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WHEN NOT TO OCR — THE EXPERIENCE OF EEBO TCP

MICHAEL POPHAM
HEAD OF DIGITAL COLLECTIONS
& PRESERVATION SERVICES
BODLEIAN DIGITAL LIBRARY SYSTEMS & SERVICES

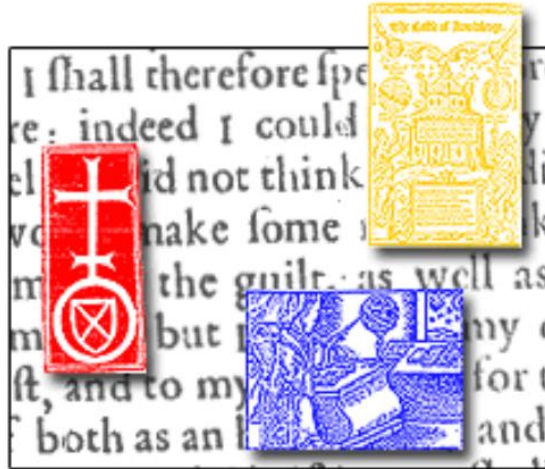
WHAT IS EEBO-TCP?

- ProQuest's Early English Books Online provides access to 127,000+ early printed books
 - 127,606 digitized microfilm image sets
 - 128,070 STC bibliographic records
- The Text Creation Partnership converts these images into fully searchable electronic texts, encoded in XML
- Phase I provided 25,369 full texts, available to partner institutions
- Phase II aims to complete the corpus: c.44,000 texts

WHAT IS EEBO-TCP?

- Online database available to subscribing institutions through EEBO
- Provider of all full-text versions of EEBO
- Providing searchable, readable, marked-up, digital, full texts
- Partnership: over 150 libraries and universities worldwide
- Supported in the UK by [Jisc Collections](#)

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WHAT'S NEW?



Early English Books Online (EEBO) contains digital facsimile page images of virtually every work printed in England, Ireland, Scotland, Wales and British North America and works in English printed elsewhere from 1473-1700 - from the first book printed in English by William Caxton, through the age of Spenser and Shakespeare and the tumult of the English Civil War. [More](#).

[The EEBO Introductions Series](#), providing concise and informative commentaries on some of the less frequently discussed texts in EEBO

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M^r WILLIAM

SHAKESPEARES

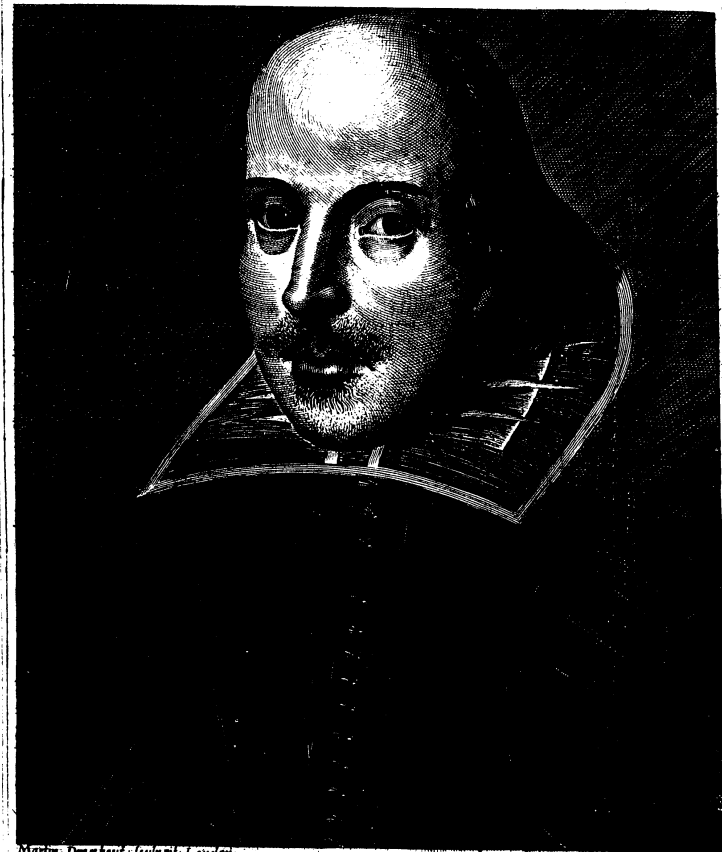
COMEDIES,
HISTORIES, &
TRAGEDIES.

Published according to the True Originall Copies.

To the Reader.

This Figure, that thou here seest put,
It was for gentle Shakespeare cut;
Wherein the Grauer had a strife
with Nature, to out-doo the life :
O, could he but haue drawne his wit
As well in brasse, as he hath hit
His face ; the Print would then surpasse
All, that vvas euer vvrit in brasse.
But, since he cannot, Reader, looke
Not on his Picture, but his Booke.

B. I.



Martin Droghda sculptor London

LONDON

Printed by Isaac Iaggard, and Ed. Blount. 1623.

The Argument of the Frontispiece.

TEn distinct Squares heere scene apart,
Are ioynd in one by Cutters art.

1 Old Democritus vnder a tree,
Sittes on a stone with booke on knee,
About him hang there many creatures,
Of Cates, Dogges and such like creatures,
Of which he makes Anatomy,
The seat of blacke cholera to see.
ouer his head appeares the skye,
And Saturne Lord of Melancholy.

2 Toth' left a Landskip of Jealousie,
Presents it selfe vnto thine eye.
A Kingfisher, a Swan, an Herne,
Two fighting Cockes you may deuise,
Two roaring Bulles each other high,
To assault concerning Veines.
Symboles are these, I say no more,
Conceale the rest by that's afore.

3 The next of Solitainesse,
A portraiture doth well expresse,
By sleeping dog, cat, Bucke and Doe
Hares, Comes in the desert goe:
Battes, Owles the shady bowers ouer,
In melancholy darknesse houer,
Marke well: If's be not ast' should be,
Blame the bad Cutter and not me.

4 It's vnder Columnt there doth stand,
Inamorato with folded hande.
Downe hangs his head, terse and polite
Some Distre sure he doth endite.
His lute and booke about him lye,
As symptoms of his want y.
If this doe not enough disc'lose,
To paint him, take thy selfe by th' nose.

5 Hypochondriacus leanes on his arme,
Winde in his side doth him much harme,
And troubles him full sore God knowes,
Much paine he hath and many woes.
About him pottes and glasses lye,
Newly brought from's Apothecary,
This Saturnes aspects signify,
You see them portraid in the skye

6 Beneath him kneeling on his knee,
A Superstitious man you see:
He fastes, prays, on's Idole fixt,
Tormented hope and feare betwixt:
For hell perhaps he takes more paine,
Then thou dost, Heaven it selfe to gaine.
Alas poore Soule, I pittie thee,
What farrers meln'd thee so to bee.

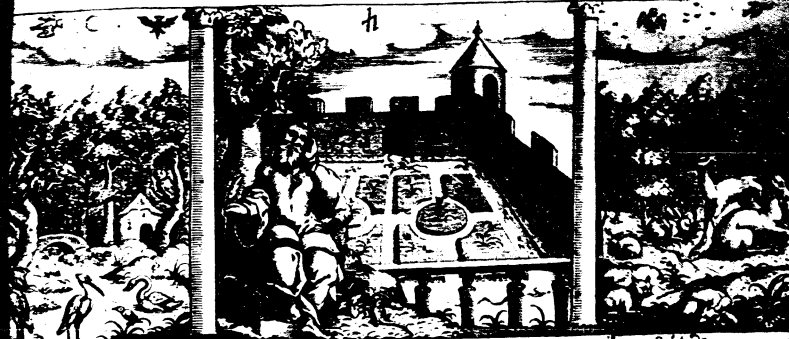
7 But see the Madman rage downe right
With furious lookes, a gasty sight.
Naked in chaines bound doth he lye,
And roares amaine he knowes not why?
Obserue him, for as in a glasse,
Thine angry portraiture it was.
His picture keep till death by presence,
Twixt him and thee, ther's no difference.

8.9 Borage and Heliebor fill two Secanes,
Soveraigne plants to purge the veines,
Of melancholy, and cheare the heart,
Of those blacke fumes which make it smart.
To cleare the Braine of misty fogges,
Which dull our senses and Soule clogges.
The best medicines that ere God made
For this malady, if well esaid.

10 Now last of all to fill a place,
Presented is the Authors face,
And in that habit which he wears,
His Image to the world appeares.
His minde no art can well expresse,
That by his writings you may guesse.
It was not pride, nor yet vaine glory,
(Though others doe it commonly)

Made him doe this: if you must know.
The Printer would needs haue it so.
Then doe not frowne or scoffe at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will doe the same againe.
Then looke vpon's, behold and see,
As thou likest it, so it likes thee.

And I for it will stand in view,
Thine to command, Reader Adew.



Selenia Democritus Abderitus Solitudo



THE ANATOMY OF MELANCHOLY.

What it is, With all the causes, symptoms, prognosticks & severall cures of it. In three Partitions, with their severall Sections, members & sublections.

Philosophically, Medicinally, Historically, opened & cut up.

By Democritus Junior.

With a Saturneall Preface conducing to the following Discourse. The fourth Edition, corrected and augmented by the Author.

Omne tulit punctum, qui miscuit vtili dulci.



Inamorato



Superstitiosus



Democritus Junior



Hypochondriacus



Maniacus

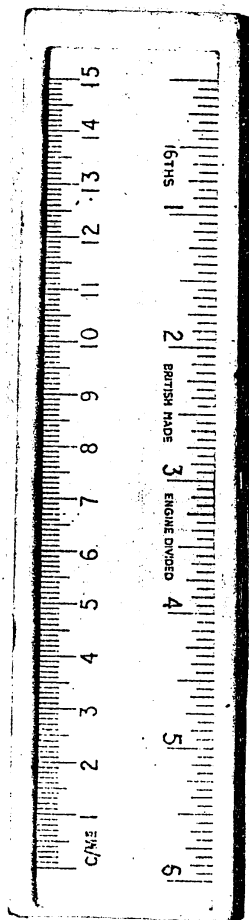
Oxford Printed for Henry Crispin

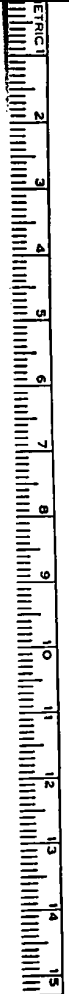
PHILOSOPHIÆ
NATURALIS
PRINCIPIA
MATHEMATICA.

Autore *J*S. NEWTON, *Trin. Coll. Cantab. Soc. Matheseos*
Professore *Lucafiano*, & Societatis Regalis Sodali.

IMPRIMATUR.
S. PEPYS, *Reg. Soc. PRÆSES.*
Julii 5. 1686.

LONDINI,
Jussu Societatis Regiæ ac Typis *Josephi Streater.* Prostant Venales apud *Sam. Smith* ad insignia Principis *Walliæ* in Coemeterio *D. Pauli*, aliisque nonnullos Bibliopolas. Anno MDCLXXXVII.

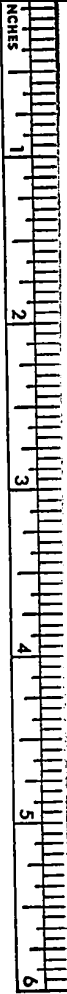




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1701

A
CONTINUATION
 OF NEW
EXPERIMENTS
 PHYSICO-MECHANICAL
 Touching the
SPRING and WEIGHT of the AIR,
 And their EFFECTS.

The Second Part :

WHEREIN
 Are contained divers EXPERIMENTS made
 both in *compressed* and also in *factitious* AIR,
 about FIRE, ANIMALS, &c.

Together with
 A DESCRIPTION of the ENGINES
 wherein they were made.

By the Honourable *ROBERT BOYLE*,
 Fellow of the Royal Society.

L O N D O N,
 Printed by *Miles Flesher*, for *Richard Davis*, Bookseller
 in *Oxford*, *Ann'd Dom.* MDCLXXXII.

30
MAD FASHIONS,
OD FASHIONS,
All out of Fashions,
OR,
The Emblems of these Distracted times.

By *John Taylor.*



L O N D O N,
Printed by *John Hammond,* for *Thomas Banks,* 1642.

The Owles Almanacke.

Prognosticating many strange accidents
which shall happen to this Kingdome of
Great BRITAINE this yeere, 1618.

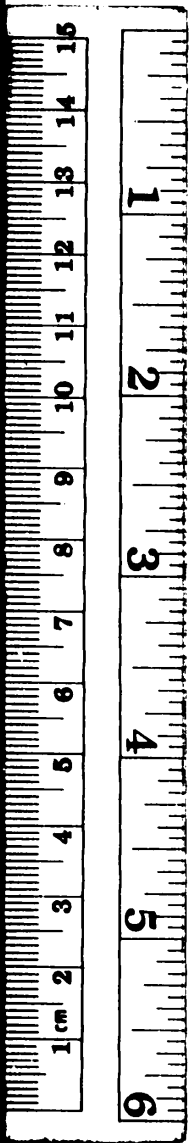
Calculated as well for the Meridian mirth of London,
as any other part of Great BRITAINE.

Found in an Iuy-bush written in old Characters, and now
published in English by the painefull labours of
M^r Iocundary Merry-braines.



LONDON,

Printed by *E. G.* for *Lawrence Lisse*, and are to be sold at his shop
in *Pauls Church-yard* at the signe of the *Tygres head*. 1618.



Heads of all Fashions,¹⁷

Being,

A Plaine Description or Definition of diverse,
and sundry sorts of heads, Butting, Jetting, or pointing
at vulgar opinion.

And Allegorically shewing the Diversities of Religion in
these distempered times.

Now very lately written, since Calves-Heads came in Season.



London Printed for *John Morgan*, to be sold in the *Old-baily*. 1642.



Behold the Majestie and grace
 Of loueing, cheerefull, Christmas face.
 Whome many thousands, with one breath:
 Cry out, let him be put to death.
 Who, indeede can neuer die:
 So long as man hath memory.

THE
 EXAMINATION

AND

Who

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of Old Father

CHRISTMAS.

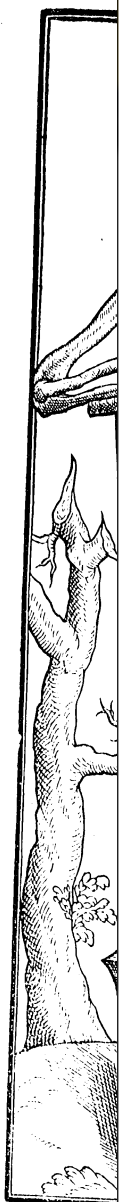


At the Assizes held at the
 Town of Difference, in the
 County of Discontent.

Written according to Legal proceeding,
 By *Josiah King.*

LONDON:
 Printed for *Thomas Johnson*, at the
 sign of the golden Key in
Pauls Church-yard.

1658.



[leaf motif] OF THE HISTORY OF MAN, the first Booke. *OF Bones, the frame of the Body.*

AS the good and expert *Architect*, hath a singular care, first in edifying his house, to be well aduised of the maner of his foundation, and hedy framyng of his Timberworke, before he lay on Thack, Tile, Slate, Lime, or Plaster: So it behoueth vs, in searchyng the true Secre[sie] of this Misterious Science, and body of Man, first, before the partes supported, distinctly, and deliberately, with diligent care, to consider the partes supporting. And the reason is good. For if you doe not first exactly examine, and to a sufficient fulnes féede your appetite, with the dili|gent peruse of this History of Bones: you shall finde the rest of this booke, not onely in readyng vnsauery, but also to your sen|sible vnderstanding very obscure. Wherefore of the Bones of mans body, what they are, and how they are constrewed, and combinated, after all manner order of knitting, & articular motion, the good Phisition (sayth *Galene*) ought not to be ignoraunt. But amongst all things to the arte of Medicine appertinent, that thing that is accordyng to Nature (as the scoape whereto we ought to cleaue) we must study to conserue and know. The Bones therefore, by very right we call the foundation of the body, since they not onely make firme the partes, but also sustayne and support the body. Then that we in this our first enterpryse intreate of Bones, it neither séeemeth voyde of much authorized maintenaunce, neither yet frustrate of the splendand sparke of reason, which shall light ech mans iudge|ment into the right conducted way of truth. These therefore are the wordes of *Vesalius*. All the partes of mans body are either *Similar*, or *Simple* with sence, as are *Ligamentes, Fibres, Membrans, Flesh, and Fatte*: or els *Dissimilar*, or *In|strumentall*, as the *Veine, Artery, Sinew, Muscle, Finger*, and other *Organs* of the whole body: which are made so much the more instrumentall, by how much the greater store of *Similar* partes with the instrumentall are compounded. As for example, the handes & head &c. The Bones are of all the partes of the body most hard, & dry, of earthy substance, cold, & voyde of sence, the teeth onely excepted. But here you must vnderstand, that they are not accou~ted voyde of féeling, because they are most of y^... terrestrial element, but because no portio~ of sinewes, which are the immediate organs of sence, is in their substauce disseminated.

Neither was it the mighty pleasure of God (whom we call *Nature*) nor any parcell of his decreé, that the substauce of the bones at all should be made sens|ble, as any reasonable man must of force confesse, if he note but how the whole mole, and pack of members are sustayned by them: who with their many mot|ions, do carry, and recarry all the other parts of the body with them, which argu|eth, that if they were (as some say) delighted with the perfection of féelyng, then the moitiue vertue of the members would by excéedyng payne be taken away, or els at least frustrate. Wherefore it is odious to heare them, that blushe not obstinately to affirme, that in bones is conteyned a singular sharpnes of sence, when as neither reason can rule them, nor experience satisfie them. For belike

[View document image \[12\]](#)

they will either proue that the Bones are the original of *Nerues*, and so conse|quently of the brayne: or els that the Bones are produced and made of the mat|ter of the brayne, and so to be sensible as the *Nerues*, whiche are the organs of sence, as shal sufficiently be declared vnto you in their proper description. But yet further to confute their vnshamefastnesse, the good *Artiste*, who in his lyfe tyme, & dayes of experience, * either scaleth, cantrizeth, or separateth Bones, is able to testifie abundantly that after he passeth (in his operation) *Periosteon*, the party is no longer vexed, with such payne as appertayneth to the sensible partes. This [undefined span non-Latin alphabet]; (for so it is termed of the Greekes, the * Latines haue not knownen it) is a certaine *Membrane*, that enwrappeth, & cloatheth the bones, by the benefite of which *Membrane*, and not of their owne proper Nature, the Bones are supposed to féele, although in déed they doe nothing lesse: for that once * abrauced, or taken of fro~ the bone, neither can they by sence afterward discerné, whether you cut, burne, deuide, or otherwise at your pleasure handle the~. Wher, fore it is a shame if we otherwise affirme: but with *Gal. Vesal.* and *Col.* conclude, that Bones of their owne proper Nature are altogether destitute of sence, except (as I sayd before) the téeth onely which are approoued sensible, as experience o... Scholemaistres teacheth vs.

Now as touchyng the proper differences of Bones * this is the first, that they differ not only in names (when as euery one challenge to themselues proper names) but also in magnitude, some beyng * small, and others greater. Agayne in fourme, as some long, some short, diuers triangled, others quadrangled, * &c. Or otherwise accordyng to the figure: as smooth, or rough, defended with pro|cesses, or hauyng appendances: some distinguished by commissures, others also otherwise. Moreouer they are distinguished by their vses: Since to one onely function or common office, all were not ordayned, which argueth also the great diuersitie of their fashions & foumed shapes. For some are playnly hollow

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EEBO-TCP: Early English Books Online



EEBO-TCP is a partnership with ProQuest and with more than 150 libraries to generate highly accurate, fully-searchable, SGML/XML-encoded texts corresponding to books from the [Early English Books Online Database](#).

EEBO

The EEBO corpus consists of the works represented in the English Short Title Catalogue I and II (based on the Pollard & Redgrave and Wing short title catalogs), as well as the Thomason Tracts and the [Early English Books Tract](#)

Supplement. Together these trace the history of English thought from the first book printed in English in 1475 through to 1700. The content covers literature, philosophy, politics, religion, geography, science and all other areas of human endeavor. The assembled collection of more than 125,000 volumes is a mainstay for understanding the development of Western culture in general and the Anglo-American world in particular. The STC collections have perhaps been most widely used by scholars of English, linguistics, and history, but these resources also include core texts in religious studies, art, women's studies, history of science, law, and music.

The following are but a small sampling of the authors whose works are included: Erasmus,

What is the TCP?

The Text Creation Partnership creates standardized, accurate XML/SGML encoded electronic text editions of early print books. We transcribe and mark up the text from the millions of page images in ProQuest's Early English Books Online, Gale Cengage's Eighteenth Century Collections Online, and Readex's Evans Early American Imprints.

This work, and the resulting text files, are jointly funded and owned by more than 150 libraries worldwide. All of the TCP's work will be released the public domain for anyone to use.

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AIMS OF TCP ENCODING

- Aim: To create a fully-transcribed and searchable XML-encoded edition of all works published in England or in English between 1473-1700 available in EEBO
- To accurately transcribe what is printed
- To organize the text into divisions, using XML encoding based on TEI (Text Encoding Initiative) guidelines
- To tag structural features of the text, such as lists, tables, quotations, etc.
- To facilitate searching within and across texts and navigation within each text

EEBO-TCP CONSTRAINTS

- Funding: JISC + Consortium of US institutions + ProQuest
- Timescale: Funding dependent
- Nature of materials: Variable quality, complex
- Audience: Scholarly, subscription (so far)
- Expertise: editorial, not (strictly speaking) academic

PRODUCTION PROCESS

- Guidelines for transcription and mark-up provided to keying companies
- Texts created from (print-outs of) digital images
- Keyers are not early modern experts
- Quality control by digital editors
 - A sample is proofed
 - Mark-up is reviewed and enriched
 - Texts which do not reach the quality threshold are returned for rekeying

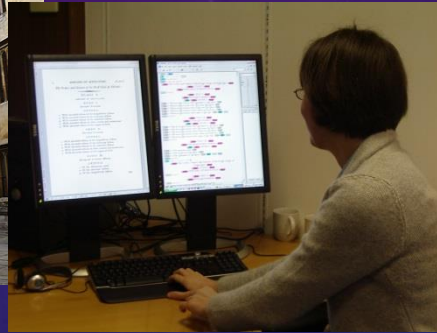
EEBO KEYING



Hyderabad Team



TCP EDITORIAL PROCESS



- 20+ different editors over a period of 15 years
- 5% of text randomly sampled and proofread for accuracy
- Up to 100 illegibles corrected
- Divisional and structural tagging checked, edited and added
- Additional information added, e.g. Div types

A
S E R M O N

PREACH'D to the
S O C I E T I E S

F O R

Reformation of Manners,

I N T H E

Cities of *London and Westminster,*
Nov. 15. 1697.

By *J O H N S H O W E R.*

Published at the Desire of the said Societies.

L O N D O N :

Printed for *John Lawrence,* at the *Angel,* in the *Poultry,*
over-against the *Compter.* 1698.

ISAIAH LIX 4.
None calleth for Justice.

TIS certain, that the Principles and Duties of Natural Religion are supposed, confirmed, and enforced by the Christian. The Grace of God, which bringeth Salvation, teacheth and obligeth us, to live soberly and righteously, as well as Godly. But how astonishing is the Kindness and Condescension? that God has shown such regard to those parts of Morality, which relate to the Good of Mankind, as to prefer them before his own Worship? That the Duties of the Law of Nature, are to take place of those of positive Institution; That he had rather we should express our Love to one another, and by Charity and Mercy do good in the World, than be honoured himself by Sacrifice, when that cannot be without Prejudice to our Neighbour. It must therefore be a very mistaken Notion of Religion, to imagine that any can be a very good Christian, that is not a very good Man. For Religion is not designed only for the Happiness of particular Souls in another Life, but for the Welfare of Mankind, as united in Societies in this World. And for that purpose God hath appointed Magistrates as his Ordinance, and required our Obedience for Conscience sake. He hath commanded us to pray for Kings, and all in Authority under them, and to assist them to our utmost, that they may not bear the Sword in vain. We are to rise up for them against the Evildoers, and stand up for them against the Workers of Iniquity. We are to forward and promote the Administration of *Justice*, and even to *call for it*, where that is needful, and may serve a publick Good.

Psal. cxvi. 9.

THE Neglect of this, and the general Indifferency and Remissness of private Persons, as to the Execution of Justice, is here complained of, as one of those things that made the *Jews* in danger of publick Judgments. For when National

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14 <TEXT LANG="eng">
15 <FRONT>
16 <DIV1 TYPE="title page">
17 <PE REF="1">
18 <PE REF="1">
19 <P>A SERMON PREACH'D to the SOCIETIES FOR <HI>Reformation of</HI> MANNERS, IN THE Cities of <HI>London</HI> and <HI>We&#x2013;
&#x2013;ter, Nov. <HI>15. 1697. By <HI>JOHN SHOWER. Publi&#x2013;hed at the De&#x2013;ire of the &#x2013;aid</HI> SOCIETIES.</P>
20 <P><HI>LONDON:</HI> Printed for <HI>John Lawrence,</HI> at the <HI>Angel,</HI> in the <HI>Poultry,</HI> over-again&#x2013;t the <HI>
&#x2013;Compter.</HI> 1698.</P>
21 </DIV1>
22 </FRONT>
23 <BODY>
24 <DIV1 TYPE="sermon">
25 <PE REF="2">
26 <PE N="1" REF="2" MS="Y">
27 <EPIGRAPH>
28 <Q><BI><HI>ISAIAH LiX. 4.</HI></BI></Q>
29 <P><HI>None calleth for Ju&#x2013;stice.</HI></P></Q>
30 </EPIGRAPH>
31 <P>'TIS certain, that the Principles and Duties of Natural Religi|on are &#x2013;uppo&#x2013;ed, confirmed, and enforced by the Chri&#x2013;
&#x2013;tian. The Grace of God, which bringeth Salvation, teacheth and obligeth us, to live &#x2013;oberly and righ|teou&#x2013;ly, as well as
Godly. But how a|&#x2013;toni&#x2013;hing is the Kindne&#x2013;s and Conde&#x2013;cen|&#x2013;ion? that God has &#x2013;hown &#x2013;uch regard to tho&#x2013;e parts
of Morality, Nature, are
another, and
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Good.</P>

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{FRONT MATTER}

{DIV1: title page}

A SERMON PREACH'D to the SOCIETIES FOR *Reformation of* MANNERS, IN THE Cities of *London* and *Weftminfter*, Nov. 15. 1697. By *JOHN SHOWER*. *Publihed at the Defire of the faid* SOCIETIES.

LONDON: Printed for *John Lawrence*, at the *Angel*, in the *Poultry*, over-againft the *Compter*. 1698.

{BODY}

{DIV1: sermon}

ISAIAH LIX. 4.

None calleth for Juftice.

'TIS certain, that the Principles and Duties of Natural Religi|on are fuppoed, confirmed, and enforced by the Chriftian. The Grace of God, which bringeth Salvation, teacheth and obligeth us, to live joberly and righ|teoufly, as well as Godly. But how a|tonifhing is the Kindnefs and Conde|cen|ion? that God has fshown fuch regard to thofe parts of Morality, which relate to the Good of Mankind, as to prefer them before his own Worfhip? That the Duties of the Law of Nature, are to take place of thofe of pofitive Inftitution; That he had rather we fhould exprefs our Love to one another, and by Charity and Mercy do good in the World, than be honoured himfelf by Sacrifice, when that

SOME FEATURES WE TAG...

- Opening material: salutes, arguments
- Closing material: signatures, dates, datelines, postscripts
- Letters
- Speakers & stage directions
- Quotations, bibliographic references, epigraphs
- Notes, milestones
- Lists, tables

...AND SOME WE DON'T!

- Non-Roman alphabet: Greek, Hebrew
- Complex mathematical material
- Music
- Illegible characters
- Handwritten material
- Damaged or missing material

To the 12.
Art. 1. art. 1.
art. 1. D.

Catholike faith? or doe you dallie with him by this question? ¹ The gates of hell are set open to all men by your catholike faith: so that the diuell will neuer seeke to preuaile against it. Either the generall opinion of all men, and the bragges of your owne side are very vaine and false, or else for one Papist in her Maiesties daies and gouernment, there are three now at the least, vpon the very hope of toleration.

These are matters of estate vndutifully propounding to the Popes vassals occasion of heartburning against their Soueraigne, to a worse purpose. ^m *It is not lawfull for Christians (saith your Cardinal Bellarmine) to endure a King that is an heretike, if he attempt to draw his subiects to his herese.*

Bellarmino de summo pontif. lib. 5. cap. 4. 6. 7.

D. B. P.
Bellarmino de pontif. lib. 5. cap. 4. 6. 7.
Would you haue greater reason of restraint than idolatrie and treason?
Matth. 17.
A good reason so suffer all kind of heretikes.

If then there be no greater reason of vveight and moment, vwhy such dutifull and vvell deseruing Subiects, should be so grieuouly afflicted for their conscience: let others conceiue as they shall please, I will neuer suffer my selfe to be persvaded, that your Maiestie vwill euer permit it, before I see it done. If it be further obiected, vwhy should not your Maiestie asvwell punish Catholikes in your Kingdomes, as Catholikes doe Protestants in some other Countreies: I answer, that in all Countreies vwhere multitudes of both sorts are mixed, as it is in England: The Protestants are tolerated, as in France, Polonia, Bohemia, the Catholike States of Germanie, and Cantounes, according to that of the Gospell: *suffer both the wheate and cockle to grow until harvest.* In Spaine, and Italie, where scarce any Protestants be, the case is otherwise. But vwhat is that to England? vwhere are very many Catholike Recusants, and Catholike affected in euery degree, not onely of the Temporaltie, but in the Clergie also, hardly of the highest degrees of honour to be excepted: therefore for their number and qualitie to be tolerated.

A. W.

There is great reason to beare with Protestants in any countreie; because there is no apparant shew of Idolatrie in their seruing of God; nor any foraine power, vpon whom they must depend: but Papists are cuen outwardly also Idolaters, and, vpon paine of damnation, must obey the Popes definitiue sentence (who cannot erre, in seate of iudgment) against all the Princes in Christendome.

D. B. P.

Lastly, if there were no other cause, but the innumerable benefits which euery degree and order of men throughout England, haue, and do daily receiue from our most Catholike ancestors: as the constituting of so many holisome lawes; founding of so many honourable, and rich

rich rewards of learning, as Bishopricks, Cathedral Churches, Deaneries, Arch-deaconries, Residencies, Prebends, and Benefices; the erecting, and building of so goodly Schooles, Colledges, and Hospitalls, and endowing of them with so ample possessions, which all proceeded out of the bowels of the true wisdom, pietie, and vertue of their Catholike Religion: Is not this much more then a sufficient motiue why their heires in faith, should be most benignely, and louingly dealt with? and not for the profession of the same Religion, so seuerely afflicted? Let the Protestants in those countreies, where they are most modest, appeare and shew, that their predecessors in beleefe, haue been so beneficiall vnto the publike weale: and I dare vndertake, that for their Ancestors sake, they shall finde much more fauour, then we sue for. Wherefore they can haue no iust cause, to repine at your Maiesties goodnes, if vpon men of that Religion, which hath been so beneficiall vnto your whole Realme, you take extraordinary compassion.

No doubt but you haue all Princes and estates at command.
A. W.

This makes against you, rather than for you. For the strengthening of the Popish Clergie hath alwaies been the weakening of the Prince; and the establishing of the Popes absolutenes, about the authoritie of the Magistrate. Therefore, that the zeale of our ancestors may not become againe dangerous to our state, it is not onely meete, but necessarie also, to keepe out popish persons, and opinions.

It lying then in your Maiesties free choise and election, whether you will enlarge and extend your Royall fauour, vnto an infinite number of your most dutifull and affectionate Subiects, who are the most vvil-ling in the world to transgreffe any one of your lawes, were they not thereunto compelled by the law of God: or else vtterly to begger and to vndoe, both them and theirs, for their constant profession of the ancient Romane faith. My confidence in the sweete providence of the Almighty is, that he will mercifully incline your Royall heart, to chuse rather to pardon, then to punish; be: cause the way of mercie, comforteth better with your kinde and tender nature: it is of better assurance to continue your peaceable and prosperous Raigne: it will purchase mercie at Gods hands, according to his owne promise: *blessed be the mercifull, for they shall obtaine mercie.*

D. B. P.
Except the Pope will them.
Matth. 5.
Thine eye shall not pittie him.
Deut. 13. 8. 9.

It neede not adde what a consolation and comfort it will be to many score thousands of your subiects, and the greatest obligation that can be deuised, to binde them to you and yours for euer. Now what applause, and congratulation from foraine Catholike countreies, would follow this your famous fact? Vndoubtedly all the glorious companie of Kings and Queenes (now in heauen) of whom you are lineally descended; and among all the rest, namely, your most sacred and deare Mother, that endured so much for her constancie in the same Catholike faith, cannot but take it most kindly, if for God and their sakes, you take into your

ne soit assés bon duf la vie le tenant p le curtesie donqs p m le reason quant il est mort le briefe abatera ac. C Cor. al contraye entent sur tantost apz le surrend il fuit ssi en s demaine cõe de fee a si le bfe de det vst este port vsz luy il poet au iouid la mise sur le mere droit m lestate, et auz h iur estate au il doqs apz le surrend quant auer le tenant per le curtesie a ceo fuit purchale a son estate ne p chage ac. C Hals. Il se ble q il est eins per discent, car sil soit emplede il port bouche come heif a en cas que sil soit deins age il auer son age, et en auz un cas le tenaunt per le curtesie port fait vn malues briefe bon, et vn roze per fait del hõe et auz ex post facto le bf abatera. Come si teo port briefe enuers Rolf q nest pas tenant ac. Cortel. luy enfeffe sur paumet, a non payment ac. Cort. luy pais, ore mon bfe abata q fuit bone a vn estf per fait del hõe et mult plus fort en cest caz bfe abaf per fait del dieu. 11 C Hullf a ceo q vo ditz que il est eins per discent, a q il alla s age ac. issint il adera apz le surrend. vñc le tenant per le curtesie, et vñc il est eins p purchace qugre, quia non est lex, vt credo ac. q lune le discent en ces cas ne rien a purpoit, mes le cause que le bf duist abater est pur ceo que il est eins demaiouel estate que il ne fuit tout de bfe purchale, a ceo il ne est, car nad plus haut estate a ceo q auoit adenant. C Strange a m lentet si cestuy en le reuersion bf demie viuant le f per le curtesie ou non la femi terra endoboe donqs il appiert bn q il est eins per purchace, a q il nad plus haut estate a ceo q auoit adenant q d affirmar p Hullf. q weston a m ientent teo crop q nul voiet moy demie si terre loyt lesse a vn home a t me daut vie, a puis teo purchace la fre en demelne, et bf est port en us moy pend q il bf cõy a q la fre fuit lesse demie, vñc deus moy le bf est assés bõ, issint en ceo cas: C Hullf a Rolf, respaignes q d nota. C Rolf p d p r i o q n e chail soit ent. C Hullf b n s Browne dit sur q il e ent, a le bf est auidge bone ac.

Quare

R-tourne de vic. 12

Wilm Labbe de Hornabe port bfe de detinue enuz J. D. come erceuf dñ hõe p r o c continue tanqz le def. fuit vtlage, a puis il purchace charf de pardõ, et auoit scire fac. vers w. Labbe returnable a ore, a le biẽ returne q cestuy nã. longe temps deuaunt le Scire fac. a luy iude fuit depole issint q il luy ne poet garnet ac. C Martin, dematid de tous les scireants est eaunts al barre q terra fait, et ils disoient q le briefe abatera. C Des Hullf dit q ceo ne fuit my retourne, car le biẽ ne port my auer confiance de deposition dun abbe niẽt plus que si vn Scire fac. soit lue enuers vn home, et la femie, a le biẽ retourne q defoze est puis entre euz, issint que il ne poet euz garnet pur ceo q il ne poet au confiance del deforce q attrient a ley de saint Esq q d cõcedit al barre A. B. le bicont euz garnie niẽt obstaunt le deforce, issint ne poet le biẽ en ceo cas ac. C Paston a niẽt semble, car si le biẽ ad fauceint returne le partie auz son r e c vers luy, et puis auidge fuit que le Defendant eat sine die ac.

Iudicium

En

13 E d bn bfe de det sur vn simple obligation ac. C Cort. sur le del. dit, q il est vn lay home a nemy sachant de litterature a dit, que le obligaf fuit lye a luy sur condicon, a issint niẽt s fait, a est bone piec. C Paston, en paroles. 14 H Vghe p port Scire fac. enuers S. D. hors dun fine p d t r e d m i t e m t a l e a h. sur meere a luy a les tres males, a m f i c o m i t v i J. f. elpoufa sa mere, a q il est heire male a h. C Hals. erc ne detes a uer, car longt temps deuant elpouf. s. ent J. f. a h. et fuit grosseme ep seint a norouit p bn C. D. oncesim cestuy h. le d d a J. f. elpouf. h. a puis h. C. D. de J. f. s bat t a m p a C. D. en quowtrie, a demut p cert t e p s, dems q l t e p a l e d d f u r t r e. l e q m a r f n o u s v o i t a u t e r a d d u g s, il terra r e l e a c l a m n c o m e h e e. C Cort. a nous iudg, a p r o c e r e c u d e l h e u r e q il n e d e d i t p q n o u s f u m h e e, a a c e o q il a d d i t n u l l e y n o m e i t a r n d, a d d o u i g s a c. C Hals, entant q nous ano c e n d b n a n e r r e m e i t l e q il r e f u l e, n o u s d d o m u d g s a c. 15 C R o l f e, m o y s e b i e q n o a u d e r e c, car iz font i i. choses t r y. s. eloppement a le demurre en au d o t r i e, a ceu ne soit a purpoit, car teo die que teo est ley de terre que coment el eloppe de son baron a demurre ouelq son auowt, vñc ore le issae est mulier, a e h e r i t e t si ne doit au mat elpey a m e, a le t i. chose est le g r o s s e m e n t e n s e i n t d e u a n t l e s e p o u l e z, a ceo est le force a le effect de c p l e e, a quant a ceo bons naueres null regard, car insent a niẽt insent est bone issue a terra trie per vn bfe de v e t r e i n s p i c i e n d, p e r f e m e s p e r c e r t e i n e s i g n e s p y n i e s, a issint face les Justices del deliuerance mes ilz ont p r o f e r v n i s s u e l e q il n e p u r t m y e s t r e t r i e. s. que h. fuit g r o s s e m e n t e n s e i n t p e r v n C. D. car nul sciet per quel el est c n s i n t m e s s o l e m t d i e u a c e o e s t l e c a u s e q u e s i v n f e m e d e u a n t e s p o u f. s o i t i n s e i n t o u e v n f i z o u f i l e, a soit nee dems elpouf. que la ley auidg, quel est le fits le baron, pur ceo que ne couient en confiance de nul ac. Et auz vn feme poit estf i n s e i n t p e r v i i. a n s, d o n q u e s m i t t o m u s q v n h o m e e s t p e r x x. a n s e s p o u s e a v n f e m e, l e z q u e u t a l c o m m e n e m e t a u d i e n t i s s u e v n f i t s, a v n a u t e r a l f i n e d e l e s d e x. a n s, l e p e r e d e u i e, a l e m e r e d d i s s u e, d a r r e i n e e y t r a l e i g n e e n t r a s u r l u y, a l e p u i s s i n e l u y o u f f e, l e i g n e p o r t a s s i s e, l e p u i s s i n e o r e p e r v o s t r e c o n c e i t p o i t d i r e q u e l a m e r e f u i t g r o s s e m t i n s e i n t o u e l u y l o g t e m p s d e u a n t l e s p o u l e z p e r v n e s t r a n g e, a issint luy bastard que ne poit estre intendant de la ley. Et fit en 41. E. 3. en bfe de Dower le tenant dit, q il detient a luy certeme charters a que il dit, que il est i n s e i n t o u e s o n b a r o n, i s s i n t a c. Et le tenant dit q il ne fuit insent oue son baron, a fuit oufse de cel issue per Thope, a donques il dit que il ne fuit insent iour de murant son baron, a ceo issue q ilz ont p r o f e r n e p o i t e s t r e t r i e n e m y p l u s, et donques il terra en deime de piender tel, issint moy semble ac. 16 C Strange, a m l e n t e n t, q u a n t n o u s a n o p o r t n e e a c c, il n e p o i t d i s t r o i e r n o s t r e l e z a g u m e n t n e p e r e u i d e n c e, c a r il c o n t i e n t c o n c l u d e s u r l e b f e e t m u l t b a s t a r d e q u a n o s t r e a c t i o n, a c e o q u e

Barre 1.

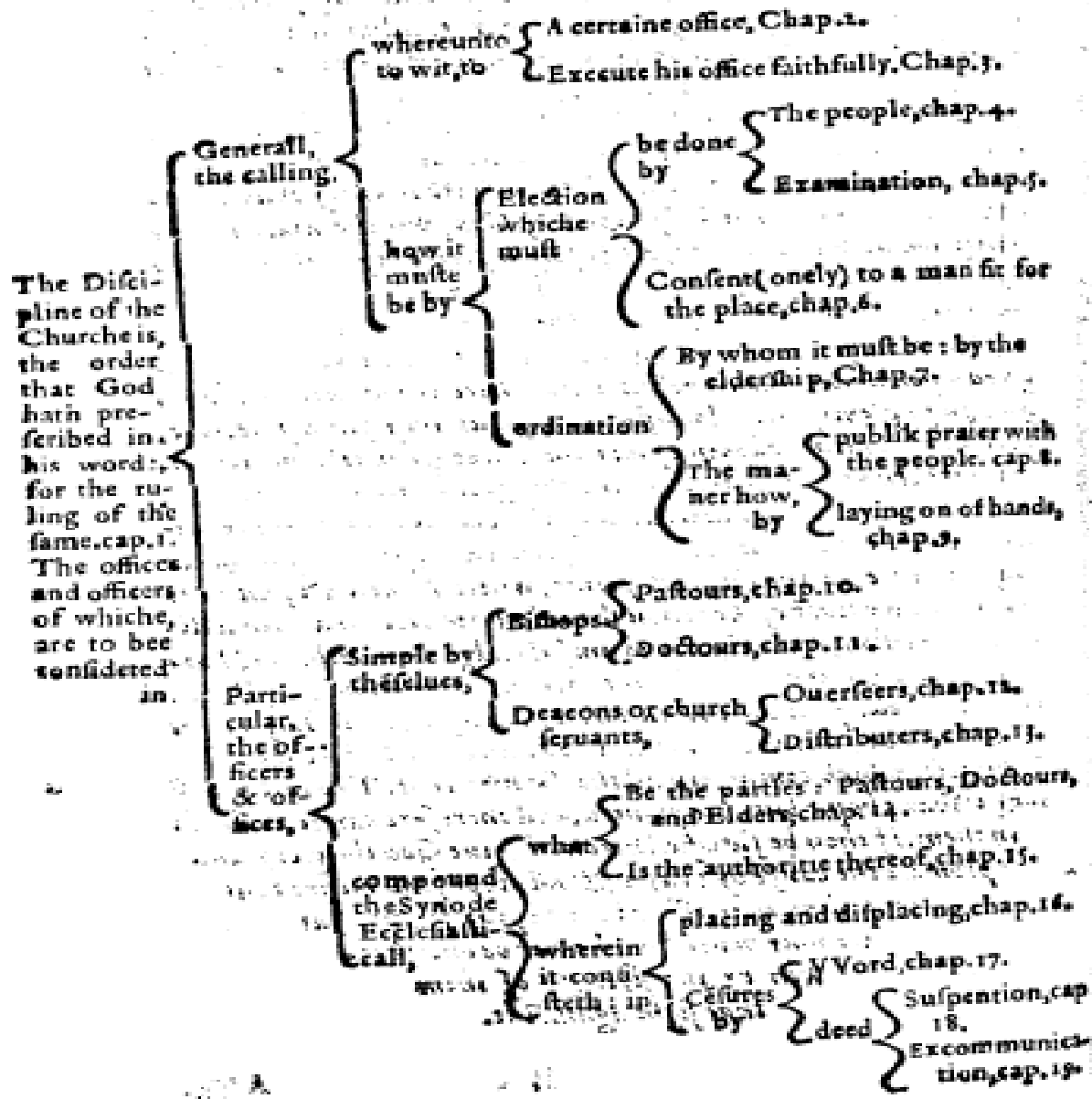
Bastard 1.

Et fr̄ meus celerari⁹ fatebatur hoc
esse licitū in tpe magne necessitatis / alias nō: & al-
legavit q̄ Juriste dicūt / q̄ nō est licitū in lege neces-
sitas facit licitū. Sed ipse dicebat q̄tra atq̄ tenebat
q̄ i oī tpe p̄ illud dictū s. Jacobi Confitemini &c. p̄re-
rea voluit habere hoīes peregre proficiscētes in de-
risum: ob quā causam nō venit nūc ad memoriam.

Et f[rate]r meus celerari[us] fatebatur hoc esse licitu[m] in t[em]p[or]e magne
necessitatis / alias no[n]: & al|legavit q[uod] Juriste dicu[n]t / q[uod] no[n] est
licitu[m] in lege neces|sitas facit licitu[m]. Sed ipse dicebat [con]tra atq[ue]
tenebat q[uod] i[n] o[mn]i t[em]p[or]e p[er] illud dictu[m] s. Jacobi
'Co[n]fitemini &c.' p[re]te|rea voluit habere ho[m]i[n]es peregre
proficiesce[n]tes in de|risum: ob qua[m] causam no[n] venit nu[n]c ad
memoriam.

Et fr̄ meus celerari&abus; fatebatur hoc esse licitu~ in t&abper;e magne
necessitatis / alias no~: & al|legavit &abquod; Juriste dicu~t / &abquod; no~
est licitu~ in lege neces|sitas facit licitu~. Sed ipse dicebat &abcon;tra
at&abque; tenebat &abquod; i~ oi~ t&abper;e &abper; illud dictu~ s. Jacobi
Co~fitemini &c. p~te|rea voluit habere hoi~es peregre proficisce~tes in
de|risum: ob qua~ causam no~ venit nu~c ad memoriam.

**A Table of Discipline, the particular heads where-
of, are handled in the severall Chapters, according to the
number wherewith they are noted: as followeth.**



February 1696.

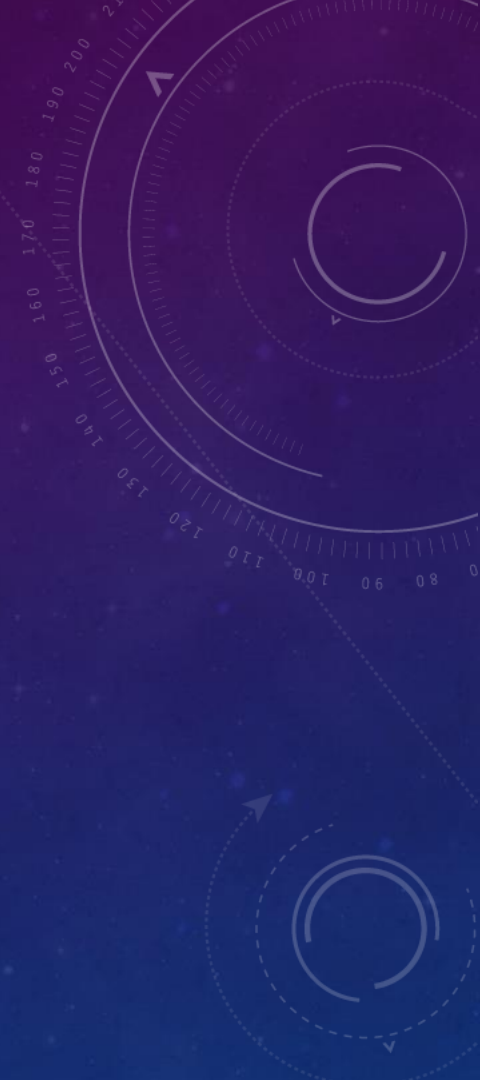
Full Moon the 8 d. at 4. morn.
 Last Quarter the 16 d. at 1. m.
 New Moon the 22. d. at 3 night.
 First Quarter the 29 d. at 6 n.

S	r.	b.	d.	l.	d.	h.	m.
1	7	17	5	43	9	26	13
6	7	16	5	50	9	40	12
11	6	55	5	1	10	2	10
16	5	51	4	5	10	14	8
21	5	42	4	18	10	36	6
26	6	31	1	29	11	00	4

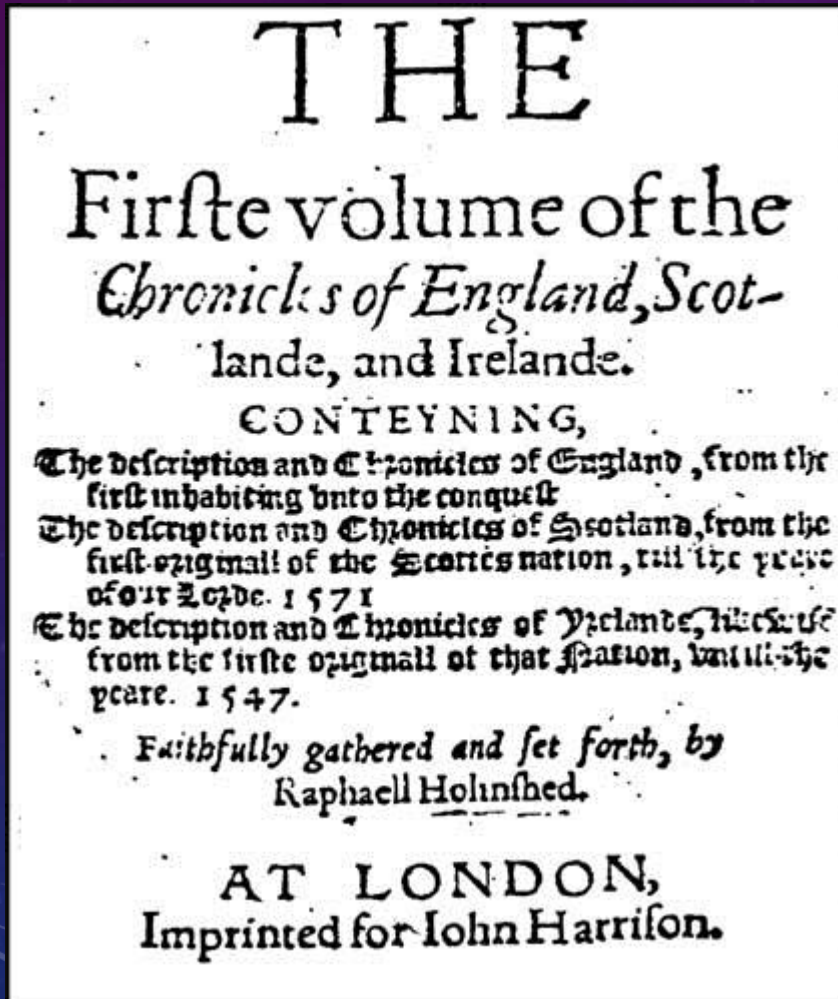
☉	☽	♂	♀	♃	♄	♅	♆	♁	♂	♀	♃	♄	♅	♆	♁	♂	♀	♃	♄	♅	♆	♁	
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27	17	Δ	22																				
28		∞																					
29	□																						

Observations

Seven Stars south 40 m. past 3 a night, and sets 54 m. past 1 in the m
 In this Month will happen a notable configuration of the Stars, and divers Oppositions very considerable
Lion's Heart south 27 m. past 11 a Night, and 40 m. past 6 in the mor
Great Dog-Star south 43 m. past 7 at night, and sets 14 m. past 12 a night
Viz. An Opposition of *Mars* and *Mercury*, of the *Sun* and *Mars*, of *Jupiter* and *Mercury*, all from *Virgo* and *Pisces* — And *Mars* by his retrograde Motion comes out *Virgo* into *Leo* — Hence we may judge, Where as *Mars* comes out of *Virgo* into *Leo* it signifies the marching of Armies or an Army out of one Country into another — And it would not be amiss if I should say, out of some Countries or Country under *Virgo* into another under the Dominion of *Leo*. See et al Reports from beyond Sea is also intimated hereby. And where as there are 3 Oppositions from *Virgo* and *Pisces*, it signifies Loss and Detriment to such Countries as are under those Constellations of Heaven.



THE CHALLENGE FOR OCR...



~ ~k ~
~ l I ~ li ~]J]O DmU~ov O~ti |
~ ~1l ~ ~ -\O~Si~\r<,St~5,o t%,\~t,\~ ~ ~
~' .-bnEIs~l br~; <~5n~1 ~
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Restrictions will be lifted on 25,000 Phase I texts from 1 January 2015