Christ, to hear him, to live with him will exceed all the desires of our Hearts.

O Jesus Christ, the most pleasant Spouse of my Soul, when wilt thou bring thy Spouse into thy royal Palace? What can be wanting there? what can we desire or expect more there? where God shall be all in all. He will be Beauty to the Sight, Honey to the Palate, Musick to the Ear, Balsam to the Smell, Flowers to the Touch. God will be all Things & will bestow on all such good Things as they can desire. If you desire Life, it is Health, if Peace, it is Honour, God will be all in all Things. The Mysteries now hidden from the greatest Doctors in the Church, will there be revealed - even to Babes. The blessed Humanity of Christ will be present with us, & the Mysteries of our Salvation will be most charmingly explained. Now if God shall be all Things to all his Family - he is fulness of Light to the understanding, abundant Peace to the Will, a Continuation of Eternity to the Memory. the Son will satisfie the Understanding with compleat Knowledge, the holy Spirit the Will with most sweet Love.

Thou, O God, wilt be that Light, in whose Light we shall see Light, even Thee in Thee; in the Brightness of thy Countenance, when we shall see thee Face to Face. Neither shall we see thee only, but we shall also live with Thee, & not only live with Thee, but also praise Thee & be partakers of thy Glory, & be like the Angels & Christ God blessed for ever. Here let the faithfull Soul be astonished & adore the Mercy of his Saviour who does not only receive Enemies into Favour but also forgives their Sins, gives them Righteousness, brings them to an heavenly Inheritance & makes them like the Angels & even his own Self. O most blessed City, O heavenly Jerusalem, O holy Throne of the most holy Trinity, when shall it be that I may enter into thy Temple.

The Temple of the holy Jerusalem is the Lamb, even the Lamb, who takes away the Sins of the World, & for them was slain from the beginning of the World. When shall it be that I shall adore Thee in that Temple of my God, even God in God when will that Sun arise to me which enlightens that holy City. I am at present banished from my Country, but there is a large Inheritance prepard for me. To Believers is Power given to become the Sons of God, then Christ, & if Sons, then Heirs, Heirs of God & co-heirs with Christ. Rejoice O my Soul, be entire to thy Inheritance, the Lord is part of my Inheritance & my very great Treasure. What more can the most merciful Goodness of God, bestow? He gives Life, he gives his Son, gives himself. In God we live, we are his Temple, we possess God, here indeed in thy Spirit & my Glory, there in Truth there our Home will be possession there we shall not only reside but inhabit for ever.

whom he really loves. Charity envyeth not because it
esteemeth others Goods as its own. Charity is not puffed
up. for by Charity we are Members of one Body, & one Member
does not does vaunt its self above the rest. Charity does not
behave unbecoming, because it is proper to an angry one
to behave unbecoming, but Charity bridles anger.
Charity seeketh not her own, because what one loves he
proffers to himself & seeks its Benefit before his own.
Charity is not provoked, for all Anger is from Pride, but
Charity submits to others. Charity, designs to evil, because
who ever is known to contrive a Mischief, is convinct he
does not truly love. Charity rejoices not in others bad
actions, because it accounts others sufferings as its own.
Charity beareth all things, believeth all things good,
hopeth all good things, endureth all ill things. for what
soever it believeth for its Self it refuses not to do to others.
The Gift of Tongues shall cease, Prophecies shall fail, Our
present Knowledge shall vanish away, but Charity shall
never cease, but its present perfection shall be
completed in the next State, & its Perfection shall be
encreased in the Life to come.

O devote Soul consider on these things & study this holy
Grace of Charity. whoever is thy Neibour, he is the
Person for whom Christ chose to die. why therefore
will thou refuse thy Charity, to whom Christ did not
refuse to give his Life. if thou lovest God sincerely
thou shouldst also love his Image. we are all
one spiritual Body, there should be all one spiritual
Soul; it is improper, that they should disagree on Earth,
who hope to live together in Heaven. Souls who
agree in Christ, should be all of one Mind, we are all the
Servants of the same Lord, it is not fit we should disagree
among our Selves. That Member of the Body is dead

that does not feel the sufferings of the rest. Let him not count
himself a true Member of Christs mystical Body, who does
not condole with the Afflictions of others. One God is the
Father of all whom we are taught by Christ to call daily
our Father. how then can he own thee for a true son, unless
thou esteemest his Children as thy Brethren. A Man who
is commended to thee by God, if he is worthy, love him
because he is worthy, whom thou lovest. but if he should
be unworthy, howsoever love him, because he is worthy
whom you obey, by the love of a Man, who is an enemy
thou shewest thy self a friend of God. Do not regard
injuries which an enemy does thee — but consider
the Benefits which he bestows on thee, who commands
thee to love thy Enemy. We are Neibours on Account
of our earthly Birth, by Brethren in hope of an heavenly
Inheritance, therefore let us love one another.
Kindle in us, O God, the Flames of Charity — by
thy holy Spirit.

Of the Blessed Vision of God in Heaven.

In my Fathers House, said our Saviour, are many Mansions
I desire to see that Place, O my God, where thou hast prepared
a Mansion for me. being a Pilgrim & Stranger here, the Days
of my abiding here being few & evil, I long after my heavenly
Country; my settlement being in Heaven, I desire to see the Goodness
of God in the Land of the Living. O Lord Jesus, when shall it be that
I shall come to thee; as the Hart panteth after cooling Springs, so
does my Soul thirst after Thee, O God. O thou true & perfect
fulness of Joy. O Joy, exceeding all other Joy, when shall I enter
into thee, & see my God, who dwelleth in thee? Thou shalt fill
me with Joy — O Lord — with Pleasure at thy right Hand for evermore.

Charity the Mark of Saints.

True & sincere Love is the Caracter of the Godly, as there is no Christian without Faith, so no Faith without Charity, where there is not the Splendor of Love there is not the warmth of Faith, you may as soon take away light from the Sun as Charity from Faith, Charity is the external Action of the internal Life of a Christian; as the Body is dead without breathing, so is Faith with Love; he belongs not to Christ, who hath not the Spirit of Christ, he has not the Spirit of Christ, who does not exercise the Grace of Charity, because Charity is the Fruit of the Spirit; a Tree is not known to be good except we see it produce good fruits. Charity is the Bond of Christian Perfection as the Members of the Body, as united by the Spirit or Soul, so the mystical Body, are joined by the holy Spirit by the Bond of Charity; In the Temple of Solomon all Things within & without, were covered with Gold, so in Gods Spiritual Temple, all Things inwardly and outwardly are beautified with Charity.

Charity will move the Heart to Compassion, the Hand to supply. Compassion is not sufficient, if there be not outwardly a distribution, neither is it enough to distribute outwardly, unless there be also an inward Compassion, Faith receives all Things from God, in like Manner Charity bestows all its Goods to his Neibour; by Faith we become Consorts of the divine Nature, for God is Love, therefore if Charity does not exert itself externally, it cannot well

believe there is Faith within. No Man believes in Christ who does not love Christ. No Man loves Christ, except he also loves his Neibour. That work is not truly Good which proceeds not from Faith, neither is that truly good which proceeds not from Charity. For Charity is the Seed of all Vertues, that is not good fruit, except it springs from the Root of Charity.

Charity is the Spiritual Polish of the Soul. The sweetness of Charity makes even Death most sweet, for Love is strong as Death, yea stronger than Death, because Love drew Christ to Death, Charity also moves those who are truly pious, to die for Christ. all the Works of God proceed from Charity, even Punishments themselves. So all the Works of a Christian do proceed from Charity. In all Creatures God hath held to us Image of Charity. The Sun & Stars shine not for themselves but for us: Herbs, cloths not themselves but our Bodies, The Air, Water, Beasts & all Creatures, are serviceable unto Man, so also thou ought to apply thy self wholly to minister to thy Neighbour. The Gift of Tongues without Charity will not profit, because the knowledge of Tongues without Charity puffeth up. but charity edifies. The Knowledge of Mysteries profits not, without Charity, for even to the Devils are Mysteries known, but Charity is peculiar to pious Minds only. Faith also removing Mountains, profits not without Charity, for such a Faith is only miraculous, not saving. Charity is more excellent than the Power of working Miracles, it is the sign most certain of true Christians, whereas that sometimes has been given to the Wicked. It profits not to distribute all our Powers to the Poor, if there is not Charity, for the outward Action is hypocritical, if there be not Charity within. Rivers of good Actions profit not, if they spring not from the Fountain of Charity. Charity is patient, for none is easily angry with him

a Time, But afterwards, Rozarius being admonished of the vilenes of his Apostacy, retired out of France into Germany, & wrote to the Prince of Conde acknowledging his Error, begg'd Mercy of God, for that he had been a Snare to him.

Joachim du Molin a Minister at Cenures, was expelled out of Cenures, by the Protector of that Church who till then professed the Protestant Faith But when he heard of the Massacre of Paris forsook the Protestant Profession. Joachim du Moulin being in great Extremity, the Murtherers seeking for him & how to dispose of his Wife & 4 little Children he knew not, at last he left his Children with a Woman of contrary Religion half a Mile from Cenures, himself & Wife fled to Murat a Town belonging to the Prince of Conde & so to Sedan, with the Duke of Bouillon who passed that Way flying from the Court. The Murtherers that were sent to kill Joachim & his Family, found the House where the Children were left. Ruffina the Woman to whom the Children the Children were committed, hid them in the Straw of a Bed, & laid a feather Bed over them, & a blanket, scarce had she laid the Blanket when the Murtherers came in & searched the Room but looked not in the Bed. Peter then under 4 Years of Age, not liking to be thus laid up, would cry, but his Sister Esther then 7 Years old, who had been apprehensive of the Danger, stopt his Mouth with her hand, whereby she made him struggle & make

a Noise, which to drown with another, Ruffina pretending to reach something upon a Shelf made the Pewter fall & then took it up again with much Ruffling till they were gone, as soon as they were out of Door, she ran to help the Child, whom she found well nigh Smothered, but he soon recovered & the Children were kept safe in her House till their Parents sent for them.

The Day before this terrible Execution, the King dispatched Posts into divers Parts of the Kingdom commanding the Governors of Cities & Provinces to do the like, but this Order was executed with more or less severity, according to their Several Inclinations.

May 30. next Years, this bloody Charles IX. died of a blood flux, as he had caused much Protestant blood to be shed, so great Quantity of Blood issued out from all the Passages of his Body, in his two last Weeks of his Sickness he could rest but little but horridly blasphemed the Name of God, which he had accustomed himself to do, from his Childhood.

All this was done under the deepest Dissimulation to put the Protestants in Security, that they should not suspect the Tragedy that was preparing. The Night after, was the Time appointed for the Massacre of the Protestants that were in Paris. The Duke of Guise went to order 2000 armed Men, who should wear every one a Shirt sleeve upon their left Arm & white Crosses in their Hats, which on none given were to execute the Kings Commands. & cause to be ready the Sheriff of the several Wards, & that upon ringing of the Bell of the Palace Clock, Lights should be put in every Window thro' the Town; which was done. At the prefixed Hour the Duke of Guise with other Commanders & Souldiers 800 — going to the Admirals House, forcibly entered the Gate of the Court, kept by a few of the Kings of Navarres Guards & the Servants of the House, which were all killed without Mercy. The Lords stayed Colors in the Court, while the Souldiers went up to the Admirals Chamber. He hearing the Noise got up & kneeling down, leaned against his Bed, when being one of his Servants come frighted in, asked him what Noise it was, who answered, my Lord, God calls us to him. & ran out hastily at another Door. They presently entring One ran him into the Breast & the rest, when they had made an End of killing him with their Daggers, threw his Body out of the Window into the Court, & thence dragged into a Stable. In the same Palace were slain Teligny the Admirals Son in Law, his Lieutenant & other Noblemen —

Then the Colonel of the Kings Guards, called the principall Hugonots that were in the Louvre one by one, who being come into the Court, were all killed by the Souldiers, who stood in a long Ranks, with their Arms ready, there died 200.

Then at the ringing of the Bell, of the Palace, they fell a killing the Hugonots, thro' all the Houses & Lodgings where they were dispersed, making an infinite Slaughter of them without Distinction of Age, Sex, or Condition.

The King of Navarre & the Prince of Conde, were kept in the Kings Chamber, during the Massacre, and after kept Prisoners. They were threatned except they would renounce the Religion they professed they should surely die.

The King of Navarre requested the King to regard that new Bond of Friendship between them & not to urge him so strickly to forsake that Religion wherein he had been educated. The Prince of Conde added, that his Life was in the Kings Hands to dispose of it as he pleased. But for his Religion he had received the Knowledge of it from God. & he would not renounce it for any Fear or Danger of the present Life.

Beside the Nobility more than 10000 Persons were slain, whose Bodies were laid in Heaps upon Carts & cast into the River Seine, which was red with the Blood of the slain. so that within the Space of a Month more than 30000 were reckoned to be slain.

To all this Tragedy was added the Defection of Rozarius a Preacher at Orleans, by whose Apostacy example and persuasion the King of Navarre & the Prince of Conde were induced to renounce the Protestant Religion for

An Account of the Massacre of Paris –

About the year 1572. The King of France offered his Sister in Marriage to the King of Navarre & sending for the Queen of Navarre in his passing to Bloys, he received her so courteously that she was perswaded that this Marriage would be a sure Pledge & bond of constant Peace. The Admiral also was sent for, & met the King at Bloys, whom the King seemed highly to honour. the Admiral & other Nobles are solicited to be present at the Marriage.

The Queen of Navarre as she was busy in preparing for the Marriage died suddenly by the Scent of poisoned Gloves which she received from an Italian the Kings Perfumer. but the Marriage was celebrated notwithstanding

Four days after the Admiral, as he went from his House to the Louvre, was shot with 2 or 3 Bullets in his Arm. This was resented by the King of Navarre & the Prince of Conde, who desired Liberty to depart from Paris. But the King with so many attestations protested his dislike of the Action & that he would diligently serch out & severely punish the Authors; he came also to visit the Admiral, lamenting his misfortune, affirming the ~~Misfortune~~ dishonour as done to himself. tho the Admiral received the hurt. he would also have had the Admiral removed to the Louvre for better Security, but he was unwilling; therefore the King appointed some of his own Guard, to attend him; & the Protestants were required to prepare their Lodgings near the Admirals House to be a Guard to him, in case any Commotion should happen.

Edward used all possible Means to prevent Goodwins rising to a greater height, but the Power of this Noble man was already at so great a Pitch as might have produced dreadfull Consequences, if Death had not freed the King from so hated a Subject, when he was most formidable.

We may credit some Historians, Goodwin died a very extraordinary Death, they say the King having invited the Earl to his Table dropt some Words by which Goodwin comprehended, the Murther of Prince Alfred ran still in his Mind. Goodwin not doubting but they were a reflection upon him, rose from the Table & with a good deal of Emotion, address himself to the King in these Words,

I understand, my Lord, by what you have just now said, you still believe me guilty of the Murther of the Prince your Brother, tho I have been fully acquitted, but to give you a fresh proof of my Innocence, I pray God, that the Bitt I am going to put into my Mouth, may immediately choke me, if I had any Hand in the Death of that Prince. It is pretended that in ending the last words, he indeavouring to swallow that Morsel it stuck in his Throat & to the great Astonishment of all present, choked him immediately, but this had it been true, is too remarkable to have been omitted by the best Historians, who have made no mention of it. They agree Goodwin died suddenly, at the Kings Table, but say nothing of this Circumstance, which probably was invented to blacken the Reputation of the Earl & his Family.

King Edward reigned 24 Years without any disturbance from foreign Enemies, yet he cannot be said to have reigned happily, as he lived in continual Apprehensions of the overgrown Power of Goodwin & his Sons. However his peaceable & easy Temper procured him some quiet. Neither his Vertues nor his Vices were in Extreams, and his Understanding was but mean. His Piety has been very much extolled, & given him the glorious Title of Confessor, notwithstanding we do not find his Devotion for Religion exposed him to any great Sufferings, except we look upon the private Mortifications which he might have inflicted on himself from a Motive of Religion to be a sort of Martyrdom. His certain he was very charitable & employed those Sums in Alms which other Princes lavish in their Pleasures this joined to an innate Humanity, made him pass for a Saint among the People, especially among the Monks, to whom those Inclinations were very profitable. his Vertues have been not only hightened by great Encomiums, but even his Defects have been canonized & given as Proofs of Sanctity. We need no other evidence than his Historian or Panegyrist who attributes his Continence to a Vow he made before Marriage & that Edward married Editha, Goodwins Daughter for no other Reason but that of exercising his Vertue by a continued Temptation. But is easy to perceive he acted from quite another motive, since he parted with her as soon as he thought he could do it with safety. The People being by degrees possessed with an Opinion of his Sanctity, he was canonized by Pope Alexander 3d by the Name of Edward the Confessor. If this weak Prince had not been so unseasonably Obstinate as to refrain from the Queen who was very beautifull & virtuous he might have had Children, & so prevented the revolution which brought the English into Servitude.

her Consolation in Study & Devotion.

Edwards hatred to Goodwin was the real Cause of his dislike to his Daughter; However he durst not divorce her, as he feared this Earl, who as he had the Power to set him on the Throne, might also have the Interest to drive him out, or cause him great Troubles. For this Reason he concealed the Aversion he had to him, waiting a favourable Opportunity to signalize his resentment.

Edward to whom the glorious Titles of Saint and Confessor have been given, ascended the Throne with Dispositions very little conformable to Sanctity. Besides his hatred to Goodwin & his own Wife he indulged a thirst of Revenge against his Mother Emma, which was not agreable to Christianity. He true his Mother who had never shown much Affection for him, & had been guilty of an Action most culpable to excuse, in marrying a Cauchus the mortal Enemy of her first Husband; and had Reason to dread the Children which might be born by this second Marriage should succeed to the Crown of England. This made such an Impression on the Mind of Edward, as was not to be effaced by all her future endeavours to raise the Children of Alfred, to the Thrones. as soon as Edward found himself in Condition he lost no Time in making her sensible of his Resentment, when the least thought of it he came on a sudden to Winchester where she kept her Treasure & without shewing her the least Respect, like a dutiful Son, strip't her of all her Effects, leaving her but a mean Pension to subsist on.

This a Princess, Widow of 2 Kings, Mother of 2 Kings & Daughter of a Duke of Normandy, little inferior to a King, found her self, toward the end of her Days, reduced to extreem Poverty by the Severity of her own Son.

But Edward not satisfied in giving, by this Action a Proof of the little Esteem & Affection he had for his Mother caused her (as several Historians affirm) to be accused of an infamous Correspondence with Alwin Bishop of Winchester & that having no regard to her Dignity, had the Cruelty to expose her to the proof of the Ordeal; This Proof consisted in making the Person accused walk blindfold over nine red hot Plowshares. The said Emma received no Manner of Harm, & that in Memory of this Event, she gave nine Manors to the nearest Monastery, which was Winchester Monastery, tho it was said she had nothing left to give; But Edward, for the wrong he had done his Mother, bestowed the Island of Portland in Dorsetshire.

However she spent 16 Years in the melancholy State to which the King her pious Son had reduced her living in Winchester, a sort of Confinement from which Death alone delivered her in 1052.

Goodwin having offended the King, was banished the Kingdom. Edward not satisfied with being delivered from Goodwin, confined the Queen his Wife in a Monastery, probably never designing to take her back.

But Goodwin having made his Peace with the King, the King received her again & showed her particular Regard whom he thought he had got rid of for the remainder of her Days.

Alfred being Dead, his Brother Edward, Son of Ethelred by Emma of Normandy, was the only Prince at that Time in England, who could pretend any Right to the Crown. Edward having mostly lived in Normandy was but little known in England. besides his Merit was but little capable of adding any Weight to his Right. However, a lucky advice, which necessity obliged him to follow, afforded him a succour the only one capable of adding any Weight to his Right, that of Earl Goodwin. Merit was but a few Months since Edward prosecuted him for the Murther, yet he was advised to seek his Assistance, which he obtained with more ease than he durst hope. Goodwin was so powerfull, & of a Genius so much superior to the rest of the Nobility, it would have been almost impossible for Edward to have succeeded had he not gained him over to his interest.

Goodwin however was not a Man, who in pursuing the interests of another, would neglect his own before he would engage with Edward he required of him certain Conditions, among which he exacted a Promise upon Oath to marry his Daughter Editha, which he agreed to, notwithstanding his repugnance to take the Daughter of that Man to Wife whom he looked upon the Murtherer of his Brother Alfred.

Edward having given his Word to perform what Goodwin required, he called a general Assembly in which by his Management, this Prince by unanimous Consent was acknowledged & proclaimed King, crowned at Winchester on Easter Day 1042. in the 40 of his Age. He was of a tender Constitution & a weak Genius, the want of Resolution which he showed in all important Occasions, his Incapacity for publick Affairs, & his inclination to trifles, gave the great Men of the Kingdom an Opportunity to arrogate to themselves a Power next to a soverain Authority. They had no sooner this Prince's weakness but they made themselves absolute in their Governments & obeyed the Kings Orders only so far as was agreable to their Interests. Earl Goodwin especially usurped by degrees so great an Authority that he was not less respected than the King himself.

It is possible the weakness he had observed in Edward's Capacity was the chief Motive which induced him to procure the Crown for Edward, that he might govern in his Name, however Edward dissembled with Goodwin in his Heart he bore him a mortal Hatred, which extended to his whole Family, & was the true Reason he deferred as long as possible he could his Marriage with Editha, a Saint indeed. But as he stood greatly in fear of this Nobleman, he durst not break his Word, after having delayed it for 2 Years after several Pretences at length he married her. However, he did not Consummate this Marriage, so deep an Impression the Hatred he had conceived to Goodwin & all his Family had made on him. The Queen whose greatness of Soul was equal to her exemplary Vertues, bore the Contempt with wonderfull Patience & instead of complaining kept silent, finding she could not gain the Heart of her Husband she sought

Some Particulars in the Life of
Edward the third King of England, called Saint —
before the Norman Conquest
Emma Sister to the Duke of Normandy, had by
her first Husband Ethelred King of England —
2 Sons, Alfred & Edward, after her Husband's Death
she married Canutus the King of Ingeand, her
Sons never forgave her this Marriage, with the mortal
Enemy of her first Husband — but what made them very
angry was her consenting it should be inserted in the
marriage Articles, that the Children born by her to
Canutus, should be acknowledged heirs to the Crown
of England. This was depriving her Sons of all Hopes of
ascending the Throne.

The 2 Princes being protected by their Uncle
the Duke of Normandy, were invited into England, under
pretence of paying some time at Court, but Emma their Mother
suspecting some ill Design, would not suffer both to go
the Court, but kept Edward with her self. under some Pretence
Alfred was murthered by the Contrivance of Earl Goodwin
as suspected. Edward being informed of his Death, fearing
alike Fate, hastned his return to Normandy.

Two years after he returnd to England & demanded
Justice against Goodwin as the Murtherer of his Brother
Alfred. But he by making Presents to the King, was
admitted to clear himself, by taking his Oath, that he
no stand in the Murther of Alfred, was pronounced
Innocent.

Cranmer moved & obtained an Act that Lords, gentlemen & Merchants might have in their Houses the Bible in English with some other Books of Religion for Instruction of their Families.

The Parliament did Effect suppress all the Colleges & Hospitals & gave their Lands to the King the pretence of this Suppression was the Abuse of those Foundations. Henry called in all the Church Plate, Silver, Copper and rich Cloths into his Treasury & Wardrobe without giving any other Reason than his Will & Pleasure.

In Scotland, great Troubles were raised on account of Religion in the year 1546 several Persons suffered Death at Perth, St Andrews & other Places.

Some of the Scotish Priests were so ignorant that they maintained the new Testament was lately written by Martin Luther & therefore desired only the Old.

Mr George Wishart a Minister suffered Martyrdom at St Andrews - he being condemned to the Fire ~~the Regent~~ Cardinal Beton would feed his Eyes with the sad Spectacle, sitting in State at a great Window in his Castle; This Minister before he was delivered to the Flames, told the Executioner, that within few Days, the Prelate who beheld him with fresh Pride from yonder high Place, should lie in the same as ignominiously, as now he was seen proudly to rest himself; this Prediction proved but too true, for the Cardinal very soon after was murthered in his own Palace & his Body thrown into the Street from that very Window.

In the Begining of the next Year King Henry died Bishop Burnet says, he is rather to be reckoned among the great than the good Princes. He exercised so much Cruelty, to men of both Professions, that the writers of both Sides have laid open his Faults & taxed his Cruelty. But as neither were much obliged to him so none have taken so much Care to set forth his good Qualities as his Enemies have done to enlarge on his Vices; I do not deny that he is to numbered among the ill Princes yet I cannot rank him with the Worst.

Thus the Reformation but begun was completed by King Henry's Son Edward who of his Being very Short Lived Daughter Queen Mary succeeding restored the Popish Religion under whose unfortunate Bloody Reign of about 5 Years & Half according to Burnets Calculation 284 Protestants were burned, viz, 5 Bishops, 21 Divines, 8 Gentlemen, 84 Artificers, 100 Husbandmen, Servants and Labourers, 26 Wives, 20 Widows, 9 Virgins, 2 Boys, 2 Infants, 16 perished in Prison, 12 were buried in Dungkills;

A Man lost 40 pounds which he had lent on St Andrews Finger, except an Ounce of Silver that covered it.

They confest they had neglected the Worship of God, lived in Idleness, Gluttony, Sensuality, &c – but what most conduced to recover People from their superstitious Fondness for the religious Houses was the Discovery of Frauds there committed with respect to Relics & Images. Had the Business been only the Debaucheries of the Monks & Nuns – it might have been Objected, that it sufficed to make strict Enquiry after those who were guilty & to punish them with Rigour. But for the pious Frauds, as they are stiled, it could scarce be thought but that the whole Society was concerned. For this Reason, Henry to render them notoriously visible took Care publickly to expose the counterfeit Relicks found in the Monasteries & the Springs by which the Images of Christ, the Virgin Mary or any of the Saints were made to move, which by the Ignorant were looked on as the effect of a Divine Power.

These Frauds thus detected the King ordered to be burnt in the publick Places whatever had ingaged the People in Superstition.

The new Translation of the Bible being presented to the King, he ordered 1500 Copies to be printed and set up in the principle Churches, being satisfied nothing would be found there to support the exorbitant Power which the Roman Pontiffs assumed over all Christendom.

There was published an Injunction that the Faithful should learn the Lords Prayer, the Creed & ten Commandm.ts in English – all Incumbents were ordered to instruct their Flocks, that Relicks, Beads & the like were not necessary to Salvation. It was ordered to pull down all Images, to which Offerings were made & suppress the Ora-pro nobis – addressed to the Saints –

The last Visitation of Monasteries tending only to the seeking apparent Reasons for their Suppression, the King had now resolved it. & the Enormities (real or imaginary) of the Monks were only a Cover for his Vengeance & his Avarice; He sent into the several Counties Commissioners to receive the Surrenders Abbots & Priors were to make of their Houses.

In the year 1540 – The famous Order of Jesuits was founded by Pope Paul 3d –

For divers Years the reformed in Scotland had been sentenced to the Flames. But these Executions increased instead of lessening the Numbers, & yet the Ecclesiastics were obstinately determined in rooting out with Fire & Sword, there followed a violent Persecution.

In England, the Convocation were much divided about the new Translation of the Bible, then about being published, many affirmed it abounded with Faults, and to suffer it to be read before it was revised would be very injurious to the People. Gardiner moved this Dispute, in Hopes this Revisal would take up some time, & the King mean time might alter his Mind, his Party were so numerous that he would have carried it, had not Cranmer who perceived his Design, moved the King to refer the perusing of the Translation to the two Universities, where he had more Interest than in the Convocation. Several Bishops strenuously opposed it. But all signified nothing, since the King declared it to be his Pleasure, & granted a Privilege to a London Bookseller to print it in English.

they had at first expected, however they thought it very considerable to obtain his Consent that it should be moved in the Convocation to give the People the Bible in English, as there was no other English Version but Tindals, made at Antwerp without public Authority. the Convocation petitioned the King for a good Translation, which he took on himself.

The Suppression of the lesser Monasteries being not yet surmounted, the Adherents of the Pope & the old Religion accused the Commissioners of committing numberless Robberies & making false Reports, of what they discovered, in their Visitation in order to extenuate the Horror conceived of their violent Oppressions. This may be partly true, nay it is not unlikely that they either from a desire to make their Court to the King, or to enrich themselves exceeded their Instructions, it's also probable their Accusers highly aggravated the Crimes laid to their Charge. However vast Numbers of People were greatly displeased at the Suppression of so many religious Houses, which were held in high Veneration. All the Friers of those Houses who wished to become Secular had a Dispensation from the King, & the rest were removed to the larger Monasteries. The Churches & Cloisters were demolished & the Materials sold to the Kings use. The Commissioners paid all the Debts of the Monasteries, but often Relics had been pawned they refused to redeem them. Thus one Man lost forty Pounds he had lent upon St Andrew's Finger, except one Ounce of Silver with which it was covered.

The Monks spared no Pains to excite the People to rebell —

Henry could not be persuaded, but that it was the Monks, who fomented the People's discontents. He considered them as the chief Authors of the late Insurrections & so as his personal Enemies, he believed if they had Power they would not spare him, & therefore he prepared their Ruin to prevent their Designs. He was sensible two very considerable Advantages would thence accrue, one to rid himself of his Adversaries, the other to reap their Spoils. The Suppression of the lesser Monasteries having only sharpened his Appetite, he resolved to suppress all the rest, & seize their immense Possessions. He appointed a very strict Visitation of those remaining not doubting but the Discoveries which should be made would promote his Design — he was sensible the Monks hated him mortally, they inspired the English with a Spirit of Rebellion, the more dangerous as Religion was the chief Motive, so to deprive them of the means to hurt him, he resolved to suppress all the Religious Houses still subsisting in England, but as his suppressing Part of the Monasteries had already occasioned Disturbances in the Kingdom, it was likely the suppressing of all would raise still greater; wherefore he believed he should prevent all Commotions, by removing his Subjects Veneration for the Monks. To this End he ordered the Report of the last Visitation to be immediately published. Probably, the Facts inserted concerning the disorderly Lives of the Friers & Nuns were set forth so as to be subservient to the Kings Designs.

pleased, but as the majority of them had been used to a life of Idleness & perceived when they forsook their Monastrys, they should be forced to work for their living the Liberty given by the King produced no great Effect. The Parliament finished the Work begun by abolishing whatever related to the Pontifical Power, but Henry had a further View, namely to suppress the Monastries, as well to be revenged on the Monks, as to possess their Estates. In all Appearance, the late Visitation of Monastries had convinced him, that the Monks were as unserviceable to Religion as prejudicial to his Affairs in his present Circumstances.

As among the Institutions observed in the Church of England, there were many which had a relation to the Papal Authority, it was necessary to annull them & make others which should have for Foundation the Kings Supremacy. The Parliament had passed an Act impowering the King to nominate 32 Commissioners to examine such as were to be abolished, but the King had not hastned this Nomination, because by this Confusion his Authority was more extensive, indeed the Pontifical Power was abolished by Act of Parliament but it still subsisted in the Constitutions, which not being abrogated, threw the Clergy into great Perplexities, because they knew not how to proceed, but this was what Henry desired, that the Ecclesiastics might be more at

his Devotion since he could equally prosecute them as guilty whether they did or did not observe them; He had another Thing which affected him more to execute his design on the Monks, he represented to the Parliament that the great Number of Monastries were a Burden to the State, & desired them to remedy the evil, as they should judge proper. Whereupon it was enacted that all religious Houses of 200 l. Annum & under should be suppressed & their Effects given to the King. Of this Sort there were 376. & a yearly Revenue of 32000 pounds fell to the King, with more than an 100000 pounds worth of Plate, and furniture, Church Ornaments &c.

The Convocation sitting, it was moved there that should be a translation of the Bible in English to be set up in all Churches, & the Motion approved. the King's intent was only to shew the People there was nothing repugnant to Scripture in what was done against the Pope: but Cranmer, Cromwell & others of the Reformation had much further Views, they hoped when the Bible was in every Hand, People would see their Error in many other Matters, which hitherto had been essential to Religion but they took Care to hide their Designs from the King, knowing how contrary they were to his. Henry was absolutely against all Reformation of Doctrine & consequently they were to bring him insensibly & by Degrees to what they desired. they partly succeeded, but fell extreamly short of what

necessary, namely to remove Prepossession in
Favour of the Monks. To this end he ordered a
general Visitation of the Monasterys, to know
the Titles of the Revenues, the Behaviour of
the Fryers & Nuns, how the Rules of each
Order were observed &c — He doubted not
this Visitation would discover several great
Abuses, which being made publick, would
sensibly diminish Peoples Veneration for the
Religious, & pave a way to his Design —
He was highly exasperated against the Monks
whom he considered as the greatest Disturbers
of his Repose. Undoubtedly the Ways of profiting
by their Estates did not a little contribute to his
pushing this Affair with great Earnestness.
Thos Cromwell was chosen to manage this Enquiry
by the Name of Visitor general. He having appointed
Commissioners gave them very particular Instructions
It may be easily judged that among so great a Number
of Monasteries in the Kingdom, most of which had
never been visited but very negligently, many
were found abounding with Irregularities as
well in respect of the Fryers & Nuns Behaviour
as in Observance of Rules, & management of the
Temporalities. The Visitors who were not their
Friends & Doubtless had Orders to frighten them failed
not giving them to believe they were on the Brink
of being exposed to his Majesty's utmost Severity
& the Rigour of the Law. Then they suggested to them

that to save themselves harmless & hide their Disorders
the best Way was to resign their Houses to the King, who
then would provide for each in particular.
Many Priors, terrified by the Visitors, chose to follow
their Advice, then Monks agreeing to it, some to avoid
Punishment, others to enjoy their Liberty. The first Fur-
render was by the Abbot of Langdon in Kent, who on
Dr Leighton's breaking open the Door on a Bidden
was found in bed with an Whore, who went in the Habit
of a lay Brother. The Reports of the Commissioners were
published that all might be satisfied the King had not
without Reason & necessity ordered this general Visitation.
In some Monasteries were discovered monstrous Dis-
orders, & horrible Crimes, not only with respect to
the Debauncheries of the Friars & Nuns, but chiefly on
account of Images & Relicks, for which a shameful Trade
was driven to enrich the Monasteries, by cherishing Peoples
Superstition. They were all shamefully addicted to
Idolatry, In some they found Instruments & other Tools
for coining. But for the Loudness of the Confessors of Nunneries
whole Houses being found almost all with Child. The
dissolutness of Abbots & the other Monks & Friars
not only with Harlots, but married Women & their
unnatural Lusts. This occasioned an Ordinance of
the King, who as Supreme Head of the Church of
England, discharged from their Vows such as were
professed under the Age of 24 years, & allowed all
the rest to quit their Houses, & live like Secular, if they

valued Blessed Cromwell & Cranmer, with some others, who countenanced the Reformation, but not as Protestants, but as men of solid Virtue & Piety, who desirous of reforming the Abuses crept into the Church, but as among those Abuses, he himself only acknowledged what concerned the Popes Pretendes, he imagined the Reformers kept within the same Bounds. They who perfectly knew him took Care to conceal their Sentiments, but by conforming themselves to his Opinions, with Regard to those two Articles, they hoped to induce him by degrees to advance the Reformation when by their Endeavours he should become more enlightned. For which Reason the Reformation began in England with those two Points, as to the others, which had no relation to these, they were not meddled with during this Reign at least but slightly. Because Henry would never suffer his Subjects to go greater Lengths than himself, but his underling was always directed by his Interest, if all the Changes made in Religion in his Reign be examined they will be found to concur directly to establish a despotic Authority over his Subjects. to clear himself of the Imputation of Heresy wherewith he was charged he punished with extream Severity those who embraced the new Opinions. Of all the Malecontents, the Monks were those who took most care to distinguish themselves by their open attempts to blacken him in the eyes of his People, they could not digest his setting himself up in the Room of the Pope, whom they had always considered

as their true Sovereign. The Invectives which were every where spread against him provoked him extreamly against them, he resolved to treat with Rigor those who did all in their Power to effect his Ruin.

This Resolution being taken of executing the Laws without Mercy, certain Priors, Monks & others who had been too free with the new Statutes, were tried & executed. But at the same time Henry, apprehensive lest this Severity should be ascribed to the Inclination he was charged with to the new Religion, used the same Rigor to those who had embraced the Reformation & put them to death with the others. as Jom Frith a man of great Learning, Andrew Hewet, & Winterton Monk & Women born in Holland those were burned.

And now the Pope Excommunicated King Henry, absolving all his Subjects from their Oath of Allegiance, enjoined all the Ecclesiastics to depart his Dominions, & the Nobility to take Arms against him. He put the Kingdom under an Interdict, & forbidden all Christians to have any Commerce with the English.

Mean while as his Subjects were daily corrupted by the Monks, who insinuated that the King was halting to subvert the Catholic Religion, he resolved to take all possible precautions to frustrate their endeavours. To this End he had it moved in Council whether it would not be proper to suppress at once all the Monasteries. Henry having heard the Arguments on both sides, found he should not be able to suppress them all at once without giving Offence to the majority of his Subjects, resolved to do it gradually, & to begin with a thing absolutely

And Ann Boleyn much moliſied the King in that
Point. Arch Biſhop Cranmer & Thos Cromwell did
all in their Power, but they had a strong Party
against them, the Duke of Norfolk, Gardner Biſhop
of Winchester almoſt all the Ecloſiaſtics who had
any Access to Court, & those who often they preached
before the King, ſtuffed their Sermons with invectives
against the Reformation. All those had gained Henry's
Confidence by their Compliance in the Affair of
his Divorce & Supremacy, tho they acted contrary
to their Sentiments. By this Condeſcention they were
enabled effectually to oppoſe the Reformers in all
ſuch Articles as concerned not the Pope eſpecially
in that of Tranſubſtantiation, which Henry then &
always believed unquaſtionable. In ſpite of all
this the Choiſe of the Reformed deſpaired not of in-
clining him by degrees to a further Reformation.
Beſides their Party grew daily ſtronger by the function
of ſuch as read the holy Scripture & the religious
Books which were handed about notwithſtanding
the Kings prohibition.

The Reformation likewiſe made ſome Progreſs
in France, the King himſelf expreſsed not any
Diſinclination for the Proteſtant Doctrine, which
was privately countenanced by his Siſter Queen of
Navarre, but the Cardinals of Bourbon & Lorrain
who were in great Credit with him, diſuaded him
from it ſo earneſtly that they gained him & made
him a violent Perſecutor.

Henry had abolished the Popes Authority, & upon
by Acts of Parliament declared ſupreme Head of the
Church of England, but tho those Acts ſeemed to ſurpaſs
all Contradiction it was not ſufficient. As Religion
was concerned & Conſciences are not to be forced, thoſe
very Statutes wanted to be ſupported by Authority, to make
them obeyed, at leaſt externally, it was univerſally ſaid
the King was on the Point of forſaking the ancient
Religion, ſome aſcribing it out of Malice to ſome Diſ-
orders, others, becauſe they wiſhed it, to clear him-
ſelf therefore from theſe Imputations he ordered those
who were called Sacramentarians to be burned.
Thus he became hated both Catholics & Proteſtants
As for the Proteſtants he bore their ill Will without
much concern. Beſide that he feared them not, he eſpe-
proved in their Doctrine only those Articles which
oppoſed the Papal Authority, & their Sentiments of the
Emperor against whom he was extremly incenſed, to
cauſe they laboured with all their Power, to alienate
from him the Affections of his People, it is true, he

Conversing. This was practised by the Commissioners appointed to examine the Emperors request. They drew a memorial, wherein, after having set forth the great Necessity of a Council, they without urged the Inconveniences of admitting the Protestants to dispute on Matters already settled, & the uselessness of the same Council, if they were not admitted. So the Council's convention was deferred to a proper season —

In the year 1533. The Parliament passed an Act, for stopping all Appeals to Rome on pain of incurring a Premunire. another for abolishing Annates or First Fruits. & that the Pope should not nominate or present Bishops, but upon any Episcopal See shall become vacant the King, and the Chapter a Congé de lire. all Persons were forbid applying to the Bishop of Rome for Bulls, Palls or any other Thing relating to Religion — as Letters Procuratory, Delegations, or Peditions of Bulls, & Dispensations from Roman Court. Thus was the Papal Authority abolisht in England by Act of Parliament.

Several Abbots & Friars of all Orders swore that they acknowledged the King for Supreme Head of the Church of England, the Bishop of Rome has no more Jurisdiction than any other Bishop — that they renounced his Authority & Obedience. that they would sincerely preach Doctrines agreable to the Holy Scriptures. —

In the year 1534. Pope Clement died & was succeeded by Paul. iij. In England the Reformation had been considerably in some Measure by Cardinal Wolsey, as during his Ministry none was prosecuted for Heresy. after his disgrace Sr Thos More being made Chancellor, persuaded the King, that what did him most injury at the Court of Rome was the Report of his favouring Heretics. & to remove this Imputation the most infallible Way was to show a Zeal for Religion. Henry following this Advice ordered the Laws against Heretics to be rigorously executed, & strictly prohibited importing any of Books. but this sufficed not to prevent divers of Luther's from being brought into England with the English translation of the new testament by Tindal, the Bishop of London having Notice thereof caused some Copies to be seized & publickly burned. but this was so far from injuring the Reformation that it turned to its Advantage. many Persons full of Indignation at this imperious Act, inferred that sacred Writ was repugnant to the Religion generally professt since the Ecclesiastics were so sedulous to hinder the Bible from being read, & that alone raised their desire to read it. also the Dislike Henry's Subjects had taken to the Pope, greatly encreased by their reading Luther's writings.

As the Reformation gained Ground its Adversaries Zeal against it flamed more & more; While More was Chancelor, he spared no Pains to effect their utter Extirpation; many suffered Martyrdom, with great Constancy, which greatly contributed to animate & fortify their Brethren, at length the King having to manage the German Protestants, because he afterwards want them, suspended the Persecution.

The Emperor had promised the Protestants a free Council in Germany but tho the word free was alike used by those who demanded a Council & by him who promised it, the Parties were far from having the same. Hearing the Protestants by that Word, understood that a Council should be held in Germany where not only they might have free Access & full Liberty to produce their Reasons but also that the Points in Dispute should be decided only by the Word of God, on the Contrary Charles's Design was, nominally to retain the Word, & by holding his Party superior in Council, to cause Matters to be so decided that the Protestants should be forced either to revoke all their Innovations, or reject the Councils Decisions. In the latter Case which was most likely to happen, the Emperor plainly perceived they would give him a Pretence to attack them, which was what he intended: But in the execution of this Design, one main Obstacle occurred, viz. a Council, of what kind soever was to the Pope a great terror, tho he was satisfied that Charles demand not a Council with intent to alter Religion, yet tho was afraid of being sacrificed, to the Protestants, if the Emperors Interest required it. He could not resolve to call a Council without being sure of managing it as he would, he was conscious of his spurious Birth, & that was sufficient to depose him.

in Case his Enemies were superior in the Council. So when the Emperor desired him to call a Council, he forbore to give a positive Answer, contenting himself with commending the Examination of this request to a Sain Cardinals, under Colour of being informed of the Reasons pro & con. — The Popes have a Oracle to sustain which often throws them into Perplexities. In publick they must make show of great Zeal for God's Glory, for Religion & the good of the Church, & of a great Disinterestedness for everything which personally concerns them, but fear what they thus profess outwardly, should be taken literally, they must in private undeceive those who treat with them & discover to those that their own Interest is the principle Subject of the Negociation. So, what they say publickly, is always just & right & seems to tend only to the greater Glory of God, but in the end it is too frequently perceived that Religion serves only for a Cloak to their temporal Concerns.

On the present Occasion a general Council seemed absolutely necessary, to terminate the Troubles raised thro Differences in Points of Religion in diverse Parts, especially in Germany. The Pope not only agreed upon a Council with the Emperor but even feigned to wish it most cordially, but as a Council was contrary to his Interests, Reasons drawn from the good & advantage of Religion were to be found either wholly to reject it, or at least to defer the

Creed, & Cardinal Campejo exhorted the Germans, to extirpate the Errors which had been introduced into Germany. The Protestants then required liberty to make Declaration of their Faith in the Diet, but this was refused them, & the Catholics would have them take as a favour the Permission granted to deliver their Confession of Faith in writing; the Landgrave of Hesse, seeing so great Partiality, in the Diet, withdrew without taking leave. whereupon the Emperor commanded the Gates of Augsburg to be shut, shewing he intended to use violence towards those who remained in the City. but on the Elector of Saxonys Remonstrances, he ordered them to be opened; After many Debates, in one of which on the Protestants affirming their was the ancient Religion, the Emperor would needs dispute himself, which he did with such eagerness, that he drew his Dagger & caused to be published in the Diets Name, a Decree intirely against the Protestants, & which on the Hopes he gave them of a general Council, obliged them to destroy

whatever had been done in Matters of Religion.

The Diet ending, Charles informed the Arch Bishop of Mentz to assemble the Electors, to chuse a King of the Romans, intending to get his Brother elected, The Protestants strenously opposed this Meeting, affirming there was no occasion to elect a King of the Romans, & demonstrating the Inconveniences which would arise from his Design to render the Crown imperial as it were hereditary in the Austrian Family, at length they finding that notwithstanding their Remonstrances they would proceed to this Election, the Protestants met at Smalcald & concluded a defensive League against all who should attack them on account of Religion

K. Henry viij. would shew that in throwing off the papal Yoke he designed not to alter Religion commanded the Laws against Heretics to be executed: so three Protestants were burned —

but on their Dissolution the Catholics assembled by themselves at Ratisbon & ordered the Decree of Worms to be put in Execution.

In another Diet at Spires, Charles declared, that his meaning was not that any Resolution should be taken concerning the Affairs of Religion but only the Method of executing the Decree of Worms, till there should be a general Council, but as this Council was very remote, the Diet decreed that his Imperial Majesty should be requested to procure a general Council in Germany, within a Year, & in the interim all Persons should, in Point of Religion, so deport themselves as to be able to render Account of their Conduct to God & Cæsar.

During these Transactions, the War which the Turks had carried into Hungary, for some Time suspended the execution of the Projects against those who had embrac'd the new Religion because he wanted the Assistance of all the German Princes, Protestants as well as Catholicks, but being on the Point of making Peace with France, he thought he might talk in an higher Strain. He called a Diet at Spires, where it was ordered, that such as had hitherto obeyed the Decree of Worms, should continue to observe it, & those who had not submitted, should make no Innovations in Religion, nor hinder their Subjects from going to Mass.

Against this Decree the Electors of Saxony & Brandenburg, the Landgrave of Hesse, & the Princes of Lunenburg made a solemn Protestation, whence all their Party were called Protestants. Charles then in Italy gave a rough Reception to the Deputies who brought him this Protestation, & thereby obliged the Protestants to unite for their common Defence. In the Diet which was to meet at Augsburg he was resolved to lay the Foundation of his projected War against the Protestants.

At opening the Diet, the Emperors Chancellor made a long Speech, complaining in his Masters Name, of those who had hitherto attempted to alter the antient —

It was not private persons only who declared against the Roman Church but Cities, whole Nations, & Sovereigns: so the zealots for the ancient Creed were not in Condition to compel them by Violence & therefore chose to feed them with Expectation of the required free Council till the affairs of Europe were so disposed that it might be hoped to reduce them by Authority. Several Diets were held in Germany whereat the Emperor & Catholic Princes were obliged to conceal their Sentiments & consent to a Toleration which never left them at Liberty to act another time according to their real Principles.

At Luthers first Appearance the religious Disputes turned only on the excessive Power & abuses of the papal Power & afterwards Points, then the Doctor had on his side almost all the Lay Princes of Germany, & many Hanse Towns each of which was a Republic.

From that time he made new Discoveries & published them to the World, but he had not on all the Articles, the same Number of Followers, as on that of the Pontifical Authority. The Emperor & zealous Catholics did with all their Might oppose the Reformation. Care was taken to intimidate such as inclined that Way, or to continue them in the old Religion by Promises, Posts, & other advantages which contributed to confirm them in their first Sentiments. So for some years, the Reformers used all possible Endeavours to gain Proselites & the romish Clergy were as diligent to hinder their Progress. Mean while the Reformation took Root daily.

Charles coming to the Diet of Worms, sent for Luther, & after hearing banished him the Empire with all his Adherents. next year the Diet held at Nuremberg, produced against the Court of Rome an hundred Grievances of which they demanded the redress by means of a free Council.

Another Diet convened at the same Place passed a Decree whereby it was resolved to Demand, a free Council in Germany.

taking advantage of the Popes frank Confession, demanded a free Council where every one should be obliged upon Oath, to utter his real Sentiments & that numberless Abuses under which Germany had so long groaned, should be reformed.

Mean while Luther continued to write in defense of his Doctrine; and Published a Reply to the King of England's Book, wherein he used very little Ceremony this induced Henry to complain of him to the Princes of the House of Saxony, & at the same time exhorted them to hinder the publication of Luther's German Bible, lest the translation should contain what might prejudice the truth.

The Pope Clement falling out with the Emperor & other Princes, was made a Prisoner, & confined in Castle Angelo, & the City of Rome pillaged by the Soldiers, who killed 5 Thousand Men, & committed all manner of Rapine & Cruelty.

Since Luther's preaching in Germany, the Reformation had made such Progress that several Princes of the Empire had embraced it openly, & many Cities & Towns; As they were accused of introducing abundance of Innovations in Religion, in defence they protested their Intent was no other than adherence to Evangelick Doctrines, & the Tenets of the primitive Church. & therefore they demanded that a free Council might be held in some City of Germany, where the religious Differences might be calmly examined by God's Word, but this was what could not be allowed by their Adversaries. They supposed as a Thing certain, that the Religion professed before Luther's Appearance was the true Religion, & being without spot or Wrinkle, had no need of Reformation. Accordingly they thought the Point was not to Examine at all but to compell the Recusants or Heretics to conform. This was the constant Maxim long since followed by the Romish Clergy, & induced them to use Fagot & Sword, to exterminate those they called Heretics.

A few Days after Leo assembled the Cardinals to consult how he should requite the King of England's service to the Church. after a long Debate they resolved to honour him with the glorious Title of Defender of the Faith. In consequence of this Resolution the Pope ordered a Bull to be drawn conferring that Title on Henry & all the Kings of England his Successors.

About this Time the Flashes of War being kindled in most Parts of Europe, The Reformation gained Ground considerably in Germany, Switzerland, France & England. The Canton of Zurick, moved by the preaching of Zainglius, renounced diverse Articles of Religion they had hitherto professed, tho Zainglius & Luther differed about the Eucharist. Their Differences about Consubstiation much hindred the progress of the Reformation. Zinglius's Party were called Sacramentarians & Luther's Ubiquitarians. Calvin succeeded Zainglius who by his Doctrines of predestination &c. so widened the Breach between the Lutherans & Calvinists that they became irreconsilable. Many also in France & England began to dislike a Religion seemingly founded more on the Pope than on Jesus Christ. the Pontif hearing of the daily Progress of Luthers Doctrine in Germany, sent a Nuncio to the Diet of Nuremburg to exhort the German Princes to destroy Luther & his Followers; He confess however in his Letter, that many Abuses & Disorders were introduced in the Church throwing the Blame on those on those who had governed it before him; but to reform all at once, he said, would be the ready way to spoil all, & therefore it was necessary to proceed in the Reformation by Degrees. Luther having got a Copy of this Letter published it in the German Tongue, with Annotations, wherein he said, that the Degrees his Sanctity spoke of, were so large, that there was an hundred Years Difference between each of them. on the other Hand the Diet

When he had preached & written against the Pope only 3 Years, he had gained abundance of Followers — & still more Enemies, by his sharp & satyrical Stile, wherein he threw off all Ceremony with Regard to the Church of Rome. The Book which made most Noise, was intitled Concerning the Babylonish Captivity — therein the Popes were not spared —

In the several Answers against this as the other Books of Luther the Decretals of the Popes, & the Works of Thom: Aquinas were urged in Favour of the Pontifical Authority; This gave Occasion in his Replys, to ridicule those who in Defence of the papal Power, alledged the Decisions of the Popes themselves; & the Testimony of Thomas Aquinas, who was canonized for carrying the Popes Authority as high as possible. Besides he expressed not any extraordinary Regard for that Authors Writings which probably was what chiefly incensed Henry the 8th against him: As Henry had much studied the Works of Aquinas, & from

them had acquired all his theological Knowledge, he could not bear to see his favourite Author thus condemned. He thought himself therefore a Match for Luther able to confute his Writings: But as the Pope had by a Bull expressly prohibited the reading of Luther's Works, & as an Answer necessarily supposed the perusal, Cardinal Wolsey applied to the Pope for a Power to permit such to read them as desired it with intent to confute them — This was granted.

The King Henry 8. wrote his Book against Luther: intitled Concerning the Seven Sacraments; He defended Indulgences, the Popes Authority, the Number of Sacraments & other Articles combated by Luther:

The Book richly bound was presented to the Pope in full Consistory & kept in the Vatican. Leo who was still living received it with great Joy, & spake of it in the highest Strains of Adulation, comparing it to the Works of St Augustine & from no wonder a Book composed by a potent King, in the Defence of the Papal Authority could not but be much esteemed by a Pope.

Luther's Defection made a great Noise in Germany, the Pope strove to excite ~~Princes~~ every Prince of the Empire against the said Doctor - who had boldly appealed to a general Council. at length after fruitless Trys, to gain him by Promises, or frighten him Menaces, he Excommunicated him & his Followers. But Luther regardless of these Thunders, in very harsh Terms renewed his Appeal to a Council. The Pontiff highly incensed that a single Monk should thus dare to brave him requested the Elector of Saxony either to dispatch him or send him to Rome - The Elector refusing. The Popes Nuncio ordered Luther's Books to be burned - at Cologne; to retaliate which Luther caused the Canonical Decretals to be also burned. at Wirtemberg, & publisht a Manifesto in Justification of his Procedure he also burned the Bull of Excommunication. he found himself supported by the Elector his Sovereign who earnestly desired a Reformation in the Church

This Pope - Leo, was a Man entirely given to Pleasure, spending most of his Time with Musicians & Buffoons & lost immense

Diversions, his Secretary Bembo reports this saying of his - It has been long well known how beneficial this Fable of Christ. has been to us & our Predecessors. His natural Profuseness threw him into such excessive Expenses - that he was indigent amidst his immense Revenues. & made him study Methods, to procure Money; Hence alone his unwearied zeal to form a League against the Turks, because it furnisht him with a Pretence to levy Tenths on the Clergy, & sell his Indulgences to the great Scandal of all Christendom - he died - in Dec. 1. 1521: - by Poison as some thought

The Reformation made great Progress in Germany, by Means of Luther's Writings, which were read - very eagerly -

Luther was satisfied at first with attacking the Sale of Indulgences, then the Indulgences themselves, & the Power to grant them. This naturally led him to examine the Grounds of the Papal Authority & being persuaded there was nothing to support it in Scripture - he wrote on that subject without any regard to the Roman Pontiff. he likewise attacked the Celibacy of Priests, monastic Vows & private Masses -

An Italian Author, acknowledges, the Affair of Indulgences was carried to so shameless a length, that the papal Powers for releasing Souls frying in Purgatory, were openly gained for in ~~Taverns~~ Taverns & other publick Places of resort.

But at length, by a certain Accident, which at first seemed of little Consequence, the Archbishop of Mentz - who was Commissioned to appoint the Preachers in Germany, thought proper to assign the Saxon Division to the Jacobins whereas in former Crusades that Employ had been allotted to the Augustines, the wrong done to those latter roused their Jealousy. They narrowly examined the deportment of both Preachers & Collectors, first ridiculed & afterwards exclaimed against them very loudly. At length Martin Luther - a Monk of the Augustine Order, & Divinity Professor in the new University of Wirtemberg published some writings against them, with satirical Remarks, on the very Indulgences. This boldness created him some enemies, who by their Opposition obliged him by degrees to inquire more carefully into the Grounds of those Indulgences, & he was soon convinced they had no Foundation in the holy Scriptures.

From thence forward he used his utmost endeavours to undeceive the Publick concerning the hitherto received Sentiment of the Pontifical Powers: hence sprang the Reformation.

The Pope at first little regarded Luthers Representations, he imagined not that the papal Power, which seemed to be immoveable could be prejudiced by a single Friar; wherefore slighting this trifling Opposition, he continued selling his Indulgences. He every where published that a powerfull Fleet was to be made on the Infidels & exhorted all Christians to contribute, according to their Abilities towards so necessary a War, which would procure them besides many Temporal Advantages, deliverance from the Pains of Purgatory, provided they would qualify themselves to enjoy the Indulgences.

The King however very much cooled the Zeal of many for this Crusade, it was discovered had already, for his own temporal Concerns, disposed of the Money, which was to rise from the Sale of Indulgences, he had assigned to his Sister Magdalen di Medicis, Wife of Francesco Cibo, Pope Innocent 8s natural Son, part of the Money, to be raised in Germany: Nevertheless he continued his Solicitations in every State in Europe. The Turks were then employed in Egypt & Persia, & the Crusade was founded only on a bare Conjecture that after ending those Wars, they would invade Christendom.

For Easter Day

All ye who seek the Lord who died
Your GOD for Sinners crucified,
Prevent the early Dawn & come
To worship at his Sacred Tomb.

2 Bring the sweet Spices of your Sighs
Your contrite Hearts & streaming Eyes,
Your sad Complaints & humble Prayers
Come & embalm him with ye Tears.

3 While thus ye love your Souls employ
Your Sorrows shall be turnd to Joy.
Now let all your Grief be over
Believe, & ye shall weep no more.

4 An Earthquake hath the Cavern shook,
And burst the Door & rent the Rock,
The Lord hath sent his Angel down
And he hath rolld away the Stone.

5 As Snow behold his Garment white,
His Countenance as Lightning bright.
He sits & ~~wears~~ waves a flaming Sword,
And waits upon his rising Lord.

6 The third auspicious Morn is come
And calls your Saviour from the Tomb,
The Bands of Death are torn away
The yawning Tomb gives back its Prey.

In the year 1717.

Epis. 130 X. 1000. in Danger of being Poisoned by a young man who was bribed by the Relations of Emma for that Purpose which being discovered he fled to Rome after confessing the Fact & Emma was acquitted as Innocent. Upon this occasion Pope Innocent the Eleventh sent a Brief to Pontiff expect to see immediately Justice in all Degrees Calling not a Barbarian would be so cruel than to make the Innocent suffer Death for a Crime which he was unable to prevent. Upon this Brief the Pope Decreed Justice & in such a manner as to give the World a Specimen of his Wisdom & Greatness Love to Strange the Strangers: They were Praised for in Tuscany.

67 Could neither Seal nor Stone secure
Nor Men nor Devils make it sure?
The Seal is broke, the Stone cast by,
And all the Powers of Darkness fly,
8 The Body breaths & lifts his Head,
The Keepers sink & fall as Dead,
The Dead restor'd to Life appear
The Living quake & die for Fear
9 No Power a Band of Soldiers have
To keep our Body in its Grave;
Surely it no dead Body was
That could the roman Eagles chase.
10 — The Lord of Life is ris'n indeed,
To Death deliv'rd in your Stead,
His Rise proclaims your Sins forgiv'n
And shows the living Way to Heaven.

11 Hast then, ye Souls, that first believe,
Who dare the Gospel Word ~~believe~~ receive,
Your Faith with joyful Hearts confess,
Be bold, be Jesus' Witnesses,
12 — Go tell the Follower's of your Lord,
Their Jesus is to Life restor'd,
He lives, that they his Life may find,
He lives to quicken all Mankind,

Death shall not overtake us, so they will not consider their Latter End, there is no Fear of God, nor regard of Death before their Eyes, so they spend their Days in Luxury, & suddenly drop into Hell —

What shall I say unto Thee, O thou preserver of Men? spare me, O Lord, for my Days are as nothing. Spare me that I may recover thy Favour before I go hence & be here no longer.

Death entered the World thro the Envy of the Devil — by Means of one Man Sin came into the World, & Death by Sin, & so Death came upon all because all thro Sin have sinned, but this Comfort is left, that as in Adam all Died so in Christ shall all be made alive; but if thou desirest this Happiness as not to be hurt by the second Death; But alas, what a sad thing it is that Life whose Term is so short & which is wholly taken up in Necessaries & especially is scarce sufficient for a due Preparation for Death is taken up by most Men the greatest Part in needless & vain actions —

Our Father who dwellest in Heaven on the Throne of thy Glory, yet beholdest the most remote Things & contemplates our most intimate Secrets, for thy Eyes are brighter than the Sun so that from the Seat of thy Majesty thou beholdest every where the good and bad, but thou regardest thy beloved Children with a special ~~re~~favour, & complacency. Grant, o Lord I beseech Thee, that as thou requirest I may Love Thee, walk before Thee, Fear Thee; not as a malefactor fears his Judge, but as a Son his Father — and endeavour to be perfect as thou our heavenly Father art perfect.

142

Pope Alexander 3d. in 1159 - the Emperor was forced to beg his Pardon, the haughty Pope set his Foot on the Emperors Neck with this Expression! - Thou shalt tread on the Asp & Basilisk

Pope Alexander 6. obtained the Popedom by bribing the Grandees of the Conclave. when he was Cardinal he got 4 Sons & a Daughter by the Wife of Arimeno. for the second of which Sons he had such an immoderate an Affection that he overturned all the Laws of God & Man to advance him to the Throne of the Popes, he made a Sport of Selling Benifices & usurping the rents & Lands belonging to them, & often put those to Death who blamed his Extravagancy

Having a Design to poison some Cardinals at a country House he invited himself thither with a great Train, at which Time his Son Cesar had given to one of his Confidants a bottle of poisoned Wine, with Orders to give it none but such as he should direct but the Pope coming in hot & dry, he that had the Bottle by mistake gave him the Poison of which he died. aged 72; he cut off by violent Deaths most of those who were bribed to elect him, & caused Cardinal Ursini to be poisoned, he was exceedingly given to Women & Plays. in a Word he was prodigiously vicious.

Pope Innocent. 8. before he was Pope had 2 Sons by a Gentlewoman of Naples, these he left rich. he was fond of them to excess, his Affection overlaid his Justice in their Favour.

Pope Urban 6. he put 5 Cardinals into Bags and drowned them in the Sea.

Prepare to Dye [illegible]

All Flesh is Grass & all its Glory as the Flower of the Field, the Grass withereth & the Flower falleth

It is appointed unto all Men once to Dye, and after to come to Judgment: we must all appear before the Judgment Seat of Christ, that every one may receive according to what he hath done in the Body whether good or Evil, therefore be wise & set thy affairs in Order & confide not in thy Strength or Age for dost thou not see young and Strong Men & Infants are continually taken off, tis Folly to delay to old Age, which the greatest Part of Mankind never attain. — Happy they who remember they are but as Strangers & Pilgrims on Earth, & are as Stewards & appointed to manage their Masters Goods who will come at an hour when they did not expect him to reckon with his Servants.

But miserable Wretches, to think that God, like a Man gone a Long Journey & not to return a great while, do Riot in his benefits - unmindfull of the Time when he will call them to give an Account of their Stewardship. Do not Men know that God hath made them in Honour that they should thus degrade themselves like the Beasts that perish? when they were created in the Image of God, & were liable to eternal Death, they were redeemed by the Blood of Christ & made Heirs of Heaven, that they should so blindly run into Death, that Men should perish Eternally who were bought with so great a Price, for whom he came that they might have Life, & that they might have it more abundantly.

O how few they are, who seriously lay up these Things in their Hearts, how many as tho' they had made a Covenant with Death & Hell, say, the Scourge of

The english is.
Whilst the Blood flows from the blessed Wound of Christ
And whilst the pious Virgin presses that her Virgin Milk
The Milk flows & the Blood; the Milk is joind & the Blood
And becomes a fountain of life, the fountain & original of good.
The fountain from whose virtues & value, the anger of an
offended God is removed. The fountain, which the heavenly
Spirit observing, thence rejoicing in Mind, causes a thousand Joys
A fountain which washes the whole world from its sins.
In by which defiled Man is cleansed — A fountain,
which refreshes all those very much, whom the purging
flames of Hell make thirsty.
Thou shalt make them drink of thy river
— of Pleasure. Ps. 35.
You must not be surprised to find the Virgin Milk
joind & equally reflected with the Blood of our Saviour
since her devoto's Temple not to say, that more are saved
by the Name of Mary than by the Name of Jesus —

In the Church of St Peters at Newberg - a Capuchin
as he went into the Church perceiv'd in a Corner an old
Nostradame of Wood all mangled & covered with dust.
The zealous Father could not without Greif behold
our Lady in so unbecoming a Condition, He prostrated
himself before her, & began to thump his breast, & break
out into Lamentations. As he was in the midst of his
groans he suddenly cry'd out Miracle! & protested
that the good Lady had moved her Eyes, & look'd on him.
It happpen'd there were several Old women in the Church
who rose together at the cry of the Capuchin, & with joy
embrace the occasion, that they were able to say, they
had been witnesses of the Miracle; immediately they
went out with him & filled all the City with the Noise of the

Ps. 15.

1. Who shall approach the dread Jehovah's Throne
Or dwell within thy Courts, O holy One?
That happy Man who's Foot shall tread the Road
Up Sion's Hill, that holy Hill of God.

2 — He that's devout & sticks in all he does.
That thro the sinful World uprightly goes.
The desperate Hights from whence the great ones
Giddy with Fame turn not his Head at all. Fall
Stand from on Honours Pinacle and so.
Fears not the dreadfull Precipice below.
Of Conscience, not of Man, he stands in Awe.
Just to observe each Title of the Law.
His Words & Thoughts bear not a double part.
His Breast is open & he speaks his Heart.

3 — He that reviles not or with cruel Words
(Deadly as Venom, sharp as hoodged Swords)
Murthers his Friends Repute, nor dares believe
That Rumour which his Neighbours Soul may give
But with kind Words embalms his bleeding Name
Wipes off the Rust & polishes his Fame

4 He in whose Eyes the bravest Sinners be
Extreemly vile tho robbd in Majesty.
But if he spies a righteous Man tho poor,
Him he can honour, love, admire, adore.
On Israels humbled Plains had rather Stay,
Than in the Tents of Kedar Bear a sway.
He that severely Keeps his sacred Vow,
No mental Reservation dares allow,
But what he swears, intends; will rather die
Lose all he has, than tell a Solemn Lie.

5 He that extorts not from the needy Soul —
When Laws his Tyranny cannot controul,
He whom a thousand Empires cannot Hire
Against a guiltless Person to conspire

6 — He that has those Perfections, needs no more
What Treasures can be added to his Store,
The Pyramids shall turn to Dust, to hide
Their own vast Bulk, & houghty Founders Pride
Leviathan shall dye, within his Deep.
The Eyes of Heaven close in eternal Sleep.
Confusion may o'er whelm both Sea & Land.
Mountains may tumble down — — —
but he still shall Stand.

in Being so much like Man. they Know they are
reputed Wise So, for the Raving of their Souls — but
that they are taught to Bestrite, that there are
some in the World who Prophane Sacred Rage in one
Jesus Christ, Crucifix, Crucifix, Crucifix, Crucifix
All Virtuous Gunnes. at Geneva — they say
they have the Glorious of Virtue & the Church
Mousom Virgins Kept Companions who repose
in Sacred Christ Christ Christ at Geneva — Anno 1588 —
Nature Hath are very high such great Secrets
Shall the Just Simbols Confusion to Reason is Hate Bless a Mulitude
Flos ore Pange Sic Story, having Prince Mouse Mighty Reason
as Mysus Bussetinus, Vir. Immanis Hat Mussetinus.
Nulla is a Christ house, with Vah. was a Observation to Spring
Mosem. Nulla Virginum Alterum in Ma Ha 1000 ae
but 2. Vir. Virtuosa Mirabilis Virgin Mirtyr.

Job.

Few be the Days that feeble Man must breath,
Yet frequent Troubles antedate his Death.
Gay like a Flower he comes which early grown
Fades of its self or is untimely mown —
Like a thin aery Shadow he does fly.
Lengthning & shortning still untill he die.
And does Jehova think on such a one?
Does he behold him from his mighty Throne
Will he confound with such a worthless Thing
Or dust & Ashes into Judgment bring?

Unclean, Unclean is Man born from the womb.
Unclean he falls into his drowsy Tomb
Surely he cannot God answerly God nor be
Accounted pure before such Purity.
Naked I came when I began to be,
A Man among the Sons of Misery.
Tender unarmed, helpless & quite forlorn,
For since twas my hard Fortune to be born
And when the space of a few weary Days
Shall be expird, then must I go my ways
Naked I shall return & nothing have
Nothing wherewith to bribe my hungry
Grave —

Pr. 3. 17. If the ways of Religion are ways of Pleasantness then such as are not ways of Pleasantness are not truly & properly Ways of Religion — whence it easy to see what Judgment is to be passed upon all those affected, uncommanded, absurd Austerities so much prized & exercised by some of the Romish Profession Pilgrimages — going barefoot, hair Shirts, & Whips. with other such Popish artillery. Things never enjoined It seems, that with them, a man cannot be a penitent unless he turns Vagabond, & goes it to Jerusalem or wanders over this or that part of the World to visit the Shrine of such a pretended Saint — tho perhaps in his Life, ten times more ridiculous than themselves — Thus that which was Cains curse is become their Religion — He that thinks to expiate a sin by going barefoot does the Penance of a Goose & only makes one Folly the atonement of another. Paul was Scourged & beaten by the Jews, we never read that he beat & scourged himself. If true Religion lies no deeper than ~~their~~ their Skin, it is possible they may Scourge themselves into very great Improvements. But they will find that bodily exercise touches not their Soul. Tis not the Back but the Heart, that must bleed for Sin. Let them Lash on never so fast they are not at all the nearer to their Journeys end. & however they may deceive themselves & others they may as well expect to bring a Cart, as a Soul to Heaven, by such means

In St Mary's Church at Utrecht are very curious Relicks. among the rest a Smock of the Virgin Marys. (Indusium inconsutile) of fine muslin. - - - there is such another at Argenteuil near Paris

Pope Adrian. 6. was born at Utrecht. This excellent man distinguisht himself from his Youth. by his Merit & Learning. he ascended the Papal Throne. by all sorts of degrees of Honour. not only without having sought after them, but with some reluctancy.

He highly complaind of the very great disorders & crying Abuses that were crept in great number into the Court of Rome. he freely owned that Popes might err as well as other men & that several had justly deserved the Name of Heretick, which was the occasion that he himself was treated as one by several Writers. The Abomination of the Sanctuary the horrible & universal corruption of those who are called Clergymen from the lowest Priest to the highest Pontiff, was what he chiefly Lamented & this Evil to which he proposed to apply a remedy as soon as he could, but they did not give him time to do it for he was poisoned - -

There is a curious Picture at the entrance of the Church of St Martin at Worms. over an Alter. The picture is about 8 foot square. God the Father is at the top, in one of the Corners - from whence he seems to speak to the Virgin Mary. who is on her knees on the middle. She holds the little Infant Jesus by the feet & puts his head into the Hopper of the Mill. The 12 Apostles turn the Mill & are assisted by the four beasts of Ezekiel. who work on the other side. Not far of the Pope kneels to receive the Hosts which fall from the Mill ready made into a Cup of Gold. He presents one to a Cardinal - who gives it to a Bishop - the Bishop to a Priest & he to the People.

Towards the end of the Eighth Century —
Paschasius Radbert a Monk — composed a
Treatise asserting the bread in the Eucharist to
be the real body of Jesus Christ & the Wine his
real Blood — this appearing New to several men
of Learning they strenuously opposed it —
The Chief were the famous Scotus. Rabanus an
archbishop — & Ratramus.
If christians had been all along of the opinion
of Paschasius, tis hard to conceive how many
Learned men should look upon this as a new
doctrine. 200 years after Pope ~~Stephen~~
Gregory convened a Council at Rome. 1079
& ordered a fast for 30 days to implore the
assistance of God for the discovery of the Truth.
It is pretty surprizing that after so many
decisions all condemable as tis pretended
to the doctrine which had been over received
there should be still any doubt of what ought
to be believed, on this Matter —
Baptista a romish Priest wrote thus
— — Venalia Roma —
Templa, Sacerdotes, Altaria, Aura, Corona,
Ignis, Thura, Preces, Columbæ et Venalis Dæusque —
All things are bought at Rome, Churches, Priests,
Altars, Crowns, Fire, incense, prayers, Heaven & God —

There were such endeavours to establish the Celibacy of priests in England, & it met with so many obstacles. that it was a long while ere it could be effected. Dunstan & the partisans of the Court of Rome strongly endeavoured it but the danish war obliged them to desist. From that time to the Conquest of the Normans the English Priests continued to live in a married state. Twas a leading step to the execution of a Project formed for rendering the Clergy independent on Princes & making them a corporate Body. to be governed by their own laws. To give a finishing stroke, the Popes sent Cardinal de Reme legate, he assembled a Council at Westminster where he declaimed violently against married Priests & urged the Crime of rising from an Impure bed - to handle the Sacred Body of Jesus Christ - & yet the very Night following was found in Bed with a Common Woman.

Corbet archb. of Cant. 5 years after assembled another Council - which entrusted the King to see the Canon executed. He readily took it upon him with the only View to encrease his revenues. by selling the Priests licenses to keep their Wives.

In ~~1099~~ 1102. in the Reign of Henry I. a synod was held in which a Canon was made against Sodomy. this crime was in a manner unknown in England till after they had obliged the Priests to Celibacy —

051

Fox relates, that a Woman told him before Witnesses in 1568, that she lived near Aldersgate, & was delivered of a Child (a Boy) on June 11. 1555 (the Protestants birth day) & that Lord North, & another Peer, came to her and desired to have the Child from her, with very advantageous offers, as that the Child should be well provided for &c but she would not part with it this being at a time when Queen Mary seemed to be every Day looking for her delivery, may give suspicions &c

In a bull published against the Emperor Louis 1346. by Pope Clement 6. we find the following Imprecations, May the wrath of God, of St Peter & St Paul crush him in this World, & that which is to come, may the Earth open & swallow him alive, may his Memory perish, all the Elements be his Enemies & may his Children fall into the Hands of his Enemies even in sight of their Father.

This was not Pope Pious - nor Christ's Vicar - was this praying for Enemies

That to destroy people for points of mere Speculation & which have no ill effect on practise & civil government, seems very remote from the Spirit of Christianity. Supposing Truth on the Persecuting Side yet to burn a man because he will not belie his Conscience & turn Hypocrite is strangely unaccountable — Men cannot believe so that they please, their Understandings are not all of a size — Besides if the roman Catholicks believed the Reformd such notorious Heretics, if they believd they would be so ill receivd in the other World — Why did they not use them gentlier in this? Why did they hurry them to eternal destruction before their Time? We may justly affirm that such Wisdom as this did not proceed from above, but was earthly sensual & devilish —

Among the Papists diverse considerd their loosing Mary, & Elizabeths advancement as mortal wounds to their Religion. But others were not sorry to see a stop put to those Inhumanities whereby it had been so dishonoured —

Queen Mary. 1. at her first coming to the Crown was guilty of great dissemulation. The men of Suffolk desired to know of her whether she would leave Religion in the same state she found it which she positively promised. On this assurance they resolved to hazard their estates & fortunes & lives in her service — And afterward in Council declared she would use no force upon Conscience in affairs of Religion.

It could not but be observed how widely different the Protestants behaviour had been from that of the papists. In Edward's Reign very few had suffered even confinement on account of Religion & in Mary's no Torments were thought too cruel for those Protestants who dared to persevere —

Gardiners zeal was cruel Bonners was furious unbecoming a Christian but even a Cannibal — 284. in all were burnt alive. — 5 bishops 21. divines 8 Gentlemen 84 Artificers 100 Husbandmen Servants & Labourers. 26. Wives. 20 Widows, 9 virgins 2 boys. 2 Infants. 64 more were persecuted, of whom 7 were whipt. 16 perished in prison — 12 were buried in dunghills —

And now not to let such Hellish doings pass without some reflexion — I shall observe with Mr Collier —

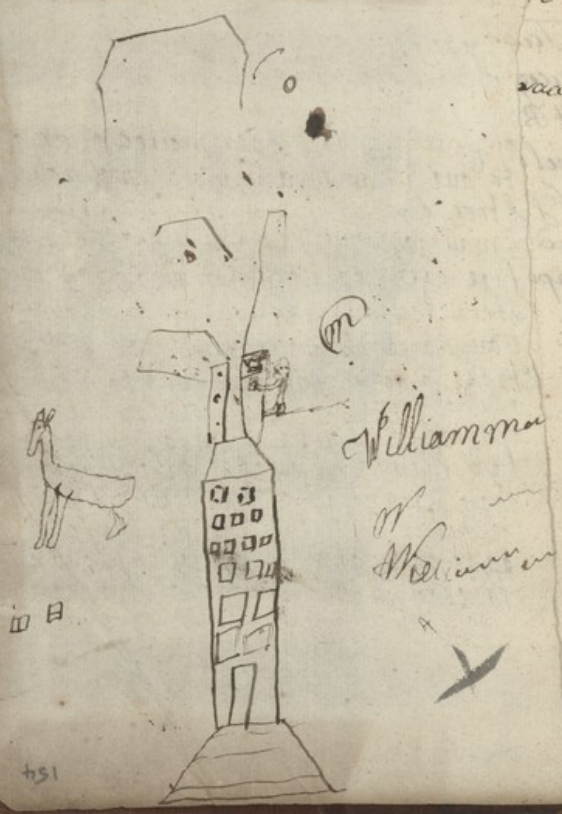
Miscellanea.

Amusements for Roman Catholicks

An. 635. Oswald king of Northumberland desired the King of Scotland to send persons capable of instructing his people in the Christian Religion who sent Corman with others. Corman was a rigid austere man & not agreeable to the English. Aidan one of the Brotherhood spake to him thus. Brother, it seems to me that you have been too severe with those whom you would Convert & that you have forgot, the religion of Jesus Christ is not to be establisht in the Hearts of men by violence but by mildness.

In matters of Religion whatever at first appears indifferent, by the want of Charity, & the abounding of Pride among the Clergy, becomes at last of great Consequence

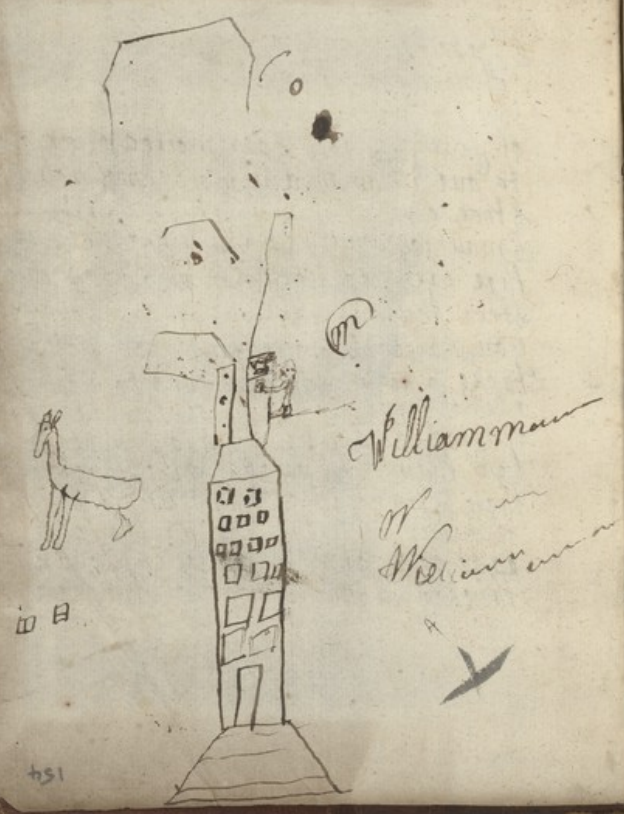
The necessity of Celibacy of the Clergy, was not imposed on the English till 500 years after their conversion.



and suffer scourges every Day
Was subject to all Blame
And every morning from my youth
Sustain Rebuke and Shame

Lord I confess my Guilt to thee I grieve for all my Sin
My helpless Impotence I see, And beg support divine
O God, forgive my Folies past, Be thou for ever nigh,
O Rock of my Salvation fast And save me, or I die.

— — — As our present State is fixt,
Our Joy sweet with Wormwood mixt,
Since Life can scarce one Joy supply,
And e'er we learn to Live we Die,
Since now our fleeting Days are few,
Nor few alone but evil too,
No more O Man, with thoughtless Mirth,
Bless the Day that gave thee Birth,
But smite thy Breast with holy Job, & say
Better the Mortal then the ~~birth~~ natal Day.



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Nor few alone but evil too,
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Bless the Day that gave thee Birth,
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Better the Mortal then the ~~birth~~ natal Day.

To Broyl A trout

Take A trout and Split ill and dry ill very well and Salt ill then lay ill on the fier and a ill brouels have a ounce of feathers and Som melted buter ready to ou ill with and if you ples you may Stroe our ill Som time and parsley Shread Small with nutmeg and pepper and let thee carts be very Small and as ill broyls Stroe this our ill and for the sawes if you have no oysters for licker you may tacke a pes of anchouis and Som onion and a fetel peper and mace and a one of of time and put them all in water and let them Sod a ers while togeamer then Strane ittout and put A lego pes of buter to ill and the youlke of an egge or 2 and Some white wine and thicken ill ill togeame on the fier

To Broyl a trout

Tak the cor
sorrly and
tak bearge
yrot salt o
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t trout, and split ill and dry
ry well and salt ill then lay ill on
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with nutmeg and pepper and lef
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this our ill and for the sawes if
ave no ousters for licker you may
a pes of anchouis and som onion and
Dri pepper and grate and atone of
ye anis put them all in watr and
them boil a litle while togainer
Lee strane ithout and put it into pes
butter to ill and ive youlke of an
to or 2 and some white wine and
Bu en ill togaine on the fier

Eliza

Martha Hodges

Martha Hodges

Robert Foster writ this book