Neighbours

Writings of Lady Mary.
We all mistake virtue, for it is not courage makes a man brave, or chastity a woman honest.

Theills we act do not draw on us to great afflicting it, hatred as our virtues & merit.

True happiness is in the lust of a thing & not the thing itself.

It is easy to cheat one's self: to never take notice of it, hard to cheat another & not be found out.

To be coy is the nature of all women. He that practiseth it, is restrained by some out of reach, by others out of fear, design the

half with people, are never to use.

Women have never a compleat severity about awakening.

There is no merit without advancement, only advancement without some sort of merit.
We should be ashamed of most of our actions, if the world knew our real motion.

There is no man so perfect in deceit to conceal true love where it is, or to conceal its where it is not.

If we can resist a passion so more from our weakness of ye than ye strength of virtue.

The pleasure of love is to love.

We are all ways weary of those we shou'd not be weary of.

Self-love makes us judge of our friends by their manner of acting with us.
Pendant que j'allumois vos feux
Votre flamme, ne rendoit vaine
J'étois au somble de mes veux
Et je n'aurois pas change de sort avec la Reyne

Soyez amant si vous voulez
Je ne défends et renonce
Aimez, parlez, perseverance
Mais sachiez que mon cœur se donne
moins ailemente qu'une couronne.

Tis true my Friend Were false Virtue gains
Dispensing never can be worth y Sains
Tho still rewarded tho sure to please
Even Gold & fame are bought too dear t keep

To other nymphs the flattering Do convey
Vain with Their Youth, & Their Beauty gay
But Youthfull Fair can read these lines unhed
But let me live unenvyd & unryd
By is a Lunar Beauty, she never
Shines with ye same Face.

why should I be vexed at ye Cross
of one whose fickness or poveth
Would not make me uneasy?

It is very true, 'tis kindness do not always
Make happy, but is as true, 'tis
Poverty always renders miserable.

I am never pleased to think I am not
As man, but in I think I can never
Be married to a Woman.

Nothing so miserable as a favourite
Whose life is spent in flattering &
Being flattered.

un for ['t]ome une Bouteille de Champagne
Releve l'agnenun 'un bon Compagnie
Vom rese replicated x AYXWY
Endormie seule
oëft que plus d'argent donné pour se rendre ridicule que pour tout autre chose au monde.

metter un âne dans la plus belle prairie du monde, jamais il deviendroit cheval.

Thoughts expressed in a language of one does not perfectly know are thrown to as much disadvantage, as a country Beauty awkwardly dressed, but on country Beauty awkwardly dressed, but on a new to fashionable phrases, or as a new turn of words, they are adulterated by the artfull Ornament of Paint.

Yea, as useful to men of Wit as Cyphers to Figures.

No body can be very much a Slave but who can be very much a Tyrant.

c'est aussi ridicule d'aimer une femme pour son Esprit, que de manger un Oiseau pour son Chant.
it is very unhappy to be ill natured without prudence enough to hide it, or wit enough to expre it.

C'est les devins qui donne l'amour aux hommes, c'est l'amour qui donne les devins aux femmes.

No body can say Dryden stole the bombad of allways enjoyed its interest.

Vivacity sets off wit, as Opek does beauty. Uglynes & folly are only more remarkable by it.

People never venture to flatter at what they despise.

Old men more violently in love than young, as sick people fancy they can only eat of one dish if it is out of season. In their appetite is gone.

Women see with their ears.

Men hear with their eyes.
y value of one's acquaintance like ye of one clout. is only to be known by ye wear of him. The lightest thing is pretty while his new. ye gave ye power of speech to Balaccas. As he did not endure him with reason. Balance of Pleasure & pain, safe & trouble. Girls have got sickness in their minds & ill laying. Trash in their way. Diamonds more valuable than grapes yet who can eat one & would not eat others? Turnpikes in every body's way yet hinder nobody. Young Women like Yankees. Girls like nuts. Women like apples if once they get a bruise good for nothing to swagger, swellings. Man & Woman. Soul & Body. my daughter Big leaves my d. Irish parents my d. the happiest man is but a wretched thing if he steals or comfort for comparison. a bright red masqued sun in eclipse. miners like Hogg's, good for nothing while they live but profitable at their death. love & jealousy, smoke & fire.
Metaphysicians. Moses.

Love: common Beggars.
every advange of Bane & sorne & misfortune
\(\text{not accompany} \) wi judgment enough to
\(\text{manage} \).

Caesar, Cipus, Coscehti.
Assyrian Persuasion, my daughter
Insolence in a Harb, artillery. But, my d.
masquerades. Education, my daughter
\(\text{et union of Women & Priests} \) yo foundation
\(\text{support of} \) ye Rich. & \(\text{a dead weight}
\(\text{in all Gover} \) al.

Natural Species
\(\text{if Women are far inferior to Man, Nature}
\) has been more cruel to man than to
\(\text{any other species.} \) \(\text{Vanly it gives} \)
\(\text{opinion, like of Women. Coasting Universal}
\) conquest.

\(\text{Ye ing's Machinist showed mek its for all.}
\(\text{War with cards & dice.} \)
\(\text{it B. command of words}
\(\text{this same part of ancient gods} \)
\(\text{is reason for printing}
\(\text{several customs in V. as singular as can be}
\) of ye capital my daughter miss Fulla
\(\text{learning to ye mind, temperence to ye body.} \)
our Constitution a fine irremovable machine
a Hereditary K. Hereditary Coaehma
3 reasons for printing
I am on ye Threshold of my 2nd. y. Stages
putting to
proofs of Mankind's irrationality & War &
Mammon, passions inseparable of youth or infirmitys to age
K. do not make happy but poverty certain misery
nothing my defect than to discuss it, I like
ar naturall & not arise from prejudice
a telescope can shew spots not Bennish my
his a gentle study to appear wise, a vice one
to be so.
History no School of Virtue (my daughter
I. Old. memory ought to be detected.
I am not where I live, but where I love
Bacon a roundab. in y. Gospel (to mis Tiek
Engs. like y. Dogs in y. Gospel)
Snails not nor vists than Bulls.
J. B. says 'Poetry so be unintelligible
the senate has a strong 'Briddle over y. people
who has y. 2d. shall never want y. Man.
vr. ye Ey is differently concstrued sees differently
ye mind differently disposed sees differently.
New biastastic Works spiders pet.
no species ever lost a villain preadng as illke like to be successful as an ugly Woman in introducing a foole.
ye Spands we have profited more from trading to ye W in than by enslaving it.

An inventor of a new style, a st Politician superstition in Physic as strong as in Religion.
Satan in Paradise, \( \text{13} \) as court.

P of comp. Bopix yk is sword men a fine comp. Helill he features, ye in a dirty House
Learning to ye mind, as cookery to ye Body people uplaad freif because they enjoy pleasure
in it.

Gingerbread Figures.

A small lift may darkness more obside ye great English Ministry.

Aqueous coat as many diff. species of men, as of Birds.

Petronius

Dr. S. in the midst of his women, he a master E of a seraphic
if ye S. is the, ye RC Religion is false because coarry
if ye S. is false ye RC Religion is false because founded on
be not to be trusted to lead freuse to market

a K a large puppet believing 1 mystery no reason for believ ing another
because I wear a H petticoat on my Kipp im
I wear one or my shoulders?

J. Fear of the F. He scorns of y Maniclear R.

Self M. Knowing up y cards of a Game y mt let

Apologies I'll ruing spots out of sks, ye stain

is generally extended by it.

men in y W perhaps 12 children in y Womb

Any a y full p'suit it mk nisv than CL on trying to

ch ye Setting Sun

a FL & a knife innocent in y selves at in y hard

of a Villn may cut any Mrs throat

a close head, at an open Countce got this y Wod

an Excisst to to redo his Cch as a charmer to 

Ladies complextion

proving 1 pelt do not prot another to be the 

a Calamity of her Head, facility of doing harm, diff Dogs

controversy generally prove y contrary to w't they undertake

my life left to a haunted House

every Senkm' excepting Srif has an end in view

Love to enjoy, Anger to revenge, Fear to avoid.

H. Grohous & Buchanan go Poet.

A Woman or a Fool does as much harm as a

Monkey in a Glass shop, move & remove till thy

have broken all

few Moths. A T. M. one, Othes another, see his speed

in Tactics.
The T Government, like a Cursician, rotten & ill painted
Sophia Ars illa est qua fallere suaviter Horas.
Sure Pk Orph: was alike inspir'd
The Blocks, & Beasts flocked round y'm & admir'd
so huntsmen fair unto y' Hares give law
first find them & then civilly withdraw.

Tout ce qu'on fait dans ce monde n'est que
sottise diversifiée.

Persps in y' 16th B of Homer, just at ye 6th of Cebrianus in
ye same stily M makes a devil jest at Angels.

Translations, Scurdy Slicky.

Romances should be wrote for y' use of Old Women
nothing more whil than a Book to an Author
telling Truth deceives every body. We in y' M of
a Woman or a Statesman.
The use of power shews the Character.
Womens Education makes them fools & knaves
soil patriots.
nothing lower than National Reflections
I never look in ye flags, so body shall talk twice
imperiously to me:

an adorn'd Old Woman, a painted Sir
none are for being at they are in fault
but for not being at they not be thought
age never ridiculous but on it imitates youth.
Relais of Eye. D.
False virtues so pernicious as Vick.
our freedom in our Poetry we see
ye end of joy, begt by liberty
Anatomy between Women & Clergymen, Dr. Swift respected
my daughter because overly scandalous.
people always profit by good company.
pilgrims progress has been often in print, Tillis work,
The most venom wears air of use.
Railing hurts none but the raider.
a Trimmer like a Bat will be eaten by Beasts & Birds.
ye Rep. of Wit hurtful what ye of probity
men ye live by their WE x Woke ye live by By some creation,
every man knowish in proportion as he is vain.
So called "Little Nightingale" all sound is no sense
whoever cannot bear contradiction will never find Freedom.
I have a pleasure in viewing ye laps of other.
Sorrow cannot make a silent man.
Joy will be revealed
nobody ought to trust in selves at all necessity.
the exercise of his Eloquence in Cleomenes
Friendship, ye test of merit.
the nearest they may do me with, ye best ye little good.

Short hard of my invention
Naples, paradise before ye creation of man.
I wish to remember every thing except injury.
I wish my House to Head of Glass.
I can be Toly with a Good Head, not with a bad one.
every Atist is a fool if he is not a saint
The Dead or Dead
a man is a fool that is not glad to a just bare wife
if I had rather converse with a simple fool if a learned one
I had no sooner heard on the way to Tain, what sickness
a man is generous from refusing it in spending
noFashion so ridiculous as not complying with
modern History gives me a mean opinion of y'ancient
Mr. Rowe a better poet than Pope
al youngness Bros and marry their sisters if low spirited
Body & Soul, man & wife.
Bowl in y'Body, like a snail in its shell.
I have school spirits I want a R of M. to put
me in mind I am an old woman
my Viduo & children & miscarriages of my Mind
I was educated in y'Principles of Old Whigism tho' I be
in Wms reign when the practice was abolished yet
the profession as some regard their reputation
long after they lose their Virtues eat many
of y'naudes to their Leaders.
a Fool for a Hostel may be suffoc'd like an Iss in a bag in Rebecca
Phoebe it was said by Tafael of Phaeas qu'ávait quid
aussi beaucoup de facilité pour jaser & ses pen
pour parler, several People can prattle if can't speak
Philopæmon, the R of Londi said to a great Sea officer
he wished to see a naval fight, he is amazed, to be sure
every One will be glad to take his order, my order
set. The P. I would silently look on to be instructed.
I despise every man of 30 that is a lawyer. Phys. & divine
few ugly women, virtuous, or poor men honest.
an ugly woman to confound of her virtues or a country village.
of its strength because none think it worth while to attack it.
the greatest knaves I have ever known Saint, the greatest
Tolstoy, with its statesmen.
good people of every sect. Rev. 5, verse 9
Jeremy, Ezekiel writes in favor of Priesthood
Inseron on the Politico of the Trouvay
non obsec hancem non urbem gens habit uam
urbs per Domum, Dominum nec Domus alla parent.

Dessert of Pan in Sir T. Hughes
Plut. in the life of Paul, Emil. says Hercules and Paulus because he
used assistance with arms in his hand while Rene held on
pretense of Sacrifice; however, Poridoxius justifies him. writing
of Historical facts.
many apps. clear for original Sin
Women, hard to persuade to love or sing, harder to leave off.
Pelopidas of Thebes sacrificed a holly instead of a virgin. Plutarch
Acrobatics of Spirit expounded for its love to Achidnus. Plutarch with Pyrbe
Antagonus humanity who on Elephant's fidelity to his master, who
requires us, applied at Rome for presenting a man that had
accused his father. He justly
Plut. in his prefice to your life of Demost. says a great friend.
Athen; perhaps, Puriplis reckon a first advantage being born
in a celebrated city.
when I Athen amazed Philip at Eloques, handson & u short Drinker. Demosneus 3d that was praise for a Pleader, a Woman & a sponge. Demonstren a Scoundrel. betrays his Country to Harpales & pikes. Phocion. Pluches gives a rare proof of his virtue by his State keeping money in his hand that we confided to it. & many Oe Cicer a punster, pans on the name of virrus. adapted. Vaceer interpreted all his answer to Valinius. Kings evil. Terenhe went to the Vedels to cook up a miracle. 1st Mr a Scoundrel. 4th of France liked Antony. 5th Rannhires a merchants Rep. 9th a Woman. I am a Reke in Rep. Plato 1k Archbishop Becket. see Plan lift of Dion Hugentons pacleur et austeres qui blamaz tant les monastres a la paril siles nous on on logera tant de fois. D'ambigay 1660. Dion. A man well a Tax should be laid on Travellers a Shat of Pros on a sepulchred stone in ye church of Hoppsford 1501. pray for ye Sawle of 1501. Wri v. Eliz. his Wife. Wherew. wise. ye mother of the claire a Marie. 8th June 1660. Pindar seems to me to have murdered Brutes hard mouth'd Pen, hard to win. Artaxeres Regal of France. Hannibal. Boreal. On Cyrus divided the River Gydes. 5th of a public for the process by a Pold. s. Paul permits a conversation of a Virgin 7 Cap. of ye 1st Epist. to Corinthians. Ver 34. my life has been governed by que doration, mr Fool 9.
no duty owing to a Parent merely as a Parent.

pec. bound to RK al ye su, it to sy all ye to RK. £12 8s.

Oye 1680, provost of 1 st. 199. Ely

no unmer CARFON. Blac to w' Angles c Ely

no shd be w'ing 2d bet yr hs营运, sohiss de gd lady

To Woman how Indulgent Natures Knit

to Some long afflish 2 hapy mind

compliance to yr Ft supe.rtr by sl.

if soor don't me eur hapy mischief

Harm wt harm casd

The cly 'll be u. el fm Eu.

his slung to D, fm a H'tta and Fight

Supposition of Galantry the 2 great Corruptors of y' haman

mind. Her wil alw' be P. W

in de la Pay. sd yt greatest Knoss she ever knew wer learned ones.

yet write the quibles le10w these

made, Is ier P y Poultey please

may staknps self; tremendous name

Filises error sua. Lucas. J.W. Nebucadnessar K of Assyia

Spectator Num. 69. saaterday May 19. Hic reges virgil.

Numb. 3 & 7 Spectator. on charfes & green

The best Jones Treclin, Familiyly contempt. Guardiaes

I never fight with Flys or Em. I may murder but at like you

Methodists Pouleah.

I think more good may be done by praying for, than

preaching to sinners.
Mr de Ville dieu is a better writer than Corbillion &c.
I am a Methodist in my own way.
Conversing with Fools, playing with Knaves.
We all intend to go to Heaven.
Plato would the states equal in The distribution of Goods &
Nices fight with one another, the Deists, Cautions & Victims
even Infamy. Swift & P. inspired by Envy.
Arabes by Vanity. It is necessary to give up the temporal
world for the spiritual. The 2 versets of Geneva.
Younger Brothers the favorites of Mr. vide Noel, Jacob,
Joseph, David &c. also Woe; see Madona.
I compassion te & abhor Cowards & Trumpets. Walter
I cannot be reproach'd that I am dead. Rochefoucault.
Factions of all Religions are the same.
The Tongue the last path living Dryden
as charms are Nonsense. Nonsense is a charm. Abame
a joke offends more than a Blow. All ye peple ignor.
new Editions the madness of Do. Sunders therefore
Fashionable during his Reign. St. John Stanley. with H. P.
Women won in 2. than Slaves in 5. I mean go.
Women.
An old Pride or im pi cies than an old Cogent. Constitution Do
Swift. No way is foul where the End is Hablest Paul
made himself all to all men so he might gain some
with a few Friends & Books 6th Tru.
Both wiz & both Delightful to
but where are they?
Poets of kings may do easy thing, as is said, were short of
Moscow is a prophet, incomparable, impossible to know a. 9 or 11
Nor do in mere name. nor are, as are, a marvellous
Aaron said to his Brethren, come sit at the table and take our notes.

Prior last a justification in Civil Law. Poets and Rhymers, Catullus,
Dignification is a good education, &c. in implement.

Files of Kings may do easy thing, as is said, were short of
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Aaron said to his Brethren, come sit at the table and take our notes.
Reason is me should ye vain views reduce
But who can reason with a Heart in Love?
9th of January, 1761

Sir,

I am informed that your affairs are in a state of confusion and distress, and that you are in want of money.

I am, therefore, desirous of offering you my services, and I am willing to undertake the management of your affairs.

I have a sketch of your entail to serve in her place, if the unhappy law suit.

To Mr. Mac: Pocia salutat, deo malle. Some hints at Mr.


To my D. March 11. I will do everything for her that does not injure my just rights. I believe she don't desire it, never composed with her brother, bad state of health.

March 15th, to Mr. Anderson, to be steadfast my son. My affliction & sorrow for his father & his past & present infamous behavior.

To Mr. Wright: Her letter opened, my spirits low. To Christ strong in body & mind. I hope his fatigue will not injure his health, great idea of his body. Barter account of your murder, in favor at court.

March 20, words speaking. I acquiesce to Mr. W's will.

Mr. Mac, March 28, resolving to keep myself free from entanglement.

My D. April 1. My will made & witnessed. To D. Behaves generally.

To my son, I wish joy, can only wish him joy. Only 2 demands shall be made, you clean hands. Hear much good of D. Mr. Stuart & Pittfor.

Sorrow for my sister Mrs.

My D. Explanation of my affairs my eyes weak, my mind better.

Ap. 10, hope to see her. S. S. Sheares, gratify his letter just received. G. G. Better, weak, is favor of W.

40
f: I s before all his interests mine. I have lost my spirit by a series of disappointment, all happiness & sorrow mixed w'th always, am glad of my success, yet dreading whether I will see it. Age is honour & melancholy, I own this to him as a friend, he must forgive my faults. I will not trouble my children at my fear. complements to C.F. & congratulations to his son.

To my D. hope there never will be any misunderstanding between us. can be strongly affected at nothing, am glad of Mackenzie's embassy. commend to Archbishop, slightly mention the Duke of M. & B. Son: Sir good heart, imprudent. Compliments to Duke. Desire some account of James Worlsey.

To Edinborough, my self uncertain, am too insignificant to speak. may 2d much of, wish him all satisfaction.

my D. may am ashamed to trouble her so often, am for 20th to ask F. being ignorant of everything, the public & y Entertain of M. Table. Mr. Mack, change of Embassy. 3d St. Maser. Mr. Vile, always obliging to me, this a place of nice observation. I intend to set out in Sept. desire to know, in what manner to convey my Baggage & where to reside at my arrival. I always directed to child by order of mr B.

Mr. A. I have a letter from my son, know not what to say to him. I beg he would advise him to submit to Mr. W. will my D. I am low spirited desire to hear from her. Complains to Mr Pitt.

July 1 Thanks for her letter.

[Inscrption: Nov 19]

we are like 2 parallel lines. no fighting 2 Th 3:16. James agst Osking. so far I a Calvinist. dragging my Remants of life to England. how long I shall have strong to struggle agst Wind & Tide. I know not. have post more to do. and my spirits fail me. danger than ye K of D. or M. Glavy. my spirit fail me. when I think of my Friends. poor D has so bes. when I think of my Friends. poor D has so bes.

Medals. desire him not to think of coming to Rotterdam. Medals. desire him not to think of coming to Rotterdam. What subject, I had rather seek ye address L. T. on that subject. I had rather seek ye address L. T. on that subject.

at Antwerp. comparison of D's children to comfort her. for y absence of her son.

[Inscrioption: Nov 21] congrual of Wedings in her hour. I intend to ym. pray God to send us a hap. meeting. I will open my Hol to her without reserve.
to my daughter, Murray's importunity. desire it may
Padua July 14, be kept for Mr. W. account of
W. R. Eng. called Golden Ashes by y' Italians, Mr. Mkaerie
generally belied. civilities shol'd me by y' Vr. the Nurse
& washer woman just so worthy y' Pan of Poson, a bill
to pay for Books, desire H' Walpole's. Goldeni 2d moliere
represent. 2 Lords like french marquises. Age is telling
Dito july) my Philosophy weak. Lady Betty x Mary campbel
29 account of y' late & present pope, account of
y' Italian.

my Daught. Signor maccnigo.
Augst 26.) War

sept 4. at Asopa Tables. all my Family see of my selfe
& swiss servants calamities. To queen & y' Dolphin

vapours in women, the spleen in me, tho they went
own it, my complents to master steward. I have now

my O my tenderness for her children. as Age does not harden
sept 5.) the heart it softens it we return to milky

Infancy, the weakness of the mind like ye Effect
of the Face increase by time, the folly of youth
in a latter part of Life, my comfort in Exile.

To Rought. Coll. Duncomb, maccnigo Generosity,
a child presenting a parent revering Nature. I only keep my jewels & toilet least it sell be reported they are at Pawn. china jars.

my D. Tynson family am sorry Tynson is sold to Bradf.

Oct 3) a good character. let t. of M.

7th glad of her recovery. solitary at V. no P but in

Oct 5 recollection perhaps the only reality, so be car-

lined by hope to be agree. my views bound

by a dead Wall.

Sr J. writing uneasy for his health to C. at is set

the east to shew it a friendly correspondence I write the reply,

Oct 17) P. insipid went to Company. my only P in my Pto Hop.

Moravians. I from H. forgive it ye cant excuse.

my D. the Patriarch. reflects on the influence of man.

Oct 31. Duy B. of Burlington

my D. Dodson. her nurse.

Nov 5.

Sr J. Stewart with act

Nov. 14) of M. Coverts of B. I design to see her at Tubingen. I

Oct 27 shorten my Q. not to be troublesome. Women H. depends

on a negative.

my D. Mrs Wrig. Mr Meekie. conveniences of V. for old

Dec 5) people

24th Dec 2 of Northam. Hink of Tubingen

31st despair of seeing Tubingen. you'd feel of hope. age of

Sr J. desiring of seeing Tubingen. you'd feel of hope. age of

Stew) Dr of MS. 5 seeses the best confederacy

Jan 3)
Mr. Mack: in friend of age: excuses for suspicion, 1759
March 17
Miss Finch: our correspondence angelical, yet I expect
March 23
reward, as other spiritual beings do also.

my D. Ap: congratulations to ye D. D. of Portio and lady Bett. al
O. Family dear to be glad of 15 do not come
fear of persecution (I & S. W. K. vs his Government.) & General sensible
of ye of peoples it conduct in spite of their prayers, can't help it
intend to d me from i Town, or to be reimbursed for using me if
I cannot be proved to act improperly, have ever disposed here.

God of mr. W. health, I have been a k in reading, al
excuses flameable my Sp. T. Fin as Vapours rise from nearly frozen
P sent to dly M. by Mr. B
miss T. ye Wld. St. room in al climates & generations, pr
April 15
has we ar all of the past. knowledge out of reach
we ar condemned to stay below ever since ye of Bible

Miss T. ed Monts. ye E. quartal as nearly as could vs making
May 20
ed Wg. I wish to see nothing in ed to how she & ye
museum. S. Indians make as much as the faces. Big leaves
as necessary for minds as Bodys.

my Daughter ed Leicester. Predestination. By 5 come weeks of old
May 22
people, a sur pse of State, mr ridicules on boy M
in an old man who may prefer a Ed. as in his house to
I am sic of ye success of Iniquity. Is it w. to dr. Deacones

Miss T. I am at P like a mouse in a Parme Cheese.
June 15
Her correspondence my highest pleasure, having last along
the taste of all others, grown unfit for 1. For Paris
Kailen on ye English here, I wish I cd send their Pickmy at length. my theft from mr B. Queen rebuked repair.
I love ye spirit of Marlyr or Corbullock, a chaplain wanted here. my storicism not proof to ye loss of yr letters. I will sed ye paper the desires
Augst 8h I love an Annunciation 21 to be kind. The Pof
or I St. Baden D. ite too short for a long story. I think
criticises himself too severly. 13th of reasoning B. and he
wrote in a smooth style. I'm low spird the 1st solicite
produces Melan: perhaps me I'm not the current. Dictating
almost impossible for me. I did B's as much as any M. Girl
my whips menaces, Dialog at the resid. if ever I one
thought bener &c. repeat my Toby, modified as much as it
Edgcum. Mr. W. & B. Col. Hamilton. Puppers figures
bigger than the life &c. 1st of Shaw. love to everyone
forbid to petehead. Verses. Do swift stand at a Triplet.
my self in love wi ye Scotch, because my d marry'd one.
Honest men dead Dr S. Algarotti & Valsinara. Pinder &
Homer either mercenary or mistaken. I have lost at least of
Worldly glory. taught by hym of rapiness of a lager repair, a
new set of notions. as hard to return to other Conversations.
as yr a Prelate to drink college beer. my revenge by a long
letter, the I don't intend it sincerely loving & B. ye am 
Thier Son.
Augst 12th charred with les, pily to consume Rh (thle her
miss 37th) Educatin considered. Tasso says Old Wome are
despicable, i'g Varn. They ar amusing to yourselves.
I set out with all the Palaces of Palladio for a Pavilion near Hanover, to avoid being troublesome. Lady of my Lady's
to her. must not indulge such day dreams
applied to her. must not indulge such day dreams
my contests in the next world. it would become to live
my contests in the next world. it would become to live

Enthusiastic for the poor lady Helen - I hate hypocrisy for formerly
made wr on them. Hypocrisy not fit for our sex in England
my contest here to see our sex despotic it the most
quiet. I can obey to D Phil want Humility to appear
in his court. the fair brilliant here, did not go to the
Opera, had concerts at home. Vanity what Rochester said
of love, I heard heard in T. W. despised in E. M. Salma
Susanna, Daniel,

my D. we ought to hear & for bear Gen. W. C. T. F. Erskine, miss
Nov. 31 Wines, books received.

misp. T. I set to be troublesome if at London. Carneades. sad
Nov. 17 Consequence of victory. Pt & Debauchery of Darkness. liver
was, nor love a knee. perhaps if view of convicts has given
me too much fondness for indulgence, hope if I should
will divide us
misp. T. she in great wd, me, revived, Venetian weddings &
march 17 Galantry. the C. Pere if they do not regulate schools, detention
Reputation. To Chelsea, popular applause

for 1st. his manuscript. Mr. St. happy to have such a monitor. to
April 7. for the best. Director of humanity. monarque. I oft
reflect on past life

my D. my spirit crust now. I send no token by my Gen.
April 25 fearing his death. I shall be more explicit in

my next
May 9th I desire she would not send my letter to Mrs W. 
may 10th vacate for yr Geo. Silence, would not have my Enemy 
punished or rewarded.
Mrs T. to Mrs T. to Rochville to Toilet can fight agst 
may 30th Nature the advantage of making
De Visan never doubted his J. Situation, all instruct me 
July 3rd never doubted his J. Situation, all instruct me 
for understanding it better than he did, should be 
understand all I had been when
for understanding it better than he did, should be 
my part a pretty man, mr. afraid of Panegyric Blas 
satyr. 
for understanding it better than he did, should be 
for understanding it better than he did, should be 

my D. I seldom see a news & live quite remote. I will not 
sojourn imitate R. by giving a long detail of trifles. it is 
and Reflection we can neither judge or confer Happenings 

May 10th I wrote to her with no pleasure than I ever dared for 
October 30th birth day. Lady Coventry & J. of H. Time gives 
experience, as not to be too old as I'm not of painting to be 
blind, my Plan of liberty visionary, description of 
the salvation.
Brocade. Weelle-sheine Weelle marhaba. yr Beauty

You are yr. Fairest of yr. youth.

Cloth. Your, is not to be Price.

Looking glass. I shall: for your shape.

Uzum Benim iki Guzum
Grave my 2. Eyes

Hair of my head: crown

Baden Pe Weelle adam
Almabop Wr. Beatifull Man

firma Uzunu Beaden ayirma
god thread yr. face: from me: don’t burn.

Gira eskiing-elen oldum ghir a match
wth my flame: I am consume.
Sabun derdinden: Ploum: Zabun:
soap

My sorrows: I am become: sick:

Balmuni eshik, arharbi gijyou komi:

wax candle

I love: overwhelm: my heart:

pel gold wire: ulugumur p2 qhel

I die: quick come

Doogogé gênum ilâqî

Aloes wood of my heart: cure.

molâ Brick

yulun duzenta tise agra:

if convenience: permit: to us: come:

Sarqin cinnamon

Sea qhel ber chekem senin hargin

you come: I will spend your expense

Sarfurâ China

yulun duzaraq qhel berri

if convenience: permit: come here.

Ki hat Paper

ber hni: ghurmsangi omer jânun talar

I: you: if do not see: cannot: my soul: content

Bilerum Sahar: Sahar

I faint: from hour to hour
Biber bi: bi doqru haber
pepper to me one just answer

Kalém pen enjoyed The World

Yalınım akbama emrismem yemin
jemin my vows. I have not vowed

çerçebi ikiyskubw Abuguna haberim van
Amber 2 fakess you have made: I have ten doe

horkma hitch een benim Kalimé surma
never you: my health: ask of

Supur- beng bir yola esrigé
pomme of me one time companion

ingir beng kim: asig
fig of me, who. pitis

elma olur olmak larun selaman olma
Apple whoever it be. ye Health: dont rob.

ermit ver bire: bir umruit
Peer give me one hope

Inahsž cen sony yangicé cen tutzun colomk
Orange on J you shame you my heart rises.
Simone
lemon
cheenek
sellang
baksh qhile
wakhi
Nahar
saw maslar chetayn
naka nish
hag time
will come
to gather
of groat

Gulquli
tinemin bulbuli
White colour
of my heart
Nightingale

Gul
rose
ten agoraun sen gual
I keep
you:
Laugh

Pul
A jonquil
derdine
derman but
my pashion
compassion
have of

Pulbembe
derdine
bit sende
my pashion
know
also

Ak
White
aktim ahdin
my brain
you have taken

Sari
gallow
Latin
let us embrace

 Tobrak
Earth
ya sebendi ya brah
Either: love me:
Either kill me:

Limne
iki yarar varse
cbrisde
vak getah

2: Lover:
if you have
from one leave of
Reminiser en règle yener. René?

[Text is unclear due to the handwriting style]
Memorandum

to buy Turkish Instruments of music. a heron feather.
to speak to M.H. abt my B.S. of D.C.
to write to S. Spring for Mr. Aston
to speak to Mr. Jack abt Mr. Brown.
to speak to Mr. C. abt D. Egypt.
Booth of Spirits, Bed, Coffee.
Mr. H. of Portland, my servant. Mr. S. Grey, Abbe Nicolosi.
Abbe Saint. my Ring. Mr. Mackenzie. Dr. More.
Miss Richborne, Mr. Allen of Naples.
to tell ye General M. asked me to be employed in my affairs. I did not ask him.
Miss Wynns.
Mr. D'Ouyse. Mr. Valpynt. progress of poetry.
to look for ye date of ye Battle of Fontenoy. M. de Cha.
Dr. Sydenham. ye honestest Author I know, recommends to avoid Knaves.
to wear hot Bracelets when I see. Mr. Lady Blount.
to look in Pliny for ye speech of Themistocles to Simonides.
Algarotti. Ruinonnona. Mr. Wright. Saragossa.
Next paper, I went to sp. to ye Gen. act to Marschall. Mr. Mur. a Saint
Turkish verses to Mr. F. me a Cat. Mr. Conolly to Dr. W
to compr the life of Galba in Plut. & Suetonius
I bel. my life be Gr. T. C. of 3. 14. 15
Y. B. Vale recum. H. M.ost. G. 15. 10. S. 1700 12
(yes Genesis. Exodus. Apocrypha edification 12 58. 1640
Gesuit Dryden B) foots 1650. 110 D.Y. 81 D.Y.
BK. Ired. I will n't be dumb. Jr I have darts
common prays BK. I am def. lady chleigh,
to pay 9 livres to ye March at Padua 1 June
free thinker, Judge Baronet & comp. Anthony. Amor Hill
Signora chiara to the General. Dr. South. Wesley. Dr. Swift
Fontenelle dive with his parjur'd mrs. Boulard says
ye reward of constancy is ye perpetual Temp to break
Honour Thy T. Thy M. Chesterfield
Miss Pou. Congreve. Poiser. Mr. Steele ... I Vanbruck
Congreve. & Shakespeare. Leipsie, slow. Mr. M. universal
Learning. Character of a Trimmer by my Uncle eaten
by Birds & Beasts.
my Education all men mixture of good & bad
maniclan. Here is no whole god wholly disinterested
afraid our ministry should turn Turchs
Fair Virtue should I follow thee
I should be naked & alone. Dodge my near R
I rejoice when a bud. can't govern the little thing
she sit upon Wright
I have a vow that's registred in Heaven. Jer. 3. 6.
I have a strong Brain as Rumps says
no body incomparable
Vaneard Envoy at Genoa 7 of Shrewbury to Pope
1746 went to Lisbon for Tobul. sought House at Wint
Spring took Segre, said little
1747 went to Cower, took Checina, said 3 months the
asked her Father, sent for her Nov. 1,
1748. lived between Segre & G.
1749 Ditto &c.
1750. Cowere Brescia Cleonza's marriage
1751. Cowere G. to Ride my Tempor Mr Congres advice
ye St. Mogul assassinated. Bastards in fashion. 1759, 1760
Bastard upon Bastard false Heraldry. Irish Henry Don
Patrick. who is the Mayor? Hans Stanley Lpf 1760.
of Coventry 28 years old 1760. 4 Indies Affairs 1760
Stage Manager. English Smortel. Bernis Pompadour Mina
Ignorance to malice. Sr Thoms Pendergrass 1760
P. Loskowitz 1760. Isle of Man. Sr & Brown dy'd 1760
Infanta Isabelita of Russia 1760. Rossetina Dept Venia
Eyes Constantinople. K of P. very in Effigie Shipping
merit of Lothian, m. 1760. K Lud vs. 2. Sons Guildhall
Saints. Sr St. Mr known his Daily. To Bristol Executon
Governor Murray Quebec. Lt Granby. Honble Justice live
Dialogs of P. Oray (salo Lucina Giovanni Old Brother)
Universal History printed by T. Osborne. Mr Pitt
utrum hic sexus vivere at petimur
Coras et deputabimus mundi aut in Caelis des
frui, malum, cum Tiffia Gad & Ruben manere
et Jordanem, in munquam appetant celestes
Canaanam tant contiguis, afferus eorum adhære
ad terræias quod planè indiciat, non eligere
Deum, pro Thedaurum hominem, non alter tempus
regulam salvatorem nostrum, Matth. 6. 21, cor eorum
est cum illo, deinde minis verum est,
multos tam paululum existimare, fructuæm
iei quod præferunt, sordidum in vita pecati illi
et eligere. De factionem eorum, eti, Perdant
Pendamus ipsa nostris de Caelis, sic unusquisque
facit, qui obstrinat persistit in istis pecatis.
Hunc Timo, multos secundum has regulas
Multos proficueres, te Deum amare, inveniæ
et, se ita non facerint, concludo in verbis
Divi Johannis in Epis. cap. 1. 18, quæ eti dicta
unt de amore. Tractus apte appièntos huic
fili amor, ne unamus in verbo, neque in lingua
sed in re & in veritate
Quarto officium ergo Deum Timon et, hoc surgit
& considerationem, & justitiam ejus & potentiam. Justitia talis est quae de impius, non tolerabit, & potentia talis est, quod inligere potest, misericordiam parat ita. & hic causa, hinc oris rationalis est, Christus yure non est dictus Mat. 16. 18. Iam illum qui prohibet consumere, & corpus & animam in Gehennam, variae sunt loci in scripturis qui hoc officium nobis commendant Psalm. 2. 11. Intende Deinde cum hinc, Ps. 34. 9. Inclini Dominum vos qui ejus sancti estis Prov. 9. 10. Timor Domini est principium sapiendi, & co. vero, omnes mine, quae divinae peculatorum, quae sunt in sacris litteris ad hunc finem pendunt ut hinc hincarem in cordibus nostri efficient. Nunc hic Timor nihil aliud est, nisi talis reverentia Dei, qualis nos servare potest ab offendendo eum, hoc nobis dictum dixit sapiens Pro. 17. Timor Domini est malum dissipare, ita ut omen prohibet vere dixi hincere Deum qui ei pecato, non detentes est ab eo, & hoc respondet vulgari timori quem habemus ego, homo in eum, quinunque nos Sacer, potest cum provocare.
Columna, ut Quodobrem si non aequo finem ...

Quaest. Venerat post, quae non potest nec uno, invisi,

Diabolus, nos Leader nisi Deus permittit,

qua propter si nobis amicitia est. Dicamus un

Psalmista. Dominus pro me est, non sine

quod homo facere potest, quia etsi materia

illorum, sit per magna, potest, restringere

et faciat ut nos non Leaden, ino mutare

potest animos illorum erga nos, secundum

seu, placite sunt, feicit imimicos ejus, vivere

et eos in pace. eximium exemplum habemus in

Jacob, Gen. 32. qui quando frater Esau, veniaret ad

vestrum cum, quasi imimicos, Deus mirificie cor ejus

overtit, ab eo aut obviam illi venit omnibus inclinatione

fattene affectionis tuit leges, in capite proximo,

sed secundo, supponat, Dominus permisit plurares,

percipere quicquid malum voluisset in se, atque

potestas eorum minimum valit, forsan aut

62
De bonis suis, fortasse, Libertatem hanc aut reputans, tibi debentem, potius quam ipsum. Sed hoc, se si
ultimo esse, quod facere possunt. Astamen. Deus potest facere, hoc toto, quandocunque bene placet. Sui sit,
quod infiniti major est, in eum ejus extendit ino
ultra mos in ipsum, ad Eternam miseriam san
corporis quem Animae in Gehennam, cui si comparis,
mort alce inconsiderabiles est, quod non debet
considerare, ullo errore. Non tine illos qui
interire possum corpus, ut nihil amplius facere
possunt. Eichius dicit Luc. 12. 4. Et immediate addit
Ted ego vos premono, qui hanc vitam, sine illam
qui postquam interfecerit, potest deiciere in
Gehennam. Inc inquam hinc Atamen, in quibus
verbis comparabere inter maximum melius. quod
Homo nobis infimae potest, ut he vivi, et ista
deteriora mali quae Deus nobis infligere potest. et
posteriora inventas sunt esse terribiliora. Ergo
Deus unice hanci debet. Atamen, alio est in hae
pe considerabile, et hoc est. peptibile est quod
nos, pace pacare in homines, qui illi sunt ignari,
non solum facere, sed facere possunt. Ei, vicini
videre vel uxorem deflorare. ut ista elam quod
me non insolever, et non veniare, sed inopinabil
ad agere cum deo, omnia honest, rimo secretisini
cogitationes. Eodem quapropter si peccatum
commitimus, scirecki esse certè poti deget vs oque
certe nisi resupipiimus nos an supernum permitt.

Ehenei procul dubio, confessi quod debet quod
multo habius est hominibus dissipere cele, fama
Agamus quasi credidimus contrarium, nihil est
bulgarin quod nos, ut evitamus aliquenq
periculo ubi hominibus, nos metuemus trudere in
Indignationem dei, et ida agamus cum vel vs
modus, vel reputationes, vel vitas ipsas confin
Aliquid peccamus, hoc plane est preferre ivam
Dei irae hominem. Sed Deum nostrum est
tune sinorem hominem, non epe viam. Shun
qua Deum dissipemus, tasse. Pecaminus cum
hautentabio nos non usagit negque alla alia
Esse, capiti gratia, valgo sacramentum trecere,
cui nilibal vel voluptatis vel beneficii nos inde
ino sapes nos qui adeo sinemus mala. Ab
hominibus nobis ulla, parati summus, maximus
pecatus cernere, nostratem igno inferne, est
ommia ista mala, pecatus elechi, ita prodigios
Negligens, tueps dispoliat re sua, fallax ut
inhonestus unusquiesque qui vivit in peccato opeso
tueps dispoliat reputatione, et ebiit vs deus.

53
morbi sibi viisit, a vita deuvationem, et vulut
Pomamus non delintemere, cum iste Timor jani pandatm
qui valet, eti corrobolarus multar malis presentibus
non potest nos restringere ab illis. Ibi Tale
Hominem, longe absumt, e timore die qui malent
eum condemnare et pro vos avere, quique
illit constabit vel in hac vita vel in futuia,
Iulian deo irrationalis fumes, que sitem tales
hunc hincem verdicabunt examine multos
que oceatorem examinare antiquam invenis unum
que auguravit te deum non timere, minum qui
popibile esti hominibus adeo se qui decipserat
sed procul dubio deum decipere non Pofamus,
ille non iludetur, Quamobrem, adeo si actuense
Timere adeo ut quaeatam vitare in temporal
hincem, adeo ut quaeatam vitare. Non Pofamus
hunc hincem, cum paeas vitare Non Pofamus.
Quintum Officium erga. Deum est illi credere id est
illii in suini, et iuuenae apudare, hoc est primo in
omnibus periculos, secundo in omnibus insita.
E tis illi incideri debeamus in omnibus periculos tam
spiritualibus quam temporalibus. De primo genere
sunt omnes tentationes quibus periculum suscipere
in isto respectu, promit quod si resistamus Diabolum
Turgit est nobis Jacobus 4. 7. qua propter officium nostrum
impleretur, deus exercitium celestis, ut populus tentatione
vincere, et tenueris, nos mitigere applicare, totis visibus
cum ea pugnare non obtempemans vel apertius
ti in minimo gratu. si de hoc facimus
confidenter, sed de opposito quod grava eis
nosi sufficit quod vel abhorret tentationem
vel nos corrobolarit eam resistere, secundo
in externis et temporibus periculis debemus
illi insidere silentes quod potest nos liberare
quod facit ut optimum, illi videtur nos
si tales sumus quibus protectionem ejus
promit hoc est si sincere fimeus, tunc
fini habemus multa promissa in fassio
Liberis, Psalm. 31. 7. Angelus Domini manet
circum, illos qui illam hincem, et liberat eos,
Psalm. 34. 20. Dominus liberat, anemas sanctam,
et omnes qui illam confidunt non erunt
destiti. et alios similis, et eam multa
exempla habemus, semper trium librorum
in formae. Dan. 2. Danielis in antro Leonem
Dan. 6. cum multis aliis, quae omnia viserimus.
hinc Lecioni quod si procedimus Deus conscientiis, in officio nostro peragendo, non
opere est quod quinque viniemus quemad
quid Deus quin interimus liberare nos
potest, quapropter in omnibus peniculis impn,
imponere debemus, opitulationem ejus, deinde
alaeatis illi incumbere, nos certos facientes
quod talem effectum debet qui masceim
conducat in bonum nostrum. Sed maxime
debeimus taliter incumbere illi, ut non inihi
creaveris, multo minus, debeimus operam dare
hostes nosos liberare usque illegalis
modi, id est, per perpetrationem usque Peccati
hoc anim simile Iaule. I Sam. 28. 7. Consultare
Veneciam, hoc est Diabolum, nobis adjumento e
tales methodi vulgo sus nostras decipiant in
presenti, et loco nos liberando perculptato us
hostis, involvent in majoribus et multo majus
terribilibus, quia hunc nosis opus est eo qui
unici potest esse nobis adjumento, dei favore et
opitulationem, quam procul cubito, perdimus cum
quarimns nos implos nor liberare, sed si, arte
proprimus nos liberare, ut presenti periculo tamen at al Longe abstimus, ad acquirenda salutem tamen amovemus, peritum ab eo quod sit minus momentorum, ut reducamus in pietatis imme partem nostram, tempore animis nostris, timent inseptum Medius, quia ut amoveat cruciatum e digitibus removet in onor, multosigitur disciplinam, cum nostrum nos bene auctoribus esse in libertatis vel rebus, vel aequo vitii ipse iterum, vel iterum autem peccatum, non servatumus, sed interfuit minime pochii ex peccatis, nemo animus minium pochii ex peccatis, nemae Animas nostras iacere, Si Christiani nobis dictum, quam minime profecerint tales mercato Math. 26. Quia homini prodest et totum mundum Luctor quiis animam quam perdere Statuamus ergo, quamquam tanti pendere aliquot in hoc mundo, et hoc velut debere conservare, pretio minimi peccati; sed quandoque necesse est quod vel peccemus aliquot potiter omnes peccare pars necessario, vel sine vitam ipsum, peccemus, sem Memores, sine quod hoc tempus est, in quo peccemus ipsum magnum et proelium, officium officiorum sumum crucis, quod proprii.
margam popumum in huius, quia suscipere quod non popumum evitare, solum Dci potest erit portare, sed tunc solum, assumimus, quod evitare popumum per peccatum, solum
Eligimus, erit suscipere quam peccare, nam
in nobis non impotuit per inevitabilem recapitatum, sed Libenter Eligimus, et tot mense
deo gratum est, imo aeham sum serere requiritur quod si non pergimus cum opus cito non exsuscit
debemus Christi Discipulis.

Deut. Chap. 18. v. 15. ¶ De thy God will raise up unto thee a Prophet like unto me, unto him ye shall hearken.

Chap. 28. v. 37. ¶ Then shall become an astonishment a proverb & a byword among all nation whether thy Lord shall lead thee.

Chap. 29. v. 29. Secret things belong unto thee, but those things ye are reeaid belong to us.

The Jews as we in sacred writ are told to buy a God gave Aaron all their gold. But Xians now, times are so monstrous odd, to heap up gold, will even sell their God.
in ye 3d & 4th chap of the first BK of Esther when Darius reigned, Truth was declared stronger than Wine of Kings.

4th chap of Ecclesiastus verse 23. refrain not to speak etc. When there is occasion to do good, 'tis hid at thy Wisdom in her Beauty.

sermon on the mount. He need shall inherit the Earth 5 chap of Matt 5 verse 7.

the things that I would do here do I not, the things I would not do, there do I daily.

I may say at Joshua whose time, whose Ap. de Visme, Di. Jo. Satan, I consider whenof they are wade y. teneb? They St Joseph. Philp of Macedon.

Ecclesiastus chap. 25. verse 22. A Woman if she maintain her art is full of reproach see verse 24.

25. 26. a Chap. 19. verse 1. a labouring woman is given to Drunken: shall she be rich. Ye he ye contented small things.

shall perish by little by little. St Matthew 13 chap 7 verse chap. 19. chap 25. ye Lk Judm 57 ye ship.

Micah. chap. 6. verse 7 & 8. Ye doth the to require of thee but to do justice & to love mercy & to walk straight thy God.

Sufficient to y. Day is the Evil thereof.

2d. 1. 20 at chap. 1 v. my son if thou wilt come into y. Service of God, stand fast in righteousness & Fear & prepare thy soul unto Temptation.
Hae fides Promissionum, non incitatur ad conditionis
peragendas, quod nisi fit, non populus expectat
ullum et vii beneficium. Si aliter expectemus
beneficium, eaque presumptio, quod si venus
expectet præmium à magistro, qui opus
neglectit in eius gratia, præmium profite
seu non danda est, si talis à nobis expectata
vita non inducat eum a quibus tali eum debitis
in quos, omnium præsens, quasi sunt contex-
in ejus gratia. Vulgariter, tamen
expectamus à Christo adventu, ut
nobis satisfaciat. quod oblitum sumus
alterius partis nunc ejus, sed nihil
ertius est quam quod ultimus finis
ejus adventus in mundum fuit, ut homines
tene vivant. Hoc tam sœpe iteratur
in scripture, quod nullus considerens
meditor de eo dubitare potest. Christus
ipse dicit Matti. 9. 15. venit vocare
peccatores in recipiantiam, & sine rebus.
Act 3.26. nobis dedit, quem deum misere filium
vires Jesum, nobis beneficent consolando, ut
nunquamque nostrum, ab iniquitibus suae vitae,
quod convenio nostra, e nostro iniquitabili,
ert, maximum et praeipuem beneficium,
quod Deus in Christo nobis designavit, etiam
Dilemar, ac divus Paulus, quod nos apud
ipse, abhuc, spectabant. Titiv. 2.14. qui sacrificavit
seripsum, nostis pecatis, ut nos ab omni iniquit.
redimat, et sibi met ipsi justificat populum
Benevem operam Conis operibus devotione,
proinde Galli 1.4. qui dedit semelipsm nobis
ut nobis Liberi, ab hac mundo seclatur.
id est e pecati, et malis consuetudinibus mundi,
varia textus sunt, ad hunc finem spectantes.
Sed hic Arbitror sufficit, estum reddere
quamquam de hac veritate magis, quod quilibet
nobis Christus felet, in hunc finem introducit,
ut nos inducat vivere Christianae, aut in
Herbis Divi Pauli, ut nos doceat, quod abprehendit
ad iniquitate, et carnalibus appetitionibus,
vivamus sobrie, justa, ut piet in hoc mundo present
nunc novum, Christum fundamentum est, omnium
Promisorum, in eo omnia promissa dei, sunt amen amen.
cor. 1, 20. qua proferre, si Deus Christum dedisset ab init
finem, eodem promissa sunt, eodem, et eamque
quantus est eorum absum, in servire facere, proponit
multum diversi, ab eorum institutis, minime
incitare, ab peccandum quis procul subito faceret
si nobis promissa est quae, ad nos allinieant, eti
impii vivimus, Apostolus aliter nos dicit, 2 cor. 7, 1.
habenteigitur hoc promissa, sanctificamus
nostros homines, ab omnibus iniquitatis, tam carnis quam
spiritus, sanctitate perfectae in fine regum
etiam. Facinus, promissa nostri metijs, juste
applyciamus, ut in illius partes nostras cum Fideu
expetamus, sed aliter, et si hoc promissa sunt
verissima, tamen nullum beneficium ex illis acce
propriam,quia nobis non sunt facta, etit
non peragimus conditionem requiritam. Hae
fides est requisita a nobis ergo res ad deo
Revelata, nobis in fatis litteris, remane quae
fusa Respondeant in euius gratiae revelata
fuerunt, id est, ut bene vivamus, unio
eedere non exsuperat simi diabolorum, sim
Eius, Iacobus nobis elicit, cep. 2, 19. attamen
59
non irrationales eaque nos, nam trement, scient, 
elucem, nam iis namquam profuturam ipsi
in nobis multi pacificei pertinuerat conferre
et nulli dubitare, esse coeum fidei Sufficientiam
et si non haberent minimum tractis obedientia,
que cum demonstraret. Audiamus opinionem
Divi Por. Jacobi cap. 2. 26. timent corpus absque fide
spiritu mortuem est, ita fides absque operibus
Mortue etiam est.
Alorum office vera Deum, sive est. Qua est, quae
consolatione plena eorum parce, qua promisit. Deo
Hoc ut antiquam de Fidei Dii. Talis esse oporere
et respondet naturalis promisorum, qui requisis
et nobis conditionem, non ultra sperare. Sumus
nisi conditionem proestamus, si aliter
facimus. Longe absumus e operacione. Hujus
Office, tamen, presumptionis peccatum committit
quod nihil est nisi sperare, quod non sperare
debeamus, unusquisque ita agit qui sperat
remiposum Pecatorum. Vitam Eternam
absque recipienet tab. Sicutque quibus
unum promisit: tant, vera esse est, quae
nos prangat, at ait Deus Johannes, 1. 5.
quiesque habet lance ficem, sede praestitit sic

justum verum esse id est, factum ut reiecto reliquias
et sinruar opera uti, ut fiat sanctitas, sit Christus est, et quae alius factit esset confus
sane, justis conclucit quod, et non Tibes
Hyocriitarum, quae peribit sint guilt estabili
sed altra est via, quae violamus hoc officium, non
est, est desperation, verum, senesco, istam quae
ita vulgo dicitur, mempe misericordia desperatio
quem dixi in pecunia nostro persistimus enim
est justa, sed talem desperationem, senio quae
facit, ut operam non demus, id est, quando
Homo te talem non vidit esse in presenti
esse rex ad quem non promissa non dicis,
condicidit, se habuquam poepe, quas pugilavit, etsi
officium negligent, et in pecunia respectit, hoc
est vera, desperation impius, et quae si Peribis
ab destructionem Dei est.

Nunc operis Spei, abnovera scito, nobis indicans,
universalitatem promiplorum, quod ut omnes
pertinent, conditionem praeestantes, quod
quaproprius, esti numquam praeestit eam, etsi ergo non
at eam non spectant, tamen Specer direct illi quod
ab illum pertinentem, si nunc tuncet operantur
Mova quae simplex est, cuiquam est sit peccato
cedere se perditum esse, quando nunc mutaverit
est ipse participatus prompsa misericordia.
aque ad monogamam pecus!it, Jhesu Christus indicavit in parabola Profesii, Luke 15. in qua invenimus illum filium, qui patrem separavat, et consumpserebatur, patrimonium suum, in offuso victa. Altamen cum resurrectet et resiquisset, potitus est egeo beneficio, cum patre, et qui nunquam peccasset, imo magis, dicens, et intensi expressionibus amoris, propositum eius, jam tali usque nobis indicare, quam gratiosae pater non celestis nos resiquiet, et si multum peccavimus, si reversus est vero dolore, in facies post ter peccata praterita, et sincere oblatia in futuro, mo tam grato est se, si peccator reverset ab errore viarum, quod est species Triumphi in Calis. Gaubium est in praesentia angelorum sed, si peccator resiquisset, Luke 15. 10. Si nunc, non potius est, naturae resiquissenti gaudium immensum Calis Dei et sancti Angelii, quam mortuus desperation gratificare Satanæ et spiritibus mal diciis, praebet quoque quidem nobis acquiescimus infinitam feli citatem, priore, et posterior cruciatus infinitas.
Per tium officium erga seum amoris, sider vulgaria setri
inter homines sunt due, primus, bonitas et excellentia per bona, alter, particular beneficium et amor erga nos. In ambo
quod sunt in maximo grandis.

Imprimis praebere est infinita et bonitate et excellentia, hoc aequum octus isti, de eo crede, non remo
dubiata potest, qui hanc unum considerat nullum
dorum in mundo nisi quod bonitatem ejus,

dece acceptit. Bonitas ejus talis est, quae neque
vel occans, neque bonitas omnium creaturarum, sicut

maris fontes affluentes. Nunc soli dicas, illum ver.

parvam fontem effluentem. Nunc soli dicas, illum ver.
visum cuique, qui dicit mare non majus esse quam

parvo fonte, et utque non minus multitud, supra

parvo fonte, et utque non minus multitud, supra

bonitatem dei, non aequum, in infinita majus exceder

bonitatem omnium creaturarum. Praterea, Bonita

creatura imperfecta est, et eas cum multo melius

mixta. Sed ejus qualitas est et integra, altissime.

tale mixtura, perfecta, sanctus est et non tinge.
potest, minima impuretate, neque autem et

potest ultimae impuretates nobis, nunc quaevis

causa est, omne nostrum bonitatem, non autem nos.

nostrium pecatorum, hoc sanctus Iacobus nobis
dicit, cap. 1.13. Nemo dicit cum tentator et deo
tentatur est, quia deus non tentare prodest
cum male, nef tentat quemquam. Sed secund

eam non solum est in scipio bonus, verum etiam.
mirae bonae ut et. benevolentia et misericordia nobis. \n
constituemus in duabus partibus, ex anima et corpore. 

abique tamen deum infinitam benevolentiam et misericordiam expressit, unius considera quod antiquam dicit de secundo pacto, quod misericordias ibidem oblatas, Christo igitur cum omnibus suis beneficiis et eam effe sit sine et cordite ut rem novam postest in non johani nisi suo defectu, nam si nesci 

et affectus curit ut nos ampliestemur et vivamus, siunt apparent ex eis sacra juremnia, Exod. 33. 11. 

ut vivo, dicit Dominus, non tene placuit mihi; 
mortem peccatorum, sed quod peccatores convertant 

et vias suas et vivant, quae addit, hanc vehementem 

expansionem, vertere, vertere, a peccatis vestris 

hanc quamobtem mori etmini et ad hoc pertinet, 

Exod. 18. hoc inquam observa, et dicit magnam ejus 

sae beneficium erga animas nostras, in suo unusquique 

varianum invitationem ad recipisci etiam, 

vitae 

sacramentum, aliquando externo per verbum; 

aliquando interné per secretas inspirationes, 

spiritus dei, in corde tuo, quae unius secundum 

cum invitare, ut misericordiam eternam caelest 

et felicitatem eternam accipiat. Memor inquam it tamen, 


una cum ceteris motis, & deo viv, erga illum, ade cunctum finem, & confitebor dei beneficium, erga humanas animas, generaliter, sed erga tuam particulariter
vex defici erga corpore, omnibus bonis quibus potistis
nimium, tanitute, robuste, victa, amicitia, & quicunque
comm. interest, sunt vtrum ejus dona. & deo ut
imposibile est, quod invasit semum. 

Eius erga ista, omnibus externis, solaeis &
refrigerationibus, quius quotidie potius, existibit,
Effectus & testes ejus, quaequis, alia potius,
majore parte, alios, tamen remo est, qui non
potius tanta, quod abunde extremit, dei misericordis
& benevolentiam illi in respectu corporis:

Pute cetero cogitationis, illum uxor
anam. epe, qui nol in omnibus respectibus
um amabilitis est, ino loc officium, tam universalis
agnitum est, quod si interrogatibus quemquam tamen
questionem un beas amat neque. existing in juxta
am de eum dubitare. & vernum tam, plane appare
per quam paucos esse, qui cum vere amant, &
loc plene indicabantur si examinemus quinam
sunt vulgare effectus amore, qua habemus erga
romans nostri, similis, tendente & populum
indicar. tales fugiisco modi praece, amore erga deum
et quin modo divinum sunt, sed tributus gratiae, &
huorum dundatae, mentionem faciam, primus est
cupido placendi, secundus, cupiditas potieandi, terto
sempere sunt. 
Tunc illius amoris, de primo
omnibus notum est, quod qui quempiam amat,
cupit se, sempercum cum approbato, sancte, quos
unum putat bene placitum futurum scribit, et
progradit amoris, unde cupidus plus minus est, ubi
intensae animae, intersi cupit et sumus gratificare.

Nunc si vere habemus, igitur Amorem, ergo
deam quem proficissemus, bene fructem producit
curabimus elli placet in omnibus, ergo, igitur
Indicas de arbore, haec fructus, de indicare potest
noue de amore dei, per hunc fructem. ino via est
tentatione, quae Christus ipse, nobis dixit,
Joh. 14. 15. si me amatis, serva mandata mea,
Johannes dixit, 1. 5. 3. Hanc esse dei amorem,
quod observemus ejus mandata, ut obi tue fructus
nulla impossibile est, amorem dei indicare,
Sed ulterius observatione est, hunc deum amorem
opportet non esse in parvo gratiae, quia gratia

motus ab eum decender, excellencia est et generolitum sunt in sacris, ille mandatum quoque nostra, deleam illum, jubet eum amare, jubet eum amare. Ille, ut foto correps et totis viribus, id est, quantum nobis possibilit et
super omnia, quapropter ut hoc, mandatum quo
ab inspeximus, necpe est ut nos amemus in eo
gradu, ut hoc facilem, tum certe, non solum habetimur, debes de parvo minus sem
solum saebomin, debes de parvo minus sem
placeendi, sed qui sunt dilgentissim et intensissim qui nos invitatunt ad officia sumptuosim et
laboriosissima, faciant ut libenter, desperimus
quietam nostram, bona amicius, imo vitam
quiemam nostram, bona amicius, imo vitam
quisam, si non possumus servare aitque
excellentia erga deum.

Nunc examina te ipsum, per hanc regulam,
habes haec facium amores tui? estne tibi maxima
cura, servare dei mandata? obedire in omnis
in tenebrae laboris, perseveratio pro viribus tuis illi
placere, imo desperasz quicquid tibi caripinam
est in hoc mundum, si ita facis, vere dicas
esse deum amare. Sed ex adverso, si tibi
persistit in violatione; multorum, ino unus, nunc
est, decipiti, nam Amor Dei, iste et he non est,
hoc tibi plane aperiebit si consideras, quid scriptura
Deus, Deus nos loquens, nunc si vere deum animos, qvesul dubio, per multum, cunctumus haerias conversionis cum Deo, qui in hac vita non amplius habere popumus, faciat, cum dividere ut magis exisshenm us unum dieum in Templo dei, motus quam mille, Psal. 54. 10. Gaudemus potius, his opportunitatis, cum si apropinquabunt tam sope quam robis est possibile, & diligenter utemur yus gratia ut cum eo magis uniiciem, imo venimus ad hae exercitia spiritualis cedem gaudio quo Gaminus ad amicum carissimum, & hoc si iiceat facinus, bonam Demonstrationem Amoris nostril. Sed Tiempo, non multas esse qui hanc indicare, potium si ut appareat per vulgarem, derogationem, & addituationem hominem, adire ad hae exercitia & negligentiam, cuum cum absunt, & putare licet Deum unquam aegritum nos esse ejus Amator, quae dix societas ejus nobis displicet, quae quod, temper inerimus nisi sumus ducti vel timore, vel pudore, Hominem, vel tale motu mundane, pro certe habes illum te non amare, qui societatem vestram declinat quae proptro ne sit irrationales ut dicas, te Deum amare, cum eodem tempore capis, vitare eur ejus societatem.
sed praederea, alia est fructio Dei, qua magis est perfecta, illa est perpetua fructio ejus in Calix uti perpetuo uniamur, ei tamen poterimus, illa, non tamen hune brevis spatius, sed continuo absque interruptione, & procul dubio si habemus habeamus gens prae Amor; Dei, necesse est quod intense cupimus, hane quod putemus nullum Laborem minus magnum si la faceamur, Septem Anni quisquis Jacobus invertebat propter Rachel Gen. 29.20. non videbas nisi dieis parvi propter amorem tuam & cest si Amamus Deum, non possumus existimare, Servitatem, gratuitum vitam, nimium alque nec hanc planam fructio ejus nec existimare, omnes fructiones, nusquam faciaturus, si hanc faveamus, si possamus nos certi facere nos ita cupere fructioem Dei, Eademus nos illum amore, sed versus Timo, perpendendus est qui possunt ita amorem indicare, nam si prospectemus in vitam hominem videbimus, quod non sunt tam cupidis siquis fructiones ut allo poetae acquirant, & non solus loco, sed dubitari non potest, per multos eis, quod si eligant
Totum officium Hominis

De officio Hominis secundum Lucem Naturam, Lucem Scripturam, De Fide, De Promissis, De Spe, De Amore.

Beneficia nobis a Christo empta, ita est ut, quae indubitantur animam felicem retinet, quia, Eternae Felicitatis ipsa, ea vi, ut est. Sed, Quoniam hoc, beneficiis ad nos non pertinent, nisi perfirmum, conditiones, ad nobis, requisitam, quia quaecumque felicitatem animam apparet, se applicat ad conditionem, paradiciam, Quoniam ista est, ideo mentionem feci, generaliter, quia istam esse, sive in omnibus operam, totum Dei bene placitum perent. Prinde ista voluntas Dei conservat multa, particularia, etsi est quod ista etiam novimus. Quippe est, Quoniam sunt ipsa particularia, quae Deus a nobis nunc requirit. Quonam nostra peractio, nos ad eternam felicitatem, offerat, neglectus vero
ad misericordiam supplianti.
Ex his, quaedam sunt, quae Deus ita animis nostri
impressit, quod naturaliter ea. deum cognovimus,
Id est, cognosceremus, ea, quae nostra officia
ipsi, nunquam est ita indissisit, quod ita est,
obis videre, etsi, et in istis, et in istis omnibus,
velere, quod Novo Testamento, nunquam exstitit.
Atamen, Agnoscent se ipsos, obliger, quibus
dam officia generalibus. Exempli gratia, collere Deum
Justus esse, venerare Parentem, etc. et Domum Patrnis,
Romans 2.15. Consicintur ipsum, vel acceptant,
vel recessant in istis rebus, id est, ipsi
indicent, utrum, bene facerint, aut male facerint.

Nunc etsi Christus majorum lucem mundo intulit,
Iam nunquam voluit lucem naturalem,
Exstinguere, ei quem Deus in animis habet,
imposuit. Quamobrem, obiter vos hominem,
huic, Luci minori non contradicere, id est,
nelle faite, peragire, quae, naturalis
Conscientiae, vocavit peccati.
per quam triste est, vix Christiani, quando in his
Vicibus prosperere, quae multo est multum Religii
Profiterur. Tamen, vale preceatur, commissurum, que
Ethnici odiio abhorrere habeant. Hominis profiteri,
ad maiores gradus Lucem, et pictatur, qui fratibus
orum, altamen aequat adversus tota regulas
communes honestates, et estimatur quasi membro
Libertatis Christianae. De quoque seditione omnium
interest, animas amant, ceverre, ut eam
rem, hoc, habeant quasi fundamentum, estam
Religionem vel opinionem, ad Deo non provenire,
que vivos permitit in quodam seclere, sed ebi
non licet extinguerse hanc. Lucem, quam Deus
in animis nostris imposuit, tamen ea non unica
viva, quae Deus bene placitum revelavit, quae
profiter, non licet hic, inmorari. Sed atque
ad cognitione condorum, quae Deus altius revelavit
Via, ea cognosce, est Disciver eae Scripturis, in
quibus imponuntur isti Dei mandata, quae sunt
officia nostri regulae.
Ex istis, quaedam promulgata fuerunt, ante Christi
adventum, tali sunt ea praecipita, quae interpessa
sunt, Vetere Testamento, praesertim contenta.
in Deum praeceptis, et praclaro Libro Deutromine.

Hic dicta sunt et Christo quo multas addit et

Luge insita nobis nature, et verhei Testamenti,

et quæ inventes in novo Testamento, in variet

præceptor, ab eo ut Apostolis ejus, data, præserim

in isto sermone divino supra monem in

D. Matthi. 5. 6. & 7. capitibus.

Hæc omnia, particulasier tractenter, sed quiasam

sermonem prolixem reddat, ut consequenter minus

doceatur, populo vulgari, in quorum usum, vel

vocii designatus fuerit. Aliter procedere omni

contrastis, perspiri: indicatis, quænam est sunt

christiani officia.

Hoc breviter coniectur, in verbit Apostoli. Tit. 2. 12.

Debemus vivere, sobrie, justè, & pie, in hoc mundo.

Ubi verbum sobrie, coniect, officium erga nos, fide,

erga frater, & pie, erga Deum. Ergo capite erunt

sermones mei, officium erga Deum, non timidos, &

viciros. Despicis in primis erga Deum, ut fuerit

optimum fundamentum in quo instructer usque

corum. Varie partes sunt officii erga Deum.

præserim Duo, credere epee Deum, & secundo,


non habere altrum. in his continentur variae, quae continent sumnum officii erga Deum, qua in ordine tractabant. Credere epe dedum, est credere epe Spiritum, infinitum, gloriosum, qui existit ab aeternum absque principio, et existit in aeternum absque finem, epe creatorem, Redemptorem, Sanctificatum patrem, filium, et spiritum sanctum, unicum Deum. In aeternam Benedictam, subiectum epe nullus vel varietatibus sed invariabilis. non epe corporem substantiam, sed spiritualem, et invisibilibus quum none videat, quod videre licet. sunt apostolici dicti, Tit. 1. 3. 16. infinite, magnum & praelatum epe, poter, nostras cogitationes, receper recepisse existisse, et nullo et dare omnibus utatam. Hae omnia credita sunt, in respectu ejus Espiritus existentiae, poter hoc, hos indicatis est in scriptura per multa praelora, quasi praebitus conitata infinita, et misericordia, veritatis, justitiae, sapientiae, potentiae, omnipotentiae, majestatis, quod disposcit et Gubernat omnia fra, Providentiae, quod novit omnia, et ubique praebat praesto est: Hae dicta sunt, id est, Theologis Dei Attributa. Hae omnia inculciatur a qua sunt, id est, Teremites.
Credimus est in nobis, haec diversas excellentias, in Deo existere, et in maximo gradu, ut nunc quam profunt eum, relinquere, nunc quam potest esse nisi, infinite bonus, misericors, verus, etc.

Sed agnosce cum deum esse, vel plus quam comprehendit quod nos illi dedamus, omnes, varias partes, officiis, debitis et creaturae Dei, quae sunt, hanc indicabo.

Ipso primo Tiber, non solum credere, sed etiam attribui in Spiritum sanctum. Attributa, verum etiam in verbum, firmiter credebimus, omnia quae dicit est, verissima. Non igitur procedit ex isto atributo, nec ejus veritate. Recte atque enim credimus quicunque dicit, quocumque de ejus veritate nulli debitas, quae Nunc littera sacra sunt verbum Dei, istius infinitum omnia in illis continet, et verissima. Quae in illis continentur sunt quadruplicia, inquit affirmationes, saltem sunt Historiae, Bibliarum, cum dicitur est salvis, evenisse, Christum natum, fuisset a virginis, imposuit, fuisset in pressa, eto. Et saltem sunt doctrinae partes, vis. tres eae personae in oleate, Christum dedit esse filium...
Scripturis, constantem credatas sunt. Non autem sed quia scripta sunt, instructione nostra, nobis
ejus usus, id est, ex istis impetrare fundamentum.
Christianae sapientiae, in quae instruimus, Christianae.
Vitam. Secundas series rerum, in scriptura autem
contenta, praecipua sunt, id est, varia, injusta,
contenda, praecipua sunt, id est, varia, injusta
proagens. Exeunt, cum
ab eo procedere, ut est justissima, et liceat
et imperat. Sed ista fides, praecipue obviati
et quod credimus, iboneum facta, sincere, verum
sint, alique credat, exo procedere, non magis
inexcusable sed itid.
Testo, scriptura contente minas, variis sunt testas
textus ministrantes illi quae pecuniam
era, & consequenter omnes tempora mineras
vivae, haec vitae, tam spirituales, quam
eternam immortaliter in vitam
Future, non constantem credimus est, e nobis,
medias
hanc, quae bene minas, & ebst, uberrimas quae pecuniae
non remitterint. Quaeris etsi haec fide
non remitterint. Quaeris etsi haec fide
status, abstinerent de his pecuniais, quibus haec
Destructio minatur, ulter nostra ge
auget, nostro status, quod Libertas
Posteriorum, minas istis contemplatis quarto
Scriptura contente promissa, & isti tamen
corpora, quam ad animas, pertinientia. In respectu corporum, variar sunt promissa. Deum suppeditabatur.

Justitia, quae omnia, id est, omnia extrema, necessaria nobis suppeditabatur. Sed hic observatur, quod nobis res se est, primam quaeque regnum dei et ejus Justitiam id est, sit maxima et praeipua cura, ut interire et obediere, priusquam hoc promissem, minorem conorun temporaliun an

nec pertinet. In respectu anima varia sunt & magna promissa. Imprimis est, promisit subita

quietis & refrigerationis, Matth. 11. 29. Assune jugum

meum, & me me disce et invenietis Quiatem animi

vestris. Sed hic apparat, quod antiquam hoc quis

est nec pertinet. Jugum Christi sumptum est.

Tiamus servis ejus & discipulis. Beneque, Promissa

sunt animae, omnium Beneficiorum Christi. Sed

habeo in unice, conditionem requisitam, docet

id est, remissio peccatorum, receipiens tibi, et

gratie iis diligenter utentibus, ea quae iis supply

et numillis presentibus incrementum, et salutem

Eremos iis qui perseverant, in fines sinceris

sedivissent.