John Donne and the Conway Papers

Volume II – Appendices
Appendix 1

John Donne to Sir Edward Conway, 7 December 1624

See Introduction, pp. 3-5.


[fol. 1r]

May it please yo’ Honor
I receyud by the hands of M’ Woodford, a letter, from o’ most gracious Master, to myselfe and the other Residentiaries of our churche, recommendinge vnto us M’ Smith, to succeed M’ Woodford in S’t sayths Churche. Though it be thus much to yo’ Honors trouble, yt becomes me to giue an account therof. That churche ys, at thys auoydance, accordinge to our courses, in my particular gift; as allso yt fell out to be so, when M’ Woodford receyud yt at my hands: And upon iust confidence in that title, I had giuen the next presentation therof, (before any intimation, or imagination of hys M’ties pleasure) to a person that hath deserved a greater service from me. So that, to make myselfe able, to do that wch ys allways intirely my desire, to serue hys M’tie, I was put, first to worke the Chapter, and then to recall my graunt, and after to wayue my course and turne of presentinge. All wch beeinge wth the speediest diligence that I could vse, and the very ready forwardnesse of o’ whole Chapter, accomplishd, and therby the way made certaine and plaine, for M’ Smith to enter therupon, as soone as yt shalbe made uoyde, I thought it necessary to signify so much to yo’ Honor; not that these Circumstances of difficulty adde any thinge to my Meritt, but that yt adds to my gladnessse, that in one businesse, I had so many occasions to testify my desire to serve hys M’tie, from whom I haue, not onely (as other men haue) receyud my lyuelyhood, but my preisthood. To wch lolye of

7 auoydance,] i.e. because of this new vacancy
14 worke ... Chapter.] OED, ‘work’, v. 14a. ‘To act upon the mind or will of; to influence, prevail upon, induce, persuade’
15 course] OED, ‘course’, n. 20, ‘way, custom, practice’
myne, I humbly beseeche yo\textsuperscript{r} Honor, that I may haue leave to adde thys other, that yo\textsuperscript{w} wyll be pleasd to returne [to] \textit{to/ yor knowledge, and retaine in yor favor yor Honors}

Humblest servant in chr: Ies: 30

At my poore house at Pauls
7\textsuperscript{e} Decemb: 1624. J:Donne.

[Fol. 1v]

To the R: Honorable S\textsuperscript{r} Edward Conway, princi-pall Secretary to hys M\textsuperscript{tie}.  
At Court. 35
Appendix 2
Conway family trees
The Conway Family, first generation

John Conway = Helen/Eleanor Greville
(1535-1603) (nd)

Sir Fulke Greville = Elizabeth Willeghby
(d.1560)

Fulke Greville = Anne Neville
(1536-1606)

Fulke Greville [Sidney's friend]
(1554-1628)

Elizabeth Horne = Anthony Bourne

Edward I
(1564-1631)

Fulke = Amy Bourne
(1565-1624)

John (nd)

Thomas (d.1625)

Elizabeth (b.1578) (nd)

Katherine = Sir Thomas Huncles

Mary = William Tracy

Frances (nd)

Fulke

Henry

Francis

Hercules (d.1660)

Thomas

Elizabeth

Mary = Richard Baxter (1615-91)
The Conway Family, second generation

John West (1)→(1) Katherine West
née Darby

(2)→(2) Edward I
(1564-1631)

Dorothy Tracy
(d.1612)

John Tracy = Anne Throckmorton
(1544-81) (1546-81)

 Edward III
(1594-1665)

Helogarthe = William Smith
(d.1629) (b. 1598)

Edward II
(1594-1655)

Brilliana = Robert Harley
(c.1598-1642) (1579-1656)

Thomas = Horace Vere
(1597-1631)

Mary = Isaac Wake

Giles Bray
Anna Bray = Isaac Wake

John
Frances = William Pelham
(1590-1644)

Edward
William
Charles (b. 1675)
Elisabeth
Katherine
Margaret
George

Anne (b. 1617)
Francis
Dorothy
Edward (b. 1621)
William
Elizabeth (b. 1619)
Katherine
Margaret
George

Edward (d. 1652)

Brilliana (b. 1629)
Dorothy (b. 1630)
Margaret (b. 1631)
Elizabeth (b. 1634)

Edward (1624-1700)
Robert (1626-72)
Thomas (b. 1638)
Brilliana (b. 1629)
Dorothy (b. 1630)
Margaret (b. 1631)
Elizabeth (b. 1634)
The Conway Family, third generation

Francis Popham = Anne Dudley (1572/3-1644)

Edward II = Frances Popham (1594-1655) = Frances Popham (1596/7-1671)

Dorothy (1620-76)

John (b.1624)
Heneage (d. young)
Francis = (1) Mary (?) = (2) Jane (?)
(nde) (nd)

Anne (b.1629) (nde)

Sir Heneage Finch = Elizabeth Cradock (1580-1631)

Edward III = (1) Elizabeth Booth = (2) Ursula Stawell = (3) Anne Finch
(1623-83) (1631-79)
Appendix 3

Frances, Lady Pelham’s Poem

See Chapter 1, pp. 42-3.

‘First in white Innocence wee appeer’, Frances, Lady Pelham, Nottingham University Library, Special Collections, Portland MSS, Pw V 89, fol. 14r.

First in white Innocence wee appeer,
Then our Actions Guiltless, cleer;
Our actions will try if virtue be the grain.
For then no soil of filth will take away y^e truth, Virtue will prevail again
And length of time will change y^e youthful dy, & give y^e harmless colour once again
Vertue will be seen in strength of Judgement Knowledge & Grace:
On earth a blessing to thir dwelling Place,
In which they pass to heaven in the true ran Race.
Appendix 4

The Elder Edward Conway’s Booklist of 1610 (SP 14/57/114B)

See Chapter 2, pp. 60-1.

SP 14/57/114B records that the elder Edward Conway had 213 books sent from the Brill to Ragley Hall in 1610. This appendix intersperses a transcript of this list with identifications of individual volumes where possible and I have given the language of publication to give an indication of Conway’s linguistic range in 1610. Because few of the books were dated in the original document, date ranges have been given in the case of volumes that were reproduced in many editions. Where there seems only one likely candidate I have given Short Title Catalogue (STC) numbers where appropriate. However, there are obvious dangers in attempting to identify books from such incomplete data, and I have not reproduced information about all possible editions listed on COPAC, especially when there are many options. Attributions which do not give alternatives are not necessarily conclusive, and might represent the book by that title published nearest 1610. Similarly, ‘Other editions’ signifies fairly contemporary editions. Foliation follows numbering within the volume SP 14/57.
A catalogue of such bookes
as were brought from Briell
And left at Raggely the
of 1610

1 Inpr/ Les oeuvres de [ ] C Corneluis Tacitus chevalier Romaine a scawoir les
annales et histoires de choses advenues en L’empire d Rome depuis le trespas d’auguste


2 Les vies des homes illustres Grecks at Romaines, comparets L’une avec l’autre par Plutarque de Chaerone


3 L’histoires du Monde de C Pline second &c.


4 Harangues militaires et cantions de Princes Capitaines Embassadeures et aultres, Second edition.


5 L’histoire Àthiopique de Heliodorus c< >enant dix liu< >raictant de loyales et pudiques amores de Thragenes, Thessalion, et Chariclea æthiopienne, traduict de grec en france

[Heliodorus of Emesa, Histoire aethiopique de Heliodorvs: contenant dix livres, traittant des loyales & pudiques amours de Theagenes Thessalien, & Chariclea Æthiopienne. Traduite de grec en français, & de nouveau reueué & corrigee sur vn ancien exemplaire, escrit à la main par le translateur: où est declaré au vray qui en a esté le premier autheur (Lyons, 1589). Other editions: 1547-88. French.]
6 Observacions vpon the first booke of Cesars Commentaries

[Sir Clement Edmondes, Observations vpon the fiue first booke of Caesars commentaries: setting fourth the practise of the art military in the time of the Roman Empire: wherein are handled all the chiepest point of their discipline, with the true reason of ewery part, together with such instructions as may be drawn from their proceedings, for the better direction of our moderne warres (London, 1600), STC 7488. English.]

7 La Bibliotheque historial de Nicolas Vignire de Bar sur sein medicin et historiographe du Roy

[Nicolas Vignier, La Bibliothèque historiale de Nicolas Vignier, ... contenant la concordance des temps, des histoires et des historiographies, ensemble l’Estat tant de l’Eglise que des principales et plus renommées monarchies et républiques, selon leur ordre et succession (Paris, 1587). French.]

8 La Second parte de l’histoire del suo tempo, di monseignior paulo Giovio da [ ] Como ves covo di Nocera.


9 Le second Volume de Froysard, Cronique de Fraunce D’angleterre D’escosse, D’espaignie, de Brittaigne, de Gascoigne de flaundres et l’i/eux circumvoisines.

[Jean Froissart, Le premier [second, tiers, quart] volume de l’histoire et chronique (? Lyon, 1559-61). These were printed together but each volume had a separate title-page: Conway appears to have owned only volume two. French.]

10 Iusti Lipsu de millitia Romana libri, 5.


11 Explication delabula de la Sancta cruzada y de las clausulas de los Iubilios y confessionares que ordonaivem sue le conceder sanct ma< > y proue chose para predicatoros et c.

[Manuel Rodriguez, Explicacion de la Bulla de la Sancta Cruzada y de las clausulas de los Jubileos Confeccionariós que ordinariamente suele conceder su Sanctidad (Salamanca, 1599). Other editions: 1589-97). Spanish]

[Fol. 213v]

12 ffalsificationum Romanorum/
[William Crashaw, *Falsificationum Romanarum* (London, 1606 or 1606), STC 6014 or 17197.5. Latin.]

13 Livro premier de Poliphile


14 L’instruction et nouriture du Prince du latin de seur osorio portugois Evesque de Sylves en Algarue/


15 The Auncient history of the destruccion of troy


16 Il decameron de Messeur Giovanni Boccacce Cittadino fflorentius


17 Le Catechisme des Iesuites


18 Tricassi Cerasariensis mantuani enarratio charrina principiorum Chyromantæ


19 Sermons vpon the whole booke of the Revelacion


20 Our Lordes ffamly & many other points dependinge vpon it
[Hugh Broughton, *Ovr Lordes famile and many other poinctes depending upon it* (Amsterdam, 1608), STC 3875. English.]

21 Iardin de flores curiosas/


22 Second parte de la diana de < >ount mayor

[Jorge de Montemayor, *Segunda Parte de la Diana de Jorge de Montemayor*, trans. Alonzo de Ulloa (Venice, 1568, Italian) or *Segvnda parte de la Diana de George de Monte mayor* (Anvers, 1581, Spanish). Italian or Spanish.]

23 A large examinacion of George Blackewell &c.


24 Le Berger fidele pastorale/

[Giovanni Battista Guarini, *Il pastor fido*. With the name ‘fidele pastorale’, the earliest record on COPAC is 1668, so this might have been in manuscript. Italian.]

25 Le deuxiesme volume des oeuures morrales et meslées de Senecque


26 Bartas his divine weekes & workes


27 diana of George of montmaior:

[Jorge de Montemayor, *Diana of George of Montemayor: translated out of Spanish into English by Bartholomew Yong of the Middle Temple Gentleman* (London, 1598), STC 18044. English – or one of the many foreign editions.]

28 Latin & ffrench dictionary/

[Latin and French.]

29 Alceo ffavola Pescatoria/

30 Yonge mans inquisition


31 Ordine de Cavalcare, et modo di connoscere le nature de catialli


32 Les vies des hommes illustres per Plut:


33 *dictionariolum puerorum*


34 Historie de Palmerin d’ollive, fils du Roy fflorendos Macedone


35 Historie ecclesiastique, seconde parte.


36 Traicté de l’arte millitaire ou usance de guerre de Iulius Cesar


37 Les epistres d’orrees et discours salutaires de Do Antoine de Guevare

38 Commentaries in danielem primum; Li: 23 vo:

[Benedictus Pererius, Commentariorum in Danielem prophetam, libri sexdecim (Lugduni, 1588). Other edition: [s.l.], 1587. Latin.]

39 Petite traicte de la saincte cene de nostre Signeur Iesus Christ

[Pierre Du Moulin the Elder, Apologie pour la Sainte Cene du Seigneur (Geneva, 1610). French.]

40 Antisixtus

[Michel Hurault, Antisixtus: an oration of Pope Sixtus the Fift, uppon the death of the late French King, Henrie the Third (London, 1590) STC 14001-2. English trans. from Latin.]

41 descubrimientos geometricos

[Juan Alfonso de Molina Cano, Descubrimientos geometricos ([S.I.], 1598). Latin.]

42 Los veynte libros de fflavio Iosepho de las Antequedades Iudaycas &c.

[Josephus Flavius, Los veynte libros de F. Josepho de las antiguedades Judaycas; y su vida por el mismo escripta, con otro libro del imperio de la razon, en el qual trata del martyrio de los Machabeos (Anvers, 1554). Spanish.]

43 La saincte philosophie


44 L’introduction au traicte de la conformite des merveilles auncientes avec les modernes


45 A dialogue betweene experience & a Courteyer of the miserable estate of the worlde

[Sir David Lindsay, A dialogue betweene Experience and a courtier, of the miserable estate of the worlde. Numerous editions: London, 1566-81), STC 15676. English.]
46 An Essay how to make o’t travelling into foreign Countries the more profitable

[Sir Thomas Palmer, An essay of the meanes hovv to make our trauailes, into forraine countries, the more profitable and honourable (London, 1606), STC 19156. English.]

47 Historie de Barlaam et de Iosapht Roy des Indes &c


48 L’historia del gran Reyno della China:

[Joannes Gonzalez de Mendoça, Historia de las cosas mas notables, ritos, y costumbres del gran reyno de la China ... con un itinerario del nuevo mundo (Paris, 1600). Other editions: 1585-96. Spanish.]

49 de la vicissitude ou variete de choses en Lunivers


50 A Relation of the state of Religion


51 A declaracion of egregious popish ympostures &c


52 L’instruction du Prince par Isocrate ou de la Royaulte

[Isocrates, various editions, but no obvious candidate, e.g. (Paris, 1551). French.]

53 The downefall of popery

[Thomas Bell, The dounefall of popery. Probably not the edition of London, 1608, but one no longer extant published before 1605 in which year Richard Smith published An answer to it. English]

54 The Mirrour of policie

[Guillaume de la Perrière, The mirrour of policie (London, 1599), STC 15229.]
55 Histoire des neuf livres de Heriodote d’allicarnasse, Prince et premier de
historiographes grecs entitules du nom de Muses

[Herodotus, *Histoire des neuf livres de Herodote d’Alicarnasse, prince & premier

56 Confession Christianæ fidel, et eiusdem Collatio cum papisticis haeresibus

[Theodore de Beze, *Confessio Christianae fidei: et eiusdem collatio cum
papisticis haeresibus* (Geneva, 1595). Other editions: 1575-87. Latin.]

57 A Conference about the nexte succession of the [ ] crowne of England.

[William Allen, Sir Francis Englefield and others (attrib. to Robert Parsons), *A
conference about the next succession to the crowne of Ingland* (Antwerp, 1595),
STC 19398. English.]

58 A Treatise tendinge vnto a declaration whether a man be in the estate of damnation or
in th’estate of grace

[William Perkins, *A treatise tending vnto a declaration whether a man be in the
estate of damnation or in the estate of grace*. Numerous editions: London, ?1590-
1600; Cambridge, 1608. English.]

59 Le Imagini de I dei de Gliantichi

[Vincenzo Cartari, *Le imagini de i dei degli antichi* (Padua, 1603). Later editions
read ‘de gli dei de gli’. Italian.]

60 A booke of Sermons/

[English.]

61 I discorsi di Nicolo Machiavelli [sop] sopra la prima decad di tito Livio

[Nicolò Macchiavelli, *I discorsi: di Nicolo Machiauelli, sopra la prima deca di
Tito Liuio* (‘Palermo’ [i.e. London], 1584), STC 17159-9.5. Italian.]

62 Les Colloques de Maturin Corderu en Latin et en ffracontois

[Mathurin Cordier, *Les colloques ... en latin et en françois* ([n.pl], 1593), or the
63 An Assertion for true & Christian church pollicie

[William Stoughton, An assertion for true and Christian church-policie (Middleburg, 1604), STC 23318. English.]

64 Divi Ambrosij Episcopi mediolanensis Commentari in omnes divi Pauli Epistolas ex Restitutionem desiderij Erasmi Rotodami dilligenter recoquit

[Saint Ambrose, Bishop of Milan, Divi Ambrosii episcopi Mediolanensis Commentarij in omnes divi Pauli epistolas, ex restitione [Desiderii Erasmi Roerodami] diligenter recogniti (Cologne, 1532). Latin.]

65 Maturini Corderij in librum commentarum puerorum ad studiosam Iuventutens &c

[Mathurin Cordier, ? Commentarius puerorum de quotidiano sermone, qui prius Liber de corrupti sermonis emendatione dicebatur (Lutetiae [i.e. Paris], 1580). Numerous editions. Latin.]

66 Poesies Chrestiennes/

[Odet de la Noue, Poésies Chrestiennes ... mises en lumière par le sieur de la Violette, ed. Joseph du Chesne (Geneva?, 1594). French.]

67 A Catholicon, that is a generall preservative medicine againste the Pseudocatholique religion

[Andrew Willet, A catholicon, that is, A generall preservative or remedie against the pseudocatholike religion (Cambridge, 1602), STC 25673. English.]

68 Livre d’arethmetique

[Book of arithmetic. French.]

69 The tymes, places & persons of the holy scriptures


70 Mespris de la Courte

[Antonio de Guevara, Le mespris de la court, avec la vie rusticque ... Lamye de court (par le Seigneur de Borderie): La parfaicte amye (par A. Heroet). Le contreamye (par C. Fontaine). Landrozyne de Platon. Lexperience de lamye de court, contre le contreamye (de ... P. Angier) (Paris, 1544). French.]
71 Quodlibete

[Music combining several melodies, often humorously. Or Richard of Mediavilla, Quodlibeta / doctoris eximii Ricardi de Mediavilla Ordinis Minorum, Quaestiones octuaginta continentia (Brixiae, 1591), a work of philosophy and theology. Latin]

72 L’Agriculture et maison Rustique de M. Charles Estienne, doc: en medcin

Other editions: 1564-1597. French.]

73 Proces Sionale ad vsum insignis eclesiæ Sarisbu: observandos accommodation presertine in ij &c

[? Processionale ad vsum insignis ac preclare Ecclesie Sa[rum], pluribus quibus scatebat mendis: iam recens repurgatum – a Salisbury processional. Latin.]

74 Anno Regni Iacobi Regis Angliæ Scotiae ffor: et Hyberne primo, parliam¹

[Anno regni Iacobi, Regis Angl. Scotiae, Franciae, & Hyberniae, viz. Angliæ, Franciae, & Hyberniae septimo, & Scotiae 430 At fourth session of Parliament begun and holden by prorogation at Westminster the ix. day of February...
(London, 1610), STC 9506. English.]

75 Balthasaris Castillionis, libri quatuor:

[Baldassarre Castiglione, De curiali siue aulico: libri quatuor, interprete Bartholomaeo Clerke…. ex Italico sermone in Latinum conversi. Quibus accessit de Aula dialogus Gulielmi Insulani Menapii (Frankfurt, 1606). Latin.]

76 Aeliani de millitaribus ordinibus institu= < > endis more grecorum &c.

[Tacticus Aelianus, Ailianou Peri strategikon taxeon Hellenikon =: Aeliani De militaribus ordinibus instituendis more Græcorum liber à Francisco Robortello Vtinensi (Venice, 1552). Numerous other editions. Ancient Greek and Latin.]

77 Iudicum.

[? David Chytraeaus, In historiam Iudicum: populi Israel dilucidus et perspicuus commentarius (Frankfurt, 1589). Latin.]

78 Il Goffredo overu Gierusalemme liberate, Poema heroico del Sig. Torquanto Tasso.

[Torquato Tasso, Il Goffredo overo Giervsalemme Liberata, poema heroico del sig. Torqvato Tasso con l’Allegoria universale dell’istesso. Et con gli argumenti
del Sig. Horatio Ariosti, et di bellisme figure adornato (Venice, 1609). Other editions: 1580-1607. Italian.]

[Fol. 215r]

79 Responce de Rene de la fon pour les Religieux de la compagnie de Iesus

[Response de René de Lafon pour les religieux de la Compagnie de Jesus (Ville-Franche, 1599). French.]

80 Marshall discipline

[? Gyles Clayton, A briefe discourse, of martial discipline (Middleburg, 1587), STC 5377. Or Clayton’s The approoved order of martiall discipline (London, 1589), STC 5376.2. English.]

81 Leon hebreu de l’amour; tomum primum

[Léon Hebro, Leon Hebrieu De l’amour (Lyon, 1551), Translation of Dialoghi d’amore; French translation attributed to Pontus de Tyard. French.]

82 Theorica y practica de guerre

[Bernardino de Mendoza the younger, Theorica y practica de guerra (Anueres, 1596). Spanish.]

83 Recueille de sentences notables

[Gabriel Meurier, Recuel de sentences notables, dicts, et dictons communs, adages, proverbes, et refrains, traduicts ... de Latin, Italien, et Espagnol, etc. (Lyons, 1582). Other editions: 1568-78. Multi-lingual.]

84 Alcee Pescherie ou commodo marine


85 Risposta del Card: Belarmino A due: Libretti

86 L’examin et perfaict Jugement de esprite propres et naiz aux sciences


87 Le Protocole de notaries Tabellions Greffiers, sergente et autres practiciens de Cour lax


88 Counsail sur le faicte du Concile de Trent


89 Viaggio da Venetia al sepulcro et al monte Synai


90 Les oeuvres de G. de saluste signieur du Bartas


91 L’épistola d’ovidio

[Ovid. Many options, but most likely are *Epistole d’Ovidio di Remigio fiorentino, diuise in due libri* (Venice, 1609) or *L’épistole* (Venice, 1604). Italian.]

92 La Tresor de Vie, de Plutarque


93 Antidote ou contrpoison, contre le consie sanguinanes et envenimes, de Phillip Marnix


94 La Tresor de Medicines contenaunt Theorique et pratique
95 The Picture of a perfect commonwelthe:

[? William Blandie, The castle, or picture of pollicy: shewing forth most liuely, the face, body and partes of a commonwealth, the duety quality, profession of a perfect and absolute souldiar, the martiall feates encounters and skirmishes lately done by our English nation, vnder the conduct of the most nobleand famous Gentleman M. John Noris Generall of the Army of the states in Friseland (London, 1581), STC 3128. English.]

96 The Homilies of M' Rodolph Gualther Tigurine vpon the prophet Ioele

[Rudolf Gwalther, The homilies or familiar sermons of M. Rodolph Gualther Tigurine vpon the prophet Ioel, trans. from Latin by John Ludham (London, 1582), STC 25012. English.]

97 L’histoire de Herodian de Empereurs Romains depuis Marcus &c

[Herodianus, L’Histoire de Herodien ... des empereurs romains depuis Marcus (Paris, 1541), trans. from Greek into Latin by Angelus Politianus and from Latin into French by Jean Collin.]

98 Il Re Torismondo tragedia del Sig T[or]q[uo]tato Tasso

[Torquato Tasso, Il re Torrismondo, tragedia del Sig. Torqato [sic] Tasso (Venice, 1588). Italian.]

99 Il Pastor fido


100 Response apologetique de Phillip de Marnix

[Philips de Marnix, Réponse apologétique de Phil. de Marnix, Sr Du Mont S. Aldegonde, à un libelle fameux intitulé “Antidote ou contrepoison” ... auquel, l’honneur des Ministres et du ministère de la parole de Dieu était prophanement vilipendé (Leiden, 1596). French.]

101 Le languet et ap<>e dinee de Conte d’Areta

[Le banquet et aprèsdisnée du conte d’Arete, Ou il se traitce de la dissimulation du Roi de Navarre, & des moeurs de ses partisans (Paris, 1594). French.]

102 La Celestine tragicomed

103 The instruction of a christian man.


[Fol. 215v]

104 Advertisement aux favorits de Princes et doctrine de Courtizanes

[French.]

105 Dictionaire Colloques, etc dialogues in 4 langues, fflaman, ffrancois espagiol et Italien

[Dictionaire, colloqves, or dialogves en qvatre langves, Flamen, Français, Espaignol, & Italien, de nouueau corrigé, augmenté, & tellement mis en ordre, que lon peut accorder les quatre langues de reigle à reigle (Anvers, 1565). Multi-lingual; preface in French and Dutch.]

106 Nuovo Spicelegio Volgare e latino


107 The displayinge of an horrible secte of grosse, & wicked hereticks nameinge themselues the famyly of love.

[John Rogers, *The displaying of an horrible secte of grosse and wicked heretiques, naming themselues the family of loue* (London, 1579), STC 21182. English.]

108 Les Chroniques de Iean Carion


109 Les dialogues de feu Iaques

110 Pedacos de historia ò Relationes assy llamadas por sus Autores los peregrinos/

[Antonio Pérez, *Pedacos de historia, ò Relaciones: assy llamadas por sus auctores los Peregrinos* (Lyons [i.e. London], 1594), STC 19624.5. Spanish.]

111 Discorso interno alle cose de la guerre, con vna Relatione della pace.

[Antonio Girardi, *Discorso intorno alle cose della guerra; con una oratione (del Cardinal Polo) della pace*, trans. from German by P. Fiamengo (Venice, 1558). Italian.]

112 Discourse touchant la memorable victoire que l’éternel A donne a l’ïlustra Prince Maurice de Nassau

[French.]

113 The estate of English fugitives under the K. of Spaine & his ministers.

[Sir Lewis Lewkenor, *The estate of English fugitives vnder the King of Spaine and his ministers* (London, 1596), STC 15565. English.]

114 The fyfte parte of the Reportes of S’ Edw: Cooke Kni: the Kings Attorney Generall

[Sir Edward Coke, *Quinta pars relationum Edwardi Coke Equitis aurati, Regij Attornati Generalis: de varijs resolutionibus & iudicijs, ... In lucem aedita anno ... regni Regis Iacobi ... 3. ... The fift part of the reports of Sr. Edward Coke Knight, the kings Attorney Generall* (London, 1605), STC 5504. English.]

115 Seianus his ffall


116 His Ma’s Speech to both the howses of parliam’ in his highnes greate chamber at white hall.

[James I, *His Maiesties speech to both the houses of Parliament, in his Highnesse great chamber at Whitehall, the day of the adiournement of the last session, which was the last day of March 1607* (London, 1607), STC 14395. English.]

117 P. Bertij Tabularum Geographicarum contractarum libri quinque


118 Les Memoires de Messire Phillip de Commines Chevalier, Signeur d’Argention

119 The booke named the Governo’ devised by S’ Tho: Elliot Knight

[Sir Thomas Elyot, *The boke named the governour* (London, 1546), STC 7638. English.]

120 Trois premiers livre de Metamorphoses d’o vide


121 A Treatise named Lucarsolace devided into 4 bookes &c.

[Cyprian Lucar, *A treatise named Lucarsolace: deuided into fouuer bookes, which in part are collected out of diverse authors in diuerse languages, and in part deuised by Cyprian Lucar* (London, 1590), STC 16890. English.]

122 Quattro Commedie del divino Pietro Aretino

[Pietro Aretino, *Quattro commedie del divino Pietro Aretino: Cioè Il marescalco; La cortigiana; La talanta; L’hipocrito, novellamente ritornate, per mezzo della stampa, a luce, a richiesta de conoscitori del lor valore* (Venice?, 1588). Italian.]

123 Le Theatre du Monde


124 Les Epistres d’o vide novellement mises en vers francois

[Ovid, *Les epistres d’Ovide nouvellement mises en vers françoys par M. C. Fontaine* (i.e. trans. into French by C. Fontaine) (Lyon, 1552). French.]

125 Epistles the first volume containinge II decades, by Jo: Hall


126 Augustini Niphe des Augures ou devinations.

127 Tableaux sacreez de Paul Perrot Sieur de la Sale


128 Parliament Anno R. Eliz. 39

[England statutes. e.g. STC 9429.7. English.]

129 Anum 13 R. Eliz. parliement

[England statutes. e.g. STC 9471.4. English.]

130 Machiavelli discorsi

[Numerous options. Perhaps *I discorsi di Nicolo Machiavelli, sopra la prima deca di Tito Livio* (Palermo [i.e. London], 1584). Italian.]

131 Recueil ou Manuel de devotes oraisons

[? Simon Verepaeus, *Recueil ou manuel de devotes oraisons* (Anvers, 1572). French.]

132 dialogue d’entre le Maheustre & le Manant.

[François Cromé, *Dialogue d’entre le maheustre et le manant. Contenant les raisons de leurs débats & questions en ces présens troubles au royaume de France* ([s. l.], 1594). French.]

133 Three godlye & notable sermons of the most honorable & blessed sacramt of the Alter


134 Giordano Bruno Nolano
323


135 The first second & 3\textsuperscript{rd} parts of the Arte of Navigation

[? Martín Cortés, The arte of navigation. First written in the Spanish tongue by that excellent mariner and mathematician of these times, Martine Curtls [sic]. From thence translated into English by Richard Edeu [sic]: and now newly corrected and inlarged, with many necessarie tables, rules, and instructions, for the more easie attaining to the knowledge of navigation: by Iohn Tapp (London, 1609), STC 5804. English.]

136 Breve directorium ad confessariij ac confitentis munus recte obeundum concimatum

[Juan Polanco (S.J., Le P.), Breve directorium ad confessarii ac confitentis munus recte obeundum, M. Joanne Polanco ... authore (Louvain, 1576). Other editions: 1582, 1589. Latin.]

137 Les Bigarrures du Sig des Accordes

[Étienne Tabourot, Les bigarrures du seigneur Des Accordz (Poitiers, 1606). Other editions: 1593-1603. French.]

138 La Gramatica de M Scipio Lentulo Napolitano da lui in latina lingua scritta et hora nella Italiana et Inglese [ ] tradeto


139 The Resolved Christian.

[Gabriel Powell, The resolved Christian exhorting to resolution: written to comfort the faithfull, to recall the worldling, and to persuade all men, so to run, that they may obtaine, 5th edn. (London, 1607), STC 20152. English.]

140 Nosce teipsum; this oracle expounded in 2 ellegies.

[Sir John Davies, Nosce teipsum. This oracle expounded in two elegies. 1. Of humane knowledge. 2. Of the soule of man, and the immortalitie thereof (London, 1608), STC 6357. Other editions: London, 1602, 1599. English.]
141 A Treatise declaring & confirminge against all objectiouns, the iust tytle Right of the
most worthy & excellent Prince Iames the Vjth K. of Scotland to the succession of the
Crowne of England.

[‘Irenicus Philodikaios’, A treatise declaring, and confirming against all
objectiouns the just title and right of ... Iames the sixt, King of Scotland, to the
succession of the crowne of England. Where-vnto is added a discourse shewing
how necessarie it is for the realme of England, that he be in due time
acknowledge and admitted to the succession of the kingdome (Edinburgh, ?1599),
STC 19881.5. English.]

142 The late Commotion of certaine papists in Hereford shire

[E. R., The late commotion of certaine papists in Herefordshire: Occasioned by
the death of one Alice Wellington, a recusant, who was buried after the popish
maner, in the towne of Allens-Moore, neere Hereford, vpon Tuesday in Whitsun
weeke last past, ed. Thomas Hamond (London, 1605), STC 25232.5. English.]

143 Seianus his ffall.

[Ben Jonson, Seianus, his fall (London, 1605), STC 14782. English.]

144 An Answere to a popish pamphlet of late newly forbished, And the second tyme
imprinted entituled certaine Articles one forcible reasons discoueringe the palpable
absurdities & most notorious erraurs of the protestant religion.

[Anthony Wotton, An answere to a popish pamphlet, of late newly forbished, and
the second time printed, entituled: Certaine articles, or forcible reasons
discouering the palpable absurdities, and most notorious errors of the Protestants
religion (London, 1605), STC 26002. English.]

145 Too bookes of Constantcie

[Justus Lipsius, Tvvo bookes of constancie. Written in Latine, by Iustus Lipsius.
Containing, principallie, A comfortable conference, in common calamities. And
will serue for a singular consolation to all that are privately distressed, of
afflicted, either in body or mind, trans. John Stradling (London, 1595), STC
15695. English.]

146 The Diana of ffraunce

[Jorge de Montemayor, Los siete libros de la Diana de George de Monte-Mayor:
Où sous le nom de bergers & bergeres sont córpis les amours des plus signalez

147 Historiae Lastimera d’el Principe Erasto hijo d’el Emperador diocletiano.
[Historia lastimera d’el Principe Erasto, hijo del Emperador Diocletiano, en la qual se contienen muchos ejemplos notables y discursos no menos recreativos que provechosos y necesarios, trans. from Italian into Spanish Pedro Hurtado de la Vera (Anvers, 1573). Spanish.]

148 A learned Astronomicall discourse of the Iudgm’ of Nativities


149 The summe & substance of the conferrence, it pleased his Ma’tie, to haue w’th the Lords Byshoppes, & other of his Clergie the w’ch most of the L’s of the Counsell were present in his Ma’tes greate chamber at Hampton Courte; Jan 14, 1603.

[William Barlow, The summe and substance of the conference: which, it pleased his excellent maiestie to haue with the lords, bishops, and other of his clergie, (at which the most of the lorde of the counsell were present) in his maiesties priuy-chamber, at Hampton Court. January 14. 1603 (London, 1604), STC 1456. English.]

150 Accorde de plusieurs passages des Saintes escritures, que semblant en aparance, estre discordance avec declaracion familier d’iciex

[Accord de plusieurs passages des saintes Escritures, qui semblent en apparence discordans: auec une declaration familiere d’iceux (Geneva, 1565). French.]

151 The solace for the soldier & Sayler

[Simon Harwood, The Solace for the Souldier and Saylour: containing a discourse and Apologie out of the heauenly Word of God, how we are to allow, and what we are to esteeme of the valiant attempts of those Noblemen and Gentlemen of England, which incurre so many daungers to cut off or abridge the might power of Spayne (London, 1592), STC 12923. English.]

152 Euchirid ou Manipul des Miropoles

[Michel Dusseau, Enchirid ou manipul des miropoles, sommairement traduit et commenté suyvant le texte latin par M. Michel Dusseau (Lyon, 1581). Other editions: 1561, 1598. French.]

153 La perfection des Christians

154 Lettres missives et famillieres, d’estienne du tronchett Secretaire de la Mere du Roy


155 Romances Nuement sacados de historias antiguas de la Cronica d’españia compreses por Lorenzo de Sepulueda


156 Le vite d’elle donne Illustri.

[Givanni Boccaccio, *Libro ... Delle donne illustri, tradotto per M. G. Betussi: Con una addittione fatta dal medesimo delle donne famose dal tépo di M. Giovanni fino à i giorni nostri, & alcune altre state per inanzi, con la vita del Boccaccio* (Venice, 1596). Other editions: 1547, 1558. Italian.]

157 A discouery of the Vnnaturall & trayterous conspiracie, of Scottish papistes against gods Church, their natieue Countrie, the Kinges Ma\textsuperscript{ies}. person and Estate.

[George Ker, *A discouery of the vnnaturall and traiterous conspiracie of Scottish papists, against God, his church, their natieue countrie, the Kings Majesties person and estate* (London, 1603), STC 14939. English.]

158 El Conceio I Conseieroe d’el principe

[Fadrique Furio y Ceriol, *El Concejo i consejeros del principe, obra de F. Furio Ceriol que es el libro primero del quinto tratado de la institucion del principe* (Anvers, 1559). Spanish.]

159 The whippinge of the Satyre

[I. W. [John Weever], *The vvhipping of the satyre* (London, 1601), STC 14071. English.]

160 A treatise for declyning of Verbes

161 The Coppie of A sermon preached before the K: Ma\textsuperscript{tie}. by Do: Andrewes

[Several of Lancelot Andrewes’s sermons that were printed between 1604 and 1610 could match this description: STC 597, 597.3, 597.7 and 615. The following were published in 1610 itself, meaning that he would have had to acquire them very speedily: STC 628, 619, 616, 612, 612.5, 614, 598 and 598.5. English.]

162 A iust & temperate defence of the fyve bookes of ecleiasticall pollicie


163 The whore of Babilon.


164 Libre discours et Remonstrance faicte au Roy sur la paix

[Libre discours et remonstrance faite au Roy sur la paix (1598). French.]

165 Of the second comming of Christe

[? Sheltco à Geveren, Of the end of this world, and second comming of Christ a confortable and most necessarie discourse (London, 1589), STC 11807. English.]

166 The meane in morninge


167 The supplication of certaine mass priests falsely called Catholyques

[Gabriel Powell, The supplication of certaine masse-priests falsely called Catholikes, directed to the kings most excellent Maiestie (London, 1604). English.]

168 Anno Reg Eliz. xliij parliam\textsuperscript{1}

[England statutes. English.]

169 descrittione del Regno di Scotia

[Hector Boece, Descrittione del regno di Scotia, et delle isole sue adiacenti di Petruccio Vbaldini cittadin Fiorentino (Anvers, 1588), STC 24480. Italian.]
170 Lydlyes prayers

[? Certayne Godly excises [sic] meditacions and prayers: very necessary and profitable for all persons and for all times, set forthe by certayne godly lerned men, to be used dayly as you shall be godly disposed, and shall seele need thereunto (London, c.1565), STC 10617. ‘Almost half of the selections are reprinted in STC 4028, 4029.5 and following, but not in the section called “Lydlyes prayers”, a title W. Powell entered in 1562-63 and 1565-66’ (STC). English.]

[Fol. 217r]

171 Les Epistres familiaires de M. Tulle Cicero/


172 The first parte of the lyfe & Reigne of Kinge Henry the 4th.

[Sir John Hayward, The first part of the life and raigne of King Henrie the IIII: Extending to the end of the first yeare of his raigne (London, 1599), STC 12995. English.]

173 A panegyricke congratulatorie delivered to the Kings most excellent ma’ie.

[Samuel Daniel, A panegyrike congratulatorie deliuered to the Kings most excellent Maiestie at Burleigh Harrington in Rutlandshire ... Also certaine epistles, with a defence of ryme (London, 1603), STC 6260. English.]

174 Parte prima della brevi dimonstrationi et precetti vtilissimi, ne i quali si trattano diuersi espositi &c.

[Petruccio Ubaldini, Parte prima delle brevi dimostrazioni, et precetti vtilissimi ne i quali si trattano diuersi propositi morali, politici, & iconomici (London, 1592), STC 24479. Italian.]

175 ffyve hundreth points of good husbandry united to as many of good huswyfery.

[Thomas Tusser, Fiue hundreth pointes of good husbandrie as well for the champion, or open countrie, as also for the woodland, or severall, mixed in euery month with huswiferie, ouer and besides the booke of huswifery (London, 1599), STC 24385.5. English.]

176 Commentaire et Illustration, sur l’epistre missiue de M. Gentian Hervet, escrit de a desuoyez de la/ Roy
[Philips of Marnix, Commentaire et illustration sur l’épistre missive de M. Gentian Hervet aux desvoies de la Foy, par Nicolas Jomlaiela ([s. l.], 1567). French.]

177 La Civil conversation del S. Stephano Guazzo.

[Stefano Guazzo, The ciuile conversation of M. Stephen Guazzo: written first in Italian, divided into foure bookes, the first three translated out of French by G. pettie (London, 1586). STC 12423. English. The first three books are translated from the French of Gabriel Chappuys.]

178 ffower paradoxes or polliticke discourses concerninge millitarie discipline; by Tho: digges Esq'.&c.

[Thomas Digges, Foure paradoxes, or politique discourses, 2 concerning militarie discipline, by T. Digges, 2 of the worthinesse of warre and warriors, by D. Digges (London, 1604), STC 6872. English.]

179 A True Reporte of the disputacion or rather pryvate conference had in the Tower of London wth Edw: Campion Iesuite, the laste of August 1581.

[Alexander Nowell, A true report of the disputation or rather priuate conference had in the Tower of London, with Ed. Campion Iesuite, the last of August. 1581: Set downe by the reuerend learned men them selues that dealt therein (London, 1583), STC 18744.5. English.]

180 La historia que escrivio en latin el poeta Lucano, transladada en castalana por Martin Lasso.

[Marcus Annæus Lucanus, La Historia que escrivio en Latin el Poeta Lucano: transladada en castellano por M. Lasso de Oropesa [i.e. The Pharsalia] (Anvers, 1585). Spanish.]

181 A notable Treatise of the church, In wch are handled all the principall questions that haue beene moved in o' tyme concerninge that matter

[Philippe de Mornay, A Notable Treatise of the Church, in which are handled all the principall questions, that haue been moued in our time concerning that matter ... Reuiewed and enlarged by the author ... Faithfully translated according to the last French copie (London, 1606), STC 18162. Other editions: 1579-81. English.]

182 Newes ffrom Italie
Niccolo Balbani, *Newes from Italy of a second Moses or, the life of Galeactus Caracciolus the noble Marquesse of Vico Containing the story of his admirable conversion from popery, and his forsaking of a rich marquessedome for the Gospels sake. Written first in Italian, thence translated into latin by reverend Beza, and for the benefit of our people put into English* (London, 1608), STC 1233. English trans. from Italian.

183 A Treatise of the Canker of Englands Commonwelth


184 The Coppie of A sermon preached before the Kinge by doc: Andrewes.

[See entry 161. English.]

185 Sommaries des Raisons, que Rendent ceux que ne veulent participer a la Messe


186 A Sermon preached at Paules crosse.

[George Gifford, *A sermon preached at Pauls Crosse the thirtie day of May, 1591* (London, 1591), STC 11862.3 – or Richard Bancroft, *A sermon preached at Paules Crosse the 9 of Februarie, being the first Sunday in the parleament, anno 1588* (London, 1588), STC 1346. Both English.]

187 Edict du Roy pour la defence des duels


188 M: T: Ciceronis Topica


189 Les livres des pollitiques

[Aristotle? French.]

190 A book of statutes the 3th. of his Ma’s Reigne.

[England statutes. English.]
A Sermon preached at Paules crosse.

[See entry 186. English.]

Inimicus Amicus

[Plutarch, *Inimicus amicus: an excellent treatise, shewing, how a man may reape profit by his enemy* (London, 1601), STC 20053. English.]

All in all & the same for ever

[John Davies, *Yehovah: summa totalis or, All in all, and, the same for euer: or, an addition to Mirum in modum* (London, 1607), STC 6337. English.]

The scourge of villany


Au Roy du soigne que s[a]\u/ Maiesté doivt avoir de la conservation de sa vie/

[Au Roy; du soing que sa Majesté doit avoir de la conservation de sa vie (Amsterdam, 1603). French.]

A murmurer.

[Nicholas Breton, *A Murmerer* (London, 1607), STC 3671. English.]

M. Blundevile his exercises


The end of Nero, & beginninge of Galba


A booke shewinge the pictures of Princ & others &c

[Prints? English.]

The ploughmans tale/
201 His Majestie’s speech to boath the houses of parliam’

[His Majesties Speech to both the Houses of Parliament ... at Whitehall, the day of the adjournement of the last Session, which was the last day of March, 1607 (London, 1607), STC 14395. English.]

202 Second Tome du tableau des dyfferences de la Religion

[Philips of Marnix, Premier (second) tome du tableau des differns de la religion (Leiden, 1605 or 1600). French.]

203 Pharisaisme, & Christianity


204 A Sermon preached at white Chappell in the presence of many hon’ble & wor. II towching Virginia


205 The Anathomie of Sinne

[Joseph Hall, The anathomie of sinne: briefly discouering the braunches thereof (London, 1603), STC 12465.5. English.]

206 A letter to M’ T. H. late minister now fugitiue/

[Sir Edward Hoby, A letter to Mr. T. H. late minister: now fugitiue (London, 1609), STC 13541. English.]

207 Ludus Scacchia: Chesse play

[G. B., Ludus scacchiae: = chesse-play: A game, both pleasant, wittie, and politicke: with certain briefe instructions therevnto belonging; translated out of the Italian into the English tongue. Containing also therein, a pretie and pleasant poeme of a whole game played at chesse (London, 1597), STC 6216. English, trans. from Italian.]

208 Nouua Brittania
[Robert Johnson, *Nova Britannia: offering most excellent fruities by planting in Virginia: exciting all such as be well affected to further the same* (London, 1609), STC 14699.3. English.]

209 Speculum Ecclesæ Pontificiæ/


[Sir Thomas Sherley the younger, *A True Discourse, of the late Voyage made by the Right Worshipfull Sir Thomas Sherley the younger, Knight* (London, 1602), or possibly Anthony Nixon, *The three English brothers, Sir T. Sherley his Travels, ... Sir A. Sherley his Embassage to the Christian Princes. Master R. Sherley his wars against the Turkes, with his marriage to the Emperour of Persia his Neece* (London, 1602), STC 22425.5. English.]

211 Lettres missives/


212 A ffrench Testament

[French.]

213 Appollogia pro Iuramento fidelitatis


WCloughy:

[Fol. 218r-v blank]
Appendix 5

Poems About or Dedicated to the Elder Edward Conway

See Chapter 2, pp. 61, 62 and 74.

SP 16/1/21, ‘An Epigramme on my Lord Conway’, by Alex Spicer

SP 16/525/97, ‘Illustrissimo, ornatissimoque viro’, Tussanus le Marchant

Poem appended to a 1624 engraving of the Council of War (image reproduced p. 74)
An Epigramme on my Lord Conway
At Cales-imploym: Queene Elizabeth
Praie God, the guide, the hope, the Paie? and [s. . .th]
Of Earthly Princes: to vouchsafe her forces
Prosperous successse in their intended courses;
And did commend the coppie of that Praier

Stowes Cron: To Valiant captaine Edward Conway's care,
That the whole Armye might be Clarkes, to say
Amen, to that for wch the Queene did pray;
Surely the fleete, much to the Queanes praise,
Had Language like unto King Davids praise,
Hie is a good man, lett him come he brings,

Sam: 2. 18.27 Ever good Tidings of most welcome=things.
Sente uppon good advice the fates accord
To make this captain knight, this knight a Lord.

his device a Pen Essex his motto=seale, in boistrous weathes,
weyning downe Seaver's that Penn, and Canon, wch together
a Canon. Are now well=pois'd, for Conway's happy gale
Blowes gently, not to plucke downe eche Scale.
And I desire, they never be vueven
Till <they> Exchange content on Earth for Heauen;

The rather sith my riseing maie depend
upon the welfare of the great a frenid
his Hono: a humble servant
and countrey-man
Alex. Spicer

20 <they>] A guess.
Illustrissimo, ornatissimoque viro
Domino Eduardo Conway, Baronij, et Moecenati
divis literatis obseruandissimo.

Excelsium est Juuisse pios, qui digna merentur
Dona solo patrio; verum peregrina leuare
Vltro onera, est astra meritos aequare labores.
Aequales vobis Atquj virtute fuerunt,
Res fractas semper sueti sarcire: feramne
Dudum munificam praeclaro sanguine stirpem?
Vnde Pater vi conciliij, et Mauorte secundo,
Se terra exoluens, iter alta ad sydera fecit.

Coelica vis, praecelse Baro, tibi pandit eandem
Officiosa viam, et comitem se oloria iungit.
Nempe tuæ constans series, atque inclyta vitae
Virtus, dignam Animis Mentem immortalibus effert
Viue diu foelix Heros dignissime, dum sic
Ardua nobilibus factis tibi gratia surgit,
Ipsaque perpetuo virtus comitetur ad astra.

Nobilitat vesti

humillimus, obsequentissimusque.
Tussanus le Marchant
Advocatus Armoricus
Anon., *Greate Brittaines noble and worthy counsell of warr* (London, 1624), STC 10011.6

The God of Warre lookes downe, and from his eies
Shoots smiles of ioy to see what Policies
Are read (here) in this Schoole: This Councell-Boord,
(Vpheld by tenne braue Souldiers) does afford
Matter (by Armes) to heighten Englands State,
These being more great then Romes Decemuirate
Happiest of Kings is ours: who in his Throne
Sits, Kising Peace, enjoying her alone:
More then all Christian Kings doe) yet when Drums
Beate at his Neighbours Court gates, forthwith comes
This heape of Worthies; an by them tis knowne,
How to guard Strangers, how to guide our owne.
Th‘Souldier fights abroad, but these at home
Teach him to fight well: From these ten Heads come
Those streams of Councell, by which War does stand
As safe, as in the Ocean does this Land.

9 *doe*) Sic no initial parenthesis
13 Th‘Souldier] Sic
Appendix 6
Conway Papers that Exist Only in Modern Copies

See Chapter 3, pp. 118-19.

I have identified the following as manuscripts that are copies of original Conway Papers now missing. All letters to ‘Conway’ before 1631 are to the first Viscount, and after that date to the second Viscount. These manuscripts are all calendared ‘Modern copy of an original formerly among the Conway Papers’, or similar. However, there may be many more: for example, SP 16/450/102, Algernon Percy to Conway, 17 April 1640, is a modern copy of a missing original, but is not calendared as such.

SP 15/8/118, Earl of Arundel to Cardinal Pole, 27 August 1558 ['Modern copy of the original in the collection of the Marquis of Hertford'].
SP 15/21/46, Account of the execution of Thomas Howard, Duke of Norfolk, 2 June 1572. ['Modern copy of the original in the collection of the Marquis of Hertford'.]
SP 16/53/3, Buckingham to Henry, Earl of Northumberland, 1 February 1627.
SP 16/55/64, ‘Ho[?]’ — to Buckingham’, [Feb?] 1627.
SP 16/58/64, Frances, Duchess of Richmond and Lennox, to John Langford, her solicitor, 30 March 1627.
SP 16/67/21, Katherine Duchess of Buckingham to Buckingham, [15 June?] 1627.
SP 16/67/60, Katherine Duchess of Buckingham to Buckingham, [19 June?] 1627.
SP 16/67/96, Katherine Duchess of Buckingham to Buckingham, [23 June?] 1627.
SP 16/68/3, Katherine Duchess of Buckingham to Conway, [26 June?] 1627.
SP 16/68/18, Mary Countess of Buckingham to Buckingham, [27 June?] 1627.
SP 16/79/1, Mary Countess of Buckingham to Buckingham, 21 September 1627.
SP 16/79/39, Buckingham to Edward Nicholas, from Rhé, 27 September 1627.
SP 16/82/39, Susan, Countess of Denbigh to Buckingham, [20 October?] 1627.
SP 16/83/3, Susan, Countess of Denbigh to Buckingham, [26 October] 1627.
SP 16/84/80, Katherine Duchess of Buckingham to Buckingham, [15 November?] 1627.
SP 16/84/81, Henry Earl of Manchester to Buckingham, 15 November 1627.
SP 16/100/4, Bishop Montaigne to Buckingham, 1 April 1628.
SP 16/107/47, —— to Buckingham, 16 June 1628.
SP 16/107/89, William, Earl of Banbury to Buckingham, 20 June 1628.
SP 16/148/70, Dorchester to Conway, [15 August?] 1629.
SP 16/150/26, Thomas, Viscount Wentworth to Conway, 5 October 1629.
SP 16/363/61, Archbishop Laud to Conway, 7 June 1637.
SP 16/410/27, The King to Conway, 26 January 1639.
SP 16/410/80, Algernon, Earl of Northumberland to Conway, 29 January 1639. [Copy said to have been made by Mr Thomas Crofton Croker (only in Calendar of State Papers, not on the MS).]
SP 16/460/81, Thomas, Earl of Stratford, to Conway, 23 July 1640.
SP 16/461/15.1 The King’s warrant to Viscount Conway, General of the Horse, 25 July 1640.
SP 16/521/38, Buckingham to Sir Horatio Vere, 5 May 1625. [The last paragraph of the lost original was in Buckingham’s own hand.]
SP 16/521/40, Buckingham to Sir John Borough, 5 May 1625.
SP 16/521/140A, Piers Butler to Buckingham, 29 August 1625.
SP 16/522/34, Sir William Pelham to Conway, 6 November 1625.
SP 16/522/29, Buckingham to Conway, [4 November] 1625.
SP 16/522/49, Buckingham to Conway, [November] 1625.
SP 16/523/54, Sir Dudley Carleton to Conway, 8 March 1626.
SP 16/523/78, Conway to Bristol, [March] 1626.
SP 16/524/64, Robert Maxwell, Earl of Nithsdale to Buckingham, 17 July 1626
SP 16/525/40, Edward Clarke, Groom of the Bedchamber, to Buckingham, [November] 1626.
SP 16/525/56, Francis White, Bishop of Carlisle to Buckingham, [December] 1616.
SP 16/540/6, Pierre Civet (equerry to Henrietta Maria) to Buckingham, [August?] [1625?].
SP 52/14, fol. 107, Queen Elizabeth to Sir Nicholas Throckmorton, 11 August 1567 ['The orig. given to Lord Hertford.'].
SP 52/14, fol. 110, Cecil to Sir Nicholas Throckmorton, 11 August 1567 ['Original to Lord Hertford'].
SP 52/14, fol. 175, James Steward, Earl of Murray, to Sir Nicholas Throckmorton, 15 September 1567.
SP 52/25, fol. 136, Queen Elizabeth to Sir William Drury, 8 June 1573.
SP 59/9/4, Francis Russell, Earl of Bedford to Robert Dudley, Earl of Leicester, 18 April 1565. ['The original with the other letters of Bedford here, formed part of the Conway Papers, but is now missing.]
SP 70/47/1343, fol. 131, Admiral Châtillon to Throckmorton, 25 December 1562
SP 70/57, fol. 142, Ambrose Dudley, Earl of Warwick to Sir Nicholas Throckmorton, 31 May 1563.
SP 84/14/156, fol. 282. Leicester to Sir John Conway. ['A pencil memorandum states that the original letter is in the Marquis of Hertford’s collection but there is no mention of it in the (very scanty) notice of this collection in Vol. IV of the Reports of the Hist. MSS Commission.]
SP 84/15/187, fol. 24. The Privy Council to Sir John Conway, 3 June 1587. ['Original said to be with Lord Hertford.]
SP 84/32, fol. 104. Walsingham to John Conway, 24 April 1589. ['Original not found.']
Appendix 7

The Conway Papers *Satires*: An Attempt at Recreation

See Chapter 4, pp. 138-41 and 144-5.

The Conway Papers witness of Donne’s *Satires* is a fragment of the document as it was read in the seventeenth century. In order to understand the nature of the manuscript, I have attempted to establish its original state. This task has proved frustrating, because none of the results is entirely logical. Nevertheless, it is useful to consider the options. Using the line distribution explained in the body of the chapter – 22 lines per full page of text, or 21 if a title appears too – I have worked backwards from the surviving poems, attempting to recreate the missing pages. The total line length of the five canonical *Satires* is 669; to this figure 10 lines should be added to account for five titles (each taking up the space of two lines). The complete document must have been able to account, therefore, for at least 679 lines. I counted backwards from fol. 95r, using the lineation described above, to arrive at the following results, in which the surviving pages have been highlighted in bold.

**Recreation 1, Diagram 1**

Two aspects of the theoretical layout in Diagram 1 are illogical. Primarily, it is unlikely that a competent scribe would start a poem on a verso, on the left side of a double page spread. However, for reasons described below, this is not an insurmountable problem. More importantly, there are simply not enough lines on the first page – the poem would have had to start half-way down the page.

**Recreation 2, no diagram**

In my second attempt I started each poem on a new page, because *Satire V* begins at the head of fol. 96r. This method left some pages with only a few lines of text and lots of wasted space, an appearance that jarred with the careful layout of the rest of this and the Leconfield manuscript. I have not reproduced this in a diagram because it is not a logical
possibility: the reason *Satire V* begins on a new page is because the space at the bottom of fol. 95v is adequate for only a title.

**Recreation 3, Diagram 2**

A third potential recreation, in which ‘The Storme’ and ‘The Calme’ are added before the *Satires*, also begins on a verso and half-way down the page, as Diagram 2 shows. Again, this layout is unsatisfactory, and the known distribution of these poems in other Group I *Satires* manuscripts argues against it:

- B32  *Sat1, Sat2, Sat3, Sat4* (88r-94v); *Storm, Calm* (102r-103v)
- C2   *Sat1, Sat2, Sat3, Sat4, Sat5* (15v-23v); *Storm, Calm* (33r-35r)
- C8   *Sat1, Sat2, Sat3, Sat4, Sat5* (1r-17v); *Storm, Calm* (35v-38v)
- O20  *Sat1, Sat2, Sat3, Sat4, Sat5* (1r-12r); *Storm, Calm* (30v-32v)
- SP1  *Sat1, Sat2, Sat3, Sat4, Sat5* (8r-19v); *Storm, Calm* (41v-32v)

This evidence suggests that none of these witnesses was made from an original booklet containing *Storm* and *Calm* followed by the five *Satires*: in each case *Storm* and *Calm* are found after the *Satires*, and in each case they are separated by at least ten pages filled with other poems.
Diagram 1

Title Satire 1 12 lines
2 22 lines 3 22 lines 4 22 lines 5 22 lines 6 12 lines Satire 2 8 lines
7

22 lines 22 lines 22 lines 22 lines 14 lines Satire 3 6 lines 22 lines
8 9 10 11 12 13

22 lines 22 lines 22 lines 22 lines 22 lines Satire 4 4 lines 22 lines 22 lines
14 15 16 17 18 19

22 lines 22 lines 22 lines 22 lines 22 lines 22 lines
20 21 22 23 24 25

22 lines 22 lines 20 lines 20 lines 22 lines 22 lines
26 27 28 29 30 31

Satire 5

21 lines 6 lines 0 lines [Blank] [Blank]
32 33 34 35 36
Diagram 2

22 lines 22 lines 22 lines 16 lines
Satire 4 lines 22 lines 22 lines

8 lines
Satire 1
12 lines

22 lines 22 lines 22 lines 22 lines

14 lines
Satire 3
6 lines

22 lines 22 lines 22 lines 22 lines

22 lines 22 lines 22 lines 22 lines

22 lines 22 lines 22 lines 22 lines

22 lines 22 lines 22 lines 22 lines

22 lines 22 lines 22 lines 22 lines

22 lines 22 lines 22 lines 22 lines

22 lines 22 lines 22 lines 22 lines

Satire 5
20 lines

22 lines 22 lines

21 lines 6 lines 0 lines

38 39 40 41 42
Recreation 4, Diagrams 3-6

We are left with two alternatives. The first is that in the B11 manuscript, the Satires were included as part of a larger collection of poems, perhaps including Storm and Calm, but not only those poems. The more likely option is that this manuscript was originally a booklet containing the Satires only, but transcribed with an irregular proportion of lines to page. While such a document is perhaps impossible to reconstruct, a collation of B11 with C8 – the two manuscripts in the same italic hand – shows an interesting overlap. The line ‘feathers and dust wherewith they fornicate’ occurs at the head of a page in both manuscripts (fol. 14v in C8). The fourth attempt at recreation assumes that the scribe followed C8’s line-per-page ratio until he reached this page.

However, just to confuse matters further, there is a scribal error on C8, fol. 6v, in which a title, worth two lines of space, was accidentally omitted, and inserted in the margin afterwards. In the following recreation I have allowed this error to stand, because it would have been easy to correct for the Conway copy. When making B11, the scribe could have compensated by making one of the other 20-line pages 22 lines, or making two of them 21 lines each; furthermore, as C8, fol. 1r, shows the scribe was happy to use a title and 20 lines occasionally: the ratios were not set in stone.

Diagram 3 is a recreation of the B11 booklet based on the notion that, before the line ‘feathers and dust’, it was copied in the same ratio as C8. This version does at least start at the head of a page, but again this is a verso. Perhaps this is not so illogical: the cover sheet could have recorded an elaborately-written title, or a preface, or may have been left blank to protect the text within. Since Diagram 3 represents the most reasonable – or least illogical – reconstruction, I have attempted to visualise the bibliographical make-up of the booklet, based on the page layout in Diagram 3.
Diagram 3

[Title page] 1

Satire 1 20 lines 2

Satire 1 20 lines 3

20 lines 4

20 lines 5

20 lines 6

12 lines Satire 2 6 lines 7

20 lines 8

20 lines 9

20 lines 10

20 lines 11

20 lines 12

20 lines (including Sat 3) 13

20 lines 14

20 lines 15

20 lines 16

20 lines Satire 4 2 lines 17

20 lines 18

20 lines 19

20 lines 20

20 lines 21

20 lines 22

20 lines 23

20 lines 24

20 lines 25

20 lines 26

20 lines 27

20 lines 28

22 lines 29

20 lines Satire 5 30

20 lines 31

22 lines 32

22 lines 33

21 lines 34

6 lines 35

0 lines 36
We know that the two surviving half-sheets of the B11 Satires are quired (foliation given is from B11) as shown in Diagram 4:

**Diagram 4**

```
  98r-v       101r-v
    /           /
  99r-v       100r-v
```

A logical layout might look something like Diagram 5, which shows eight half-sheets quired into four gatherings, and with a ninth half-sheet used as a cover:

**Diagram 5**

```
  1   2      3  4          9   10     11  12     17  18      19  20         25  26    27  28       33  34 35 36
  5   6           7   8       13  14        15  16  21  22        23  24    29   30       31   32
```
Comparison to Diagram 3, however, shows that this cannot have been the case. In order for B11, fol. 101 to become page 36 of the booklet a different construction, perhaps like the one in Diagram 6, would have been used.

Diagram 6

![Diagram 6]

While this reconstruction is not perfect – it would also require a cover to bind the gatherings together – I think it represents the closest approximation to the original Satires manuscript owned by the Conways, based on the surviving evidence.
Appendix 8

Gift Book from Mary Sidney to the Elder Henry Goodere

See Chapter 4, p. 166.

Lady Mary Sidney, Philip’s mother, presented the elder Henry Goodere (Donne’s friend’s uncle) with a copy of Boccaccio’s *La Fiammetta* (1532), on 7 December 1567. Sold at Sotheby’s on 30 November 1970 for £200 to Quaritch, it was later owned by Bent Juel-Jensen, and carries his bookplate above that of Charles Butler of Warren Wood, Hatfield. It is now at the Bodleian, shelfmark J-J Sidney 177. The book has a contemporary, Italian, gold-tooled binding, and the paper has been gilded and tooled, too. The verso of the last leaf bears Goodere’s inscription: ‘HENRICI GOODERE, EX DONO NOBILISSIMÆ COGNATÆ SUÆ, DÆ MARIAE SYDNEY. 7° DECEMBRIS. 1567.’ The owner has also written his name on the inside top cover as both ‘Goodere’ and ‘HG’. One of the book’s most intriguing features is a manuscript poem written on the verso of the front endpaper, facing the title-page. It is signed ‘fento’, very likely signifying the authorship of Sir Geoffrey Fenton, whose *Certain Tragicall Discourses* was dedicated to Mary Sidney, in June 1567, the same year the book was presented. The book is therefore suggestive evidence about relationships between the Sidneys, Gooderes, Fenton and Sir John Conway (see Chapter 2, pp. 52-3).

from sacred throane dystills the beste
the nexte dystendes by lawe of kinde
In Natures frame is formde the reste
wch conqueres oft the loftye mynde
who hathe thies three most perfect is
who lackes theime all lyves voyde of blyss

| 5 | fento |

grace
wisdom
bewtye

from sacred throane dystills the beste
the nexte dystendes by lawe of kinde
In Natures frame is formde the reste
wch conqueres oft the loftye mynde
who hathe thies three most perfect is
who lackes theime all lyves voyde of blyss

| 10 | fento |

7 *fento*] n signified by tilde over o
Appendix 9

Schema of Textual Relations for *LovInf*

*See Chapter 4, pp. 181-5.*

The *Donne Variorum* volume that deals with ‘Lovers Infiniteness’ has not yet been published, so I am including here the data on which my argument is based. This was produced using DV-COLL, the collation program made freely available by the *Variorum* editors at *DigitalDonne*. This schema records the substantive textual variants recorded across surviving manuscript copies of this poem. Manuscript sigla follow the *Variorum*.

R9 Y2
1 *And if* (R9)/ *Yet if* (Y2) I haue not all thy loue

021 Y3 R9 Y2 034
3 I cannot breath *another* sigh to moue

021 R9 B11 B46 H7 B47
4 Nor can entreat *another* tear to fall

B13, HH5, C1, O21, Y3, O13, R9, Y2
6 *Teares, sighes*, and oaths, and letters I haue spent (B13 ‘feares’)
9 If then thy guift of loue were *generall*
14 But if in thy *breast/brest* since there be or shall
25 And since my *hart/e* doth euery day *beget/t* (Y2 om)
26 new *loue*, thou should’st haue new rewards in store (R9, Y2 om)
28 If thou can’st giue it *now/e*, thou neuer gau’st it, (R9, Y2 om)
29 *except mine come when thine doth part* (R9, Y2 om)
31 But we will *find/e* a way more Liberall (R9, Y2 om)

O34
6 *Sighes, teares an oaths, I haue spent*

B13
7 Yet no more can be *be* due to me

O21 Y3
8 Then at *this* bargaine made was ment

O21
9 If then thy *guilt* of loue, were generall.
33 *Be anothers all: all.*
B47
10 That somewhat should to her, some should to others fall

O21 R9 Y2 B11 C9 H6
11 Deare I shall neuer haue it all

B13 HH5 C1 Y3 O13 B30 C02 WN1 B46 H7 HH1 B47 SN4 B23 B32 O20 SP1 NY1 VA2 C8 034
11 Deare I shall neuer haue thee all

B13 C1 O21 Y3 H7 B47 NY1
12 Or if [om] theu thou gau'st me all,

HH5 Y2 B11 C2 WN1 B46 C9 H6 HH1 B23 B32 O20 SP1 C8 O34
12 Or if then thou gau'est me all,

B30
12 Or if thou then gau’st mee all

SN4
12 Or if when thou gaue'st mee all

O13
12 Or if at first thou gau’st mee all
19 for this loue was not governed by thee
32 Then changinge harts, to Ioyne them, so we shall

R9
12 Or if then when thou gauest me all,
14 And if in thy brest, since, there is or shall
20 And yet the gift could not be generall

NY1 VA2
14 And if in thy harte/hart since there be, or shall
18 This new Loue must begett feaers:
29 Perchance mine come when thine doth part
30 And by loosing/e it, thou sauest it

B13, HH5, C1, O21, Y3, O13, R9, Y2, B11, B46, C9 H6
16 Who haue their stocks intire, & can in tears

B30 C2 WN1 H7 HH1 B47 SN4 B23 B32 O20 SP1 NY1 VA2 C8 O34
16 Which/Wch haue their stocks intire, & can in tears
In sighs & oaths, & inres/letters out bid me

That this loue was not vow’d by thee

But yet it was, the guift beinge generall

The ground thy hart was mine & euer shall

The ground thy hart was mine what euer shall

The ground thy hart is mine what euer shall

grow deare there I should haue it all.

grow there sweete hart I should haue it all.

Yet I would not haue it all;

He that All hath can haue no more

Loues Ridles are, that though thy hart

It stayes at home, at/and/& thou with loosing it

But I will haue a way more Liberall

Then changinge harts, to coyne them, so we shall
Appendix 10

Goodere’s Borrowings from Donne


Sir Henry Goodere is known to have borrowed numerous phrases from Donne’s poems and letters when writing to potential patrons. As Stanley Johnson notes,

For all his attempts at verse and prose, Goodere had little facility as a writer, and his later letters and verses provide curious testimony of his willingness to depend on Donne’s greater skill. From 1619 until his death in 1627, as he addressed the great in an increasingly desperate attempt to repair his ruined fortune, he sometimes turned to letters that Donne had written him years before and simply appropriated passages for his own use.¹

In a letter of 20 December 1614, referring to an unidentified verse epistle, ‘A nostre Countesse chez vous’, Donne asked Goodere if he had ‘ever made any such use’ of it. Donne planned to include it in his printed volume but needed to know if Goodere had ever appropriated lines from it: ‘for if you have by any occasion applied any pieces of it, I see not, that it will be discerned, when it appears in the whole piece.’² Donne therefore knew that Goodere was excerpting passages from his letters and poems; indeed, he even wrote at least one letter on his friend’s behalf.³ No attempt has been made to establish just how much Goodere used, or the implications of what he took. Because of the date disparity between his own writings and the original letters from Donne – often ten or twenty years – it seems likely that Goodere must have been working directly from Donne’s original manuscripts. This appendix collects for the first time all known borrowings from Donne in Goodere’s writing and presents previously unprinted ones.
The ‘Eulogy and Admiration’

Goodere’s ‘Eulogy and Admiration’ (SP 14/145/12-12X) of 1623 uses passages from both Donne’s prose and verse right from the start, as Stanley Johnson noted:

**Goodere**
As lame things thirst for their perfection, soe
These raw conceptions towards our sunn doe goe
To take maturenesse there.
(1-3)

**Donne**
Even as lame things thirst perfections, so
The slimy rhymes bred in our vale below
*(EG, ‘To Mr E. G.’, 1-2)*

The phrasing of Goodere’s title, ‘an admiration … in verse’ is reminiscent of Donne’s c.1610 formulation about *Lit*: ‘a meditation in verse, which I call a Litany’. R. C. Bald also drew attention to lines 97-106 of Goodere’s poem, contrasting a letter Donne had sent Goodere more than twelve years earlier:

**Goodere**
Who seeke t’imprisonn, fetter, and immure
Religion (that is onely good and pure)
In Wittenbergh, Geneua, and in Rome,
Transported by their zeale, too farr presume,
Into those Churches virtuall beames doe runne
I hope in different lines from the same sunne,
Which finding dry clay hearts, their heate needs must
First harden, and then moulder into dust;
But waxen hearts with pure and feruent zeale
They soften, and then fitt them for heauens seale …

**Donne**
You know I never fettered nor imprisoned the word Religion; not straightning it Frierly [i.e. Friarly; like a friar], *ad Religiones factitias*, (as the *Romans* call well their orders of Religion) nor immuring it in a *Rome*, or a *Wittenberg*, or a *Geneva*; they are all virtuall beams of one Sun, and wheresoever they finde clay hearts, they harden them, and moulder them into dust; and they entender and mollifie waxen.

---

4 *Letters*, p. 32.
5 *Life*, pp. 166-8.
6 *Letters*, p. 29.
In his introductory letter to Conway, Goodere explains why he has only sent two copies of the enclosed poem: ‘It becomes mee to send your Ho: a transcript of it but it is impossible for mee on this sudden’. Donne made a similar excuse to Goodere c.1610, apologizing for not sending ‘the copy of my Book, of which it is impossible for me to give you a copy so soon’.

**Letter to Hamilton**

Interestingly, Goodere used another passage from this same letter as he drafted his own missive to the Marquess of Hamilton (SP 14/180/15-17.1) around 1624 or 1625.

**Goodere**

I have seene not only clothes and stuffes and oathes and phrases and countenances but also some men in fashion, and suddaynly againe abandoned wth as litle reason as they were taken.

**Donne**

I have ever seen in London and our Court, as some colours, and habits, and continuances, and motions, and phrases, and accents, and songs, so friends in fashion and in season: and I have seen them as sodainly abandoned altogether, though I see no change in them, nor know more why they were left, then why they were chosen.

**Letter to Buckingham**

Goodere’s relation of his attempts to establish himself as a young man draws on his friend’s account of a similar period of self-fashioning.

**Goodere**

This I made account I did early when by my parents care I vndertooke ye study of our lawes, but was diverted by a voluptuous desire of humaner learning and languages, good ornaments to greate fortunes but myne needed an occupation and a course: … But there I stumbled too …

**Donne**

This I made account that I begun early, when I understood the study of our laws: but was diverted by the worst voluptuousness, which is an Hydroptique

---

7 *Letters*, p. 34.
8 Noted by John Considine, *ODNB*.
9 *Letters*, pp. 27-8.
10 To Buckingham, 1619, *Sackville MSS*, no. 2451, 24 February 1619.
immoderate desire of humane learning and languages: beautifull ornaments to
great fortunes; but mine needed an occupation, and a course … And there I
stumbled too, yet I would try again: for to this hour I am nothing, or so little, that I
am scarce subject and argument good enough for one of mine own letters.\textsuperscript{11}

\textbf{Shapiro's notes}

In I. A. Shapiro’s photocopies of Goodere’s letters, the following passages feature a
marginal note ‘JD’. I have identified the sources for some of the passages he thought
sounded familiar, but not all of them. I am grateful to Margaret Maurer for suggesting
sources for some of these; her contributions are noted below.

\textbf{SP 14/117/83, Goodere to Buckingham, 20 November 1620}

Goodere’s phrase ‘it is all one to destroy mee and to deferre mee longer’ perhaps recalls
some of Donne’s letters to Somerset:

\begin{quote}
Since your Lordship will not let me dye, but have by your favour of sending to
me, so much prevailed against a vehement feaver, that I am now in good degrees
of convalescence[;]

I humbly therefore beg of your Lordship, that … your Lordship will afford me
one commandement, and bid me eitheir hope for this businesse in your Lordship’s
hand, or else pursue my first purpose, or abandon all, for as I cannot live without
your favour, so I cannot die without your leave[.]\textsuperscript{12}
\end{quote}

Goodere’s subsequent conceit in this letter that ‘True Noblenes is so much a Type of
Devinity that hee who beleevses hee is pardoned is so’, may pick up the first lines of
Donne’s verse epistle to Lady Bedford, \textit{BedfReason}:

\begin{quote}
Reason is our Soules left hand, Faith her right,
By these wee reach divinity, that’s you
\end{quote}

Both passages figure the noble patron as a divine, or a route to the divine, capable of
dispensing mercy to faithful followers.\textsuperscript{13}

\textsuperscript{11} \textit{Letters}, p. 51, September 1608. Noticed by Ronald J. Corthell, ““Friendships Sacraments”: John Donne's
\textsuperscript{12} \textit{TMC}, pp. 311, 315. Both suggested by Maurer.
\textsuperscript{13} Suggested by Maurer.
Writing in 1622, Goodere reminded Carleton of the latter’s former favours towards him, adding:

> It were a degree of injury to your noblenes and favour to say that I write now to renew them towards mee … And it were some wrong to my affections to say that I write to revive them towards your Lo:pp: for they never so much as slept though my modesty kept them from interrupting your more serious imployments.

While this kind of modesty is commonplace in contemporary patronage letters, the passage recalls Donne’s words to Goodere:

> I were inexcusable if I should not write at all, since the lesse, the more acceptable; therefore, Sir, though I have no more to say, but to renew the obligations I have towards you, and to continue my place in your love, I would not forbear to tell you so.\(^\text{14}\)

Writing to Conway, Goodere seems to have been working closely from two of Donne’s letters to him. There are significant parallels between his sentence

> Nothing doth so innocently begg new favours as thankefullnes, for that confesseth all former obligations, and a desire still to bee held in the same dependency.

and Donne’s to him:

> But Sir, because there is some degree of thankfulnesse in asking more (for that confesses all former obligations, and a desire to be still in the same dependency)[.]

The ‘degree of’ also appears in Goodere’s:

> And as it were some degree of injury to your noblenes to doe any thing towards it, without your Lo: approbation[,]\(^\text{15}\)

More clear is Goodere’s source for

---

\(^{14}\) *Letters*, p. 41-2, where it is titled ‘To Sir Thomas Roe’.

\(^{15}\) *Letters*, pp. 95. Cf. ‘There is some of the honour and some of the degrees of a Creation, to make a friendship of nothing’ (ibid., p. 65). Both suggested by Maurer.
your Ho: can doe mee no favour that I neede not, nor any that you shall need to repent

which clearly derives from Donne’s

you can do me no favour, which I need not, nor any, which I cannot have some hope to deserve[.]

It may also be worth signalling Goodere’s phrase ‘made mee putt on a present resolution, to have returned’. Donne uses ‘present’ adjectivally several times: ‘no present hopeful design’ (Letters, p. 56), ‘occasion of your present sadness’ (p. 135), ‘of a present messenger’ (p. 210), ‘her present debts’ and ‘present state’ (pp. 219, 220), ‘present want’ (p. 230), ‘present employment’ (p. 235), ‘present affliction’ (p. 258). All but the last of these are found in letters to Goodere.¹⁷

**Other possible debts**

SP 14/153/112

The following passage from Goodere’s 1623 poem on Charles’s return from Spain is Donnean in spirit, though I have not yet identified a source:

**Though he first at so greate distance wee might feare that cornerd substances might round appeare**

(105-06)

B11, fols. 135-126

I believe Goodere’s poem ‘Angells first fault was pride’, takes lines from the poem ‘to the best Lady’ that Donne enclosed in the letter ‘Because evenness conduces’ (Letters, pp. 116-117), and I think Goodere’s borrowing enables us to identify both the poem Donne sent and the recipient. In that letter Donne tells Goodere the ‘best Lady’ was one ‘who only hath the power to cast the fetters of verse upon my free meditations’. In his poem, Goodere uses a very similar image:

---

¹⁶ Letters, p. 151.
¹⁷ Noted by Maurer.
But I am glad your powerfull hands did lose
these fetters w'ch before my hands did chose (lines 15-16)

Goodere begins his poem with these lines:

Not to have written when your hand beginnes
in mee were pride the first and worst of sinnes
and to have written first before you had
invited mee to yours had bene as bad (1-4)

Compare the opening of Donne’s *BedfWrit*:

T’have written then, when you writ, seem’d to mee
Worst of spirituall vices, Simony,
And not t’have written then, seemes little lesse
Then worst of civill vices, thanklessenesse.

*BedfWrit* is clearly responding to a poem from Lady Bedford, and it would seem that her own poem was part of a poetic dialogue between the two, as Donne tells Goodere she ‘did me the honour to acknowledge the receit of one of mine, by one of hers’. Donne sent Bedford a poem, she replied and *BedfWrit* was sent in response after some delay.18 Interestingly, in his unpublished commentary on the letter, Shapiro independently identified *BedfWrit* as the enclosure, noting ‘It is generally assumed that Donne's verse letter was that which begins: “T’have written then, when you writ. . .”’. Mysteriously, there is no apparent source for his comment that this was ‘generally assumed’ to be so. Milgate (1967) quoted the entire passage from the letter in his commentary on the poem, but did not specifically claim it was the enclosure.

The identification helps date the letter, which is dated only ‘14 August’ in *Letters*. R. C. Bald suggested it was written in 1609, and sent enclosing Donne’s elegy on Cecily Boulstrode (*BoulRec*), who died on 4 August. Bald admitted this guess was ‘probably hazardous’, but Milgate (1978) accepted it, while also dating *BedfWrit* to later in 1609. Shapiro, on the other hand, dated the letter to 14 August 1608, and certain biographical details support this. Donne’s prose letter, in describing the poetical enclosure, specifies that no-one had seen it before Goodere: ‘It should give you some delight, and some

---

18 The following paragraphs are indebted to private communications with Dennis Flynn.
comfort, because you are the first which see it’. Dennis Flynn, M. Thomas Hester and Margaret Maurer’s unpublished article ‘Goodere at Court’ describes how the relationship between Goodere and Bedford had at this time suffered a rupture in 1608; Goodere had left London for Polesworth in February and had not returned. As the authors of the article argue,

one would think that Goodere would indeed feel some comfort and, perhaps, some obligation soon to return to London and deliver the poem. Donne warns Goodere that he will not again provide such an occasion, implying that in their joint relations with the countess they are at a turning point.

Goodere’s ‘Angells first fault was pride’ was also written to a woman, but her identity, and the date of his borrowing, are not clear. Nevertheless, Goodere’s borrowings require a full study which focuses on the original contexts of Donne’s passages, in order to ascertain why Goodere deemed those particular sentences the best to excerpt.

**Scribal habits**

Goodere begins many of his autograph manuscripts with a diagonal stroke, as in this example from SP 14/145/12:

![Initial stroke example](image)

This initial stroke is something of a Goodere identifying mark. It occurs regularly in his prose letters and in his poetry, appearing in ‘Le Bien Venu’ (*B11*, fol. 58), ‘Madame’ (*B11*, fol. 134), ‘Angells first fault was pride’ (*B11*, fols. 135-6), the fair copy of the elegy on Prince Henry’s death (*B11*, fol. 133) and ‘Congratulations to the Prince newly returned from Spain’ (SP 14/153/112). Interestingly, Donne was also fond of this scribal marker: in a collection of documents relating to his 1602 marriage, all but one of Donne’s
autograph letters bear a diagonal mark in the top left hand corner.\(^{19}\) Donne continued the practice through his life, using it, for example, in his letter to Conway of 7 December 1624 (SP 14/176/12):

This is not, of course, hard and fast proof that Goodere borrowed scribal techniques from Donne as well as words, but the possibility is made more likely by what we already know of the textual relationship between the two men’s writings. It is worth observing, however, that there is no correlation between Goodere’s use of the line and his copying of Donne’s works. When copying *Goodf* and *LovInf* he does not use the line, and his copy of *Eclog* is damaged at the top of the first page, disqualifying it for analysis. Had there been a correlation, more could perhaps have been made about this similarity. Nevertheless, the scribal habits of Donne’s friends may afford insights into his influence on his earliest readers and deserve further study.

Appendix 11

Literary manuscripts in the Conway Papers
<table>
<thead>
<tr>
<th>Reference</th>
<th>Title or first line</th>
<th>Author</th>
<th>Hand</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Beinecke Library, New Haven</strong></td>
<td>Advice to his Son (copy c. 1625)</td>
<td>Henry Percy, ninth Earl of Northumberland</td>
<td></td>
</tr>
<tr>
<td>Osborn c461</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Bodleian Library, Oxford</strong></td>
<td>MS book of poems (c.1650)</td>
<td>Sir Richard Fanshawe</td>
<td></td>
</tr>
<tr>
<td>MS Firth c. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>British Library, London</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Add. MS 23.212</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>104v</td>
<td>‘I hope, what happe? thy happie states retyre’</td>
<td>Elizabeth Bourne</td>
<td>Elizabeth Bourne</td>
</tr>
<tr>
<td>150v</td>
<td>‘from whens hit cam’</td>
<td>Elizabeth Bourne</td>
<td>Elizabeth Bourne</td>
</tr>
<tr>
<td>170r</td>
<td>‘whyther this gothe hyt hath’</td>
<td>Elizabeth Bourne</td>
<td>Elizabeth Bourne</td>
</tr>
<tr>
<td>Add. MS 23.227</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>88r</td>
<td>‘To my double Hearted M’s:’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Add. MS 23.229 (B11)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3r-8r</td>
<td>The ‘Running Masque’ (1619-21)</td>
<td>John Donne</td>
<td>Goodere</td>
</tr>
<tr>
<td>10r-14v</td>
<td>‘Eclogue. 1613. December 26’ (1613)</td>
<td>Inigo Jones, Richard Martin, John Hoskins, Christopher Brooke</td>
<td></td>
</tr>
<tr>
<td>15r-18v</td>
<td>‘The Parliament Fart’ (2 copies) (1607)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19r</td>
<td>‘The Duel of Dogs’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20r-25r</td>
<td>‘The French Whipper’,</td>
<td>William Elderton</td>
<td></td>
</tr>
<tr>
<td>24r-25r</td>
<td>‘Love and Debt Alike Troublesome’ (with music)</td>
<td>John Suckling</td>
<td></td>
</tr>
<tr>
<td>28r-v</td>
<td>‘The fourth parte then is come at last’ (a lampoon)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30r-v</td>
<td>‘Old John Colleton’</td>
<td>John White(?)</td>
<td></td>
</tr>
<tr>
<td>31r</td>
<td>‘The second part of Old John Colleton’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32r-33v</td>
<td>A third poem about Colleton, ‘Neyther for gaine’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reference</td>
<td>Title or first line</td>
<td>Author</td>
<td>Hand</td>
</tr>
<tr>
<td>-----------</td>
<td>---------------------</td>
<td>--------</td>
<td>------</td>
</tr>
<tr>
<td>34r-34Bv</td>
<td>‘To Mr Walter Mountague’</td>
<td>Thomas Carew</td>
<td></td>
</tr>
<tr>
<td>35r</td>
<td>‘An Epithalamicall good morowe to Mr: Christopher Brooke:’ (1619)</td>
<td>Richard Connock</td>
<td>Richard Connock</td>
</tr>
<tr>
<td>36r</td>
<td>‘Aske mee no more where Joue bestowes’</td>
<td>Thomas Carew</td>
<td>Goodere</td>
</tr>
<tr>
<td>37r-38v</td>
<td>‘Elegy upon the death of the Lady Markham’ (1609)</td>
<td>‘HG.’</td>
<td>Goodere</td>
</tr>
<tr>
<td>39r</td>
<td>‘Jhesus Maria Mater Dei’ (acrostic poem)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41r</td>
<td>‘Make roome for the best of Poets Heroicke’</td>
<td>John Denham</td>
<td></td>
</tr>
<tr>
<td>42r</td>
<td>‘A silly cloune in flanders’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43r-44v</td>
<td>‘The London lasses’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45r-v</td>
<td>‘Love and Jealousy’ (18th century)</td>
<td>Henry Carey</td>
<td></td>
</tr>
<tr>
<td>46r</td>
<td>‘I saw fayre Cloris walke alone’,</td>
<td>William Strode or Walter Porter</td>
<td></td>
</tr>
<tr>
<td>47r</td>
<td>‘To a lady resembling my mistress’</td>
<td>Thomas Carew</td>
<td>Para-Goodere?</td>
</tr>
<tr>
<td>48r</td>
<td>‘The dogs do barke’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49r</td>
<td>‘Shall I dare to returne to fires’</td>
<td></td>
<td>Goodere</td>
</tr>
<tr>
<td>50r</td>
<td>Epitaphs on Sir Walter Pie Epitaph on another man</td>
<td>John Hoskins</td>
<td>Garrard</td>
</tr>
</tbody>
</table>
| 51r-v     | ‘Go make thy will and dye sad soule Consumd wth Care’ | | }
| 52r-v     | ‘That he would not be beloude’ | John Dowland | }
|           | ‘A Precept’ | Pembroke | }
|           | ‘Verses Made by the Earle of Pembrooke’ | Pembroke or Rudyerd | }
|           | ‘The Answere’ | Pembroke | }
|           | All in same hand | Pembroke | }
| 53r-v     | ‘Of the Spring’ | Thomas Carew | }
|           | ‘Why do we love these things wch we Call weomen’ | Pembroke or Rudyerd | }
| 54r-v     | ‘Muse gett thee to A Cell, and wont to singe’ | Pembroke | }
|           | ‘Wronge not deere Empresse of my harte’ | Robert Ayton | }
|           | ‘That he will still perseuer in his Loue’ | Pembroke | }
<p>| 55r-v     | ‘Lovers Infiniteness’ | John Donne | Goodere |</p>
<table>
<thead>
<tr>
<th>Reference</th>
<th>Title or first line</th>
<th>Author</th>
<th>Hand</th>
</tr>
</thead>
<tbody>
<tr>
<td>56r-57v</td>
<td>‘Our resident Tom, from Venice is come’</td>
<td>John Denham</td>
<td></td>
</tr>
<tr>
<td>58r-59v</td>
<td>‘Le Bien Venu’</td>
<td>Henry Goodere</td>
<td>Goodere</td>
</tr>
<tr>
<td>60r</td>
<td>‘You that &lt;    &gt;’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>61r-v</td>
<td>‘My mistris commanding me to return her letters’</td>
<td>Thomas Carew</td>
<td></td>
</tr>
<tr>
<td>62r-64v</td>
<td>Surviving sheets from a damaged collection:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘And with a rageing stomack, hath beene glad’ (62r)</td>
<td>Same</td>
<td>hand,</td>
</tr>
<tr>
<td></td>
<td>‘I May forgett to eate, to Sleepe, to Drinke’ (62v)</td>
<td>Henry Wotton</td>
<td>distinguished</td>
</tr>
<tr>
<td></td>
<td>‘Upon the Queen of Bohemia’ (62v)</td>
<td></td>
<td>by trefoil</td>
</tr>
<tr>
<td></td>
<td>‘Written to a friend in the Low Countries’ (63r)</td>
<td>Thomas Wotton</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘To Saxam’ (63v)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘A Man and Two Maids in a Boat at Sea’ (64r)</td>
<td>Thomas Carew</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘thou hast noe Porters att thy Dore’ (64v)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65r-66v</td>
<td>Elegies on the Countess of Rutland and Lady Markham</td>
<td>Francis Beaumont</td>
<td></td>
</tr>
<tr>
<td>67r-68v</td>
<td>‘Elegy on Lady Clifton’</td>
<td>Sir John Beaumont</td>
<td>Para-Goodere?</td>
</tr>
<tr>
<td>69r-70r</td>
<td>‘To the chief Ranger of all the Conies at wallingbrough’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71r-72r</td>
<td>‘Tom and Will were shepherd swaynes’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73r</td>
<td>‘Impolisht lines from pure affections groweinge’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74r-75r</td>
<td>SPANISH ‘Sweet solitariness’/‘Amable Soledad’ (1623)</td>
<td>Antonio de Mendoza</td>
<td>1st Vct Conway</td>
</tr>
<tr>
<td>76r-77r</td>
<td>‘Good Friday 1613. Riding Westward’ (1613)</td>
<td>John Donne</td>
<td>Goodere</td>
</tr>
<tr>
<td>78r</td>
<td>‘O friend …’</td>
<td>‘JEB’</td>
<td></td>
</tr>
<tr>
<td>79r</td>
<td>‘Shee’s deade, shee’s deade in whom more goodnes was’</td>
<td>‘Immature’</td>
<td></td>
</tr>
<tr>
<td>80r</td>
<td>‘As smaller sparks that in a Jewell stands’</td>
<td>‘Immature’</td>
<td></td>
</tr>
<tr>
<td>81r</td>
<td>‘A valiant Captaine who was parcell poet’</td>
<td>‘Immature’</td>
<td></td>
</tr>
<tr>
<td>82r-v</td>
<td>‘Miracles’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>83v-84v</td>
<td>‘Woman’s &lt;    &gt;’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>85r-86v</td>
<td>‘Once I loued the ffaiarst lase’</td>
<td>William Weld</td>
<td></td>
</tr>
<tr>
<td>87r</td>
<td>‘To the Worthy Sir Horace Vere’</td>
<td>Ben Jonson</td>
<td>Jonson</td>
</tr>
<tr>
<td>88r-v</td>
<td>‘Faire Inocence by Patience is armd alone to beare’</td>
<td>‘Ja. le Man’</td>
<td></td>
</tr>
<tr>
<td>Reference</td>
<td>Title or first line</td>
<td>Author</td>
<td>Hand</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------</td>
<td>--------</td>
<td>------</td>
</tr>
<tr>
<td>89r</td>
<td>‘De bono patientia’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90r-v</td>
<td>‘Funeral Verses Set on the Hearse of Henry Goodere’ (1595)</td>
<td>William Goodere (Donne’s friend’s father)</td>
<td></td>
</tr>
<tr>
<td>91r-92v</td>
<td>‘Penshurst Mount’ (from Urania)</td>
<td>Mary Wroth</td>
<td></td>
</tr>
<tr>
<td>93r</td>
<td>‘O cruel destenye haue you alltogeather’</td>
<td>John Donne</td>
<td></td>
</tr>
<tr>
<td>94r-v</td>
<td>‘In this worlds weary Pilgrimage wee see’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>95r-98r</td>
<td><em>Satires IV</em> and <em>V</em> (1590s)</td>
<td>John Donne</td>
<td></td>
</tr>
<tr>
<td>99r-100r</td>
<td>‘The King’s Five Senses’ (1620s libel)</td>
<td>William Drummond? Para-Goodere?</td>
<td></td>
</tr>
<tr>
<td>101r</td>
<td>‘Why should she die’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>102r-105v</td>
<td>‘A Conference held att Angelo betweene the Pope, the Empero’ &amp; the King of Spayne’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>106r</td>
<td>‘It fell upon a winter’s night’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>107r</td>
<td>‘Three things there are that prosper vp apace’</td>
<td>Sir Walter Ralegh Carew Ralegh?</td>
<td></td>
</tr>
<tr>
<td>108r</td>
<td>‘When Phissimelus with her flames’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>109r-110v</td>
<td>‘All things beneath the Moone fall &amp; decaye’</td>
<td>Herbert Saville</td>
<td></td>
</tr>
<tr>
<td>111r-114v</td>
<td>Once-bound folios, including <em>Virtue’s Triumph</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>116r-130v</td>
<td>‘A Discourse to a Lock of Hayre Left him by his Mistris at her departure’ (116r)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘Vpon her name’ (Come my fayr star. with thy vnborowed light’, 118v)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘An. Clad al in Ice’ (anagram on Diana Cecil) (119r)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘An. Nuo and Gay’ (119r)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘Vpon verses of yez Princes made on a fayre Lady, beeing his frost’ (121v)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘In contradiction of verses that comended his mistris for having regaynd him from whence he was before enthralled’ (122r),</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘Sonnet’ (122v)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Same hand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reference</td>
<td>Title or first line</td>
<td>Author</td>
<td>Hand</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------</td>
<td>--------</td>
<td>------</td>
</tr>
<tr>
<td>124r</td>
<td>‘An Elegy vpon the deth of M.rs E. H. to her sad sister’</td>
<td>}</td>
<td></td>
</tr>
<tr>
<td>126r-v</td>
<td>‘The crafty boy that had full oft assayd’</td>
<td>Sir John Suckling</td>
<td></td>
</tr>
<tr>
<td>127v</td>
<td>‘Vpon my Brothers wooing to his mistris’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>128r</td>
<td>‘A Song vpon his beginning Love’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>130r</td>
<td>‘A Song’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>131r-v</td>
<td>‘The secret loue’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>132r-v</td>
<td>Six verse epistles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>133r-v</td>
<td>‘For as who doth ten thou&lt; &gt;nd glasses try’</td>
<td>Goodere</td>
<td></td>
</tr>
<tr>
<td>134r-v</td>
<td>‘Madame, There are enow whose straynes your beautyes hate’</td>
<td>Goodere</td>
<td></td>
</tr>
<tr>
<td>135r-6r</td>
<td>‘Angels first fault was pride, there grew there fall’</td>
<td>Goodere</td>
<td></td>
</tr>
<tr>
<td>137r-v</td>
<td>Fragment</td>
<td>Goodere</td>
<td></td>
</tr>
<tr>
<td>138r-v</td>
<td>Fragment</td>
<td>Goodere</td>
<td></td>
</tr>
<tr>
<td>139r-v</td>
<td>Nailed to a post at Tyburn</td>
<td>Michael Oldisworth</td>
<td></td>
</tr>
<tr>
<td>140r</td>
<td>Fragment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>142r</td>
<td>‘Since some with leather doe, I hope I may’</td>
<td>Goodere</td>
<td></td>
</tr>
<tr>
<td>143r</td>
<td>Fragment, inc. ‘The fox will eat no grapes’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>144r-145r</td>
<td>‘… who shall bee Pope; now Lawd is dead’ (after 1645)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>146r</td>
<td>Fragment, ‘for beutie stain’d is but a falce disguiuse’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>147r</td>
<td>LATIN. ‘In Magnum Drungariam’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>148r-149v</td>
<td>LATIN. ‘Domine mi Ingratissime’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>150r-151r</td>
<td>LATIN. ‘Illustrissimo &amp; Excellentiss Heroi D Dominico Moline, Joannes Valacrius, S. P. D.’</td>
<td>Johannes Valacrius</td>
<td></td>
</tr>
<tr>
<td>152r</td>
<td>LATIN. ‘Epigamma’ (1610)</td>
<td>‘Henricus Miroulæus, Pharmacopææ Frankentalen’</td>
<td></td>
</tr>
<tr>
<td>Reference</td>
<td>Title or first line</td>
<td>Author</td>
<td>Hand</td>
</tr>
<tr>
<td>-----------</td>
<td>---------------------</td>
<td>--------</td>
<td>------</td>
</tr>
<tr>
<td>153r-v</td>
<td>LATIN. ‘Quis me furor severiori dedicum’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>154r</td>
<td>LATIN. ‘Scaligeri De Mirandis terræ Hollandicæ’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>155r-v</td>
<td>LATIN. ‘Josephus Scaliger de mirandis terræ Hollandicæ’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>156r-160v</td>
<td>LATIN. ‘Descripit Templorum’. Several MS separates.</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>161r</td>
<td>LATIN. ‘&lt; &gt; antiqu studm molestro’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>162r-v</td>
<td>LATIN. ‘Errat in terris homo sperat optat’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>165r-166v</td>
<td>FRENCH. ‘Stanies</td>
<td>De Madamoiselle Anne de Rohan sur la mort de Monseigneur frere</td>
<td>la Roy’</td>
</tr>
<tr>
<td>167r-v</td>
<td>FRENCH. ‘Le Jeu des Princes’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>168r-v</td>
<td>FRENCH. ‘Auance ca bouche et me baize’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>169r-v</td>
<td>DUTCH. Hague drinking song</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
<tr>
<td>170r</td>
<td>‘If you feare …’</td>
<td>John Greaves</td>
<td>John Greaves</td>
</tr>
</tbody>
</table>

**Folger Shakespeare Library, Washington, DC**

MS X.d.172  *The device to entertain Her Majesty at Harefield the house of Sir Thomas Egerton* (1602)  Sir John Davies

**Huntington Library, San Marino, CA**

HM 16522  MS book of Cavalier songs in several hands, many published in *Rump* (1662)  Daniel Rogers

HM 31188  *Poemata*, in Latin, (the ‘Hertford MS’), quarto volume of poems (formerly in Ragley Hall, Warwickshire)  Daniel Rogers
<table>
<thead>
<tr>
<th>Reference</th>
<th>Title or first line</th>
<th>Author</th>
<th>Hand</th>
</tr>
</thead>
</table>
| 9/51/1-2  | FRENCH: ‘Auoir fair Vn Tombau d’Espagnols’ (1r)  
‘Sur la Belle Peance Egiptjenne’ (1v)  
‘Sur Madamoijssel’ (2r) | | |
<p>| 9/51/3    | LATIN: ‘&lt;&gt;medium est Anglos et Scotos inter’ (3r) | William Murray | William Chambers? |
| 9/51/4    | ‘The Gallants of the Times’ (‘Come hether the maddest of all the land’) (4r-v) | William Murray | William Chambers? |
| 9/51/5-6  | ‘Constancy’ (5r) | Sidney Godolphin | |
| 9/51/7    | ‘How Coole and temperate I am growne’ (7r) | | |
| 9/51/8    | LATIN: ‘In nobilem quandam Virginem nuperim&lt;&gt;a’ (8r) | | |
| 9/51/10   | LATIN: ‘Ad Nicolaum Barbadicum &amp; Marcum Taruisanum, Nobiles Venetos’ (10r) | Valacrius? | |
| 9/51/11   | ‘Oh madame … Oh Abhominable Bland’ (11r) | George Garrard | |
| 9/51/12-13| ‘Oh wife, no wife, but woman wild’ (12r-13v) (endorsed ‘For M” Couet, now at Babel’) | Peter Apsley | |
| 9/51/14-15| ‘Sister, you must not now goe Scott’ (14r-15v) | Peter Apsley | ‘Zerrichseas’ |
| 9/51/16   | ‘dialogue – After the first Act’ (16r) | | |
| 9/51/17   | ‘An Epigram’ (for Elizabeth of Bohemia) (17r) | | |
| 9/51/18-19| ‘A Hymn to the Saints, and to the Marquis of Hamilton’ (1625) (18r-19v) | John Donne | |
| 9/51/20   | ‘Clad all in Ice, and yet She burnes all harts’ (20r) | | ‘Immature’ |
| 9/51/21   | ‘Psalm 6: Domine ne &lt;&gt; furore’ (21r-v) | Francis Davison?/signed Thomas Hassall | |
| 9/51/23   | ‘Poore lines if ere you fortunately stand’ (23r-v) | Based on Thomas Pestell | Para-Goodere? |
| 9/51/25   | ‘A flye that flew into my Mistris her eye’ (untitled, 25r) | Thomas Carew | Para-Goodere? |
| 9/51/26-9 | ‘An Elegye Vpon Mr Randulphs finger’ (28r-29r) | William Hemminge | |</p>
<table>
<thead>
<tr>
<th>Reference</th>
<th>Title or first line</th>
<th>Author</th>
<th>Hand</th>
</tr>
</thead>
<tbody>
<tr>
<td>9/51/30</td>
<td>‘Since mee my hart where euer heaft’ (30r)</td>
<td>William Harrington</td>
<td></td>
</tr>
<tr>
<td>9/51/31</td>
<td>‘Leaue flatt’r&lt; &gt;’ (31r)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9/51/32-3</td>
<td>‘Good wife although you doe not know it’ (32r-33r)</td>
<td>William Harrington</td>
<td></td>
</tr>
<tr>
<td>9/51/34</td>
<td>LATIN: ‘Ad Hispaniam’ (34r-v)</td>
<td>Richard Rands</td>
<td></td>
</tr>
<tr>
<td>9/51/35</td>
<td>SPANISH: ‘con firme Resolucion’ (1623)</td>
<td>Diego de Mendoza?</td>
<td>‘Spanish hand’</td>
</tr>
<tr>
<td>9/51/36-7</td>
<td>‘Of His Majesty’s receiving the news of the Duke of Buckingham’s death’ (‘So earnest wish thy God can no newe care’; after 1628)</td>
<td>Edmund Waller</td>
<td></td>
</tr>
<tr>
<td>9/51/38</td>
<td>‘How hapes it that my much vsed to this thoame’ (38r)</td>
<td>Edmund Waller</td>
<td></td>
</tr>
<tr>
<td>9/51/39-40</td>
<td>‘The Lady Katherine Howards Voyage and Enterteynement, aboard the Triumph by the Earle of Northumberland he being then Lord High Admirall’ (‘&lt;Ma&gt;dame, Mixt with the Greatest…’) (39r-40v)</td>
<td>Edmund Waller</td>
<td></td>
</tr>
<tr>
<td>9/51/41-2</td>
<td><em>Entertainment of the King and Queen at Theobalds</em> (1607; extract) (41r-42v)</td>
<td>Ben Jonson</td>
<td>Goodere</td>
</tr>
<tr>
<td>9/51/43</td>
<td>‘Loves Usury’ (43r)</td>
<td>John Donne</td>
<td>Para-Goodere?</td>
</tr>
<tr>
<td>12/186/32</td>
<td>LATIN: verses in commendation of Daniel Rogers (20 Jan 1586)</td>
<td>Paulus Schede (Melissus)</td>
<td></td>
</tr>
<tr>
<td>12/193/30</td>
<td>LATIN: letter and verses to Daniel Rogers (11 Sept 1586)</td>
<td>Janus Gruter</td>
<td></td>
</tr>
<tr>
<td>12/219/67</td>
<td>LATIN: ‘Ad Danielem Rogersium’ on defeat of Armada (1588)</td>
<td>‘ELEUTHERIUS’</td>
<td></td>
</tr>
<tr>
<td>12/278/23</td>
<td>‘Chamberlain, Chamberlain’ (Jan 1601)</td>
<td>Sir John Davies</td>
<td>J. W. Croker</td>
</tr>
<tr>
<td>12/285/59</td>
<td>‘The Lottery, being a device to entertayne Her Majesty at Harfield’. Copy of Folger MS X.d.172</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reference</td>
<td>Title or first line</td>
<td>Author</td>
<td>Hand</td>
</tr>
<tr>
<td>-----------</td>
<td>---------------------</td>
<td>--------</td>
<td>------</td>
</tr>
<tr>
<td>14/44/62*</td>
<td><em>Entertainment at Britain’s Burse / The Key-Keeper</em> (1609)</td>
<td>Ben Jonson</td>
<td>3 hands, 1st prob Jonson’s</td>
</tr>
<tr>
<td>14/71/49A</td>
<td>‘An elegy on the Prince’ (not stamped CP)</td>
<td></td>
<td>Para-Goodere</td>
</tr>
<tr>
<td>14/71/49B</td>
<td>‘First let me aske my selfe why would I try’</td>
<td>Henry Goodere</td>
<td>Goodere</td>
</tr>
<tr>
<td></td>
<td><em>(Duplicates B11, 133r-v) (1612)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14/115/34*</td>
<td>‘An epitaphalium to my Lo of Buck: and his La:’ (1620)</td>
<td>John Beaumont</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘late standing in a hau thorne tree’</td>
<td>William Skipwith</td>
<td>Para-Goodere?</td>
</tr>
<tr>
<td></td>
<td>‘Was I too blame to trust’</td>
<td>Wroth or Herbert</td>
<td></td>
</tr>
<tr>
<td>14/122/58</td>
<td>From <em>Masque of Gipsies Metamorphosed</em> (1621)</td>
<td>Ben Jonson</td>
<td></td>
</tr>
<tr>
<td>14/129/53</td>
<td><em>Barkham Entertainment</em> (1622)</td>
<td>Thomas Middleton</td>
<td>Ralph Crane</td>
</tr>
<tr>
<td>14/140/60</td>
<td>‘Usury and the use thereof’, treatise (April 1623)</td>
<td>Francis Bacon, Vct. St. Albans</td>
<td></td>
</tr>
<tr>
<td>14/153/12X</td>
<td>‘An Eulogie and admiration on his Iorney into Spaine’</td>
<td>Henry Goodere</td>
<td>Conway secretaries</td>
</tr>
<tr>
<td>14/153/112</td>
<td>‘Congratualtions to ye Prince newly returned from Spayne’</td>
<td>Henry Goodere</td>
<td>Goodere</td>
</tr>
<tr>
<td>14/153/113</td>
<td>‘Upon Prince Charles his coming home out of Spain, 1623’</td>
<td></td>
<td>‘Trefoil’</td>
</tr>
<tr>
<td>14/153/114</td>
<td>‘Vpon ye Dukes first coming out of Spayne suddaynly’</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>(1623)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14/180/15-17.1</td>
<td>‘To the Marquis of Ham: wth the Verses of my Lo: of Buck.’</td>
<td>Henry Goodere</td>
<td>Goodere</td>
</tr>
<tr>
<td>16/1/21</td>
<td>‘An Epigramme on my Lord Conway’</td>
<td>Alexander Spicer</td>
<td>Spicer</td>
</tr>
<tr>
<td>16/114/68</td>
<td>‘Vpon the Duke of Buckinghams death’ (August 1628)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/114/70</td>
<td>‘An Epitaph in praise of the Duke’ and ‘A Satyre upon the Duke’ (August 1628)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/114/71</td>
<td>LATIN: ‘De coede Buckinghamii execrando parricidio interrupti’ (August 1628)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/302/141</td>
<td>‘A Poem of Joy for yᵉ safe Arrivall and Royall’</td>
<td>‘R’ Entertainment of yᵉ High prince Charles of Pallatinate and Duke off Bavaria, a Nephew to our high and Mighty King Charles, his vncl and Godfather at his Royall Corte of Whitehall in November 1635’</td>
<td></td>
</tr>
<tr>
<td>Reference</td>
<td>Title or first line</td>
<td>Author</td>
<td>Hand</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------------------------------------------------------</td>
<td>---------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>16/372/111</td>
<td>‘The Counter Scuffle’ (fol. 208r)</td>
<td>Robert Speed and David Lloyd</td>
<td></td>
</tr>
<tr>
<td>16/414/19</td>
<td>‘What’s shee? So late from Penshurst Come’ (1638/9)</td>
<td>Edmund Waller</td>
<td></td>
</tr>
<tr>
<td>16/473/113</td>
<td>‘The State lay sick very sick &amp; in all hast’ ([Dec?] 1640)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/521/35</td>
<td>‘On yᵉ late king’ (1625)</td>
<td>Edward Fairfax</td>
<td>Goodere?</td>
</tr>
<tr>
<td>16/523/56</td>
<td>LATIN: ‘Doctorissime Doctor?’ (libel on Samuel Turner)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/523/85</td>
<td>‘My Good Friday’s Morning Meditation (7 April 1626)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/539/19</td>
<td>‘Generall Lesleys Speech to the Soldiers after they had past yᵉ Riuer Tweede’ (after 20 August 1640)</td>
<td>Tussanus le Marchant</td>
<td>Tussanus</td>
</tr>
<tr>
<td>16/525/97</td>
<td>‘EDVARDVS CONVVAI’ acrostic ([Dec.] 1626)</td>
<td>Tussanus le Marchant</td>
<td></td>
</tr>
<tr>
<td>18/11/28</td>
<td>Elegy on Princess Elizabeth (after 8 September 1650)</td>
<td>William Davenant?</td>
<td></td>
</tr>
<tr>
<td>29/270, f. 286</td>
<td>Verses, probably to Anne Conway, his sister</td>
<td>Sir John Finch</td>
<td>Sir John Finch</td>
</tr>
<tr>
<td>75/1, fol. 240</td>
<td>LATIN: ‘Epigramma’</td>
<td>Daniel Rogers</td>
<td></td>
</tr>
</tbody>
</table>

**Unidentified, lost, possible or spurious manuscripts**

<table>
<thead>
<tr>
<th>Author</th>
<th>Reference/addressed in thesis</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Donne</td>
<td><em>Letters (1651)/Ch. 5</em></td>
</tr>
<tr>
<td>John Donne</td>
<td>Lodewijk Rouzee/Ch. 5</td>
</tr>
<tr>
<td>Philip Massinger</td>
<td>J. P. Collier/Ch. 3</td>
</tr>
<tr>
<td>Sir Henry Wotton</td>
<td>Anthony Wood/Ch. 3</td>
</tr>
<tr>
<td>Edward, first Vct Conway</td>
<td><em>Croker Papers/Ch. 3</em></td>
</tr>
<tr>
<td>Franciscus Junius</td>
<td>Van Dyck/Ch. 2</td>
</tr>
<tr>
<td>Reference</td>
<td>Title or first line</td>
</tr>
<tr>
<td>-----------</td>
<td>---------------------</td>
</tr>
<tr>
<td>SP 16/114/69, fols. 111-112</td>
<td>Verses on death of Buckingham, unstamped, but stored with similar Conway Papers MSS</td>
</tr>
<tr>
<td>SP 16/529/13, fol. 20</td>
<td>In hand associated with Conway/Ch. 3</td>
</tr>
<tr>
<td>SP 16/539/2</td>
<td>‘Treatise of building of Ships’</td>
</tr>
<tr>
<td></td>
<td>Henry Gellibrand</td>
</tr>
</tbody>
</table>

**Related papers**

- ‘Expression of Faith’
  - Frances Pelham
  - Portland Papers/Ch. 1
- Commonplace book
  - Brilliana Conway
  - Portland Papers/Ch. 1 & 3
- Symbolon Athikopolemikon, or A Collection of Polemical and Moral Discourses, London (MS presented to the Earl of Conway), inscribed ‘Donum Authoris. 22. March. 1657. E:C:’
  - Jeremy Taylor
  - Northern Illinois University

*Definitions in the arte of Geometrie, in Nomber 44 necessarie to be perfectlie understooede of all Martialistes that have Command ... Probleames or Rules of Practise in the Arte of Geometrie in Nomber 36 (c.1595-1610)*

  - Edmund Gentil
  - Folger Shakespeare Library/Ch. 1
Appendix 12

Selected manuscripts from the Conway Papers

Many of the manuscripts to which I refer in this thesis are not readily available in modern printed editions, so I have reproduced the most significant ones here. However, I have not duplicated Conway Papers that have already been published in authoritative editions, except in cases where I find significantly different readings. These include:

Middleton’s *Barkham Entertainment* (in Taylor and Lavagnino (eds.), *The Complete Works of Thomas Middleton*); Jonson’s *Entertainment at Britain’s Burse* (James Knowles (ed.), *The Key-Keeper*); Davies’s *Entertainment at Harefield* (Peter Cunningham, ‘The Device to entertayne hir Ma’ att Harfields … 1602’, *The Shakespeare Society’s Papers*, 2 (1845), pp. 65-75, and *The Poems of Sir John Davies*, ed. Robert Krueger (Oxford, 1975), pp. 207-16; and Timothy Raylor, ‘A new poem by Waller? Lady Katherine Howard, the Earl of Northumberland, and an Entertainment on board the Triumph’, *EMS*, 13 (2007), pp. 211-31. James Knowles produced an edition of the anonymous ‘Running Masque’ (‘The “Running Masque” Recovered: A Masque for the Marquess of Buckingham (c.1619-20)’, *EMS*, 8 (2000), pp. 79-135), but his editorial aims were different from mine, and he interpolated damaged or missing letters when their identity was obvious. I aim to produce completely diplomatic transcripts, recording only what is visible. This is an important consideration with regard to the Conway Papers, since so many documents have been damaged.

Following this policy, even where missing lines in well-known poems can be identified, they have not been counted here. Scribal markings, such as lines between stanzas, have not been counted as lines of text, although they are reproduced as closely as possible. Later notes by nineteenth-century cataloguers have been silently omitted, though some of these notes receive comment in Chapter 3. In the textual commentary, ‘mended’ means a letter or word was formed and then altered in some way now indistinguishable, whereas ‘corrected’ means the original form is still discernable.
Editorial Conventions

[ ] = deleted text
<> = damaged text
{ or } = bracketing of lines by scribe
\ / = text inserted above the line
/ \ = text inserted below the line
/ [by itself] = virgule

suddayn = I read ‘sudderyn’, Knowles reads ‘suddayn’

Contents

For full list of literary works in the Conway Papers, see Appendix 11.

British Library
Add. MS 23,212, fols. 104v, 150v, 171v 376
Add. MS 23,227, fol. 88r 377
Add. MS 23,228, fol. 38r 378

Add. MS 23,229 (B11), fols.
3r-8r 380
10r-14v 388
35r 395
37r-38v 396
43r-v 399
47r 400
49r 401
50r 402
51r-v 403
55r-v 405
58r-59v 406
67r-68v 408
74r-75r 411
76r-77r 412
87r 414
90r-v 415
95r-98r 419
99r-100r 420
132r-v 423
133r-v 426
134r-v 429
135r-136r 432
137r-138v 436
142r 438
National Archives
SP 9/51 (LP1), fols.
11r   440
17r   441
18r-19v   442
23r-v   444
25r   447
36r   448
41r-42v   449
43r   452

Miscellaneous State Papers
SP 14/115/34*   454
SP 14/122/58   457
SP 14/130/175   463
SP 14/145/12-12X   465
SP 14/153/112   479
SP 14/180/15-17.1   483
BL, Add. MS 23,212

[Fol. 104v]

I hope, what happe? thy happie states retyre
I wyshe, what wealth? thy constant hartes desyre
I feale, what force? the fyttes of thy dyspleass
I pynne, wherein? thy gryfe ys my dyseass
I lyve, howe longe? whylest you dylight my lyfe
I toyle, wherefore? to free yo['] state from stryfe
I crave, what yst? one ower may ende us twayne
I praye, wherefore? in heven wee mete agayne

[Fol. 150v]

from whens hit camm hit
hathe no name & whiche
hit wyll hytt tellethe
the sam[e]

1 camm] Tilde over 'm  4 sam[e] e erased but visible

[Fol. 171r]

whyther this gothe hyt hath
no name from whence
hyt cometh hytt seythe
the same
To my double Hearted M's:

To loue ye Kate; Tis all wch I desier
Ile eu' hate ff or to prouoke y'ire
Thy Company I loue all mine heart
I doe defy Him y' shall make vs part
Whoe shall ye cherish, Hee is my truest frend
Lett him soone perish, That wishes for ye end
Thee to displease Tis cruell death to mee
'Tis all my ease, When men make much of ye
Whoe loues ye well, Lett him by heaven bee blesst
Bee curst in Hell, That shall disturbe ye rest.

_________________

3 prouoke] ro signified by crossed p 5 patte] ar signified by crossed p
signified by crossed p 10 heaven] Tilde over e
To drye Pouncytron peeles

Take Pouncytron peeles and quarter them, then take out the meate, and leave the peeles three quarters of an inche thicke, then lay them in coulde water fower and twenty howers, then boyle them a wame or two and let them lye as longe in warme water freshe, then take them out and let them lye a dreaminge, then take the wayght of them in sugar and some fayre water, and make a syrrop, and let it boyle well, then put in the Pouncytrons and let them lye in it fower or five dayes, then tak them out and put more suger to the syrrop and boyle it a lyttle thicker, and let them lye in it fower or five dayes more, then take them out agayne and boyle [them] your syrrop thicker with more suger then put them in agayne, and thus you must doe untill you perceiue that your syrrop doth not wax thin after thay haue lyne in it a weeke, then take them out agayne and take the same syrrop and put a lyttle more suger to it and boyle it until it come to a candye, w'ch you shall knowe by layinge a drop on a dyshes side, and if it come of whole your candye is inough, then put in the Pouncytrons and let them boyle in it halfe a quarter of an hower or ther aboutes, then take them out and lay them one by one upon plates, and let them stand in some warme place from the fyer until they be drye.

1 Pouncytron] Variant of 'pomme-citron'
First enters a Master of the Reyells
and a Man of his that vpon a suddeyn
and in a maze telles him

There is one who speake with you.

I bishrew thy harte thow hast made mee affrayd
Sr And I bishrew his harte for hee hath made mee affrayde.
Why knaue who is it? what one is hee?
I can not tell S: Nor I thinke hee can not tell,
vnles his Name bee One, for hee will send you no other Message but that One would speake with y w.
One; euery thinge is one: What the Deuell is hee thow foolish knaue?
A Stranger S; A Stranger; Euery Man that I know not is a Stranger, But is hee an English Man?
or an Outlandish Man?
Sr Hee is an English Man, I thinke, But so strange a Man, that I would y w would take the paines to looke him ouer, for I can not finde him in all my Dictionary of Menne.
Why is hee a Courtier, or a Tradesman, a lawyer, a Man of Warre, or a Man of Peace?
A Courtier hee [can neverbee] isn't, vnles hee bee one of the Black Garde; And if hee bee a Trades Man, hee is of 'so/ a Trade that hee can not liue by, it. for a lawyer his gowne is too shorte: A Man, of warre hee can not bee, Nor (I thinke) a Man of Peace, for I can not gett him to holde his tongue.

Well, what so euer hee be<
for without doubt I weare<
then w't Thee.
Hee goes out and calles in<
<>he Scoller.
M' of y e Reyells. My friend, what is your will <

2 suddeyn] suddayn (Knowles) 4 you.] you, (Knowles) 19 thinke,] thinke' (Knowles)
20 Man,] Man (Knowles) 22 finde] n damaged Menne.] Tilde over 'n 25 [can neverbee/] 'bee' is certain, the rest is a guess; is not (Knowles) 26 and] d damaged if] Damaged
Scoller

S' I am not aboute to make my will; and if < > were I am able to giue but poore legacies. My< > desyer Sr was, to speake w' you, and I had much adoe to obteyne it for your Man, (it seemes) is vsed to a fee.

M. A fee, Mary thow hadest neede giue his Phisition a fee, for thow, sent'st him in to mee with a fitt of an Ague.

S. I confesse S', I shooke him vp a little for offering to judge mee by my Aparell.

M. Why if hee had judged thee by thy face thow-wouldest haue spedde but a little better for any thinge that I see. But to your busines if y'w haue, any; prouided allwayes, it bee not Begginge.

S' Truly Sr I come to begge, and because I am affrayd to begge alone, I would intreate y'w to Begge w' mee

M. I thanke y'w S': And where doe you meane wee shall stande for our best aduantage.

Sc. Why if y'w will bee ruled by mee At the Kings Chamber doore.

M. And what will y'w aduyse mee to aske him?

S. Letters Pattents. S'.

M. Wherfore to Begge in Churches?

S. Fall not blindly into your Manes Error, nor iudge mee not by my Outsyde. for, my Suite is of more Importance.

< >st thow a Suite?

< >as, I am no Master of the Requestes, I am
< >t a Master of the Reuells. If thow hast
< >a good Play, or a good Maske I can recom
< >it But for other Sutes y'w must seeke other Men.
< >None but y'w Sr will I reipaire to, for my Suite concernses your Place, And I thinke y'w are bound by your Pathe to recommend it.

M. I would not willingly bee forsworne therfore come, and make mee of your Councell.

Scoller. I doubt not S', but you know allready, that the kinge, and many of his Subjectes for Maskes, Playes, Shewes, Tilltinges and other Triumphes

39 My] y damaged 50 thinge] Later addition in same hand haue.] Comma possibly a penrest
62 Outsyde. for,] Outsyde for (Knowles) 65 as.] a damaged 67 'a] Damaged recomende] Tilde over 'm
are putt to a great, and to a yearely charge.
in Liueryes, Caparasons, Embroderies, Lace, 80
and such Complements, of State, and Brauery,
I by good hap, and by my Industry, haue found
out a cheaper, way to fitt him w'theis Comodeties
and to Serue him in this kinde, And if by Au-
thorety I may haue but leaue to exersyse my
Profession A small recomppence shall serue my
turne And his Ma't: shall bee a great Sauer
by it.

M. Now I am acquainted w't your proiect, tell mee w'ch
way you meane to bringe it to passe.
S' By Arte S'
M. By Arte, That I doubt not for no Man can doe
any such thinge by Nature. But by what Arte
doe y'w meane?
S' By Magick
M What by the Deuell?

Sc: By the healpe of Spritts, of < 95
som Commaunde
M. And at what Rate will they< >
S At a very reasonable Rate. And < >
Skill, And as a Gratufety for your p< >
please you to commaunde vs any s< >
and haue Wee will present y'w w't w'< >
will call for,
M. Out with your Merchandise, Downe w't your Shop
windowes, Shew mee a patterne of your ware,
giue mee leaue but to blesse my selfe and say a few
prayers before I deale with y'w. And in the name
of God Amen.

The Scholler drawes a Curtaine
and there appears a
Pigmey.

M. What haue wee heere a Pigmey?
S. I faith Sr hee wants not aboue a yeares growth
of it. This to tell you truly is the little Man
of wood, that stoode on a Silkmans stalle in Chep=
Syde, w't a Skeane of Rawe Silke or a Scarfe of
Galoone lace aboue him. That proper fellow
haue I made a Pigmey, And if it please y'w the
Queene of Fayeries shall make them a Dosin and so dance a Maske before yw.

M. Then yw must lend vs all Perspectiue glasses to see them withall, Or rather Multeplyenge glasses such as make a flea an Elephant, otherwyse there will be no descerninge of them, when they mooue, I pray the call him a little nearer. As for Maskers shew mee som of a better Syse.

Now appears the Giante.

M. What haue wee heere Gogmagogge?

S'. Very well S': at your pleasure, The next Shape I hope will content yw better.

Now appeeres Mercury.

M. Who is this? Mercury?

S. Yes Sr.

M. What shall hee doe? steale a Cowe, Or tell a longe Tale till a hundred Eyes fall asleepe

S. No < >shall bringe in a Maske of Iuglers.

< >urses; that shall leaue neuer a penny

< >Company and yet no Man shall bee able

< >say who robbed him.

M. < >O. then heere, comes in the frutes of your labor heere is your Reuenue; heere is the Secrett of your Suite: Away w’ him Theis are all my frendes. keepe this Maske for Newgate, there they may meete with their Matches And for a Ranson before hee goes lett him first
Daunce, and then waight our farther pleasure.
By the way of Composition I may chance giue him
a Crowne. And if hee bee right Mercury hee will
soone turne it into Quick Siluer.

Mercury dances
Next appeers a
Skipper
M. What haue wee heere a Skipp<  > 165
S. Yes and a Nimble one And at his<  >
hath fellowes and Companions enow <  >
an odde Maske.
M. Well bringe them out then. for I had rather
any thinge, and holde my peace then talke any
longer.

The AntiMaske
beginnes. and goes in agayne
M. Theis I confesse are pretty fellowes, and would do
dowell at the sea syde \at/ a fishinge for Pilcherds
but the kinge will neuer like them.
S' Why S''?
M. They are too Rude, and Slouenly. But y w and your
familliers haue all one falte [away] \you/ are all
exceedinge poore.
Sc: Sr wronge not my voluntary Pouerty Since you
loue Brauery, I will shew y w gaudes.

Now appeeres
Orpheus.
M. I mary Sr Hee lookes as if <  >ad kept better
Company I would desyer his mo<  >acquaintance
I pray thee how might I call his Name?
S. Orpheus.
M. What followers hath hee for a neede?
S. Wooddes, Mountaines, and Wylde Beastes.
M. Keepe back your wylde Beasts; for Mountaines,
this is but a Small Roome; A Maske of Trees
came in at my Lorde Heyses Marriage. T’is pitty
all his deuyses are for the fields. yet gett him

169 then.] Tilde over e  175 \at/] Interlined with caret  179 \you/] Written above deleted ‘away’;
yow (Knowles)  182 loue] Later addition in same hand
Singe and all his faltes are perdonable. Orpheus singes.

yet y’w are not fitted y’w a Deuyce I pray y’w bee your owne chooser; Nay thow shalt choose still for so by mis-likinge of them I shall see choyse enough, where as if I choose my selfe there is an ende of the matter.

hall I bringe a Maske of< >es

No.

Shall I bringe y’w a Maske of Witches.

No.

Shall I bringe y’w a Maske of Fooles.

No.

Wil y’w haue Goddes and Goddesses.

No. I pray thee Bringe mee a pott of Ale for I am very drye.

Hee brings him a Pott of Ale.

I see how hadest a good witt thow hast of followers.

Now the Spir< > make in grea< > within.

blesse vs what is< >doe within there, are thy Spiritts risen in R< >bellion?

I hope not S; But I will goe in and looke.

Hee goes in and Orpheus singes agayne

Then Hee [and] comes our agayne.

How now? What is the Newse?

My familliers haue a Suite to y’w S’ aswell as I.

What is their Suite?

They would fayne dance wit< > because they thinke them Extr< >

If thow hadest raysed Spiritts of< > 230
lety I would haue mooued for th<
as it is I dare not

S Why if their poore Callinge bee any <
to them rather then sende them away<
tented I will transforme them all in<
tiers.

M Vpon that Condition call them out<
< >heir venters.
    Now the Maskers c<
in their Masking

235

S. Yet they haue one Suite more to yw<>

M. Then wee shall neuer haue done. What is it?

S. That accordinge to the English fashon they may
dance two, or three Country Dances and so
kisse and parte.

M If thow wilt Transforme them once agayne into
Such Courtiers as I will name perhaps the Ladies
will bee loath to refuse them.

S. Giue me your Inuen< >y and yw shall see I will
doe my<>
content < >n < >es:

250

M. Buckingha<.>
Sr Geo<rg>< >inge
M. Hambleton.    Mr Willia<m>< >re.
E. Mongommery.   M. Aber Crommy.
Vi: Purbeck.     The Scoller pulles < >their visards.
L: Hunsdon.      and then they dan<..> Country dances
S' Henry Riche.  and so take their le<.>ues.
S' William Vuedall.
S' Thomas Badger. As.
M. Goe thy ways thow arte a pretty follow <.>he Kinge shall knowl
    of thy proiect I thanke yw Lo<>

[Fol. 7r]

The first Songe of
    Orpheus
< >ch freedom as the first Man founde
When out of Eden, th’Angell hurl’d.
And left him wanderinge in the world,
finde I, Poore Sowle in Sorrow drownd,
    Now I see,
Such choyce of Seuerall Beauties shyne,
Rounte abought mee, And not thyne

234 away] y damaged 239 c<] co< >t (Knowles) 240 Masking] Masking Cl< >kes
(Knowles) 250 doe … content] doe <[my]> best to content (Knowles)
My fayre, and Sweete Euridicee.
A Paradice of Blisse wert Thow,
Of which depriu’d w’th Sighes, and Groanes
I would Transfore the rest to Stoanes.
Wishing little Audience now,
But Beasts, and fowles,
As howling Wolues, And Skreechinge Owles.
   When I saw thy heauenly Looke,
   I surge Sweetly by the Booke:
But now that fayre Booke is clos’d
   If I would surey the Rest,
I <.>hould eyther soon bee pos’d
Or soon conceyue, I Lost the Best.

The Second Songe of
   Orpheus.
<
ack Orpheus to the Stigian Lake,
And if once more thy Notes can make
   Th’ Infernall Powers to lett her ryse,
   for whom so lowe thy loue descended;
   As well as myne Theis longinge Eyes,
   Will towerds her face no doubt bee bended.
So’, and if the Fates recall,
   Her agayne, for their transgression;
They may chance to follow All,
   And with Mee, vse Intercession.
Then, if Pluto bee not pleas’d,
   Shee retorne to vewe the Day:
My harte will bee a little eas’d.
To see her Sweepe, the world away.
this Christmas
this mariadge
pose therein and
dtio

Allophanes
Vnseasonable man, statue of Ice
What could to countryes solitude intice
Thee in this yeares cold and decrepite time?
Natures instinct drawes to y^e^ warmer clyme
Even small birds, w^ch^ by y^e^ courage dare
in numerous fleetes sayle through their sea y^e^ ayre.
What delicacy can in fieldes appeare
Whilst Flora her selfe doth a freeze=ierkin weare.
Whilst winds doe all y^e^ trees and hedges stripp
of leaves, to furnish roddes enow to whipp
Thy madnes from thee; fnd all springs by frost
have taken cold, and their sweete murmurre lost.
thy faults, or fortunes wouldst lament
solemnity doe it in Lent.
spring already advanced is,
stayes \(\text{up}\); And yet not his
ther fires
d state, then Loves desires,
e heaven’s two greate lights
dayes, the other nights.

And then <
before y^e^ <
e,
The Princes <
from w^ch^ <
es, an<
fall.
Then from\(m\) those w<
>styrres, the<
es bright eyes
at every glance a<>constellation f<>es,
And sowes y^e^ court w^th^ starres, and doth prevent
in light, and power y^e^ all ey’d firmament.
First her eyes kindle other Ladyes eyes,
then from their beames the jewells lustres rise,
And from their iewells, torches doe take fire,
and all is light and warmth, and good desire.
Most other Courts, alas, are like to hell
where in darke plotts fire w^th^ out light doth dwell,
Or but like stooves; for lust and envy gett
Continuall, but artificiall heat.
Here zeal and love growne one, all clowdes digest
and make o’ court an Everlasting east
And canst thou bee from thence?

Idios. No I< >
As heaven to men disposd is every where< >
So are those courts whose princes animat< >
not only all their < >use, but all < >
Lett no man thinke becau< > he<
Kings (as their < >
Not only in their fuln<
enlardging narrow< > < >
And comprehend, y< bless < > over< >
So reclusd hermitts ofte<>
more of heavens < >lory, th<>
A man is of the w<>

[fol. 11r]

Allophanes. Dreamer thou art,
thinkst thou fantastique y’ thou hast a part
In y< East Indian fleete because thou hast
a little spice or Amber in thy tast?
Because thou art not frozen art thou warme?
Seest thou all good because thou hast no harme?
The earth doth in her inward bowells hold
stuffe well disposd; and w< th would fayne bee gold
But never is except by chance it lye
So vpward y’ heav’ n guild it w< his eye.
As for devine things fayth comes from above
So for best civill vse all tinctures move
from higher powers; from God religion Springs.
Wisedome and honor from y< vse of kings./
< > vnbeguile thy selfe, and know w< mee
< > that angels though on earth imploidy they bee,

46 where] h and e damaged 47 animat<] t damaged 48 < > Head of h ascender visible
but] Partly obscured by paper damage 49 he<] Damaged 50 their <] Descender visible in
lacuna, presumably of a p 52 narrow<] w damaged 53 over] Paper with this word
incorrectly placed here during restoration of MS 69 except] x mended, possibly from r 71 fayth
y mended, possibly from h
< >still in heav’n, so is hee still at home
< >d < >abroad< > honest actions come./
< >e w ch yesterday
< > more, then all thy bookes bewray. 80
< > doth present
< > affections doe assent
< > that kings arre iust
< >s no levity to trust.

[Fol. 11v]

Where there < > 85
where< > may./
Where y e Ki< >
Find y y< > < >
To them in him< >avo< >
to vertue, to y<,> w ch they all pre<,>ende./
Thou hast no such,: yett here was this & more
An earnest lover wise then, and before./
Our little Cupid hath sued livery,
and is no more in his minority,
Hee is admitted now into y brest,
Where y e kings cousayles, & his secretts rest,
What hast thou lost o ignorant man?

Idios. I knew
All this, and only therefore I w threw
To know, and feele all this, and not to have 100
Words to expresse it, makes a man a grave.
Of his owne thoughts: I would not therefore stay
at a great feast having no grace to say,
And yet I scap’d not here, for being come
full of y e common joy, I vttered, some< > 105
Read then this nuptiall song, w ch< >
either the Court, or mens harts to< >
But since I am de< >
no Epitaph < >
So much, as this < > 110
I did vnto y b day< >

82 assent] t mended 90 they] t damaged 108 < ... >] This line ought to continue ‘… dead, and buried, I could frame’: parts of ‘d of ‘dead’, b and d of ‘buried’, and f of ‘frame’ are all discernible
109 Epitaph] ta mended ] First minim of w visible
<
<   >   > thou shalt not dye
<   >gh thou vpon<   > bedd lye

and shouldst w<ch> in five dayes expire
Yet art thou rescue’d by a mightier fire
then thy old soule y<e> Sunne
When hee doth in his largest circle runne
The passadige of y<e> east or west would thaw
And open wide their liquid easy law
To all o<e> shipps, could a Promethean [fire] art
either vnto y<e> northern Pole impart
The fire of these inflaming eyes \or/ of this loving hart

________
Equallity of persons.
But vndiscerning muse w<ch> hart or eyes,
in this new couple canst thou prize
when his eye as inflaming is
A<s> hers and her hart loves as well as his
bee tried by bewty and than
<   >degroome is a mayd and not a man
<   >that manly cour<>dg they bee tried
<   >an then the bride
<   >hance or envyes art
<   >nature scarce did part
<   >ing eyes, and both y<e> loving hart.

<
<   >   >
Though it bee <   >   > 135
   >   >
   >   >
First cheerefull<   > groom & fi <   >mee see
How thou prevent’st the Sunne
And his redd foming horses dost outrunne
How having layd downe in thy Soveraygnes brest
All bussinesses, from thence to ree invest
them when these triumphes cease, thou forward art
To show to her, who dothe the like impart
The fire of thy inflaming eyes and of thy loving hart

________
Raysing of y<e> bride.
But now to thee fayre bride it were some wrong

122 \or/] Interlined with caret  127 A<s>] A damaged; only head of s visible  130 that] Damaged
to thinke thou wert in bedd so long
Since soone thou lyest downe, first tis fitt
Thou in first rising, shouldst allow for it
Powder thy radiant hayre
W<sup>ch</sup> if w<sup>th</sup> out such ashes thou shouldst weare
Thou w<sup>ch</sup> to all y<sup>i</sup> come to look vpon
Art meant for Pheebus, wouldst bee P<sup>&lt;</sup>
for our ease give thyne eye th’ vnvsu<sup>&lt;</sup>
of ioy a teare; so que<sup>&lt;</sup>h’d th<sup>&lt;</sup>u n<sup>&lt;</sup>
To vs y<sup>i</sup> come th’ inflaming<sup>&lt;</sup>
________________________

Th<sup>&lt;</sup>  150
<  >
<  >ter see 155
<  >e & gold
Thou<sup>&lt;</sup> thy self<sup>&lt;</sup> 160
> w<sup>ch</sup> doe behold

Are dust and w<sup>&lt;</sup>mes, tis iust
Our objects bee the fruicts of wormes & dust
Lett every iewell bee a glorious starre
Yet starres are not so pure, as their sphareas are
And thoug thou stoop t’appear to vs in part
Stil in y<sup>i</sup> picture thou intirely art
W<sup>ch</sup> thy inflaming eyes have made w<sup>th</sup>in his loving hart

Going to chappell.
Now from ye Easte you issue forth and wee
as men w<sup>ch</sup> through a Cypresse see
the rising sunne doe thinke it two
So as you goe to church, do thinke of you
But y<sup>i</sup> vayle being gone
by the churche rytes you are from henceforth one
<  >hurch triumphant made this match before
And now y<sup>e</sup> militant doth strive no more
<>hen reverend priest, w<sup>ch</sup> Gods recorder art
<  >dictat<  > to these two impart
<  >or thought by Angells ey or hart. 180
<  >________________

[Fol. 13v]

<  >
Blesse’d<  >bring 181
dayly<  >

158 Th<sup>&lt;</sup>] Damaged 161 self<sup>&lt;</sup>] f damaged 172 two] w mended 181 bring] b damaged
Live <
Till honor y<
Tha<
It must serve your ambition to dy
Rayse heyres., And, may here to y's worlde end live
Heirs from this king to take thankes yours to give
Nature and grace doe all and nothing [h]art
May never age nor error overthwart
W'ch any west these radiant eyes w'ch any north this hart

Feasts and revells.
But you are overblest plenty this day
Iniures it causes time to stay
The tables gone as if this feast
Would as the floode destroy all fowl and baa<
And were y's doctrine new
That the earth movd’ this day wo<.>l<
For every part to daunce and re<
They tread the ayre and fall not w<
Though sixe howr< >s<
The masks and rev<
A Sunne,=Sett to th<

[fol. 14r]

< >bed.
What< >any to keep
<.>< >ldst Sleep
T< >ayst no< > art layd so doe
Thy selfe must to him a new< >banquett grow
And you must ent<.>tayne
And doe all this dayes dances ore againe
Know if y' Sunne, & moone together doe
Rise in one point they doe not sett so too
Therefore thou mayest fayre brid to bed depart
Thou art not gone being gone, where ere thou art
Thou leavst in him thy watchfull eyes in him thy loving hart.

The bridegromes coming
As hee y' sees a Starre fall runnes apace
And finds a peece of ielly in y's place
So doth the bridgrome hast as much

185 height] h and e damaged try] t damaged 201 >s<] s damaged 2< >] Two looped ascenders visible beneath w in previous line 203 th<] h damaged 204 bed<] he damaged 207 doe] Mended 208 new<] w damaged 211 doe] Mended, possibly from 'see'
this starre is fall’n, & finds her such
And as friends may look strange
shion or apparrell chaung
long acquainted they had beene
never yet had seene
stly might start
render every part
ve either eye or hart

Now a<
Vnc<
may<
In wa<
last<
y>
ever doth aspire
And makes all like it self turnes all to fire
But ends in ashes where these cannot doe
For none of them is fuel but fire too
This is joyes bonefire then, where loves strong arts
Make of so noble and individual parts
One fire of lower inflaming eyes and of two loving harts.

Idios.
As I have brought this song y’t I may doe
A perfect sacrific Ile burne it too.

Allophanes.
No Sr. this paper I have justly <
for in burnt incense the perfume is <
his only y’t presents it, but of all
what ever celeb<..>tes <
Is comon since y’e <
nor may y’e see<..<
backe to y’e court, <
Such altars as<

---

220 this] t damaged 222 >shion] s and h damaged 231 lasting] ing added in smaller letters
My woorthie neighbour I congratulate
yo:\'s happie entrie to this blessed 'state
wherein I wish you long may liue in peace/
and as in yeares, so may yo:\'s ioyes increase.
Lett Hymen euermore auspicious bee
and Crowne yo:\'s ioyes w\'h mutuall harmonie.
that dayntie dunmowe bacon bee yo:\'s meate
w\'h the vnrepentinge married onely eate.
and nowe you may w\'hout controulement tast
the ambrosian delicates, and yet liue chast.
and quaffe yo:\'. Nectar at fayre Jacobs well
and ( ) the clere brookes, till the bellie swell.
<fluence of sweete content
is from that fountaine to yo:\'s Riuier sente.
What more essentiaall Comfort in this liefe
then are the embraces of a tr\'ue sweet wiefe.
A mistris, a Companion, and a nurse,
no way defectiue in person, or in purse:
but aboue all the beauties of the minde
not pararell\'d by many of her kinde.
Couragio then as wee yo:\'. friends reioyce
at this yo:\'s Joviall and judicious Choyce
and hauinge plea\'sd god, and yo:\'s selfe herein,
the vulgar Censure value not a pinn. //

Anagram {Christopher Brooke.} Richer for bookes<
>ow you were before
a merrie booke sh<
>owe increase yo:\'s store.
{Richer for bookes.} and hee that\'s riche<
>ie merrie nedds no more.
{Marie Brooke.} My ladye by her fresh and Cherefull looks,
{a merrie booke.} in silence speakes how shee yo:\'s bargaine brookes,
{a merrie booke.} to whome my seruice humblie recommended.
and pardon pray\’d, mine idlenes is ended//
Elegy vpon the death
of the La: Markham

+ My love and greefe are ev’nyly great and true;
yet Gods admittes, and na[t]’ures law exactes
the first ours for our teares, the next are due 5
to our lost frendes, in love, and pious actes.

+ Yet since it is no lesse then tyr’aneous wrong
others greefe to renew by venting myne,
(Wch now is sweld too bigge, and growne too strong
to bee bound vp in accents,) I decline 10

+ From making any witnesse but my hart,
of this, or of my first astonishment;
from wch return’d to sence; Ile ease my smart
Wth contemplation of her high ascent. —

+ But \[who]\/ first Ile \envy/ rayse ev’n in the vnborne,
Vnto this age, to wch her life gave glory;
If this rude draught of her worth come vntorne 15
to tell th’ Epitomee of her great story.
To prayse my love now is no flattery
to her, or to my judgement; All so true
As I can prayse them without vanity,

And so would all, that all vs thoroughly knew.
In her bright eyes there shined double fires,
Devine, and mortall; This did kindle love,
but that did purify all loves desires, 20
and burnt ill thoughts as fast as they could move.

Inward and outwarde bewtyes (seldome frendes)
her sweet frame reconcil’d, and made all=one:
Eche now vnto their nattive home shee sendes, 25
both sad to part from such a mansion
Her bewty as a bayte was sent from heaven
to angle for our harts; wch having caught
It ledd them to her mind; where fayre and even
vertues true pourtraict curiously was wrought. — 30
Shee was so vertuous that ’twas some degree
Of vertue to contemplate her, so good
Shee made her frendes so, and to them so free
as one that evill never vnderstoode.

+ Whome I love still though forme, & colllours fayle,
y’ ravish’t mortall eyes, and now I finde 35

4 na[t]’ures] es mended from M
15 \[who]/] Interlined with caret \[envy/] Interlined with caret
22 thoroughly] Limb of h continues into descender
24 This] T mended from t
25 But] Mended
35 Shee] Damaged
What ’twas that on my hart did so prevayle;  
It was her everlasting=lovely minde;/  
And since the death of absence hath no more  
pow’re on my hart then true death on her sowle  
Judge all what twas in her I did adore  
Or whether chaunge can ere such love controwle. –

What shee is now and where the best can tell  
that knew her goodnes and did love it most  
The worst might guesse, and bee re clam’d from hell;  
had they but scene that parting of her ghost  
Death could not once deforme her countenance,  
but shee made ghastly death looke lovely sweete  
Over our bodyes what predominance  
have blest soules when wth heavly joyes they meete?  
Shee saw them farther of in her depart  
then others vse; for what besides could yeild  
such mixture? in her was a Heroes hart,  
A martirs joy, and mildnes of a childe. _  
As a bright starre gliding into a clowde  
Eyes running after cannot overtake,  
yet o’ swift thoughtes from wch nothing shrowde.  
It selfe, still after it a way dothe make;  
So after my belov’d glided from hence  
Vnto the vaultes of heaven my thoughts doe soare,  
And see how the most glorious Excellence  
Her saynted soule doth face to face adore.  
And as her happines is now at full  
So to contemplate all perfections there,  
So ours is to contemplate such a soule  
through wch as glasse his Gloryes beames appeare.  
But to distinguish collours there must runne  
 together light, cleere sight, & fitting space.  
And to descerne good soules; Grace is the sunne  
The Eye a pure mind, frendshipp th’ aptest place.  
And in this distance (deere) I doe beholde  
Wth purity (wth thy hart taught to myne)  
by cleare beames of that Grace wth thyne doth holde,  
How brightely thy soule in y’ Grace dothe shine.  
Wth gratious Providence did hence exhale,  
knowing that after her our hartes would goe.  
So to rayse vp our thoughtes from this low vale,  
to Heav’n the fountaine whence true bewtyes flow.

50 that] a mended; 71 distinguish] u mended
Could I like Angells speake, or others reade
What I conceave; How sadde the world would bee
t’ have lost that jewell? and how gladd to treade
____the way shee went to blest Eternity?
Where though shee doe w^{th} Angells glory shine,
As East to some is vnto others West,
The first day of her joyes was last of myne
_____That Aprill was my fall, when shee was blest.

_______________________________
[...] HG.

Elegy vpon the death
of the La: Markham.
The London lasses are soe stoute
they care not what they doe
they will not lett you hau’e abou’te
vnder a crown’e or twoe
They dawbe there Chops & Curle their lockes
their breathes perfu’mee they doe
their [l] tayles are pepperd with a pox
& that you’ are welcome too

Then giu’e mee the Country bucksome lasse
hott pipeing from the Cowe
Shall take a tou’ch vppon the grasse
I merry & thanke you’ too
her colours as fresh as roose in Ju’ne
her Skin’ as Soft as Silke
Sheele doe her busines to Some tu’ne
and freely spend her milke.

Pray my Lord tell nobody[say] from
whom this song comes, for I am
ashamed to owne it
to a lady resembling your M’s
fayre Coppie of my Celias face
Twine of my soule, thy perfect grace
claymes in my loue an equall place
disdayne not a devided hart
though all bee hers you shall have part
loue is not tide to rules of art
for as my soule first to her flew
yet stayd with mee for now tis true
it dwells with her though fledd to yea
there entertayne this wandreing geust
and if not loue allow it rest
it left not but misstooke the nest
nor thinke my loue or your fayre eyes
Cheaper Cause from the sympathyes.
you hold with her thies flames arise
to lead or Brassee or me such badd
Mettal, a princes may add
that Valiew which hadd
but to the pure no more
the stamp of kings oare
worth, then the Metta’d before
only the Imadge giues e rate
to subjects in a foragne state
tis pris’d as much for its own waght
so though all other harts resign
to your pure worth yet you haue mine
only because you are her coyne
Shall I dare to returne to fires
whose cleerenes burnes my hart
Or agayne to revive ye desires
in whose heate my hart fryes
With out them every sight < > darknes part 5
With out their heate hard frozen dyes my hart
Love if my fayth bee deere
Thy advise now lett mee heare
in these extreames
Shall I goe or els returne
Shall I freeze or shall I burne
in those bright beames

Shall I strive to bewray by my lookes
or sighes what I endure
Shee’le avoyde to peruse my bookes 15
of love thoughge nere so pure.
Though shee should reade yet I feare her hard beleefe
Though she beeleeve yet I hope for no releef.
Love if &
Shall I perish silently
or in asking shall I dy
by those bright beames.

Shall I still in a doubt then abide?
doubt is ye hell of love
Though I know not a meane to decyde
where dangers least doe move
Yet such my danger is that on one part
I strictly forced am to lay my hart
Live if & &.
Or I when this wager’s try’d
loose my hart on every side
by these bright beames.

3 revive] 2e mended 15 my] y damaged 23 abide?] a mended from m 30 wager’s] w
Epitaph

On Sir Walter Pye, Attorney of the Wardes,
dying on Christmas Day, in the morning.

If Any aske, who here doth lye,
Say, tis the Deuills Christmas Pye.
Death was the Cooke, The Ouen, the Vrme,
No Ward for this, The Pye doth burne,
Yett serue it in, Diuers did wishe,
The Deuill, long since, had had this Dis-he.

Another vpon I known not whom.

Yf God be pleas’d, when man doth cease from Sinne,
Yf the Deuill be pleas’d, when he a Soule doth winne,
If the world be pleas’d by the riddance of a knaue,
Here lyes one, who hath pleas’d all, by going to his Graue.
Go make thy will, and dye sad soule consumd wth care, and to thy freindes bequeath their parts and to thy loue her shar but what hast thou (Alas) for to bequeath her more then thy tormented loue sicke harte, and y she had before, O, no, she had it not, for she disdainde to haue it And I haue none of it myselfe, for freely her I gaue it, then not receiued by her, yett giuen away by me what should be come of this poore hart, or whose hart should it be tis neither mine nor heres, nor any ons be side for ere since first she proude vnkinde to all the world it dide it dyde but yett it liues, but liues in loathed breath disharted wth despairing thoughs, and whats such life but death O wonder strainge to tell, that at one time should be A liueless life, a liuely death, a hartless hart in me and yett such wonders strainge, can creuell she enforce turning a sum time liueing man into a liuing corse for as a Dreray Ghost voide of all liuely powres walke, neuer the less wth seeming life and Mallancolly lowres soe walke I (pensiue man) noe substance but a shade for all the life my harte ere had, intombd in her is laide, soe that her cruell hart, wherein my hart doth ley se[r]r/uues as a trophey of my death to tel how I did dey, for to her great disgrace, but pittie of my smart when men but seeing her doe chance to talke but of her, hart thus (pointing to her brest) shall yett by them be saide, there lyes wth in A murdred man, and that’s ye murdering /maide/ /

And frinshippe triumphes make, on fortune in dispite and marcheth full am/i/de her face, & soe subdues her quite no sorrow, nor mishapp, no greefe, nor torments, strainge can cause by force or froward meanes true frinships mind to ch/<>/ing\ for paine wth equall weightes freindes doe impart and deale as though wth in two priuat wills there were a common weale and looke what one doe last, th’other feeles in deede, and either doth wth helping hand supplie the others neede, In minde they meete and match and talke to gather still though distance of y place and time debarr them of their will,
when farthest of they seeme, they Ioyne in Ioye and bliss
and euery smart that absent breeds a present pleasure is
the fraude and finenesse now, and tickle truth in man
makes faith and frenship twice as sweet, as when it first began
in these desembling dayes who findes a frinde I tro
hath found a seaond Phenix sure, and needes no farther goe
Sh\r\ine vp that saint in gould, locke vp that Iewell [fast] /rich\
yea cannot in no measures meane, of frinshipp make to /much\

[          ]
a man and heg

43 /rich/] Written under deletion  44 /much/] Written under ‘to’
If yet I have not all thy love
Deare I shall never have it all
I cannot breathe one other sigh to move
nor can intreate another tear to fall.
All my treasure w'ch should purchase thee
Sighes teares and othes & letters I have spent
Yet no more can bee due to mee
then at ye' bargaine made was meant
If then thy gift of love were partiall
that some to mee some should to others fall
Deare I shall never have it all.

Or if then thou gavest mee all
All was but all y'thou hadst then
But if in thy hart there bee, or shall
new love created bee by other men
who have theire stockes intyre and can in/ teares
in sighs in oathes and letters out bidde
This new love may begett new feares
for this love was not vow'd by thee,
And yet it was, ye' gift being generall
the ground thy hart was myne what ever shall/
Grow there deare I should have it all
Shall I
Alas y'thou
did'st not des
not n

If shall
If sha
I shamfull
Sha

5 thee] th damaged
12 thou] u damaged, possibly w
16 in/ Interlined without caret
21 shall/] Interlined without caret
28-30] Upside down
Le Bien Venu./

As after drought the thirsty ground
receaves a shower
As Zephyrus heales winters wound
in every flower
So are wee now refreshd by your sweet dew
So your sweet breath our blossomes doth renew;
So by yo' dew wee are refreshed here
So by your brea't wee doe new blossomes beare.

Since Zephyrus when it doth blow
for sent & sight
Enammells and perfumes ech bow
[for] \to/ our delight
Harts should as well as they some liverye beare
In thankefulnes to entertayne the eare

O that my wordes could like my hart
bee sweetly sett
And theirs who in joy beare a part
in tune were mett
To’ th’ Harmony of th orbes they might come neere
If not to such as Angells sing: & heare

Then you Great Lord w'th judgment might
our songs allow
Who by [high]\suche/ titles have such right
of welcome now
As y’are our Tutelary Angell here
And the Intelligence of this Courts Spheare.

Yet sweetest Lord Shame not to beare
this single noyse
W're [may present to ey and] \now but/ humbly whispers to/ \[vnto] your/ eare
the generall voyce
[Accept this Magique then by w're I doo] \They are types of Magique spells/
[Make you appeare to vs and vs to you]

8 here] h mended from g
13 \to/] Interlined without caret
14 Harts] a and r damaged
22 judgment] m has four minims
24 suche] Interlined with caret
28 Shame] m has four minims
30 \now but/] Interlined with a caret above a previous interlineation without caret
32 \They ... spells/] Interlined
Yet [And] doth presage that in these active dayes
  Wth louder straynes wee shall o' Champion prayse \Generall rayse/
Devining: As as you have made active dayes
Thus } wth louder straynes wee shall \you/ o' Generall rayse
So   }

Yet sweetest Lord now listen too
  this single noyse
Because it whispers [l]vnto you
  the generall voyce
Devining, that ere long in straynes more cleare
You shall you [y] high design'd atcheements heare

[Fol. 59r blank]

[Fol. 59v]

Benvenuto

*active] c initially omitted and added afterwards  35 *louder] d mended  \Generall rayse/
To the [ever lastin< >] immortal memory of the fayres<>
and most virtuous Lady, the Lady Clifton

Her tongue hath ceas’d to speake w;ch might make dumb
All tongues, might stay all pennes, all hands be numb
yet I must writ, O that it might haue bene
white shee had sin’d and had my verses seene
Before sadd ones deaf’d my vntuned eares
when verses flow’d more easely then teares
Ah why necklected I to write her prayse
and painte her vertues in those happie dayes
when my now trembling hand and dazzled eye
had seldome fai’d hauing the patterne by
Or had it end or made some stroakes amisse
for who can portray vertue as it is
Art might with nature haue hold on her strife
By curious lines to imitate true life
but now thies pictures want there liuely grace
as after death now can well draw the face
wee lett our frends passe lolly like our time
till they bee gone and then wee see our crime
And thinke what worth in them might haue been \known/
what dutyes done and what affection showne
vntimely knowledg w;ch so deure< >
and then beeginnes when the thinge knowne is lost
yet this cold loue, this Envy, this necklect
Proclaymes vs modest while our due respect
To goodnes is held backe by servile feare
Least to the world it flattery should appeare
As if the present honers deserved noe prayse
but ages past whose knowledg only stayes
on the weake prop of fleeting memory
should the dull poetts proper subiect bee
or as if men beeing assham’d to singe
of violets and roses in the springe
should tarry till the flowers were blowne away
and till the Muses life and heate decay
then is the fun[g] slacket, the vigour fled
as here in mine, since it w;th. her was dead
w;ch. still may sparckle, but shall flame no more
Because no time shall her to vs restore

12 hauing] Mended  18 after] f mended  21 \known/] Interlined with caret  24 thinge]
e damaged  knowne] k damaged  33 if] f corrected from s  assham’d] Apostrophe
may be a penrest
Yet may this spackes this kindled with her same
shine brighter and liue longer then some flame
Here expectation vrgeth mee to tell
her high perfections w’ch. the world knew well
But they are farre beyond my skill t’vnfold
they were poore vertues if they might bee told
but thou who fayne wouldst take a generall veiwe
of timely fruits which in this garden grew

On all the vertues in mens accions looke
or read their names write in some morall booke
And summe the number, w’ch. thou there shalt finde
soe many liu’d and tryvmph’d in her minde
nor dwelt these graces in a house obscure
but in a pallace fayre w’ch. might allure
the wretch who no respect to vertue bore
to loue it for the garments which it wore
so that in her the body and the soule
contended which should most addorne the whole
Oh happie soule for such a body meete
How are the firme Chaynes of that vnion sweete
Dissevered in the twinkling of an eye
And wee amaz’d dare aske no reason why
But silent thinke that is pleased to show
that hee Hath workes whose end wee can not know
Lett vs then cease to make a vayne request
to learne why dye the fayrest, why the best
ffor all those thinges that Mortalls hold most deare
Most <…>ie are, and yeild lesse ioy then feare
< >lifted high by mens consent
when thunder comes they stand more eminent
And are layd prostrat with the first assault
Because our love makes there deserete there fault
Then Jusitice vs to some amends should moue
for this our fruitless nay our hurtfull loue
wee in theire honour Piles of stone erect
w’th: their deare names and worthy prases deckt
but since those fayle, their gloryes wee rehearse
In better Marble Euerlasting verse
by which wee saue from the consuming haires[s]
Some parts of them though time the rest devours
then if ye’ muses can forbidd to dye

51 shalt[tr] l mended 61 in] n mended 65 cease] c amended from s 70 thunder]
Damaged 79 haires[sf] ’s blotted
as wee theire Priests supose, Why may not I
Althought the Least and hoarsest in y^3 quire
Some beames of imortallyty [. . ss] inspire
to keepe thy blest remembrance euer younge
still to bee fresshly in all ages songe
Or if my worke in this vnable bee
yet shall it euer liue vpheld by thee
for thou shouldst liue though Poemes should decay
Parents would teach their sonnes thy prase to say 85

And to posteryty from hand to hand
Convay it with thier blessing and their land
thy quiett rest from death this yood deriues
In stead of one it giues thie many liues
While this liues last thy shadow dwelleth here
thy fame it selfe extendeth euery where
In heauen our hopes haue plac’d thy better part
thyne Image liueth in thy husbands hart
Who (as when hee enjoyed thee) hee was cheife
In loue, and comfort, so is now in greife 90

I B 95

An Elegye of my 100
La Clifton

90 sonnes] Second minim of "n corrected from e 91 posteryty] 'y corrected from s 94 stead] a corrected from e
Sweet solitarines louly dumb ioy
wch needs no warnings how to grow more wyse/
by other mens mishapps nor the annoy
wch by sadd wrongs donne to awfulnes aryse

The Mornings second Mansion Treuths first frend/
never acquaynted wth the worlds vayne broylls
where the whole day to our owne vse wee spend
and our deare tyme no fow ambition spoyles

Most Happy state wch never seekst revivinge
for injuryes recorded [....] nor dost feare
the Courts great Earthquake the greevd treuth of change/
noe none of falshoods sauory lyes dost heare
nor knowest hopes sweet disease that bande of sence/
not its sad cure, deere bought experience

Amable Soledad, Muda alegria
que ni escarmientos ves ni ofensas lloras
segunda habitation de las auroras
de la verdad primera compañia
Tarde buscada paz de l’alma mia
que la vana inquietud del mondo ignoras
adorde no/ l’ambition hurta las horas
y entero nasce para vn hombre el dia
dichosa tu que nunca das vengança
ni del palacio ves con propio daño
la ofendida verdad de la mudança
ni la sabiosa me>ra del’ engaño

2 [wyse/] Interlined without caret 5 [first frend/] Interlined without caret 8 [>] Writing obscured
by scrap of paper from another document, featuring the letters re
without caret; ch mended 13 [sence/] Interlined without caret
11 [of change/] Interlined
22 [no/] Interlined without caret 18 segunda/ e mended
26 verdad/dad damaged
Lett mans Soule bee a Spheare And then in this
Th’intelligence that moves Devotion is
And as ye other Spheares by being growne
Subject to forrayne motions loose their owne
And being by others hurryed every day
Scarcely in a yeare their naturall forme obey
Pleasure or bussines so o’re soules admit
for their first mover and are whirld by it
Hence ist that I am carryed to ye west
this day when my soules formes bends to /warde/ ye East
There should I see a sunne by rising sett
and by ye setting endlesse day begett
But that Christ on this Crosse did rise & fall
Sinn had eternally benighted all.
Yet dare I almost bee gladd I do not see
ye spectacle of too much waignt for mee
Who sees Gods face that is selfe life must dye
What a death were it then to see God dy
It made his owne Leivetenant nature shrinke
It made his footstoole shake & ye Sunn winke
Could I behold those hand[e]s wch span ye Poles
and tune all spheares at once pierced wth those holes
Could I behold that endlesse heighth wch is
Zenith to vs and our Antipodis

humbled below vs and that blood wch is
the seate of all o’re soules if not of his
make durt of[t] dust, or ye flesh wch was worne
by God for his apparell ragg’d and torne
If on these things I durst not looke durst I
Vpon his miserable mother cast myne ey
Who mas God partner there & furnisht thus
Halfe of ye sacrifice that ransomd vs.
Though these things as I ryde bee from myne ey
They’re present yet vnto my memory
For ye lookes toward them and thou lookst \toward/ mee
O Saviour as thou hangst vpon ye tree
I turne my backe to thee but to receave

2 moves v mended 5 And] A damaged warde] Interlined with caret 12 begett] tt
uncrossed 14 eternally] y smudged 17 dye] Mended; ye written over other letters 20 Sunn]
\n signifies by tilden over /n 21 hand[e]s] e mended or deleted 24 Zenith] Mended
28 torne] r mended, perhaps from w 29 /] I damaged 35 \toward/] Interlined with caret
Corrections till thy mercyes bidd thee leave
O thinke mee worth thine anger punish mee
Burne of my rust and my deformitee
Restore thyne image so much by thy grace
that thou mayst know mee and lle turne my face.

38 mercyes] ercy smudged  39 anger] e smudged  40 my] Smudged  deformitee]
To the worthy S'r. Horace Vere

Wch of thy names I take, not only beares
   A Romane sound, but Romane virtue weares,
Illustrous Vere, or Horace; fit to bee
   Svng by a Horace, or a Muse as free.
Wch thou art to thy selfe. Whose fame was wonne
   In th'eye of Europe, where thy deedes were done:
When, on thy trumpet, she did sound a blast,
   Whose relish to æternitye will last.
I leave, then, acts; wch should I prosecute
   Throughout, might flatt'ry seeme: and to be mute
To any one, were Envy, wch would liue
   Agaynst my graue, and Time could not forgiue.
I speake thy other graces; not lesse showne,
   Nor lesse in practise: but lesse mark'd, lesse knowne:
Humanity, and Pietye, wch are
   As noble in great Cheifes, as they are rare.
And best become the valiant man to weare,
   Who more should seeke mens reuence, then feare./

5 Svng] u mended  12 any] y mended  14 graces] Bowl of a blotted
Funerall Verses, sett on the hearse }  
of Henrye Goodere knyght; late } of Poleswoorthe  

Esteemed knyghte, take tryumpe over deathe;  
And over tyme, by the æternall fame. [of]  
Of natures woorkes, whyle God dyd lende the breathe;  
Adornde wyth wytt, and skyll to rule the same.  
But what avaylde, thy gyftes in sutche degrees;  
Synce fortune frownd, and worlde had spyte at thes.  

Heauen be thy reste, on earthe thy lott was toyle;  
Thy pryuate losse, ment to thy Countryes gayne  
Bredde greyfe of mynde, whych in thy brest dyd boyle  
Consumynge Cares, the Skarres whereof remayne.  
Enyo ye by deathe, sutch passage into lyfe;  
As frees the quyte, from thoughtes of wordlye stryfe  
W. am Goodere  

funerall verses vppon the  
death of Sr henrye  
Goodere, knyghte  

13 passage] p mended
fffeathers and dust wherw\(^h\) they fornicate
And then by Durers rules, suruay the state,
Of his each limbe, and w\(^h\) strings the odds tryes
Of his neck to his legg, and waste to thyges.
So in immaculate clothes, and Symmetrie
Perfect as circles, w\(^h\) such nycetie,
As a young Preacher att his first tyme goes
To preach, hee enters, And a ladie w\(^ch\) owes
Him not so much as good will, he arrests,
And vnto her, protests, protests, protests.
So much as att Rome woulde serue to haue throwne
Tenn Cardinalls into the Inquisition,
And whisperd by Iesue, so often that A
Purseuant would haue rauisht him awaye
ffor saying of our ladies psalter: Butt tis fitt
That they each other plague, they meritt itt.
Butt heere comes glorious that will plague them bothe,
Whoe in the other extreame onlie dooth
call a rough carelesnes good fashion,
Whose cloake, his spurrs teare, whome he spitts on
He cares not, his ill words doe no harme,
To him he rusheth in as if, arme, arme

Hee

Hee meant to Crye; And though his face, be as ill,
As theires w\(^ch\) in olde hangings whip Christ, yett still
Hee struiues to looke worse, he keepes all in awe,
Ieasts like a lycenc’d foole, commaunds like lawe;
Tyrde, now I leaue this place, and butt pleas’d so
As men w\(^ch\) from Iailes to execucion goe.
Goe through the great chamber (why is itt hung
W\(^b\) the 7. deadlie sinns) being among.
Those Askaparts, men bigg enough to throwe,
Charing Crosse for a barr, Men that doe knowe
No token of worth, butt Queens man, and fine
Liuing barrells of beife, flaggons of wyne.
I shooke like a spied spie; Preachers w\(^ch\) are
Seas of witts and arts, you can, then dare,
Drowne the sinns of this place, For, for mee,
Which am butt a scarce brooke, itt enough shalbee
To wash the staynes awaye: Though I yett
With Machabees modestie, the knowne merrett,
Of my worke lessen: Yett some wiseman shall
I hope, esteeme my writts Canonical.

Satyrre/

Satyre: 5th:

Thou shalt nott laugh in this leaf, Muse, nor they,
Whome anie pittie warnes: Hee wch did laye
Rules to make Courtiers (hee being vnderstood
Maie make good Courtiers, butt whoe, Courtiers good)
ffrees from the sting of Iests all, whoe in extreame
Are wretched or wicked; Of these twoe a Theame
Charitie, and Libertie, giue me; What is hee
Whoe officers rage, and Suiters miserie
Can write and Iest? If all things be in all,
As I thinck, since all, wch weare, are, and shall=
Bee, be made of the same Elements,
Each thing, each thing, employes or represents,
Then man is a worlde; in wch Officers
Are the vast rauising Seas; And Suiters
Springs; now full, now shallowe, now dry; wch to
That wch drownes them runn: These self reasons doe
Proue the worlde a man; In wch Officers
Are the deuowring stomack, and Suitors
The excrements, wch they void; All men are dust
How much worse are Sutors, whoe to mens lust
Are

Are made praies. O worse then dust, or wormes meat
For they doe eat you nowe, whose selues, worms shall eat.
They are the mills wch grind you, yett you are
The winde wch driues them, and a wastfull warr
Is fought against you, and you fight itt, They
Adulterate lawe, and you prepare there waie
Like Wittolls, Th’Issue your owne ruyne is
Greatest and fairest Empresse, knowe you this?
Alas, no more, then Thames calme head dooth knowe
Whose meades her armes drowne, or whose corne ore=flowe.
You S’: whose righteousnes shee loues, whome I
By hauing, leaue to serue, am most ritchlie
For servise paid, Authorised now begin
To knowe, and weede out, this enormous sin,
O age, of rustie Iron, some better witt
Call itt some worse name, if ought equall itt;
The Iron age that was, when justicce was solde, nowe

[Fol. 96r]

[45]

[Fol. 96v]
Injustice is soulde deeer farr, Allowe
All demaunds, fees, and duties, Gamsters, anon
The money wch you sweat, and sweare for, is gone
Into other hands, so controuerted lands
Scape like Angelica, the striuers hands.
yf

yf lawe be in the Judges hart, and hee
Haue no hart to resist letter, or fee,
Where wilt thou appeale? Powre of the Courts belowe
Flowe from the first mayne head; And theise can throwe
Thee, if they suck thee in, to miserie,
To fetters, halters: butt if the injurie,
Steele thee to dare to complye, Alas, thou goest
Against the streame, when vpwards, when thou art most
Heauie, and most faint; And in theise labors they,
Gainst whome thou shouoldst complye, will in the way
Become great Seas, o’re wch, when thou shalt bee
Forc’t to make golden bridges, thou shalt see,
That all thy golde was drown’d in them before,
All things followe therei like, onelie, whose haue, may haue more.
Judges are gods; He whose made, and said them soe
Meant not that men, shoulde bee forc’t to them, to goe,
By meanes of Angells: When supplications,
Wee send to god, to dominations,
Powers, Cherubins, and all heauens Court, if wee
Should paie fees, as heere, Dailie bred would bee
Scarce to Kings; So tis, woulde itt not anger
A Stoyick, a Coward, yea a Martirr.

To.

To see a pursuauant come in, and call
All his clothes Copes, bookes, primmers, and all
His plate, Challices, and mistake them awaye,
And lack a fee for comming; Oh, neare maye
faire lawes white reuerend name be strumpeted
To warrant thefts; shee is established
Recorder to destenie, on Earth, and shee
Speakes fates words, and tells whose must bee
Ritch, whoe poore, whoe in chaires, whoe in Iailes;
Shee is all faire, yet hath foule long nailes,
Wth wch she scratcheth Sutors; In bodies

116 comming: 1m signified by tilde over 1m
123 Wth Wch W and w damaged
So in lawe, nailes are the extremities,
So officers stretch, to more then lawe can doe,
As our nailes reach, what no else part comes to.
Why barest thou to yon officer, ffoole, hath hee
Gott those goods, for wch[.] men bared to thee?
Foole, twice, thrice, thou hast bought wrong, and now hunglie
Begst right; Butt that dole comes not till theise dye.
Thou hadst much, and lawes Vrim, and Thummim trie,
Thou wouldst for more; and for all hast paper
Enough to cloathe, all the great Carricks pepper.

Sell

Sell that, and by that thou much more shalt leese,
Then Hamman, when he soulede his antiquities
O wretch, that thy fortunes shoolde moralize
Esops fables, and make tales, prophesies.
Thou art the swimming dog, whome shadowes coosened,
And diud’st neare drowning, for what vanished./

124 >.] Damaged 136 Hamman.] ²m signified by tilde over ¹m
ffrom such a face whose exelence may captivate my soveraynes sence and make him Phebus Like, his throne resigne to some yonge Phaeton whose skillesse and vnsteady hand may prove the ruin of our Land vnlesse greate Iove doune from the skye beholding earths calamity strike with his hand that can not erre the provde vsurping Charreter and more though Phebus greeve our woe from such a face that can worke so wherefore thou hast a beeing blesse my soveraigne and his seeing

ffrom flesh prophane from flattering tonnges from baudy tales and beastly songes from aftser supper sutes that feare a parlement or councells eare from spanish treatye that may wound a countrys peace, the Ghospells sound from JobesFalce frends that would entice my soverayne [o]from heavens paradice from Prophets such as Ahabs were whose flattering sooth my soveraynes eare his frounes more then his makers feareing blesse my soverayne and his heareing

ffrom all fruyts that bee forbidden such for wch. old Eve was chidden from bloude of labaurers sweate and toyle from the poore widdowes meale and oyle from bloude of Inocentes oft strangled from there estates thus from them Wrangled from the Candid poysoned baytes of Iesuites and there deceipts’ Italian sallett Romish drugges the milke of Babells proud whores dugges from wine that may destroy the brayne and from the dangerous figgs’ of Spayne
att all banquetts and all feasting
blesse my Soverayne and his tasting

4 ffrom prike of Conscience such a stinge
as flages the soules, Heaven blesse my kinge
from such a bribe as may withdrawe
his thoughts from equitye or Lawe
from such a smooth and beardlesse chine
as may provoke or tempt to sinne
from such a Palme whose moyst hand may
my Soverayne lead out of the way
from thinges poluted and vncleane
from all that’s beastly and obsceane
from what may sett his soule a reeleing
blesse my Soverayne and his feeling

[Fol. 100r]

5 Where myrh and ffrankinsence is throwne
the allters built to Gods vnknowne
o lett my soverayne never smell
such damn’d perfumes are fitt for hell
lett noe such sent his nostrills stayne
from smells that poyson can the brayne
Heaven still preserve him, next I crave
thou wilt bee pleas’d great god to saue
my soverayne from a ganime
des Whoreish breath hath power to lead
my soverayne w’ch way hee list
o lett such lippes bee never kisst
from a breath so farre excelling
blesse my soveragene and his smelling

6 And now (good God) I humbly pray
that thou wilt take the filme away
that keepes my soveraynes eies from [seeing] uiewing
the thinge w’ch will bee our vnndoeing
these lett him heere (good God) the sownd
aswell of men as of his hound
giue him a tast and timely too
of that his subiects vndergoe
giue him a feeleing of these woes

42 kinge] g mended 53 throwne] r mended 54 built] t corrected from d 56 are] r mended
66 soveragene] g has a closed top, but could be y 71 sownd] n written over another letter, possibly h
72 hound] nd corrected from se 73 tast] t corrected from f or long s
and then no doubt his royall nose
will quikly smell those rascalls forth
whose blacke deeds haue eclippst his worth
the found and scourged for there offences
blesse my soverayne and his sences

80

< > not, not

81] This line appears on the outer margin of fol. 100r. Numerous ascenders are visible, but the letters are not discernible

[Fol. 100v blank]
L: of D

See sir, how as the Suns hott masculin flame
begetts strange creatures on Niles durty slime
in me yo' fatherly yet lusty rime
for these songs are the fruit) have wrought the same.
But though th' ingendring force from whence they came
be strong inough, and Nature do admitt
seaven to be borne at once, I send as yett
But six, they say the seaventh hath still some maime.
I chose yo' iudgm', w'h the same degree
Doth w' her sister yo' invention hold
As fire these drossy rimes to purifie
Or as Elixar to change them to gold.
yo'w are that Alchimist w' alwaies had
Witt, whose one sparke could make good th< >gs of bad.

M T W

Pregnant againe w' th'old twinns Hope & Feare
oft have I askd for thee, both how and where
thou wert, and what my hopes of letters were.
As in o' streetes sly beggers narowly
marke motions of the givers hand & ey
and evermore conceave some hope therby.
And now thyne alms is given, thy letter's red
the body risen againe, the w' was ded
and thy poore starve'ling bountifullly fed.
After this banquet my soule doth say Grace
and praise thee for' r/it, and zealously embrace
thy love, though I thinke thy love in this case
To be as glutons, w' say midst ther meate
They love y' best of w' they most do eate.

M T W

At once from hence my lines & I depart
I to my soft still walks, they to my hart
I to the nource they to the childe of art.
Yet as a firme house, though the Carpenter
perish, doth stand: As an Embassader
lyes safe how ere his king be in danger
So though I languish prest w' melancholy
my vers the strict Map of my misery
Shall live to see y' for whose want I dy.
 Therfore I envy them and do repent
that from vnhappy me, things happy are sent.

21 letter's] Apostrophe may be a pen rest 23 bountifully] i damaged 33 Embassader] e mended from o
yet as a picture or bare sacrament
Accept these lynes and if in them ther bee
Meritt of love, bestow that love on me.

Zealously my Muse doth salute all thee.
enquiring of thy Mistique trinitee
wherof thou’and all to whom heavens do infuse
like fire, are made; thy body, mind, & Muse.
Dost thou recover sicknes, or prevent!
Or is thy mind travailed wt discontent!
or art thou parted from the world & mee
in a good skorne of the worlds vanitee!
or is thy devout Muse retir'd to sing
upon her tender Elegiaque string!
Our minds part not, ioyne then thy Muse w't myne
for myne is barren thus devorc'd from thyne.

Muse not that by thy mind thy body’s led:
for by thy mind, my mind’s distempered.
so thy Care lives long for I bearing part
It eates not onely thyn, but my swoln hart.
And when it gives vs intermission
we take new harts for it to feed vpon.
but as a lay-mans Genius doth controule
body and mind; the Muse being the souls soule
<="‘f poets, y’, me thinks, should ease o’ anguish
although o’ bodies wither and minds languish.
Wright then, that [thy] ‘my’ greifs w’ [myne] ‘thyne’ got may bee
Cur’d by thy charming soveraigne melodee.

Thy frind whom thy defects to thee enchaine
Vrg’d by this inexcusuable occasion
Thee & the saint of his affection
Leaving behind doth of both wants complaine.
And lett the love I beare to both sustaine
no blott nor maime by thir division
strong is this love w’ tyes o’ harts in one
And strong that love pursued w’ amorous paine.
And though besides thy selfe I heale behind
    Heavens liberall & earths thrice fairer Sonne
Going to where sterne winter ay doth wonne
yet loves hot fires w^e martire my sad minde
    Do send forth scalding sighs, w^e have the Art
To melte all Ice but y^e w^e walls her hart
For as who doth ten thousandnd glasses try receaves his owne face back into his eye So if on twenty millions you e light ech face reflects your own greefe on yo’ sight.

Greefe wch from vs must be derd so as many learned thought our soules doe goe by Propagation: and must each to all the afterborne like some Originall

And there is now no way left to prevent this misery, except this age consent to burne all records of his history, to burne his Toombe and every Elegy, to burne his proiects all, and so keepe hid all that was done for him, and all hee did. That so o’ heires may never come to know his worth and losse so to inherrit woe.

But that were an vnjust impiety better they suffer, then his worth should dye, Besides ’twere vayne since nature hath all as it were by prophecye Shee made our world then when shee made his head o’ sences o’ verdure from his brayne was bredd And as his greate distractions have, and must Deface and bring to nothing that of dust So o’ true world thy Princes head and brayne a wastfull Deluge did and fire sustayne. But as foresight of two such wasts made Sethe erect two Colmnes t’ outlive this[.] worlds death against the flood and fire, or bricke and stone, *So < > by o’ Sethes provision] two Pillars left where what so ere wee priz’d in o’ lost world is well Characteriz’d.

The listening to this Soaigne Harmony tames my greefes that now as Elegy made at the first for mourning hath bene since employd on love Ioy > magnificence So this particular Elegy shall close (meant for my greefe f> him) wth Ioy for those.

*In wch hee hath by his provision preservd from Barbarisme and ignorance th’ Ensuing ages, and did readvaunce all Sciences wch hee engraved there So by o’ Sethes provision have wee here
First lett mee aske my selfe why I would try
Unmeasured verse in measured lines to tye?
Or thinke Poetique Magicke should enclose
In such a Circule all surmounting woes?
Next lett mee aske my hearers, will not they
Thinke I take part wth death what ere I say?
for thus to measure is to Eclipse this Sunne,
and to deminish him as death hath done.
Him lett mee aske, will not hee thinke y’ this
Some wrong to him and some demerritt is
That I should bee thus carefull to expresse
our losse and leave out his great happines?
Will not hee thinke that by lamenting thus
his leaving of these Kingdomes, and of vs[?]
wee doe not towards his new gott kingdome strive
where hee is crownd his fathers both alive?
But Ile aske none. I neither aske releefe
nor counsayle [now] now of any but my greef.
Selfe preservation mov< > mee, I shall b< >k< >
>my thinking st< > doe not spe<
But what? At least < >presse thy greefe this way
by saying that thou know’st not what to say
Say that it may bee thought some piety
to greeve that thou greevst not sufficiently
As charity in greatest sinners case
admittes such greefe for some degree of grace
Say that as Artists wch pretend to take
greate heights wth little instruments do make
[Vnpardonable errore] [so if I]
his greatness or his goodnes thus should try
to circumscribe should <>re And say that they
wch in their deepe wha<>hings[s] cannot lay
line enough loose <>pray <> sine.
and as their toyle so vayne [is] \were/ this of mine
If these short wretched lines should bee addrest
this greefe wch only is <> pray) t’ arrest.
This greefe] wch universally <>ects
that eech face is a glass<>ence it reflects.

50 measure] m mended from for or long s 64 this way] Damaged 77 \were/ Interlined with caret
Vnpardonable errors; so should I
his greatnes goodnes or our misery
thus to describe; or whosoever shall
worke in this mist of greefe y' shaddowes all

82-5] Written in left margin
I'n

________

Madame

________

There are now whose straynes your bewties hate
And like ye sunne w'th in their fantasies
begett[s] such frutes, y' all may see how greate
and pow'rfull are <.> bea<..> throwne from y'or eyes.

My brayne so frozen < > leave
w'gh greefe to thin< >g act
y' nought but vertue can <>ake her conceave
or breed in her the dutyes <..> respect

Shee is my mistris so as I <>ire
to see her fayre plac'd, & reverence make
even to her Pallaces, & [...] them admire
as men doe Temples, for their owners sake

Therefore to you, in whome such sp< > I see
or rather flames of vertue, bright & rare
My best endeavours, fayth zeale < >
<>nd <>ood< >
<>ne <> favour< >
not only to ye body of your frendes
but to ye honor, & the liberty
to bee a Counsaylour to ye or<ayre end

'Twere sloth in mee, nay < > 'twere
not to dischardge in some proportion
this office, wherein what sayle to < >
I will supply by my < >tion

To love God, you ne<.>d n< >spirituall
<>dvise; nor fl< > end < > are t< >
nor Civill, you ar< > to all;
, you these prevent <>ly what y' already doo.

Yet can I lead you into such a way,
and lay downe such a proiect to y'or view,
to strengthen y'or best part, as so you may
perfourme all these ev'n better then you doo.
Knowledg can doe all this, You have a witt able to travayle through [y]her Paradise,
But it will rust & wyther, & admitte decay, if not preservd by exercise.

Witt wthout knowledg, so it selfe behaves as an vnridden horse nor more prevayles
then a fa<hi> exposed to deepe waves
warning a <Anchore, Ballast, sayles

Your witte may woo her; as it hath begunne
Wth paynfull h<ers> & often on her call,
for shee is daynty nice, & hardly wonne
but being gotte, shee’s franke & liberall

And Prince=like shee hath many an inward roome but all are lockt, there are no passadges for such as wthout keyes & guides doe come
and shee hath many, ev’n all languadges.

<barons tongue can leade you to the hall
<see’tis not fitte
thyou so royall=borne should stay where all of all parts and conditions may sitte

Gett you into ye roomes of state & pleasure
Life is too short to enter into all)
fow’r only guides shall serve you for y’ treasure
to wth I counsayle you in Speciall

The first is lett in th’ other sisters bee
Italian, Spanish, French borne ‘all/ by y’ mother
Gett her, & shee commaundes y’ other three
And eche >ves you to know eche other

Cheefe treasu<er to knowledge shee was borne and all the quallityes & graces rare
that are dispers’d her daughters to adorne
in severall kindes, in her contracted are;

36 [yf’h]er] Deletion and addition of ‘her’ made in another ink 56 all] No opening parenthesis
60 ‘all/ Interlined with caret 61 commaundes’ m signified by tilde over ‘m
Shee hath more beuty \worthines/ then y\o. Thuscane tongue
More state then Spanish, and more curiousnes
then hath the french, & you know best \how/ longe
the last was woo’d w\th care & paynfulnes.
Angells first fault was pride, thence grew there fall
Their second flatt’ry d vein’d vs all.
So ‘t was in vs Satans false hopes began
to tempt Eves prise her flatt’ry tempted man
Of both these faults I guilty were to’wards you
If I should have done other then I do.
Not to have written when your hand beginnes
in mee were pride the first and worst of sinnes
and to have written first before you had
[beginning < >] \invited mee to yours had bene/ as bad
for in y’t distaunce where you placed mee
‘T had bene the poorest part of flattery
Insinuation: w ch I hate as much
As falshood, or fayre mayds a foule mouths tuche,
But I am glad your powerfull hands did lose
these fetters w ch before my hands did chose
and (it hath wrought a wonder) w ch is more
It makes my muse speake y’t was dumbe before
For till this care my thoughts of you had bene
Like Spirritts hood and a vnseene
If mans best part of God an Imadge bee
his thoughts resemble Angells quicke and free
W ch other shapes and bodyes putt on then
of thicker stuffe when they appeare to men
So Thoughts doe se’r all shapes & bodyes [vse] choose
Of lookes and signes, and sometimes actions vse
But my thoughts new not only bodyed bee
In words but numbers too to make you see
That I am curious what to you bee sayd,
that every word and syllable bee wayde
For verse hath this pree >ive of those
concepts w ch loosely are conveyd in prose
That they are vtters’d more advisedly
they dwell in o’ thoughts these doe but passe by
They are oft’ner read and read w th. more desire
you” have seldome seen ballads consume in fire
[or lappe vp silkes < cheese reason .try>
[my thoughts < > vp them selves in Poetry
Imp< >ly Ind<>
< >enter their < >]

10 invites ... bene/ Written over deleted words, no caret
34 dwell] d mended
35-6 seen... Poem cut through with horizontal line here
Or lappe vp silkes \(w^c\) makes mee hope these rymes
may save my witnesses in future times
\(w^c\) though they now want creditt may prove true
All good if the \(< >\) or wrote or spoke of you
whome (least I seeme to flatter) I [leave] must leave
to speake of, what my humble thoughts conceave.

Except this truth that in yo\(^f\) frame I find
as yo\(^f\) care please myne eyes or fill my minde
\(w^c\) you have ransomed and have felt free
from servitude \(w^c\) false loves cast on mee
and in yo\(^f\) you may iustly have
< > disposing of mee as yo\(^r\) slave

vnlesse yo\(^f\) favour \(\backslash you\) can be wonne/ dare advaunce more by
mee \(w^h\) yo\(^f\) servants name & dignity

[fol. 135v]

So my muse now her best attire putts on
When shee is ledd to Execution
For my love \(w^c\) was husband to my muse
be‘ing dead, shee doth a longer life refuse
and like a Swan thinkes it a bravery
To sing (and singe to you) before shee dy
To whome now dying what shee conceale
as to her Confessour shee will reveale
First shee must tell you yo\(^f\) if ever I
true lovelines and Sweetnes could descry
in all their shapes, graces, and purityes
\(W^c\) were the Saynts of my Idolatryes,
All, all those bewtyes \(w^c\) were Scattered
on ech of them, and there my fancyes fedd
Are now ammassd in you; and thousands more
\(W^c\) nature never heap’d in one before,
For every bewty \(w^c\) ech lover knew
was but some type of some one part in you,
And as to make a wholesome Antidote
many a severall poysen < >t be gott < >
So Nature chose from all their sweetest parts

41-6 Or ... conceave.]Written in left margin, towards edge of paper, alongside ll. 4-19 42 save\]
sa uncertain
47-52] Written in left margin, towards edge of paper, alongside ll. 19-32
53 you can be wonne/\] Written above ‘yo\(^f\) favour’, no caret
53-4 Vnless ... dignity] Written in left margin, towards edge of paper
58 shee] s mended from t
62 her\] h mended from g
65 graces] g mended from s purityes] p mended
perfections which could wound harts,
(having before try’d what those parts could doo
disioyn’d, which she now doth vnite[s] in you,
and mingled where they may a medicine prove,
And Balme to cure all harts wounded with Love.
On me[n]e you’ have done this care and made mee see
that pure brave Love is sonne to Chastity
and must bee govern’d and must feed vpon
Honor and reason and sometim<
On mee you’ have done this cure and made mee see
that all I lov’d before was Alchimy
you the true Gold whose outside pleaseth all
whose inward vertue’s truly Cordiall.
Or if not gold you are that mystique stone
which all Philosophy hath harpd vpon
which make all mettalls pure and doth restore
[all] In man what age and sicknes spent before
And doth not heale distempers past alone
But doth preserve from new infection

[F< > when < > have
when yᵉ alive enter their < >andes grave]

Farest) if you would know the reason why
my thoughts come rim’d again in Poetry
Tis that as Indian wives most bravery have
When the alive enter their husbands grave.

[yewhose I love rem < > my not yor sexe
with each < > that < > doth not perplex
since I can love you < > forgett your sexe]
It must not passions breed which may perplex
Thus can I have you and forgett yor sexe

[you whome I love rem < >my not yor sexe
with each < > that < > doth not perplex
since I can love you < > forgett your sexe]

They who were first my fancyes mistresses
whose harts were please to’ accept my services
gave life vnto my muse and nourish’d it
And you who have refus’d mee her as vnfitt
to bee ye’ servaunt have her murdred* so

76 ‘asunder’ no caret 78 ‘doth’ Interlined with caret 91 ‘all’ 95-6] Written in inner margin, from edge of paper towards
text, alongside ll. 55-70 97-100] Written in outer margin, from edge of paper towards text,
alongside ll. 72-58 101-5] Written in outer margin, from text towards edge of paper, alongside ll.
78-90 109 ‘her’] Written above ‘mee’, no caret
who now at last gaspe only craves to know
your reason[s], and is better pleas’d by much
*to dy for you then live againe for such

{*have shayne her who is better
{ pleased by much

115
[And (fayrest you) you therefore need not fear] You therefore in yo' judgement need not fear least in my love those vanities inhere wth might my service make vnfit for you yet if you thinke so I must think so too and keepe my Muse from yo' request wth I being first denied she did resolve to dye. ______________

[And though you are the last to whom my Muse Shall speake her last, yet yet shee cannot choose but take her state by making mention of my greate Frend vertues perfection.

Shee is a booke wth curious Nature bound to rrite all rules of yo' vertue ever found who doth vpon so Fayre an outside looke may guesse greate mysteryes wth in yo' booke But you who in so neere a distance reade in all her wordes and action how to treade the pathes to vertue; you in whome doe grow so nattu'rall seedes of goodnes, yo' you know]

[And [in] as signe [yo'] suffers willingly/
[II] Sends you this last worke as a legacy/
[And her last words and work before shee dye] [shee gives you as her lates\richest/=legacy
[On]\To/ you; to[n] you towards whome besides did move the very last thought that was like to loves
[And]\But/ now shees speechlesse I for her must crave that your Fayre hand may [bring]\beare/ vnto her grave Your martyre whose ambition was to rest among such loving papers in yo' chest as give you most respect vnlesse you choose to give such honor as greate Rome did vse in their last funnerall Solemnities burning her corps in yo' consuming eyes.

19-20] Interlined as two lines above l. 21 to replace ll. 21-2 20 worke] k mended from d
22 \richest/ Written above undeleted ‘lates’, no caret 23 \To/ Written above deletion, no caret
25 \But/ Written above deletion, no caret 26 \beare/ Written above deletion, no caret
Since you can never have <forgett> a glove <..> fitt  
but on a hundred hands as well will fitt  
This sorowse no such indiffrency endures  
It will fitt no hand if it fitt not yours  
But if in y't capacity it misse  
a fayre acceptance from you; yet for this  
that it yo' eyes will fitt [a < >and,\]though not your hand/  
it in some corner like a glasse may stand,  
Where 'you/ may glaunce vpon it as you passe  
It will not shew yo' person, every glass  
will serve y't < >t yet < > not lesse then due

Essex Riche

7 'though ... hand/' Written above deletion, no caret   9 'you/' Interlined without caret
Since some wth leather doe, I hope I may
wth paper fitt yo' hand this newyeares=day.
When it hath had y' honor there to rest
Till your eyes by perusing make it blest
yet throw it not away, since you may trust
it to preserve another guift from dust
And there's one reason 'more/ [it] may [should]/ perchaps
[ ] give it more favour then the]/ glove it wrapps

(For art can frame no glasse to flatter you)
Nor can I frame one to reflect yo' mind
No stuffe for y't vse is enoughe refin'd
But here you may see some of myne, and see
th'effects of yor owne vertuall powers on mee
Whose beames though so remote still worke upon
that wch your worth bredd, my devotion
to serve you; wch impressions dayly grow
more depee wth age, (like wrinckles on my brow)
And if in nothing els yet you may see
them in this wish, wch is y't you may bee
both woo'd and marrry'd where you best can choose
before y't swiftest post can bring mee newes,
And y't may/ match [may here] on earth/ an Embleme bee
[for pleasure] of th/ honor, [pleasure/ perpetuity
of y't [ ]; where Saynts wth you/ and Angells shall
[your] bee/ rivalls [bee] [and yet no] wth out any/ sp[e]ene at all.
[And] Tell them [may you] I wish/ [enjoy]/[have]/ as many 'blessings/ more
[blessings] of life/ as hath his booke of life in store

7 'more/' Interlined with caret     /[should]/] Written above 'may', no caret  8 give ... the] Written above deletion, no caret  9 < ... >] Whole line damaged by paper fold; some ascenders and descenders visible
12 enoughe] e corrected from i  15 worke] k corrected from s 19 els] el damaged
23 'may/' Interlined without caret in another hand  /[on earth/] Interlined without caret in another hand
24 'of th/' Interlined without caret in another hand  /[pleasure/] Interlined with caret in another hand
25 y'] mended  /[wth you/] Interlined with caret in another hand  26 'bee/' Written above deletion in another hand, no caret  /[wth out any/] Written above deleted 'yet no' in another hand, no caret
27 'I wish/' Written above deleted 'may you' in another hand, no caret  /[have/] Written above deleted 'enjoy' in another hand, no caret  /[blessings/] Interlined with caret  28 'of life/' Written above deleted 'blessings' in another hand, no caret
Oh madame.

O lamentable, lamentable, I Dye, I Dye, no more
Prince, no more Prince, no more lady Bettye,
no more lady Bettye, I will squeake, I will squeake;
Till the Prince come, Till the Prince come, I Dye,
I Dye, Oh Abhominable Bland. Pox vpon,
Pox vpon, Mrs Wright.
    Oh Abhominable Bland.
An Epigram

To her majesty

On Tyme and Seasons Heaven and Earth attend
They change the glosse of both, and both they send
unto their wonted state. The princely Sun
In wynter kalends So far from us ran
As but we know he will agayne com back
His Sommer Solstice we should feare to lack
In frost and snow who is it would suppose
He should receive the Lilly or the Rose

As Tymes and Seasons propagate each thing
So God doth them; and in them he will bringe
your Heighnes to yo’ owne and crowned right
whence y’are secluded not by humane might
But he it was that bent you for that Raigne
And he it wilbee; that may stringe your Bow

<
>te only wheer falce Germans sow
<
> and more faythfull land
<
>ce you when you shall command
L<
>all to him. Nor pensivenes nor care
Adds to your growth, we cannot make a heare
or white or black by eyther; God speaks So
As much to say; As he will haue’t; Lel’t go
And hopefull Queene reade from me thus much more
That you ar his Annoynted kept in store
Not for disgrace disglory or distresse
But for more soveraignty and happynesse
To bee restored whence you ar falne downe
And to more good then A Bohæmian Crowne
Mean tyme haue patyence and but wayte this Lord
And in fitt Tyme he will you this afford.

finis

+ But that he knowes ther seale is in the ground
And in their Season they’le agayne bee found

32-3 + But ... found] Written in outer margin, from edge of paper towards text, alongside ll. 4-18
hat soule wch now comes vp you
>y former ranke or make a newe
> it take a name, nam’d there before
>a name it selfe and Order more
>n was in Heaven till now; for may not he
Be so? if every seueral Angell be
A kynd alone? what ever Order growe
Greater by him in Heaven, we do not so,
One of your Orders growes by his accesse
But by this losse grow our Orders lesse
The name of ffather, Master, frend, the name
Of Subject and of Prince in one are lame,
ffaire Myrthe is dampt and conversacion black
The Houshold widdow’d and the garter slack.
The Chappell wants an eare, Councell a tongue
Storye a Theame, and Musicke lacks a song
Blest Order that hathe him, the losse of him
Gangrend all Orders here, All lost a lymme.
Never made Body suche hast to confesse
what a soule was; all former comlynes
ffled in a minute when the soule was gonne
And having lost that beauty would haue none.
So fell our Monastries in an instant growne
Not to lesse houses, but to heapes of stone
So sent this Body that fayre forme it wore
unto the Sphere of formes, and dothe before
His soule shall fill vp his sepulchrall stone,
Anticipat a resurrection.
ffor as in his fame now his soule is here
So in the forme ther of his body’s there
And if faire soule not wth first Innocents
Thie station be, but wth the penitents
(And who shall dare to aske then when I am
dy’d skarlett in the bloud of that pure lamme
Whither that Cullor wch is scarlet then
Were black or white before in eyes of men)
When thou remembrest what sinnes thou didst find
Amongst those many frends now left behynd
And see’st suche synners as they are wth thee
ott thither by repentance let it be
Thy wishe to wishe all there, to wishe them cleane
Wishe him a David, her a Magdalen./
what you see; you know my uttermost when it en I did best, when I had least truth for your subject. In sent Case there is so muche truth, as it defeats all poetry therefore this paper by what name you will, And if it be not woorthie of him, nor of you, nor of me, smother it, And be that the Sacrifice. If you had Commanded me to haue wayted on his Body to Scotland and preached there, I should haue embraced the Obligacon wth more ala<ritty. But I th<ke you <>hat yo<> would command that w<ch I was lothe to do, for even that hathe giuen a tincture of meritt to the obedience of  

Yo[i poore ffrend and servant in Christ Jesus./

45 <*>y subject] Damaged 51 Obligacon] con obscured by paper damage
Poore lines if ere you fortunately stand
oppos’d to purer eyes in that pure hand
to which I send you, plentyfull accesse
you soone shall find of wealth and noblenes
this sodd dull Inke will sparcckle then and shine
eche word full soft, and smooth runne every line
and you though meanly borne shall seeme the strayne
and issue of some witts or poets brayne
So were you lord yett < > she shall behold
her eyes projecition will you turne to gold
sure itt is syne in him thatt nott envyes
that haight of blisse [of] to which you then shall rise
for shee will hold you when she goes to rest
within an handfull of her hevenly brest
and though she knews allredy whatt you meane
may haue a mind to read you ore againe
and tis a wonder if in all thatt while
she do nott in despight of sorrow smile
once (as the braue sun hurls his flaming eye
through – \clouds/ swolne bigg with a moyst timpanye
though at that instant on her face appears
hanging like pearls a pa< > shine <>y tears
<such drop’d > add
<,> pretious blotts no verses euer hadd
then shee contemplates and shee prayes withall
the Graces then, and heauens Angells fall
Thicke on her bomsome and about her bedd
and holy dewes on her and you will shedd
when thiese exalted in this high estate
you shall alone wth her inioy a fate
So full of blisse, and safely may converse
this humble arand, softly then rehearse
tell her man that neuer heard her speake
(which is amonkst his woes) is forct to breake
his soule in sorrow, for her sorrowes sake
which euen brute and senselesse things pertake
Cloudes ryott in their teares and drowne the springe
the drooping plumed quire forgett to singe
darke desolation round aboute vs lyes
and misseeing her, men thinke they misse there eyes
for what gladd thinge is left vs since shee’s gone

12 then] m corrected from n
18 smile] l mended
20 \clouds/] written above ‘–’, no caret
21 her] a guess
23 < … >] Letters within angle brackets are mostly guessed
but our good angells, and bright Huntington
Yet none dare taxe her wroung=enforced flight
45
so when the stayned earth with all vnright
and Cruellty was fill’d, Astrea fledd
where Glittering-starre in pale her radient head
tell her she proues by that fayre soule of hers
the folly of two greate Phylosephers
Thales thought all our soules of watter were
and Anexnieus imagin’d Ayre

That hers is neather, now remaynes no doubt
shee must by this haue sight or wept it out
Tell her, tis sutall to her Nobler race
for to much worth to meete the more disgrace
so for a thine how wretched and abhorrd
50
Circe forsooke her owne renoured Lord
A low weake soule a poore and narrow mind
when matchd with one of therre’s is quite confined
dazled and madden< >o, it makes those proue
fene eyes flames, which should bee fires of loue
Eagles with Eagles ioyne, and Cupitts sight
Renewes, Hymen assumes his robe and light
Bright lasting ioyes, such as great Hareford finds
in his braue match, which was a match of Minds
and represents a peacfull sea, no storme
60
To rend or vnder billow to deforme
O that [such shee] some such Heroe had w th thee mixt
and held that sacred vnion euer fixt
or that those men which ours att home deride
had by this sample roman doctrine tried
70
which in good earnest hold it safe and good
to worshipe God in Mettall stone or wood
and yett (beehold) the < > away they fl< g >
then which was neuer made more curious thing
wherein such bewtyes with such vertues shine
75
bright Image of her maker, all devine
tell her, Her fame and honour fressely last
spight of the Devell or mans malitious blast
her statly pyle of vertues build so stronge
and right, that rumer cannot sett it wrong
80
Her lampe of goodnes is advancd so high
that it dare mocke the wynds of infamy

50 imagin’d] ag blotted
53 sutall] t corrected from tt
67 [such shee]] A guess
80 wrong] wro mended
so earths shade, blacks the moone, but ere the sunne
it reach, his point cloth into nothing runne
tell her by sight of her [sight] estate wee finde
how full of froth and emptynes and winde
is theire content who haue reposed it
in wealth in bloud in beauty youth or witt
for of all thies things heauen hath sent such store
they cannot bee her frends that wish her more
yet to full blisse, shee somethinge suddly feeles
witnes the watter=wracks vpon her cheekes
which shee may finde in heauen tho heere she misse
and croune those wattry eyes with wine of blisse
for theire in that blest state they nether giue
nor take in Marigge, but like Angells liue
read

< liv’d shee vs’d to play
< l the day
< C<>lias sight
< know’n light 5
S< made
< nne a gloomy shade
< amorous fly became
my <.>ivall and did court < flame
shee did from hand to Bosome skippe
and from her breast her Ch<.>ke and lippe
suck’t all the Incence and the spice
and grew a bird of paradice
att Last into her eye shee flue
there scorch’t in flame and dran’d in dew
kike Phaetton from the sunnes spheare
shee fell and with her droppt a teare
of w<ch a pearle was strayght composed
wherein her ashes Lye inclosed
thus shee receaued from Celia’s eye
Funerall Flame, toombe, Obsequye

3 l] Damaged 4 C<>lias C damaged 5 know’n] kno damaged light] g damaged
S<] Damaged 8 amorous] mo damaged became] me damaged 9 my] m damaged
<.>ivall] iv damaged 10 Bosome] m damaged 11 Ch<.>ke] Ch damaged 12 Incence]
2 n damaged and] n damaged Phaetton] a amended 17 droppt] d damaged
So earnest with thy God can no newe care
No sense of danger interrupt thy pray’r
The sacred wrastler all a blassing giuen,
Quitts no his hold, but halting conquers heauen.
Nor was the streame of thy devotion stopt
When from the body such a limb was lopt
As to thy present seate was no less mayme
Though thy wise choice hath since repaird the same
Bold Homer durst not so great vertue sayne
In his best patern, for Patroclus slayne
With such amazement as weake mothers use
And frantick gesture hee receiues the newes
Yet fell his Darling by th’impartiall chance
Or war, impos’d by Roiall Hectors lance.
Thine in full peace was by a vulgar hand
Torne from thy bosome and his high command
The famous Painter could allowe no place
For priuate sorrow in a Princes face
yet that his peace might not exceed believe
Hee cast a vaile on Agamemnons griefe
Twas want of such a president as this
Made the [ ] old/ Heathen fram their godds amiss:
There Phoebus should not act a fonder part
For the faire boy, then he did for his Heart.
Nor blame for Hiacinthus fate his owne
Which kept him from to dye hadst thou bene knowne
Yet hee that weighs with thine good Dauids deeds
Shall find his passion, not his loue exceeds
Hee curst the Mountaines where his braue freind dy’d
But let false Ziba wish his heire diuide:
Where thy immortall loue to thy best frends
Like that of Heauen vpon their seed descends
Such huge extreames inhabitt thy great minde
God like vnmoody and yet like woman kinde
Which of the antient Poets had not brought
Out CHARLES his pedigree from heauen and taught
How some bright Da[...]me/ compres’t by might JOVE
Produc’t this mixt Diuinitie and Loue.
O blessed change
And no lesse strange
where wee y' lose have wonne
And for a beame receive a sunne
  So little sparkes become great fires
  And highe rewardes crowne low desyres
was ever bliss [more]
more full and cleere then this
The present mon’th of may
nere look’d so fresh as doth this day
  So gentle winde breed happy Springs
  And duty thryves by breath of Kings

But thanke y' Queene
whose bounty it hath bene
Such liking first to take
And [And] of our Cell her Pallace make
  So prosper still those happy walles
  That are not raysia by others falles.
Joy then fayre place
Joy in thy p'sent grace
Joy in thine innocence
Joy in thy founders good expence
  So this great day shall still to thee
  In reverence kept holy bee

Genius
  Let not your gloryes darken to beholde
The place nor me her Genius here so sad
  who in a vision have bene lately told
That I must change the loved Lord I had
And hee now in the twilight of sere age
beginne to seeke a habitation new
And all his fortunes, and him selfe, engage
vnto a Seat his father never knew
And I vncertaine what I must endure
Since all y' endes of Destiny are obscure.

Mercury. Despayre not <> Genius thou shalt know thy fate

Genius. What sight is this so straunge and full of state?

Mercury. Daughters of night and Secrecy attend
  You that draw out, y' chain of Destiny
vpon whose threede both lives and times depend
and all the periods of mortality
The will of Jove is that you straight do looke
the change and fate vnto this house decreede
And speaking from your Adamantine booke
vnto y° Genius of y° house it reede.
that hee may know and knowing blesse his lott
that such a grace beyond his hopes hath gott.

Clotho when vnderneath thy roofe is seene
The greatest King and fayrest Queen
w° Princes an vnmatched payre
One hope of all the earth (theire heyre)
The other borne a Prince of Lorraysne
(theire) bloode and sprung of Charlemayne
that all these gloryes joyntly shine
and fill thee w° a heate devine

As if ye beames of every face
were drawne w° in one concave glasse
And these reflected do begett
A splendent Sunne y° nere shall set
But here shine fixed to affright
All after hopes of following night
Then Genius is thy period come
To change thy Lord, So fates do doome.

Mercury. That’s now.
Genius. But is my Patrone w° his lott content
So to forsake his fathers monument
Or is it gayne or els necessity
or will to rayse some house of better frame
that makes him shutt forth his posterity
out of his patrimony w° his name.
Mercury. Nor gayne nor neede much lesse a vayne desire
to frame new roofes, or build his dwelling higher
hee hath w° mortar busied bene too muche
that his affection should continue suche.
Genius. Doe men take joy in labours not t’enjoy?
Or doth theire business all theire liking spende?
have they more pleasure in a tedious way?
then to repose them at theire journeys ende?
Mercury Genius obey and not expostulate
it is your vertue and such powers as you
should make religion of offending fate
whose doomes are certayne and whose causes true.
Attend the rest.

Lachesis. The person for whose Royall sake,
thou must a change so happy make
is hee that governes w\textsuperscript{th} his smyle
The lesser world this greatest Isle

The next to Godhead, who of grace
So oft hath chang’d thy masters name
and added honor to this place
by him vnlook’d for still they came
His Ladyes servant thou must bee
whose second would great nature see
or fortune after all their payne
they might despayre to make againe

Atropos She is the grace of all y’are
And as Elyza now a starre
vnto her lasting, Crowne & prayse
thy humbler w’alles at first did rayse
by vertue of her best aspect
so shall Bell=Anna them protect
And this is all the fates can say
w\textsuperscript{ch} first beleeve and then obey

Genius. Mourn’d I before? could I committ a sinne
so much gainst kind or knowledg to protract
A joy, to w\textsuperscript{ch} I should have ravisht bene
And never shalbee happy till I act
Vouchsafe fayre queene my patrons Zeale, in mee
who fly w\textsuperscript{th} fervor as my fate commandes
to yeld these keyes, and wish y’you could see
my hart as open to you as my handes
There should you reade my fayth my thought but /\(o\)\ my joyes like waves eache other overcome
and gladnes drowns where it beginns to flow
Some greater powers speake out for mine are dombe
Fr every hower that thoue wilt spare mee now
I will allow
Vsurious god of loue, twenty to thee
when w'th my browne my Graye hayres euen bee
Till then loue lett my body rayne, and lett
mee travell, soiourne, snatch, plott, haue, forgett
resume my last yeeres relict thinke that yett
wee had never mett
Lett mee thinke any rivalls letter myne
and att next nine
Keepe midnights promise, mistake by ye way
the mayd and tell the La: of that delay
Only lett mee loue none noe not the sport
from country grasse to confitures of court
or cittyes quelques choses lett report
my mind transport
this bargain is \good/ if when I am old I bee
Inflam'd by thee
if thyne owne honour or my shame or payne
thou covett, most at[h] that adge shalt thou \gai<>/
doe thy will then, then subiect or degree
and Friute of Loue, Loue I submitte to thee
spare mee till then Ile beare it: though she \bee/
one that loues mee
fines

1 Fr] for (Variorum)   thoue] thowe (Variorum)   4 Graye] graye (Variorum)   10 att] tt
blotted   11 y'] y mended   17 \good/ Interlined with caret   am] a blotted   20 \ane/
Interlined without caret   22 Friute] fruite (Variorum)   23 it:] Colon very faint; it
(Variorum)   \bee/ Interlined without caret
The National Archives

Miscellaneous State Papers
An epithalamium to my Lo of Buck: and his La:

Severe and serious Muse

whose quill the name of loue declines
bee not to nice nor this deare worke refuse
Here Venus stiores no flame nor cupitt guides thy lines

But modest Hymen shakes his torch, and chast Lucina shines

the bridgrooms starres arise
Magdes tame your sight your faces hide
least you bee shipwrackt in those sparkling eyes
fitt to bee seene by none but by his lonly bryde

if him Narrcissus should behold hee would forgett his pride/
and thise faire nimph appeare
With blushes like the purple Morn
if now thine eares will bee content to heare.

the title of a wife wee shortly will addorne

thee with a ioyfull mothers name when some sweete Child is borne/

wee wish a sunne whose smile

whose bewty may proclayme him thine
who may bee worthy of his fathers stile

May answer to our hope and stricktly may conbine

the happie height of Villiers race with noble Ruttlands line

lett both there heads bee crownd
with choyseth flowers which shall presume

that loue shall flourish and delights abound
time addde thou many dayes (nay ages) to theare age

Yet neuer must thy freecing arme, therre holy fires asswage

now when they ioyne those hands

behold how fayre that knott apeares
Oh may the firmnesse of these nuptiall hands

Resemle that bright sine, the measur of therre yeares

Which makes a leauge betwixt the Poles, and ioynes ye Hemisphears

finis/

late standing in a hauthorne tree
oh euer blessed bee that thorne
the fayrest thinge standing by mee
that euer euer yet was borne

I blest my starres that so mee blessed
yet neuer man was more distressed
  I held the bow that kild the deare
deare was shee to mee that kill’d it
  the power of bewty did appeare
  upon the wretch that lucklesse held it
presumeing to beholde the sunne
I lost my sight and was vndone
  before the deare receau’d her wound
the fayre one strucke her sewant deepe
  yet shee lay bleeding on the ground
I gazeing on the cruell Keep
the wound shee gaue mee death must seale it
  for shee that hart it will not heale it.
        William Sk

[Fol. 34*v]

Was I too blame to trust
thy loue like teares when tis most iust
to iudg of others, by [th] our owne, when mine
from heads of loue and fayth did flow
yet fruitlesse ranne, could I suspect that thyne
when in my hart ech teare did write a line
[sh..g.t] should haue no springe, but outward show

My loue Oh neuer went
in maske which \made/ mee confident
that thine had bene loue too and no desguise
not loue put on but takein in
Nor like \a/ scarfe to bee put off which lyes
att Choyse to weare or leaue, but when thyn eyes
did weepe thy hart had bledde within

But as the guilefull raine
the skye it weepes it doth not paine
but wear the place whereon the dropses did fall
so when thy cloudy lidds impart
those clouds of sutle teares and seeme to Call
compassion when you doe not greeue att all
you weepe them, And they freese my hart

Deare eyes I wroung’d not you

37] Faded  35 suspec[t] 2s corrected from p  59 \made/ Interlined with caret  62 \a/ Interlined
with caret  64 thy] y corrected from e  bledde/ d mended  68 impart] m mended
71 freese] s corrected from c
to thinke you were as fayre, so true
why did you then in teares your selues attire
when bewty had enough inflam’d desire
and when you weare euen combred with my fire
why did you blow the coales with [Ire] Ayer

it was lesse fault to leaue
then hauing left mee to deceaue
for well you might haue my vnworth refused
Nor could I haue of wronge complayn’d
but since your scornke you wth deceipt confus’d
my vndesert you haue with teares excud
and with the guilt your selfe haue staynd
finis

77 Ayer] y mended
The kings fortune spoken by
my Lo: Marquesse Bu:

Blesse my sweet Masters the old and the younge
from the gall of the hart, and the strauke of y° tongue
With you lucky Bird I beegine, lett mee see
I ayme att best, and I know you are hee
heeres some lucke allready if I vnderstande
the grounds of my Art, heeres a Gentlemans hand
Ile kiss it for lucke sake, you should by this line
Loue a horse, and a hound, but no part of a swine
To hunt the braue stagg, not so much for the foode
as the weale of your body, and the health of y° bloode
you are a man of [good] means, and haue teritoryes store
both by sea & by land & were borne S° to more
which you like a Lord, and a prince of y° peace
content with: your hauings despise to encrease
You are no wencher I see by your table
Allthough y° Mons veneris sayes you [.]. ar able
you liue chast and single & haue buryed y° wife
And meane not marry by the line of your life
whence hee that coniectures y° quallityes learnes
you are an honest good man, & haue care of y° Beanes
Your Mercurious hill too A witt doth beetoken
some booke craft you haue and are pretty well spoken
but stay in your lubiters mount whats here
A Kinge, A Monarch, what wonders apeare
High, Bountifull lust, A loue for y° parts
a master of men and y° raynes in their harts
Ile tell it my trayne, and come to you againe

Daunce and the fortune is
persu’d by the same
Could any doubt that saw this hand
or who you are, or what commaund
you haue vpon the fall of things
or [wha]hould not say you were lett doune
from heauen on earth to be the croune
and toppe of all your neighbour kinges
To see the wayes of truth you take
to ballence bussines and to make
all Christion differences seace
Or till the quarell and the cause
you can compose to giue them Lawes
as Arbiter of warre and peace
for this of all the world you shall
bee stilled Iames the Iust and all
there state dispose theire sonnes & daughters
and for your fortune you alone
amonke them all shall worke your owne
by peace and not by human slaughters
this little from so shorte a view
I tell and as a teller true
of ffortunes, but theire maker S. r are you

The Princes by Lo: ffeilding
As my Captayne hath begunne
w th the sire, I take sonne
your hand S r:
Of your fortunes bee secure
Loue and shee are both att your
Commaund: S r:
See what states are heere att strife
who shall tender you a wife
A Braue one
And a fitter one for a man
than is offer’d heere you can
not haue one
Shee is sister to \a/ starre
One the Noblest now that arre
bright Hesper
whom the Indieans in y e East
Phosphre call, and in y e west
hight Vesper
Cources euen with the Sunne
dothing her mighty brother runne
for splendor
What can [more]\too/ the Marriage night
more then morne and Eeuen Light
attend her
the Lady Marquesses by M r: Porter
Hurle after an old shooe
Ile bee merry what euer I doe

55 sonne] o mended 66 \a/ Interlined with caret 69 Indieans] Ind and a mended
75 What] W corrected from s \too/ Interlined with caret
though I keep no time
my words Chime
I'll ouer take the sense w'th a pine
face of a rose
I prethee dispose
One small peice of siluer it shall bee no losse
only to make signe of the Crosse
if your hand you hallow
good fortune will follow
I sweare by this terme
you shall haue it agen
But La: euthere I am tipsie
or you are fallen in loue w'th a gypsye
Blush not Dame Kate
for earely or late
I dare assure you it will be y' fate
nore neede you bee asham'd of it Madam
hee as handsome a man as euer was Adam
a man out of waxe
as a lady would aske
yet hee is not to wedd ye
hee has enioyed you allready
and I hope hee has spedd Yee
A [a] dainty young fellow
and though hee looke Yellow
hee nere will bee le(a)lous
but loue you most zealoues
there is nere a line in your hand but doth tell vs
and you are a soule so white and so chast
a table so smooth and so new cast
as nothing call'd foule
doath aproach with a blotte
or any least spotte
but still you controle; or make your owne lote
preserveing loue pure as it first was beegott
but dame I must tell ye
the fruite of your belly
is that you must tender
and care so to render
that as your selfe came
in bloode and in name

82 Chime] C corrected from s 101 wedd] 'd corrected from e 103 Yee] Y corrected from y
106 le(a)lous] a interlined without caret
from one house of fame
so that may remayne
The Glory of Twaine

the Countesse of Buckingham
Your Pardon Lady here you stande
if some should judge you by y' hande
the greatest fellow in this land
Detected
I can not tell you by what arts
but you haue stole so many harts
as they would make you att all parts
suspected
Your very face first such a one
as beeing view'd it was a=one
to slippery to bee lookest vpon
and threw men
but then your graces they were such
as none could ere behold to much
both every tast and every tuch
so drew men
Still blest in all you thinke or doe
two of your sonses ar Gyp'sies too
you shall our queene bee and see who
importunes
the hurt of either yours or you
and doth not wish both George and Sue
and every barne besides all new
good fortunes

the Countesse of Ruttland M.' Porter
You sweet Lady haue a hand too
and a fortune you may stand too
both your bravery and your bountty
still you mistris of the County
you will finde it from this night
ffortune shall forgett her spight
and heepe all the blessings on yee
that shee can poure out vpon yee
to bee lou'd where most you loue
is the worst that you shall proue
and by him to bee imbrac'd
that so longe hath held you chast

120 that] h mended  came] am mended  145 importunes] m corrected from n
146 yours] our mended  147 Sue] S stroke made twice  157 heepe] e blotted
Wise and faire, whilst you reneiw
Ioyes to him and hee to you
and when both your yeares are told
Nether thinke the other olde

The Countesse of Exeter

Madame wee knew of your coming so late
wee could not well fitt you a nobler fate
then what you haue allready made

[Fol. 58Bv]

an old mans wife
as the light of his life
a yonge one is but his shade
you will not importune
the Change of your fortune
if you dare trust to my [f.……] forecasting
tis presently good, and it will bee Lasting

The La Purbecks by my Lord ffielding

Heple mee wonder heeres a booke
where I could for euer looke
neuer yet did Gypsie trace
Smother lines in hand or face
Venus here doth Saturns Moue
that you should bee queene of loue
And the other starres consent
Only Cupitts not content
for though you the thefte disguise
you haue rob’d him of his eyes
And to show his envy further
here hee chardgeth you w’th murder
Sayes allthough that att your sight
hee must all his torches light
though your ether cheeke discloses
mingled baths of milke and roses
though your lippes bee bankes of blisses
where hee plantes and gathers kisses
And your selfe the reason why
Wisest men for loue doe dye
You will turne all harts to tinder

170 made] ad mended 182 Smoother] oot mended 183 Saturns] ’S corrected from s
186 content] ’t mended 191 Sayes] s mended 195 blisses] bl corrected from k
and shall make the world one Cinder

My Lady Hatton's
Mistris of a fayrer table
hath noe history or fable
others fortunes may bee showne
you ar builder of your owne
and what euer heauen hath gi'n you
you perserve that state still in you
that which time wou'd haue depart
youth without the heple of arte
you doe keepe still and the glory
of your selfe, is but your story

The Gypsies Mauske
att Burley

203 noe] e corrected from t
Mr Brookes Letter to the Ladie
Davies written A° 1622

Did not I intreat you my Lady Tryfle to make some
mannerly amends for yo' impudent & causeles abusing my wife,
& that innocent childe, And is it not true that my wife tells
me that you are an incorrigible Malkyn, & have sett upon hir
againe with yo' base Coxcomicall braveries. Therefore looke
certainly for that wch is promised in the end of this letter,
And in the meane [time] while thou abominable, stinking, greasie,
Symnell faced excrement of hono', since (abandoning all goodnes
& modesty) thou wilt stand upon that vaine glorious foot stoole,
what a notable sluttish ornament of Bedlam wouldst thou bee
if thou hadst thy right, that art so habitually madd, for it is
yet a moneth & more to Midsummer moone; what a scorne &
shee block of laughter is that scurvy contracted purse mouth of
thine, & those black patches of ugly deformitie, wch makes thee
ridiculous to all men, weomen & children, except thy shitten selfe,
for the eyes of thy body are allwayes hoodwynckt & clowded/ wth Cypres
& Vales & Mercury cloutes most filthily putt on, And the eyes
of thy minde have ever bin bleared & blinded wth fastidious
punctualities, & the humo' of my Lady Woodbee in the play, Is
it not a wretched thing that thou art naked & hast no figleaves
to cover thy shame but the titles of thy house, are there no higher
considerations, doth not a Brickbatt of Babel in that respect
goe twenty times beyond thee, Is not a china dish more worth
then twenty such glazed & sized pitchers, as thou art if thy
husband did not cover thee, but againe hoysted on his blatant
beast bid him expound these verses, Malo pater tibi sit Thersites,
dummodo tu sis Aeacidae similis vulcaniqs arma capescas, quam
te Thersiti similem producat Achilles. If he did & thou yet

remaine an incorrigible unperfumed peece of Egyptian
Mummey then I will vouchsafe to interpret them my selfe
to thee, but gentlye & not according to the rigor of the Letter,
Better Thersites were thy father farre, so thou wert vertuous
wife & debonayre, Then that Achilles had thee (Monster) made
as now thou art, a sowe & lying Jade, but I will spend no more
terne time upon thee Hecate; Medusa, Legion, Clouen footed Gorgon
yet if I meete thee in the vacation, assure thy selfe, I will kick thee & scratch a mynced pye for a dogg from thy ill kept filthy dunghill arse, And be ever what thou art, wth is the most horrible curse that can be laid upon thee.
Most Honored S'.

In confidence of yo' Ho: favour I wrote to you about a fortnight since by S' H. Leigh, and before I can receive any account of yo' Ho: favour to mee in ye bussines I have cause to exercise it againe in humble entreating that by yo' Ho: favour and meanes these two pacquetts may passe into Spayne by ye next post the one to my Lo: Admirall the other to my Lo: of Bristow. It is reported yt my Lo: Ad: is very speedily comming for England, if your Ho: (who can best guesse) find that my Lo: Ad: pacquet is not like to find him in Spayne; If your Ho please to deliver it at his first comming, and to lett his Lopp know yt my intent was hee should have receaved it there you shall doe mee a highe favour to keep for yt purpose and send presently the other to my Lord of Bristow. There is inclosed both in the one and ye other a short Admiration of myne (in verse) vpon ye Prince his journey and the manner of w'ch I hope wilbee acceptable to them both. It becomes mee to send your Ho: a transcript of it but it is impossible for mee on this sudden, If I may know it wilbee no interruption to yo' affayres I would fayne have yo' Ho: both a witnesse of my zeale and a censurer of my imperfections, w'ch (I have experience) cannot diminish mee w'ch your Ho: from whome I hope every day to heare by S'. H. Leighes meanes who for yt purpose hath promised to attend yo' Ho: to whom I wish encrease of honor and all happines

From my Cell at Polesworth in extreeme hast this

17th of May 1623

Your Ho: most humble affectionate servaunt

HGoodere

[Fol. 12Av and 12Br blank]
To the right Honorable
Sir Ed: Conaway
Principall Secretary
to his Majesty: and of
his most Honorable privy
Councell

May 17. 1623.
Sir Henrie Goodere
Intreatinge the conveyance
of a letter and two Bookes
into Spaine

41 Council[ ] Features a swirly decoration beneath

45 letter] ter signified by tilde over 't
To the true Inheritor and Paterne
of all Princely Virtues Charles
Prince of Wales.
An Eulogie and admiration on
his Jorney into Spaine.

Admirable Prince
Though my diffidence hath supprest my ambicion
to haue shewn my devotions to yo’ Hnes. sooner or
neuer Solem metuo propinquo calore, et luce
eminus vereor. Yet in this distance I haue
adventured to waite on yo’ Hnes. in this Jorney,
not only in my devotions, but alsoe in theis
ciuell meditacons. And although I haue ben
soe vnhappie, not to \bee/ better knowne to yo’ Hnes.
when my withered yeares were fresher yet if in
my wother yeares I may redeeme that by
enioyinge yo’ Princly favour, I shall
vow them and dare promise to doe some thing
in them, wch may, though not add to, yet declare
yo’ admirable worthines to this age, and to
posteritie. If death p’uente my purpose, yet
as in the Crociate it was beleued that hee who
had vowed a Jorney to the holie land, though
they dyed in the way, yet had the benefit of all
Indulgences, and pardons graunted to them
that dyed there: soe if (as God doth alsoe yor Hnes)
accept intentions for acts, I shall dye in yo’
Princely favour. I shall take for a hiegh
testimony thereof to vnderstand that this
poore kind of expressing my zeale is acceptable
to yo’ Hnes. and as some degree of yo’ favour
that I may haue a pardon, if the bold
movinge my thoughts in a spheare soe farr
aboue

aboue my reiche, or my p’senting them to so
hiegh a Judgm’. shall neede it. And except

[Fol. 12X.19r-v, and 12X–r blank]

[Fol. 12X–v]

[Fol. 12X.20r]

[Fol. 12X.20v]

7 ambicion] ²i signified by tilde over a
9 Solem ... vereor] ‘I am awed by the sun’s heat when it is
nearby, and by its light from a distance’
14 \bee/] Interlined without caret
I heare the contrarie I will beleue I am pardoned. Prince Royall noblenes is soe much a Tipe of diuinitie, that hee who beleuees hee is pardonned there, is soe, because none beleuee it except hee would his worthe of it by anie endeavour, Of wch till I can giue better proofes outwardly, I doe it inwardly. Since noe hart can be evenner or fervanter, [then] in my prayers for yo^r H^nes. enioyinge of all prosperitie reposed and peace wch yo^r H^nes. affaires, affeccions and yo^r conscience

Yo^r H^nes. most humble, and zealous Beadsman
Henry Goodere.

As lame things thirst for their perfection, soe These raw conceptions towards our sunn doe goe To take maturenesse there. As hee doth guilde And liuely warmth vnto those parts doth yelde And cheeres the southern hearts with gladsome light Soe his wants here hath left chill feares with night. Some in this darknes fall a sleepe and dreame Of daungers without reason to this Realme;
Some kept awake by their distemperd braines And by the painefull poysen in their veines, Sick of their owne sharp fumes, without respect Disgorge them, and weake iudgment oft infect, With censure, slaunder, and detraction:
Others approoue both th'end, and th’action, And their true hearts they after him doe send, Which with their fervent prayers still him attend (Yet out of zeale his personall daunger feare) Of which most loyal ranke I wolde appeare If for no other reason, yet for this,
That I desire to cure what is amiss In other mens distempers, and t’awake
These dreamers with the noyse that I shall make These in their sleepe thus talke, this match to th ’state
May fearefull prooue, for who knowes not the hate Spaine beares to vs? who knowes not the pretence

47 affeccions] i signified by tilde over o
Hee to this Crowne hath made? they take offence  
At Dolemans booke, in which hee did incline,  
To make Spayne heire of the Lancastrian line.

They call to minde Kingsale, and eighty eight.  
Wake, wake, enlarge your mindes that are too streight  
To comprehend the change of times and states,  
Which haue outworne the French and Scottish hates,  
And almost this. And know that Spaine discernes  
How much this league his Kingdome now concernes.  
They finde by eighty eights experience cleere  
That they haue no important party here;  
They finde th’aduantage, benefitt, and ease  
Both on the Eastern and the Western seas.  
Such an excess of honor and of strength,  
Which wee shall (hauing patience) finde att length,  
Wee finde Spaynes application to our state  
His tender dealing for th’Electorate,  
His tempring of th’incensd Imperiall heate  
And Papal purposes bent to defeate  
At Regensburgh, our Royall issue quite,  
Of all their souueraign dignity and right;  
All which (as fame reports) had beene by choyce  
On Bauieres stock conferd, had not the voyce,  
Of the greate Prelate Ments (whose heart is Spaynes)  
Withstood the Popes, and th’Emperors deseignes,  
And all they could effect with so much strife,  
Was the Electorate for Bauieres life:  
Whose debt being paide, wee hope the power of Spaine  
Will see restore to the right line againe:  
They who know this, neede feare no such extreames  
As these graue wisards talke on in theire dreames,

But you that waking through transported zeale,  
Doe whisper daungers to the Churches weale,  
O tame your spiritts with that charity  
That soe becomes a Christian piety;  
For though each soule here answerable is,.  
For his owne way to heauen, yet hee’s amiss  
That doth condemn all others vnto hell,  
Who doe concurr in creede, and liuing well,  
Though in their outward formes they differing bee,  
And in some points of doctrine dis-agree:
Since it was never cleerely prooued yet,  
Nor ere will bee conuinced by holy writt,  
That any forme of Churches discipline  
Hath beene prescribed by so cleere a line,  
But another differing from the same,  
May bee as true, and of as pure a frame.  
And as for such as ignorance misledd  
Into some outward worship, and are fedd  
With some such nutriment, as soules more cleere  
Cannot digest, toward them lett loue appeare  
By Christs example, for them lett vs sue  
Father forgiue, they know not what they doe.  
The protestant diuines that greatest bee,  
For number, knowledg, and for sanctity,  
Retaine more charity then to presume  
Soe farr to say, the present Church of Roome  
Is not part of Gods church, or to denie  
A way to heauen to all that therin die.

They onely say that it should bee reformd  
Since it is sickely, mangled, and deform’d  
With mens traditions, brought in by the pride  
And avarice of such as did reside  
In highest places; and being purgd by grace  
Wee may with blessed vnity embrace;  
And as a maimed body, though with wo\u/nds  
With bruises, with defil[ements]/ings/ it abounds,  
As long as it breathes, none with reason can  
Deny that it is realy a man:  
Soe is it with that Church, where they and wee  
Doe in the most important points agree.  
Who seeke t’imprisonn, fetter, and immure  
Religion (that is onely good and pure)  
In Wittenbergh, Geneua, and in Rome,  
Transported by their zeale, too farr presume,  
Into those Churches virtuall beames doe runne  
I hope in different lines from the same sunne,  
Which finding dry clay hearts, their heate needs must  
First harden, and then moulder into dust;  
But waxen hearts with pure and feruent zeale  
They soften, and then fitt them for heauens seale,  
And for good soules they seuerall channels prooue  
By which they may to heauenly Sion mooue.
They are not soe directly opposite
As North and South Poles, and though to our sight
Nothing appears to bee opposed soe farre
These seuerall peeces of one Circle are;

[165]

Soe may those of the Church triumphant bee
if not depriued for want of charitie
Some others are w^th^ needles feares possest
of chaunge of the religion here profest.

W^ch^ God forbidd, for as noe Church appears
for never the primitiue and purest heares:
soe there’s noe frame of alteracion, since
both o’ most pious Kinge, and zealous Prince
are by their naturall and spirituall powers
more like then to bee theirs, to make them ours.
Who thinke this match may tolleracion bringe
doe not considder that o’ prudent Kinge
If there bee anie just emergent cause
may bolder bee to execute his lawes
assured of Spaine, then it was fitt of late
duringe the <>peatir<>, then in the point of State.
But yet admitt they had sure exercise
of their profession, may it not suffize,
The Gospell tells vs if o’ doctrines came
from God, man cannot overthrow the same.
The Papists find in all theis westerne parts
therei witt, their depth of learninge, and of arts,
their Inquisiscans, warres, designes of State,
can nor the number nor the heate abate,
of the reform’ed, wch in one Centurie
hath soe reviu’d th’old Churches puritie.

T’was neuer scene that persecucion
in cause of conscience and religion
did ere conduce vnto the publicke peace
but did their number and theiri heate increase.
It did th’afflicted part the more vnite
were their profession [...] wrong, or were it right
Let vs w^th^ meeke exemplarie lives
Winn and oercome them still, for[.] whoe soe streius
by persecucion to abate their heate.
powers oyle into the flames to make them great
This doth o’ prudent Kinge soe well descerne
(by whose example, o. that Kings would learne,
and seeke to wynn their soules by charitie
whom zeale through ignorance hath ledd awry:
And had each other powerfull potentate
a Saule soe tun’d for the Christian State
Soe well enlarge w’th spirictuall facultie
such insight and such equanimitie
A full and vniuerall Councell might
all o’ distracted Soules againe vnite.
If in the meane his mildnes vnto those
may make them friends whom wee repute o’ foes
And his example may moue other harts
mildly to deale wth the reformed parts
of Christ his Church, Lett vs that blessed end
w’th humble and w’th thankfull harts attend.

Then cease yo’ needlesse and iniurious feares
since to o’ church no detriment appeares
But some there be although they this admitt
dislike the iourney & doe censoure it
as rash & light & full of ieopardy
Lessning soe great a Prince his dignitie.
ffor sure, if they w’d reasons may be stayd
I offer these w’d judgement to be waighed
Since first impressions doe soe deepe rootes make
It most comcernes what Princes vndertake
in publicke first, And as o’ rising Sunne
in the last Parlament a course did runne
to shedd his beames vpon this governement,
where he appeared to all most diligent,
to know the inward motions of this state,
and his most able parts for to dilate
Soe he not circle in the narrow streights
of his owne countries ease o’ home delights
makes it appeare that his enlarged mind
shines outwards too; soe wee w’th ioy may find
his Princely easines, to vndertake [all noble]
All noble actions for his Countries sake
W’th first impressions w’th in foes & friends

201 persecucion] i signified by tilde over o
may much conduce to his great Princely ends. When happie wittes Homer (who best can giue Characters) describes an able man,

He said, that wise Vlisses farre had beene and many men, and many townes had seen And knew their customs, w’th of Prince hath done more to advantage then if he had gone w’th ceremony and the slow par’d trayne of a great Prince w’th as’t had beene more par Soe t’was lesse safetie, since who knows how far W’ch watchfull is, his owne ends to advance Would haue dealt w’th vs as o’f case now stands had such a Iewell fallen into his hands When James the Prince of Scotland did by chance (sent by his father Robert into France) fall into o’f fourth Henries royall hands, he eighteene yeares endur’d his princely bands That kings neare Cousen was imposd his bride and ffifty thousand markes he paid beside Thinke but how frequent the examples are that Princes persons (not alone in warre but such as fell to others hands by chance) haue served, that States purpose to advance, Into whose hands they fell & happie t’was ffrance was not tempted by o’Princes passe for his owne Sister t’haue defeated Spaine, of this match, w’th soe oft France fought in vain or to detaine him till he had quitt againe his clayme to Anjou, G’uyen, and to Mayne

Or causes that title to haue bin forborne Which our kings haue with soe much glory wore, The onely signe and Trophy left to vs, of all our claymes and conquests glorious. But say o’ Prince (though knowne) has safely past Of tyme and Treasure what had bin the Waste? T’haue gone in State? what vse? when Towne & Court and every man that should to them resort Would haue bin look’t on in noe otherwise Then in magnificence, through which disguise

\[277\] knowne\) mended
Since hee could never truly haue discern’d
Theire native and true formes, what had bin Learn’d?
Greate Princes that in all things seeme soe free
are borne to this mayme and captivity;
That knowne they hardly other countrieys veiw
Without an Army, Which since our Prince knew –
By putting of his State hee did redeeme,
And shall not wee soe much the most esteeme
Soe much the more his generous minde admire?
By humbling of himself, that did aspire,
Soe to enable his greate naturall powers
for the good government of vs and ours?
Bright Angells sometymes to good ends doe here
With grosser bodyes vnto men appeare
And our good Angell now (whoe like the Sunne
Could there haue spread his beames) the like hath done

The

[Fol. 12X.25v]

The more by noble ends t’extend his fame
doeth cloud his person in another’s name,
And by that means hee and that other Starr
Attending him, whoe would haue shined farr,
Were shaddowed both from danger and the paine
of ceremonyes; which might them deteyne
They did securely soe see fraunce un-seene,
The Citty and the Court the King and Queene,
In theire pure naturalls, and thence through france
With Spiritts haste, and in sight did advance;
When knowne, that kingdome all stood in amaze
no Shepparde told of shooting starres doe gaze.
Examples frequent here might bee produc’d
Of Princes whoe with curious care induc’d
Of theire owne Subjectts tempers did devise
to feele them in some homely plaine disguise;
Of how much more importance may this bee
In other Countrieys? where a Prince may see
More to his satisfacon in few howres
Then by his Agents, and Ambassadors,
In many yeares, whoe partly to that end
Doe soe much tyme and paines & treasure spend.
This hath one braue Charles in his passage done
and thus did formes of State, and danger shunne
And what could shew our daring Penncie more wise,
Then to contrive all this by his disguise.
And as I doe the first designe admire
Conceaued in a lardge heart sett on fire

By

By Loue and brave adventures; soe looke on
The choyce of persons the execution,
The trusting of the busines in such breasts
Soe few, soe able, where soe safe it rests,
All is to bee admir’d; for if the plott
had bin mou’d to the Councell, had it not
endur’d debating? where the whole affaire
had quite bin blasted, taking soe much Ayre.
And as a Prince whose indulgence descends
To give his Subjectes reasons for the ends
Of all his actions, allwaies doth perplex
His free vnbounded minde (which nought should vex)
And often by that meanes himself defect
And soe expose himself to their neglect:
Soo may it alsoe lessen him, if still,
hee make his counsell partners of his will;
And in this very plott t’had bin vnfit
Since they whome onely hee doth there admitt
for his assistance might haue prooued thus
his hindrance in a Worke soe glorious;
If King and Prince conceal’d this action now
from formall Councell, eu’n to lett them knowe
That they are not soo necessary things,
But that sometymes the high affaires of Kings,
May passe, without their helpe, and priuity,
What shewes more independent Soueraignety
In every circumstance concernning are
Proofes both of Princely Judgment and of care

In

In that the iustly fauor’d Admirall,
Attends the Prince in what might ere befall,
With courage and with counsell, even this
Condu’d to our Kings honor, and to his,
for now the vnbeguiled people see
The King can Want his person, and that hee
Both apt and able is to take in hand
(Though paines and daunger in his way doe stand)
All braue designes. This makes him bee, and seeme
Well worthy of that favor and esteeme,
To which he is advanc‘t: this rettefyes
distractions censurings and forgeryes,
Whisperd and speed by envious tongues which doe
Both on promotion Wayte and vertue too
And since our Kings heart Was the royall mynt
In Which this golden action first tooke print,
It doth reduce into eich generous minde
his Loue to braue adventures; which wee finde
In his owne practice, When from Scotland hee
Sayl’d into Denmarke, with such jeopardy
To fetch his Queene. As that adventrous deede
did greate opinion of his courage breede
In England, (which perhapps kept rumors downe,
Apt to haue swell’d, when hee came to his Crowne)
Soe this bold vndertaking of his sonne
Whoe by his patterne now the like hath done.

Will make all neighbo’ states who apprehend
his actiu spirit, more tender to offend
of powerfull State, rul’d by a hart soe high
With him more apt, in all things to comply.
This journey in this fashion doth make plaine
of King and Princes cleerenes vnto Spaine.
This confidence securely to oppose
that person to their power must needs dispose
that noble king and Councell to such ends
both for of owne advantage & of friends
As never could haue beene contrived by
my third persons vmost industrie
And to conclude all, t‘is an argument
not onely of their Princely true intent
to Christian peace, but wee may gather hence
their contemplation in Gods providence,
With in all distances, & everie houre
they know is of preserving power
And for that providence extended now
on him, lett vs of hearts most humbly bow
in thankefulnes, & in of zealous prayers
to present him, and all his great affaires
Then lift them vpp with joy to heare againe
what hono’ he both giues & takes in Spaine

406 present) re signified by crossed p
Whch now all Europe fills, & everie nation
Wth envie, or wth feare, or admiration

And as o' glorious Sunne himselfe did shrowd
and soe moov'd vndiscerned in a clowd
{But when his heate disposed to send the same
{then like to thunder did resound this fame
{then like to lightning flash'd his glories flame
and after that first terror, he appeared
in his owne lustre; Soe may he be feared
by all his foes, like lightning & like thunder
And soe may all his friends wth loue and wonder
feele & admire his warmth & wholesome beams
& may they keepe vs from all stormes extrems
in all cold feares warme vs wth confidence
Pray wee besides by the mild influence
of that bright moone (wth shortly will descend
him in his perfect course still to attend)
receiue allayes to coole the feaverous fires
here and in Spaine distempering o' desires.
Let neither of these two resplendent lights
by an Eclipse disturbe o' mindes or sights
May never shee her selfe soe interpose,
betwixt his beames & vs that wee should loose
the least part of his light or influence
that wee enioy & hope for still from thence
And lett vs everie one be ever loath
to doe as thankelesse earth to Cinthia doth
to seeke by shadowes of vmbragious feares
to hide his sweete aspect from her or hers
least soe wee wanting comfort of her light
when it should shine, doe ev'n o' selues benight

And may o' earthly Joue his Royall ffather
such fruities of Joy seam both theire causes gather
That all the Christian World may him admire
to see his ends sent wth his owne desire
May his enlightned will still keepe in awe
o' loyall harts, more then o' Countries law:
may his Example guide his glorious Sonne
circles of pietie and peace to runn
And may the Sunne it self whose Type hee is

425 perfect] er signified by crossed p
shine now with wholesome beames on him, and his.
May it such vapors from the earth exhale
that may assist him with a merrie gale,
for his most safe reterne to vs againe:
May hee wish still great things, and them attayne
May hee bee lou’d and feard both neere and farr
May hee loue peace, and yet bee fitt for warr.
May his loue, and courag neere bee cold
And may his louely Princesse neere seeme old
Bee they as happie as the equall bee
Where each doth marrie lawe and maiestie./
H: Goodere./

Sr Hen. Goodyere
verses vpon the Prince
his Jorney to spaine
Congratulations to y^a Prince newly returned, from Spayne.

You have done wonders, y^e have reverst y^e yeare wee had our fall, when t’was spring everywhere,
And now in recompence you justly bring
in others Autumne, vnto vs a spring.
Wee have endur’d for length and sharpnce too a harder winter then y^e Norwaiyes doo.
In Court wanting your breath suites mov’d no more then shipps in [bad] calmes to their desired shore.
Or els ech did neglect his private ende whilst only our desires on you attende.
Trade and commerce were frozen since you went few wares imported were few wee did vent
Our merchants splitt and brake vpon dry land like to their vessels vpon rookes and sand
Prisons by pestring were infectious made and like to whirpooles swallow’d men of trade
The Country stupify’d and no man knew except to pray as in stormes what to do
Buildings halfe finished do still remayne just as you left them if not fall’n againe.
All that would sell or borrow, breake or bend no man till your returne would buy or lend
Our Tearmes were like vacations, and they like the greate plague in every streete & way.
To summe vp all, darke feares abus’d our sight and all things wythred wanting your cleere light
All wyth’red but devotion w^h in part you have exalted in ech Brittons hart
You have a Type of sweeter vnion made then all devines could ever yet perswade
For here soules of all sectes did melt & mourne and dayly mett in heav’n for your return.
{} {} {} And in these parts on earth they joyned too in listning when you come, and how you doo.
{} {} {} For as in rich returns out of the East ech of y^e campayn hath interest
{} {} {} So every one of vs ev’n justly dare
in you (our cheefest Treasure) clayme a share

In listning and enyoning how you doo,
and when you come, on earth they joyned too

There was an vnion also in o’ eyes
   in watching south=windes all grew weather=wise.
And as a cunning begger vnderstands
   the motion of the givers eyes and handes
And therefore doth observe them narrowly
   so wee the disposition of the sky.
By whose attendance now y’have thaw’d our Clyme
   and by your warmth & lustre made a Pryme.
Such as the sunne nere did nor ever can
   a vegetation in the hart of man.
The Court, the Citty, and the Country live
   by that new soule and motion that you give.
Wee sucke our sappe from joy that you have made,
   this quickens, our endeavours, opens trade
Tunes all our hart=strings right w^ch feare till now
   had stretcht too high, or els lett downe too low.
But as condensed waters rarify
   to ayre, and ayre to fire by heavens eye
So feares are turned to hopes, hopes in ech hart
   are turn’d to joyes by that heate you impart.
Within the cirkles of myne eye or eare
   I nought but joy descerne nought els can heare
As by reflection my joy multiplyes
   to see their joyfull harts through all mens eyes.
So I beleve that from all our aspects
   the joy you made [now] on your [s]owne hart reflectes
W^ch will in vs still new fresh joyes invite
   and thus reciprocall grow infinite.
This is a Typique figure of heavens blisse
   and even to God this prospect pleasing is
W^ch his vice=gerent here delights to veiw
   who is the father of o’ joyes in you.
And may this oyle of gladnes keepe him strong
   and like the Egle still preserve him young

41-2] Written in the margin  44 watching] t and c mended  50 warmth] h partially damaged
58 stretcht] t and r partially smudged  60 ^to] Smudged  73 vice=gerent] = very faint,
possibly erased
That hee may many yeares reape the increase
of all his great endeavours, Europes peace.

Till that add to our joyes our thoughts wee cast
vpon our winter and your daungers past
And more t’endeere you to vs call to minde
your scape at S’t Anderaes: where y’e wind
nor the fierce currant that kept you from land
could daunt yo’ courage; As there was heav’ns hande
distinctly scene in giving you that hart
and in preserving it, so tis o’ part
Of every circumstance that did conduce
vnto that blessed end, to make some vse.
And it was ominous that Heaven sent
our brave Defiance, as an instrument
to save you on that shore it doth presage
that wee need feare no blasts nor stormy rage
but wee may boldly by heavens helpe defy
all states that shall not well w’th vs comply
As long as heaven please to blesse this land
w’th such a Princes hart, and such a hande /
God to exalt his dreadfull power the more
hath show’d you daunger since, ev’n on this shore
And to exalt our thankes makes it appeare
that for his endes hee sav’d you farre & neere.
In whome wee now so perfectly are blest
that first our present ioyes wee must digest
before our second thoughts descend to know
whether your matche w’th Spayne proceed or no.
Thoughe first at so greate distance wee might feare
that cornerd substances might round appeare
Yet since at so neere distance you have tryed
the true proportions all are satisfyed
[{for as a Generall ere hee doe invest
{ a fort, doth weight the bussines in his brest
{puttes in one scale the daungers and y’e charge
{ in th’other how it may his power inlardge
{Then ev’n in person ventures to discry
{ at a neere distance all parts w’th his eye.]
And hee that doth by these degrees proceed
   doth in his troups a great assurance breed.
So have have you done (Greate Prince) wee gladd to heare
   both y't you are returned and have been there]

And now reioyce implicitely to rest
   on this beleefe, what you shall doe, is best
And now y't by your safe returne wee have
   that phisique, food, and waerth y' wee did crave
Now wee poore starveling< > y' were almost dead
   are both recur'd and plentifully fedd
After this phisique and this banquett too
   wee all give thanks as christian soules should doo
And thus, our soules in Harmony most sweete
   in heav’n againe (by thanks vnited) meete.
And since God vsd’ you as a bounteous hand
   to distribute this almes vnto this land
So much from every loyall hart is due
   that hee scarce thanks heav’n right y’ thanks not you.
If you (Sweete Prince & Joy) my thanks allow
   myne owne ambition I have served now
And vnto Heav’n my knees I humbly bend
   and w’th my thanks for you this prayre I send./
As you Gods wonders in the deepe have seene
   and for his owne greate endes preserv’d have bene.
So may wee still in your deepe endes & wayes
   descerne his wonders and advaunce yo’ prayse.
May you exceed o’ hopes and never can
   there greater bee in any seed of man
And may you henceforth [w’th a] \sayle w’th/ merry winde
   through ‘glorious/ seas of peace, or warre, [unt. y. .] \then/ find
The Haven of Hev’n, where you w’th Joy shall rest,
   and part of myne may bee to meete you blest.
To ye Marquis Ham: wth the verses
   of my Lo: of Buck:

Tis not a figure only but a beame
   of devine nature, that o' loves reflect
first on o' selves, and tis as pure a streame
   from ye same liquid fountayne y' directs
Our Loves to o' owne vertues though they move
   in other soules. To whome more aptly then
Could I present these lines of prayse and love
   meant to ye most Angelicall of men

Then 'to one [you] for vertue/ [to yo' noble selfe] has \true/ Parralell?
   you two are th’ eyes both of this Court, & Isle
[And all] \on whome/ our eyes of observation dwell,
   [as] \and tende by/ your aspects are wee looke \droope/ sad or smile;
Perhaps more boldly here your modesty
   may view yo' vertues in anothers frame,
And myne may wth lesse feare of flattery
   convey them thus vnder anothers name
For as being young one only gentle kind
   one ayre of bewty could my hart inflame
Yet if in twenty faces I did find
   that magique, I was charmed wth ye same.
(And it was con'stancy still to affect
   one object.) So \now/ where so[e] ere it bee,
Since vpon vertues my soule did reflect,
   one sweete resultance doth inamour mee;
Such a resultance did I find in him
   for whome these hues were drawne fit appeare
Through my rude handling of it lame or dimme
   Looke on yo' selfe and you shall find them \it/ cleare

My Lo: [Hee that] \The Duke of Buck./ was the obiect \[subiect]/ of \my thoughts in/
   these lines

[had never] wch I now dedicate to your Lopp
had never perhaps ye leasure to macke them
the obiect of his eyes \and some of them perhaps never came to his hand/ it [is enough for
   mee] \wilbee some satisfactio to mee/
if besides my owne conscience I have so noble

11 \to ... vertue/] Interlined with caret \true/] Interlined without caret 12 this] t uncrossed
13 \on whome/] Interlined without caret 14 \and ... by/] Interlined without caret \droope/]
written over 'looke', with caret 24 \now/] Interlined with caret 30 \it/] Interlined with caret
a witness of the expressing some part of
the honor I owe his Grace; [My reasons for
this boldnes is your Lopps judgement and love
to verse and] \[The] \[Any// reasons I am bold is that/ I have heard your Lopp confess y'
after mightyer bussines you recreate your
selfe sometimes in reading \these kinds of/ lighter things.
\for wch I confesse I honor you/
And though these dare not appeare to y" or
judgement yet nr yet to y"e sweetnes of yo"r
nature they dare wch gives lustre to all
your vertues for wch I \am/ ambitious to bee
receaved [as] into as neere a distance as I can [for]
A most humble servant
HG
yet perhaps when they have receave the
dignity of passing through your Lopp handes
perhaps the may, at least it wilbee +
+[and it wilbee] some satisfaction to mee not to see a children of myne
owne \brayne/ quite smothered, for wch I sufficiently provide

[Fol. 16]
My Lord. ) I did some moneths past [direct] \dedicate to yo" Lopp/ these
\lines written in severall times and occasions to y"e D of Buck:/
ingenously confessing that \then/ in it there was a facile
purpose to make him reade them \in your handes/ whome his
owne more pretious bussines might encase \it/ though
hee did not \though hath as I sent them/ yet since occasionally \of late/ at your table
the other day I mentioned that I had written
to you in verse \hat that you might yet alwayes speake < >/ I entreate you in prose to prvuse
them at your leasure. My ambition is if my Lo:
D [doe] have not leasure (for I beleive hee wantes
no more will then power) [have] to dispatch mee
wth King [by] before his iourney that if leave mee re=
commended to yo" mediation I may find it earnest
wch is no lesse then effectuall I have prepared yo"
Lopp by sending your Lopp my histery and who
soever shall consider it hereafter shall find you
were an instrument to preserve [an honest
man a] the Kings old servant and (wch is
more) a very honest man from vayne
and y" it may bee one meanes to purchase

37 My] Corrected from Thy
53-4] Written in outer margin, text to edge, from line 35 to foot of page
58 whome] m corrected from ne
you glory not only here but in heaven
w[ch] I pray for
                    Your Lopps

My Lo: I have seene not only clothes and stuffes [but]
and oathes and phrases and countenances but also some
men in fashion, and [a] suddaynly againe abandoned w[th] as
little reason as they were taken. It is no mervayle then
that verses [are so much growne out of fashion] \have lately runne that Fortune/; But [it
bee a] one may mervayle then why I should present you
w[th] a thing so much out of [fashion as verse] vse;

For y[e] right Hono.ble \and truly noble/ y[e] Lo: Marquis Hamilton
Lo: Steward of his M[yes] houshold & &

To y Lo:
Mar: Hamilton

I hav I have