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THE
P O E M S
AND
TRANSLATIONS IN VERSE:

(INCLUDING
FIFTY-NINE HITHERTO UNPUBLISHED EPIGRAMS)

OF
THOMAS FULLER D.D. *d. 1661*

AND
HIS MUCH-WISHED FORM OF PRAYER;

FOR THE FIRST TIME

COLLECTED AND EDITED

WITH

Introduction and Notes

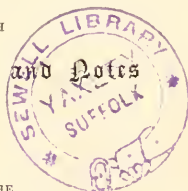
BY THE

REV. ALEXANDER B. GROSART,

LIVERPOOL.

PRINTED FOR PRIVATE CIRCULATION.

1868.



CRAWFORD AND M'CABE, PRINTERS, GEORGE STREET, EDINBURGH.

TO
HIS GRACE
The Archbishop of Dublin.

MAY IT PLEASE YOUR GRACE,

Having done me the honour to suggest that I should edit and re-print the '*Pisgah-Sight of Palestine*;' and which only the pressure of other engagements compelled me to deny myself of,—I cannot hesitate in regarding you as a lover of THOMAS FULLER. I ask your kind acceptance, therefore, of the dedication of this little volume of his Poems and Verse-Translations.

With much regard and gratitude for theological and spiritual benefit received from your Works,

I am,

Very Faithfully your Grace's

Obliged,

ALEXANDER B. GROSART.



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INTRODUCTION.



SUSPECT that the first impression of those who hear of the present little volume or who take it up, will be that it is some such literary *quiz* as Sir WALTER SCOTT half-thought of perpetrating in relation to DAVID HUME. A short quotation from his genial letter will explain:—‘We visited Corby Castle on our return to Scotland,’ he writes to Morritt, ‘which remains in point of situation as beautiful as when its walks were celebrated by David Hume, in the only rhymes he was ever know to be guilty of. Here they are, from a pane of glass in an inn at Carlisle—

Here chickens in eggs for breakfast sprawl,
Here godless boys God’s glories squall,
Here Scotchmen’s heads do guard the wall,
But Corby’s walks atone for all.’

Then playfully, ‘Would it not be a good quiz to advertise the *Poetical Works of David Hume*, with notes, critical, historical, and so forth—with an historical inquiry into the use of eggs for breakfast, a physical discussion on the causes of

their being addled, a history of the English Church music and of the choir of Carlisle in particular; a full account of the affair of 1745, with the trials, last speeches and so forth, of the poor *plaid*s who were strapped up at Carlisle; and lastly, a full and particular description of Corby, with the genealogy of every family who ever possessed it? I think even without more than the usual *waste* of margin, the Poems of David would make a decent twelve shilling touch. I shall think about it when I have exhausted mine own century of inventions.¹ Even students of FULLER I find have never so much as seen his longest 'Divine Poem,' are unfamiliar with his 'Panegyrick,' and have overlooked his lesser things. So that unless I much mistake this volume of 'Poems and Translations' bearing his sunny name will come as a surprise—a pleasant surprise surely—to not a few of his lovers. But they will not be 'bamboozled' (if the slang word be allowable) with any such 'Notes' and 'Inquiries' as loveable SIR WALTER jocosely designed for HUME's quatrain.

I had resolved to edit and print a limited private edition of 'David's Hainous Sinne, Heartie Repentance, Heavie Punishment,' and the 'Pane-

¹ Life by Lockhart c. xxxv.

gyrick,' as on talking with fellow-reverers of FULLER, I discovered that not one in a score had once met with them, while all were wishful to have them if only they might be purchased under Bibliomania-price. My own copy of the former had cost me £5, 5s., and the latter £2, 2s.;¹ and inquiry soon satisfied that in the book-market they were deemed cheap at these (comparatively) high prices, *e.g.* in the British Museum copy which is bound in saffron morocco, but cropped mended and soiled, there is a memorandum that it had sold for £17 at Brand's Sale (whose book-plate is on it); and for the 'Panegyrick'—which is in virgin state, uncut edges—I was soon offered £3, 3s. So that—independent of intrinsic worth and interest—if these could be faithfully and worthily reproduced for fewer pence than the pounds they readily fetch in the original editions, I thought a little literary service should be rendered thereby. But on proceeding to carry this out it soon appeared that more was demanded.

¹ A copy of David's Hainous Sinne, etc., was recently on sale by Mr Joseph Lilly (a bookseller of the fine old stamp), Covent Garden, London, thus described, 'a Poem, small octavo, calf extra, gilt edges, the last leaf containing the concluding (only) verses reprinted, £5, 5s.' I believe it was snapped up instantly. Bindley's copy brought £5, 15s. 6d. Hibbert's, which was the same copy, £6, 6s.

For on turning to my marked copies of the 'Worthies,' 'Church-History,' 'Pisgah-Sight:' in short to Fuller's complete Works, I came on many 'Verses'—mainly translations from the Latin—having, occasionally at least, the salt of wit, the dainty fancies, the inimitable word-play and alliteration, the brilliant conceits—as of ancient tores of gold—the kindly humour, the soft delicate pitifulness, of this most loveable of England's Worthies. [I don't—as usual—call him 'dear *old* Fuller:' for alas! he died aged only 53]. All this being so, I concluded to give the *whole* of his Poems and Verse-Translations. Still further: My attention having been obligingly called by Mr W. C. Hazlitt to his communication to Notes and Queries (3d Series vii. pp. 352, 353), concerning a volume formerly belonging to him, wherein were written in a contemporary hand a large number of Epigrams by 'Mr Tho. Fuller,' inquiries were set on foot to discover its present possessor. By the kind zeal of Mr F. S. Ellis, Bookseller, 33 King Street, Covent Garden, London, I speedily recovered the precious little book, and obtained unreserved permission to use whatever I might wish in it. The Epigrams authenticate themselves: many being truly Fullerian. I congratulate myself on my rare good fortune in having it

in my power to add this treasure-trove to my collection. I beg to return right hearty thanks to its owner (H. H. Gibbs Esq., London), for his ready liberality that enables me to do this.

Thus the present volume—as its title-page bears—not only furnishes Fuller's larger Poems, but 'for the first time' brings together the minor 'Verses' scattered up and down his numerous prose writings, and no fewer than fifty-nine hitherto unpublished Epigrams by him.

Regarding 'the Poems and Translations' intrinsically, I prefix—in its place—the Criticism of his longest poem by OLDYS. But he has missed its biographic interest and its most characteristic turns and touches. Biographically it is to be remembered that as 'David's Hainous Sinne,' etc. was published in 1631 it was probably composed when he was little out of his 'teens.'—So that his first known production confirms Charles Lamb's penetrative insight in his winsome words on his genius: 'The writings of Fuller are usually designated by the title of quaint and with sufficient reason: *for such was his natural bias* to conceits, that I doubt not, upon most occasions, *it would have been going out of his way* to have expressed himself out of them.' In his earliest as in his last book is the same 'Roman hand,' the same inevitableness, naturalness and spontaneity

of 'quaint' thought and wording. I cull a few examples of word-play from 'David's Hainous Sinne : ' and sure I am that no one familiar with FULLER will fail to detect in them the very *essentia* of his after-style. Thus he puts poor Uriah's eager obedience in carrying the king's false and fatal 'Letter,'—

On his journey past
With speed, who needed not to make such hast
Whose death had he gone slow did come too fast.

[I. st. 33.]

Again, wisely as well as wittily :

Where
Kings bid and God forbids, we must forbear

[*Ibid.* st. 44.]

And of Uriah finely—

Thus of his friends betray'd by subtile traine :
Assaulted of his foes with might and maine
He lost his life, not conquerèd but slain

[*Ibid.* st. 46.]

So of the 'infant newly borne, now neare to dye'
very tenderly—

See with what silent signes and sighes full faine
Poore heart it would expresse where lies the paine
Complaining that it knowes not to complaine

[III. st. 3.]

Again—

His tongue did never lye that cannot speke.

[*Ibid.* st. 5.]

Then follows this dainty metaphor—

As when a tender rose begins to blow
 Yet scarce unswaddled is, some wanton maide
 Pleas'd with the smell, allured with the show
 Will not reprove it till it hath display'd
 The folded leaves: but to her brest applies
 Th' abortive budd, where coffin'd it lyes
Losing the blushing dye before it dies. [Ibid. st. 7.]

Here is a genuinely FULLERIAN and later
 GEORGE CRABBE-ian alliteration—on 'the poor
 larke imprison'd in the cage of a kite's claws'
 vainly pleading for escape

On her that pray'd so long, doth prey at last.
 [Ibid. st. 14.]¹

Again: of Absalom's mock-condescension—

He steales their hearts by taking of their hands.
 [Ibid. st. 25.]

Incisively too

A saint dissembled is a double devile. [Ibid. st. 28.]
 Asse, that for wit his rider did exceed. [Ibid. st. 34.]

Then, more fully and with still more characteris-
 tic touches:

¹ We have many like lines *e.g.* of the 'asse' whereon
 Absalom rode, set free

Now rid of him that rid on her before. [III. st. 45.]
 So—

A fruitfull wilderness of fruitlesse weeds. [Ibid. st. 48.]
 Seldome things done speedily doe speed. [Ibid. st. 53.]
 Losing their gettings, gaining what they lost.
 [Ibid. st. 68.]

A chayne of hempe he to his necke made fast
 By tying of which knot he did untye
 The knot of soule and body, and at last
 Stopping the passage of his breath, thereby
 A passage for his soule wide opened hee :
 Thus traytors rather than they should goe free
 Themselves the hangman of themselves will bee.

[*Ibid.* st. 37.]

Again :

My sonne ! whose body had of grace the fill
 My sonne ! whose soule was so devoid of grace.

[*Ibid.* st. 50.]

Further : This ‘Divine poem’ is of biographic interest and value in that it reveals FULLER’S Calvinism at the time (at least)—on two leading ‘doctrines’ *e.g.* Predestination or Election.

. . Soone with a word the Lord appeas’d this strife
 Injoyning silence till he did vnfold
 That precious volume cald the Booke of Life
 Which He the Printer priviledg’d of old
 Containing those He freely did imbrace :
 Nor ever would I wish an higher grace
 Than in this Booke to hae the lowest place.

Within this Booke he sought for David’s name
 Which having found He proffered to blot
 (And David surely well deserv’d the same
 That did his nature so with sinne bespot)
 Though none are blotted out but such as never
 Were written in ; nothing God’s love can sever ;
 Once written there are written there for ever.

[II. st. 5, 6.]

Similarly on Original Sin :—

But ah ! this infant's guilt from him proceeds
That knew the least when most he sought to know :
Who most was nak't when cloathed in his weeds
Best cloathed then when naked he did goe :
In vayne the wit of wisest men doth strive
To cut off this intayle, that doth derive
Death unto all when first they are alive.

[III. st. 6.]

It is only due to our Worthy to add his 'charitable' stanza on the absence of the rite of baptism :

So this babe's life, newly begun, did end
Which sure receiv'd the substance though not sign'd
With grace's seale : God freely doth attend
His ordinance, but will not be confin'd
Thereto when 'tis not neglected nor despis'd
They that want water are by fire baptiz'd
Those sanctify'd that ne're were circumcis'd.

[III. st. 8.]

Besides these theological opinions we have in this Poem—and elsewhere—unmistakeable utterances on kindred matters. I select these four—prefixing headings—

1. *Drunkenness :*

My prayers for friends prosperity and wealth
Shall ne're be wanting : but if I refuse
To hurt myself by drinking others' health
Oh let ingenious natures mee excuse :
If men bad manners this esteeme, then I
Desire to be esteem'd unmannerly
That to live well will suffer wine to dye.

[I. st. 27.]

2. *Preaching :*

Goe fond affectors of a flanting straine
 Whose sermons strike at sinnes with slenting blowes!
 Give me the man that's powerfull and plaine
 The monster Vice vnmasked to expose :
 Such preachers doe the soule and marrow part
 And cause the guilty conscience to smart
 Such please no itching eares but peirce the heart.

[II. st. 22.]

3. *Female-humility :*

Ah! happy age when ladies learn't to bake
 And when kings daughters knew to knead a cake.
 Rebecka was esteem'd of comely hew
 Yet not so nice her comelinesse to keepe
 But that shee water for the cammells drew :
 Rachell was faire, yet fedd her father's sheepe
 But now for to supply Rebecka's place
 Or doe as Rachell did is counted base :
 Our dainty dames would take it in disgrace.¹

[III. st. 11, 12.]

¹ This reminds me of an anecdote of a quaint old Scotch 'minister' of the last century (Mr Comrie of Pennicuik). His Congregation had been engaged in making a pecuniary effort to pay off debt on the Church by a kind of anticipation of what are now called Bazaars. It did not prove a success; and mainly through the lack of zeal of the ladies. Chagrined, Mr Comrie in a speech afterwards, looking the gay-dressed fair ones full in the face remarked dryly, 'The leddies noo-a-days pit me in mind o' the Lilies [All attention expecting a compliment]—*they toil not neither do they spin.*'

4. *False-friendship* :

Before such kisses come vpon my face
 Oh! let the deadly scorpion me sting
 Yea rather than such armes should me imbrace
 Let curling snakes about my body cling:
 Than such faire words I'de rather the fowle
 Vntuned schreeching of the dolefull owle
 Or heare the direfull mountaine-wolfe to howle.

[*Ibid.* st. 26.]

I must leave the reader to dig for like *nuggets*. Preceded by GEORGE PEELE in his 'Love of King David and Fair Bet'sabe with the Tragedie of Absalom' (1599) and coming into comparison with the 'Davideis; a heroical poem on the troubles of David,' of ABRAHAM COWLEY—his contemporary and fellow-student at Cambridge—Fuller's first Poem loses nothing beside them.

The 'Panegyrick' has happy lines: and was the genuine utterance of our large-hearted Worthy's loyalty to his ideal of monarchy. Hence the transfiguration of Charles the Second. Historically it is valuable as an evidence of the glowing hopes that centred in the 'merry monarch.' The actual 'Life' Fuller did not witness. He was 'gone' before the brightness of the exile-years paled into foulest Night. High-pitched as is his praise it is low compared with innumerable con-

temporary 'Welcomes' still preserved in the British Museum and elsewhere.¹

The Translation-verses I have already characterized: though truth to tell many of them only two faithfully answer his own apologetic description, 'Yet because some love poetry, either very good or very bad, that if they cannot learn from it, they may laugh at it, they are here inserted.'² Others are in daintiness of wording and quaintness of their turns as the Songs of Shakespere and Jonson to their Plays. The 'Flowers' must lose in their transplantation (or cutting) even with the words as so much living

¹ One of the most astounding of these productions is the following ΚΑΡΟ'ΑΟΥ *τρεσμεγιστου* "Επιφανια: The Most Glorious Star or Celestial Constellation of the Pleiades or Charles Waine. Appearing and shining most brightly in a *Miraculous* manner in the Face of the Sun at Noon day at the Nativity of our Sacred Sovereign King *Charles 2.* Pre-saging his Majesties *Exaltation* to future Honour and Greatness, Transcending not only the most potent Christian Prince, *in Europe*, but by Divine Designment ordained to be the most *Mighty Monarch* in the *Universe*. Never any Starre having appeared before at the birth of any (the *Highest humane Hero*) except our Saviour. Behold a King shall reign in righteousness. Psal. 32. 1. By Edw. Mathew of the Middle *Temple* Esq. London, Printed for the use and benefit of William Byron, Gent. 1662 [12°]—Title-page—Ep: Dedy pp. 12—Treatise pp. 156—Two engravings adorn (!) the volume.

² 'Worthies' [London].

earth—*Fuller's* earth, Fuller himself would have said—attached: ay, were they put into 'Pots' such as Keats' 'basil' grew in. Still I have given as much of the context in which the 'Verses' occur as to impart interest.

I do not at all claim poetic genius for 'rare' THOMAS FULLER, or for independent poetic fame. But everything that serves to furnish insight into the whole nature of a great man has its own use and worth. It *is* noticeable that while he did not follow up his 'David's Hainous Sinne,' etc., with other poems of like-length and kin, he yet kept singing unto the end. There must have been a string that vibrated to the subtle 'breath' when the music—and words to it—was so inevitable and irrepressible. Biographers and critics have failed as it seems to us, to recognise this element in the large, rich, most winsome nature of our Worthy.

I scrupulously adhere to the original text throughout, retaining FULLER's own orthography:¹

¹ I must ask the student, however, to keep in mind that with very few exceptions the present apostrophe of the possessive case was unemployed by Fuller and his contemporaries—*e.g.*, we read not Truth's but Truths, Romes not Rome's. I have also somewhat modified the use of capitals and italics, which are used very arbitrarily.

agreeing herein with the venerated Keble that 'in one respect especially, *i.e.* as a specimen and monument of language, ancient books lose very much of their value by the neglect of ancient orthography.'¹ For popular, practical use, modernization of spelling is not only permissible, but absolutely necessary. On the other hand, to the circle to whom this reprint addresses itself, faithfulness to the author is a *sine qua non*. I have used all the care that I could command: and I venture to hope not in vain.² A few Notes explanatory of names and references, bear my initial G. Those of Fuller himself, F. Of course in the Translation-Verses and originals from his prose Works the reader must turn to the several places for further information as to names and things introduced. It were misplaced annotation to enlarge on these in such a small venture as the present.

Besides the Poems and Verse-Translations

¹ Keble's Hooker, Vol. I.: Preface page viii (edn. 1841, 3 vols. 8°). I have marked the noticeable words in foot-notes.

² I cannot expect to be found faultless, for even so scholarly and able an editor as Dr Nuttall in his edition of the 'Worthies' very often errs—*e.g.*, in No. LIV. of our extracts from the 'Worthies' he misreads 'paths for parts,' and reduces the sweet couplet to nonsense: in No. LXIV. for 'townsmen' reads 'townmen.'

and Epigrams as enumerated, I give as an Appendix the 'Form of Prayer' used by Dr Fuller. The book in which it is contained is of the very rarest: and hence in Notes and Queries and elsewhere this 'Form' has been repeatedly inquired for—in vain. To the erudite Librarian of Trinity College, Cambridge (W. Aldis Wright, Esq., M.A.) I am indebted for this addition to the Fulleriana of our volume.

I close this Introduction with some pat lines from that finely-touched old Translator—ARTHUR GOLDING, which I have chanced on unreferenced in my Common Place Book:—

Whoso doth attempt this Author's works to read
Must bring with him a stayèd head and judgment to
 proceed;
For as there be most wholesome hests and precepts to
 be found
So are there rocks and shallow shelves to run the ship
 a-ground.

ALEXANDER B. GROSART.

308 UPPER PARLIAMENT STREET,
LIVERPOOL.

P.S.—As I send my Manuscript to the Printers there reaches me a reprint of 'David's Hainous Sinne, etc., tacked on to Fuller's Party-coloured-Coat, a Comment on 1 Corinthians xi.,' etc. The volume is edited by Mr William Nichols,

and forms one of a number of Fuller-reprints from the house of Tegg—most welcome ! But the *modernisation* of the orthography of the Poem is inexcusable. In no respect can it come into competition with our volume apart from its giving only *one* of the poetic productions of the Author. G.





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* * Owing to an oversight, the verses from the 'Profane State' in our book are numbered XI. instead of XII., and those that follow ought to have continued XIII., XIV., XV., XVI., XVII., XVIII. Notice that † opposite verses indicate that they are original, not translated. G.





LDYS on 'David's Hainous Sinne,'
etc., from *Biographia Britannica* [Vol.
iii. page 2050, folio.] 'The first per-
formance of our author that has appeared to us in
print, being a divine poem, very rare to be met
with, and having had no description of it, the fol-
lowing account may not be unacceptable to the
curious. It is entitled . . . A critical reader of
poetry might find matters of remark in it; either to
commend in some agreeable descriptions, natural
similies, and instructive reflections; or to censure
in some few parts of the style, which were fashion-
able elegancies in those times: but in the whole
promising that had he persevered in the study and
culture of poetry, his genius might have advanced
him to some considerable rank among those con-
temporaries who were then favorites of the Muses.
His good sense and ingenuity at that age is dis-
tinguishable enough; his versification is more
compact or limited, and usually flows with
smoother cadence than that of some riper wits

of great name in those days. Among other observable parts, the very proposition and invocation are very comprehensive, solemn, and regular: the persuasions of David by the Spirit and the Flesh; with the description of Uriah's drunkenness, are very natural: the obsequious offer of the Elements to destroy David upon his transgression, and after his restitution to relieve and cherish him, are somewhat picturesque, and touching upon Spencer's imag[e]ry in miniature: his comparison of those variable elements upon this occasion, to temporising courtiers, who will fawn upon a minister when he is restored to favour, as fast as they flouted him in disgrace, looks to have something in it perfectly alive; and so does that figure wherein we may imagine that we see Absalom cringing with supple neck and knees about the court, to gather up what alms and fragments he could of popular favour and interest, by seizing upon one man's hand to steal away his heart, and sucking out the soul of another with deceitful kisses; inquiring the name of this, the business of that, and the country of t'other, to serve them all! prostituting his promises and enslaving himself to errant slaves: in whom also we have a further glimpse of pride itself, groveling to be exalted to grandeur, and exercising all the abject spirit of the most beggarly poor, to

worm itself into riches : or as one author reads it—

‘ Proud men are base to compass their desires ;
They lowest crouch that highest do aspire.’¹

But this is a picture not near so agreeable as that of plain-dealing Nathan, in his state of moderation ; the knowing and communicative, the kind and compassionate Nathan, who being skilled in lancing a fester’d soul, in searching and tenting the sore, and stanching a bleeding-hearted sinner, would heal his wounds with the sovereign balsam of counsel, or bind up the disjointed members of his troubled mind. He was neither oppressed with that plenty which made him envied nor distressed with that penury which made him despised : his pursuits were circumscribed to his possessions ; and as he was in no needful want, he thought wanton need most despicable ; or that want in sufficiency was the true mother of contempt : so, as his desires were planted within the most temperate situations of command, they

¹ A similar turn of thought occurs in his *Andronicus* when the usurper ceremoniously kissed the feet of the young monarch. ‘The spectators variously commented on his prodigious humility therein ; some conceiving *he meant to build high because he began so low.*’ G.

produced the sweetest fruits of content ; for, as our poet says :

‘ High hills are parch’d with heat or hid with snow,
And humble dales, soon drown’d, that lie too low,
Whilst happy grain on hanging hills doth grow.’¹

Descriptions more flowery might be hither transplanted ; such as are so gently strewn over David’s child in death, and others ; but as his gravity in this poem prevails over the natural gaiety of his genius, we have chosen in this historical work to instance those few particulars which are rather in the edifying and profitable than to hunt after such as may run into a more pleasing and poetical vein. At the close of this performance our author having subsided into the characters of Queen Elizabeth, King James, and King Charles I., and lamented the loss of the

¹ Campbell uses a somewhat similar figure where he speaks of the stations of life best fitted for Tragedy :

‘ Even situations far depressed beneath the familiar mediocrity of life are more picturesque and poetical than its ordinary level. It is, certainly, on the virtues of the middling ranks of life that the strength and comforts of society chiefly depend, in the same manner as we look for the harvest, not in cliffs and precipices, but on the easy slope and uniform plain.’—*Specimens*.

This sentiment well comports with F.’s moderate life. But he was no *neuter* ‘ of that lukewarm temper which heaven and hell doth hate.’—(ANDRONICUS). G.

Duke of Brunswick, with the discords then in Europe thro' the wars in the Netherlands, Denmark, etc., he very properly and piously concludes that those grievances may be bewailed by mankind but till they are reversed by Providence, they are more befitting his *prayers* than his *pen*.'



I. DAVID'S HAINOUS SINNE.

NOTE.

The original title-page of this 'Divine Poem' will be found below.* The collation is as follows: Title-page—Dedication 1 page—Poem pp. 73—[120.]—G.

* David's { HAINOVS SINNE.
HEARTIE Repentance.
HEAVIE Punishment.

Exodus 35. 23.

*And every man, with whom was found ——— Goates
haire, and red skins of Rammes, and Badgers skins,
brought them [to the building of the Tabernacle].*

Ad Zoilum.

Thy Laies thou vtt'rest not, yet earpest mine
Carpe mine no longer, or else utter thine.

By Thomas Fvller, Master of Arts of Sidnye
Colledge in Cambridge.

London,

Printed by *Tho. Cotes*, for *John Bellamie*, dwelling at the
three Golden Lyons in Cornehill, 1631.¹

¹ It may be noted that 'Thomas Cotes' was the printer and publisher of Shakespere's folio of 1632 (Second edition). G.

To the honorable Mr Edward, Mr William,
and Mr Christopher Montagu, sonnes to the
Right honourable Edward Lord Montagu of
Boughton.¹



FAIRE branches of a stock as faire
Each a sonne and each an heire :
Two Joseph-like from sire so sage,
Sprung in autumnne of his age ;
But a Benjamin the other
Gain'd with losing of his mother.
This fruit of some spare hours I spent
To your Honours I present.

A king I for my subject have
And noble patrons well may crave ;
Things tripartite are fit for three,
With youths, things youthful best agree ;
Take them therefore in good part
Of him that ever prayeth in heart
That as in height ye waxe apace,
Your souls may higher grow in grace.

¹ Full information concerning this historic family, and these 'youths' in particular, will be found in 'Court and Society from Elizabeth to Anne. Edited from the Papers of Kimbolton by the Duke of Manchester,' 2 vols. 8vo. 1861. Cf: l. 266 *seqq* 273 *seqq*, *et alibi*. One of the maps in 'Pisgah-Sight' is dedicated to the Montagus. G.

Whilst your father (like the greene
Eagle in his scutcheon seene :
Which with bill his age doth cast)
May longer still and longer last :
To see your vertues o're increase
Your yeares, ere he departs in peace.
Thus I my booke to make an end
To you : and you to God commend.

Your Honours in all service
Tho. Fuller.





DAVID'S HAINOUS SINNE.

1.



OW Zion's Psalmist grievously
offended

How Israel's Harper did most
foulely slide,

Yet how that Psalmist penitent, amended

And how that Harper patient did abide

Deserved chastisement (so fitly stil'd

Which wrath inflicted not but love most mild

Not for to hurt but heale a wanton child.)

2.

How one by her owne brother was defiled

And how that brother by a brother slaine ;

And how a father by his sonne exiled :

And by a subject, had a soveraigne :

How peace procured after battels fierce

As Sol at length doth sullen cloudes dispierce :

My Muse intends the subject of her verse.

3.

Great God of might whose power most soveraigne

Depends of none yet all of Thee depend,

Time cannot measure, neither place containe
Nor wit of man Thy being comprehend :

For whilst I thing on Three, I am confin'd
To One, and when I One conceive in minde
I am recal'd to Three in One combin'd

4.

Thy helpe I crave, Thy furtherance I aske
My head, my heart, my hand direct and guide,
That whilst I vndertake this weighty taske
I from Thy written lore start not aside :

Alas ! 'tis nothing Lord with Thee to breake
The strong : 'tis nothing to support the weake
To make men dunbe, to make an infant
speake.

5.

Each one begotten by immortall seed
Becomes the pitcht feild of two deadly foes ;
Spirit and flesh, these never are agreed
With trucelesse warre each other doth oppose ;
And though the spirit oft the flesh doth quell
It may subdue but can it not expell
So stoutly doth the Jebusite rebell.

6.

Now David when on Bathsheba loose eyes
He fixt, his heavenly halfe did him dissuade ;

Turne, turne away thy sight from vanities
 Exchange thy object, else thou wilt be made
 Vnmindfull of thy soule, her corps¹ to minde
 Made for to lose the truth, such toyes to finde,
 By looking long, made at the last, starke
 blinde.

7.

What though her face and body be most faire,
 Behold, the sun her beauty doth surpass ;
 His golden beames surmount² her yellow hayre
 As far as purest cristall dyrtie glasse :
 Her skinne as is the skie not halfe so cleare
 Her curious veines for colour come not neare
 Those azure streaks that in the heavens
 appeare.

8.

There let thy hungry sight her famine feede,
 Whereon it cannot surfet with excesse :
 Whil'st tongue, heart, harp are tuned vp with
 speed,
 The grand-contrivers, glory to expresse :
 Framing with words to rayse his mighty name
 That with a mighty word did rayse this frame,
 And by his providence preserves the same.

¹ The latin 'corpus' body, not necessarily life-less. 'G.

² Surpass *e.g.* Shakespere 1 Henry VI. v. 3, and Love's Labour Lost v. 2. G.

9.

But let no lustfull thoughts lodge in thy minde,
Before that they be borne, they must be kill'd,
Or else the man is cruell that is kinde
To spare the foes wherewith his soule is spill'd :
And if a wanton motion may request,
Leave for to lodge a limbe th' ineroaching
guest
Will soone command roome to receive the
rest.

10.

Looke towards the mid-day sun, and thou shalt
see
A little tower¹ o're topps of hills to peepe ;
That is the birth place of thy pedygree :
Full oft there hast thou fed thy father's sheepe,
And kept his flockes vpon the flowry plaine :
But now the sheepe-hook of a country swaine
Is turn'd the scepter of a soveraigne.

11.

God made thee great, oh doe not Him disgrace
And by His weighty statutes lightly set :

¹ The tower of Eder nigh Bethlehem 7 miles from Jerusalem. F.

Hee honour'd thee, oh doe not Him debase;

Hee thee remembred, doe not Him forget :

Why should fat¹ Jeshurun so wanton grow
As at his maister's head his heeles to throw?
Maister : that all his feeding did bestow.

12.

Behold high cedars in the valley set
They in thy eyes like little shrubbs doe show,
Whil'st little shrubbs vpon mount Oliuet
Seeme lofty cedars : men whose states are low
Their sinnes are not so obvious to sense :
In princes, persons of great eminence
A smaller fault doth seeme a great offence.

13.

But grant, no man thy wickednes espies
Surely the Searcher of the reines doth marke
Even infant lust? can figg-leaves bleare his
eyes?
Or can thy shame bee shrowded in the darke?
Darknes shall then be turned into light
Yea darknes is no darknes, in His sight
But seeme the same to Him both day and
night.

¹ Deut. xxxii. 15. F.

14.

The Spirit had resolved more to speake
But her halfe-spoken words the Flesh confounds:
Nor wonder is it, she so vs'd to breake
God's lawes, not passing for to passe their bounds
Against man's rules of manners should offend
Which was impatient longer to attend
Began before her rivall made an end.

15.

If euer nature lavishly did throw
Her gifts on one which might haue served more
Yet make them comely: if shee e're did show
The prime, and pride, and plenty of her store.
Loe, there's the forme wherein she hath
exprest
Her utmost power, and done the very best
Her maister-peece surpassing all the rest.

16.

What if those carelesse tresses were attired?
Sure then her face for comelines transcends:
What now seemes lovely then would be admired,
If art might but begin where nature ends.
Alas! ten thousand pitties 'tis indeed
That princes on so common fare should feed
Whilst common men on princely meat exceed.

17.

Alwayes the same doth glut the appetite
But pleased is our palate with exchange ;
Variety of dishes doth delight :
Then give thy loose affections leave to range.

Forbidden things are best, and when we eate
What we have slily gotten by deceit :
Those morsels onely make the daynty meate.

18.

But oh reserve thy selfe, my maiden muse
For a more modest subject, and forbear
To tune such wanton toyes as may abuse
And give distaste vnto a virgin's eare :

Such rotten reasons first from hell did flow
And thither, let the same in silence goe,
Best knowne of them that did them never know.

19.

Thus hee that conquer'd men and beast most
cruell

(Whose greedy pawes with fellow goods were
found)

Answer'd Goliath's challenge in a duell
And lay'd the giant groveling on the ground :

He that of Philistines two hundred slue
No whit appalled at their grisly hue
Him one frayle woman's beauty did subdue.

20.

Man is a shippe, affections the sayle
The world the sea, our sinnes the rocks and
shelves,
God is the pylot, if He please to fayle
And leave the steering of us to ourselves
Against the rugged rocks wee run amaine
Or else the winding shelves doe us detain
Till God the Palinure returns againe.

21.

Yet David bold to sinne, did fear the shame :
He shunn'd the sheath that ran upon the knife :
With a fine fetch¹ providing for his fame
He fetcheth home Vriah to his wife :
So under his chaste love to cloake his owne
Vnlawful lust to fault most carelesse growne,
Most carefull that his fault should not be
knowne.

22.

But in their plots God doth befoole the wise
By wayes that none can trace, all must admire :
Short of his house that night Vriah lyes,
And David so came short of his desire :
The man a nearer lodging place did use

¹ Expedient. G.

(Which made the king on further plots to
muse)

And sent home, home to goe, did thus refuse.

23.

The pilgrime arke doth sojourne in a tent :
In open fields Joab my lord doth lye,
And all the souldiers of his regiment
Have earth their beds, the heaven their canopy :
Where bitter blasts of stormy winds are rife.
Shall I goe feast, drink, dally with my wife?
Not, as I live, and by your lordship's life.

24.

Then by his servants David did conspire
Uriah's lust so dull, with wine to edge :
(Venus doth freeze where Baechns yeelds no fire)
By their constraint, he condescends to pledge
One common cup that was begun to all
Captaines incamped nigh to Rabba wall ;
One specially vnto the generall.

25.

Abishay next is drunke to Joab's brother
And this cup to a second paves the way ;
That orderly doth vsheer in another :
Thus wine once walking knowes not where to
stay :

Yea such a course methodicall they take
In ordering of cupps the same did make
Vriah quite all order to forsake.

26.

His false supporters soone began to slipp
And if his faltring tongue doth chance to light
On some long word hee speedily doth clip
The traine thereof : yea his deceitfull sight
All obiects paired doth present to him :
As double faces ; both obscure and dim
Seeme in a lying looking-glasse to swim.

27.

My prayers for friends prosperity, and wealth
Shall ne're be wanting, but if I refuse
To hurt myself by drinking others health
Oh let ingenious natures mee excuse :
If men bad manners this esteeme, then I
Desire to be esteem'd unmannerly
That to live well will suffer wine to dye.

28.

Well did blind Homer see, for to expresse
The vice that spawnes all other, when he faines
Dame Circe an enchanting sorceresse
Whose cupps made many men foregoe their
braines

Whilst with the witlesse asse one purely¹ doats
 Others mishaped are, like lustfull goates,
 Or swil-ingrossing swine, with greedy throats.

29.

Though bad yet better was Vriah left :
 Not quite a beast though scarce a man ; disturb'd
 In minde, but not distracted nor bereft
 Of witt ; though drunk yet soberly hee curb'd
 His lust ; being wise though ignorant, to crosse
 The kings signes who now new thoughts
 doth tosse
 Finding his former project at a losse.

30.

The night with mourning-weeds the world becladd
 When restlesse David for to mend his matter
 Did make it worse : his naked sinne was bad
 More monstrous being maskt ; they oft doe scatter
 The chayne that of God's lawes vnloose a linke :
 Hee swam before in sinne nigh to the brinke
 But now he meanes in midst thereof to sinke.

31.

Then for a light hee speedily did call
 (Thou Darknes with his project bst agree'd !)

¹ Prettilly. G.

For paper, pen and inke, to write withall
Though sure a poinard might have don the deed
Better if hee in blood had dippèd it
And on a sheet of paper what he writ
A winding sheet far better did befit.

32.

This certs I know as sepian juice did sinke
Into his spongy paper, sabling o're
The same with various-forméd specks of inke
Which was so pure and lilly-white before :
So spots of sinne the writers soule did staine
Whose soylie tincture did therein remaine
Till brinish tears had washt it out againe.

33.

Next day when Day was scarce an infant growne
Vriah (that no mischiefe did mistrust
As none hee did decerve, but by his owne
Did measure all men's dealings to bee just)
Bearing this letter, on his journey past
With speed, who needed not to make such hast
Whose death had he gone slow did come too
fast.

34.

Thus crafty maisters when they minde to beate
A carelesse boy to gather birch they send him ;

The little lad doth make the rod compleat
Thinking his maister therefore will commend
him:

But busily imploy'd, he little thought
Hee made the net wherein himselfe was caught
And must be beaten with the birch hee brought.

35.

His journey came well to the welcome end
Safe to the¹ towne of waters hee attaines
Towne which to force Joab his force did bend
(Nought is so hard but vincible by paines)
Some with their heads did plot, some with
their hands
Did practise yea as ready was the band
To serve as was the captaine to command.

36.

So busie bees, some fly abroad at large
Of flowry nectar for to fetch their fill:
Some stay at home for to receive their charge
And trustily the liquor doe distill:
Or bottle it in waxe, whilst others strive
Like sturdy martialls, far away to drive
The drowsy droanes that harbour in the hive.

¹ Rabba. 2 Sam. xii. 27. F.

37.

The strong-arm'd archer from his crooked bow
Made a strait shaft with dismall newes to speed
Into the towne, which ne're return'd to show
The sender how his message did succeed :

Yea heavie bodies mounted were on high,
Dull stones to which dame Nature did deny
Feete for to goe, Art made them wings to fly.

38.

Whilst in the towne one with his friend did talk
A sudden stroake did take his tongue away ;
Some had their leggs arrested as they walke
By martiall law commanding them to stay :

Here falls a massy beame, a mighty wall
Comes tumbling there, and many men doth
maule

Who were both slaine and buried by the fall.

39.

Were there not vsèd in the days of yore
Enough men-murdering engines? but our age
Witty in wickednes must make them more,
By new found plotts mens malice to inrage :
So that fire-spitting canons to the cost
Of Christian blood all valour have ingrost,
Whose finding makes that many a life is
lost.

40.

Whilst thus the well-appointed army fought
Winding in worm-like trenches neare the wall
To humble the proud towers, Vriah brought
The speaking paper to the generall

Who when such language hee therein did
finde

He thought himselfe or els the King vs blinde,
Himselfe in body or the King in minde.

41.

Then hee the letter did peruse againe
The words, the words of David could not bee
And yet the hand, for David's hand was plaine,
Hee thought it was and thought it was not hee :

Each little line he thorowly did view
Till at the length more credulous he grew
And what he thought was false he found too
true.

42.

Now Joab [^]thy valour be display'd */let?*
Act not a midwife to a deed vnjust ;
By feare or favour be not oversway'd
To prove a pander to a prince's lust :
Returne a humble answer back agane
Let each word breath submission, to obtaine
By prayers a conquest of thy soueraigne.

43.

Shew how when God and countries good requires
Thou substance, soule and body to ingage
Is the ambition of thy best desires :
Foes forraine to resist, to quell their rage
 How willingly would'st thou thy selfe despise,
 Count loosing of thy goods a gainfull prize
 Lavish thy blood and thy life sacrifice.

44.

But when God's love directly doth withstand
And where his lawes the contrary convince¹
Wee must not breake the heavenly king's command
Whilst we do seeke to please an earthly prince :
 The burdens they impose on us to beare
 Our dutie is to suffer them : but where
 Kings bid and God forbids we must forbear.

45.

Behold the man whose valour once surmounted
In sacking Zion's mount (mount not so high
As men therein were haughty !) and accounted
Of worthies chiefe doth most unworthily :
 Hee that to summe the people of the land
 Withstood the King now with the King doth
 stand
Too buxome² for to finish his command.

¹ Cf. Wright's invaluable 'Bible Word-Book' s. v. G.

² Obedient. G.

46.

Next morne when early Phœbus first arose
 (Which then arose last in Vriah's sight)
 Him Joab in the forfront did dispose
 From whom the rest recoylèd in the fight :

Thus of his friends betray'd by subtill traine
 Assaulted of his foes with might and maine
 He lost his life, not conquerèd but slaine.

47.

His mangled body they expose to scorne¹
 And now each cravin coward dare defie him,
 Outstaring his pale visage, which beforne¹
 Were palsy-strook, with trembling to come nigh
 him :

Thus heartlesse hares with purblind eyes do
 peere
 In the dead lyon's pawes, yea dastard decre
 Over his heartlesse corps dare domineere.

¹ Sometimes spelled 'beforen' = before : Thus Spencer

The time was once and may again retorn

For ought may happen that hath been beforne.

[Shepherds K. 103.] G.



DAVID'S HEARTIE REPENTANCE.

1.



HE tongue of guiltlesse blood is never
ti'd

In the earth's mouth, and though the
greedy ground

Her gaping crannies quickly did provide
To drinke the liquor of Vriah's wound

Yet it with moanes bescatterèd the skies
And the revoicing eccho, with replies
Did descant on the playn-song of the cries.

2.

Hereat the Lord perceiving how the field
Hee sow'd with grace, and compast with an
heape

Of many measures, store of sinnes did yeild
Where he expected store of thanks to reape,
With flames of anger, furnace-like he burn'd :
For patience long despis'd and lewdly spurn'd
Is at the length to raging fury turn'd.

3.

Then all the creatures musterèd their traine
From angells vnto worms, the blinde did see
Their Lord disgrac't, whose honour to maintaine
Things wanting life most lively seeme to be ;
Refusing all to serve man that refus'd
To serve his God, all striving to be us'd
To punish him, his Maker that abus'd.

4.

Please it your Highnes for to give me leave
I'le scorch the wretch to cinders said the Fire :
Send me said Aire, him I'le of breath bereave ;
No quoth the earnest Water I desire
His soylie sinnes with deluges to scoure ;
Nay let my Lord quoth Earth imploy my
power
With yawning chapps I will him quick
devour.

5.

Soone with a word the Lord appeas'd this strife
Injoyning silence till He did vnfold
That precious volume cald the Booke of Life
Which He the Printer priuiledg'd of old
Containing those He freely did inbrace :
Nor ever would I wish an higher grace
Than in this Booke to have the lowest place.

6.

Within this Booke hee sought for David's name
Which having found He proffered to blot
(And David surely well deserv'd the same
That did his nature so with sinne bespot
Though none are blotted out but such as never
Were written in : nothing God's love can
sever ;
Once written there are written there for ever.)

7.

Strait from His throne the Prince of Peace arose
And with embraces did His Father binde
Imprisoning his armes, He did so close
(As loving iyve on an oake did winde
And with her curling flexures it betraile)
His Father glad to finde His force to fayle
Strugel'd as one not willing to prevaile.

8.

Thus then began the Spotlesse Lambe to speake
(One word of Whom would rend the sturdy
rocke,
Make hammer-scorning adamant to breake,
And vnto sense perswade the senseles stocke,
Yea God Himselfe that knowes not to repent
Is made by His petitions penitent
His Justice made with Mercy to relent.)

9.

Why doth my Father's fury burne so fierce?
Shall Persian lawes vnalterable stand?
And shall my Lord decree and then reverse,
Enact and then repeale, and counter-mand?
Tender Thy credit, gracious God, I crave
And kill not him Thou didst conclude to save
Can these hands blot what these hands did
ingrave?

10.

Hath not Thy wisdom from eternity
Before the worlds foundation first was lay'd
Decree'd, the due time once expir'd, that I
Should flesh become and man borne of a maide?
To live in poverty and dye with paine
That so Thy Sonne for sinners vilely slaine
Might make vile sinners live Thy sonnes
again?

11.

Let Me, oh let Me Thy feirce wrath asswage
And for this sinner begg a full discharge:
What though hee justly doth provoke Thy
rage?
Thy justice I will satisfie at large.
If that the Lord of Life must murder'd bee
Let mee intreat this murd'rer may goe free
My meritts cast on him, his sinnes on Me.

12.

Thus speaking from His fragrant cloaths there
went
A pleasant breath whose odour did excell
Myrrhe, aloes and cassia for sent
And all perfum'd His Father with the smell
Whereat His smothèd face most sweetly smil'd
And hugging in His arms His dearest child
Return'd those welcome words, with voyce
most milde.

13.

Who can so pleasing violence withstand?
Thy craving is the hauing a request
Such mild intreaties doe my heart command
The 'mends is made and pacifi'd I rest:
As far as earth from heaven doe distant lye
As east is parted from the westerne skye
So far his sinnes are sever'd from Mine eye.

14.

Hereat the heavenly quire lift vp their voyce
Angells and saints imparadis'd combine
Vpon their golden vials to rejoyce
To rayse the prayse of the celestiall Trine,
All in their songs a sacred strife exprest
Which could sing better and surpasse the rest
All did surpasse themselves and sang the best.

15.

Then said the Fire my fury I recant
Life-hatching warmth I will for him provide :
If David's breathlesse lungs do chance to pant
Said Aire Il'e fanne them with a windy tide :
 With moisture Il'e, said Water, quench his heat
 And I his hunger quoth the Earth, with meat
 Of marrow, fatnesse and the flower of wheat.

16.

Thus when a lord long buried in disgrace
A king to former favour doth restore
With all respect the court doth him embrace
Fawning as fast as they did flowte before :
 Where smiles or frownes are but the bare
 reflexion
 Of the king's face, and like to this direction
 Where hee affects they settle their affection.

17.

Plaine-dealing Nathan presently was sent
Nathan, than whom was none more skill'd to
 lanch
A festred soule, and with a searching tent¹
To sound the sore : more cunning none to stanch

¹ Roll of lint used in searching or purifying a wound.
Cf. my Glossary to Sibbes *sr.* G.

A bleeding-hearted sinner nor more kinde
With swadling cloaths of comfort for to binde
Vnjoynted members of a troubled minde.

18.

Hee did not flow with wealth which envye heeds
Nor yet was he with penury opprest :
Want is the cause from which contempt proceeds :
His meanes were in the meane, and that's the best.

High hills are parcht with heate or hid with
snow

And humble dales sone drown'd, that lie too
low

Whilst happy graine on hanging hills doth
grow.

19.

For sundry duties he did dayes deuide
Making exchange of worke his recreation ;
For prayer he set the precious morne aside,
The mid-day he bequeath'd to meditation :
Sweete sacred stories he reserv'd for night
To reade of Moses' meeknes, Sampson's might :
These were his joy, these onely his delight.

20.

But now dispensing with his dayly taske
To Court he comes and wisely did invent

Vnder a parable his mind to maske
Seeming to meane nought lesse than what he
 meant,
And lapwing-like round fluttering a-while
With far-fetcht præface and a witty wile,
Hee made the king himselfe for to beguile.

21.

Thus he that thought all mortall men to cheate
And with false shewes his secret sinnes to
 shade,
Was couzned by the innocent deceite
Of one plaine prophet, and directly made
As he a judge sate on the bench, to stand
At barr a prisoner, holding¹ up his hand
But first condemned by his owne command.²

22.

Goe fond³ affectors of a flanting straine
Whose sermons strike at sinnes with slenting
 blowes,
Give me the man that's powerfull and plaine
The monster Vice vnmaskèd to expose :

¹ 'Thou art the man.' F.

² 'The man that hath done this thing shal dye.' F.

³ Foolish. G.

Sùch preachers doe the soule and marrow part
And cause the guilty conscience to smart
Such please no itching eares but peirce the
heart.

23.

This made King David's marble minde to melt
And to the former temper to returne
Thawing his frozen breast, whenas he felt
The lively sparks of grace therein to burne
Which vnder ashes cold were choakt before :
And now hee weeps and wayles and sighs full
sore
Though sure such sorrow did his joy restore.

24.

So have I seene one slumber'd in a swound
Whose sullen soule into his heart did hye
His pensive friends soone heave him from the
ground
And to his face life-water doe apply :
At length a long-expected sigh doth strive
To bring the wellcome newes, the man's alive
Whose soule at last doth in each part arrive.

25.

Then to his harpe he did himselfe betake
(His tongue-tide harpe, long gowne out of request)

And next to this his glory¹ must awake

The member he of all accounted best :

Then with those hands which he for griefe did
wring

Hee also lightly striks the warbling string

And makes one voice serve both to sob and
sing.

26.

That heavenly voyce to heare, I more desire

Than Syrens sweetest songs, than musicke made

By Philomele chiefe of the wingèd quire :

Or him whose layes so pleasing, did perswade

Stones for to lackey when he went before ;²

Or that brave harper whom unto the shore

His hackny dolphin safely did restore.³

¹ Tongue. G. ² Orpheus. G. ³ Arion. G.





DAVID'S HEAVIE PUNISHMENT.

1.



MOST true it is when penitents by grace
Acquitted are, the pardon of their
sinnes

And punishments release do both imbrace

Like to a paire of vndivided twinns

Parted they cannot be, they cleave so fast

Yet when the tempest of God's wrath is past

Still his afflicting hony-shower doth last.

2.

But let the Schooles these thorny points dispute

Whose searching sight can naked truth discry,

Skulking in errors arms, and are acute

Fine-fingred with distinctions to untie

Knots more than Gordian, these men never
mist

The slender marke, like¹ those in whose left fist

There did so much dexterity consist.

¹ Judges xx. 16. F.

3.

Meane time my Muse come see how prettily
The patient infant doth itself behave ;
Infant but newly borne, now neare to dye,¹
That from the cradle posted to the grave.

See with what silent signes and sighes full faine
Poore heart it would expresse where lies the
 paine
Complaining that it knowes not to complaine.

4.

Stay cruell Death ! thy hand for pittty hold !
Against some aged grand-sire bend thy bow
That now hath full twice forty winters told,
Whose head is silver'd o're with ages snow :
 Dash out this babe, out of thy dismall bill
 And in exchange let him thy number fill
 So may he life, his friends enjoy him still.

5.

These hands to hurt another never sought
Which cannot helpe themselves they are so
 weake ;
His heart did never hatch a wanton thought,
His tongue did never lye that cannot speake :

¹ The death of King David's child. F.

By wrong and violence he ne're did wrest
The goods wherewith his neighbour is possest
When strength scarce servs to suck the nurse's
brest.

6.

But ah ! this infant's guilt from him proceeds
That knew the least when most he sought to
know ;
Who most was nak't when cloathed in his
weeds
Best cloathed then when naked he did goe :
In vayne the wit of wisest men doth strive
To cut off this intayle, that doth derive¹
Death unto all when first they are alive.

7.

As when a tender rose begins to blow
Yet scarce unswaddled is, some wanton maide,
Pleas'd with the smell, allured with the show
Will not reprove it till it hath display'd
The folded leaves : but to her brest applies
Th' abortive budd, where coffin'd it lye's
Losing the blushing dye before it dies.

¹ Communicate, transmit. G.

8.

So this babe's life, newly begun, did end
Which sure receiv'd the substance though not
sign'd
With grace's seale : God freely doth attend
His ordinance, but will not be confin'd
Thereto when 'tis not neglected nor despis'd
They that want water are by fire baptiz'd
Those sanctify'd that ne're were circumcis'd.

9.

Sweet babe one sabbath thou on earth didst see
But endless sabbaths doest in heaven survive :
Grant, Death of joyfull bowers deprived thee
Thou hadst seene yeares of sorrowes if alive :
True thou wast borne a prince but now art
crown'd
A king by death ; sleepe therefore in the ground
Sweetly untill the trumpet last shall sound.

10.

By this child's death king David did sustaine
One losse : but where this misery did end
More miseries began : as in a chayne
One link doth on another linke depend :
His lust with lust, his slaying with a slaughter
Must punish't be : proportion'd thereafter
To mother sinne is punishment the daughter.

11.¹

Amnon advis'd by Jonadab, a fit
Of sicknesse faines : men wickedly inclin'd
Worse counsellors (that with great store of wit
Have dearth of grace) most easily may find :
And Thamar's hands his meate must onely
make :
Ah ! happy age when ladies learn't to bake
And when kings daughters knew to knead a
cake.

12.

Rebecka was esteem'd of comely hew
Yet not so nice her comelinesse to keepe
But that shee water for the cammells drew :
Rachell was faire, yet fedd her father's sheepe
But now for to supply Rebecka's place
Or doe as Rachell did is counted base :
Our dainty dames would take it in disgrace.

13.

But quickly did his beastly lust declare
That he to eate her daynties had no neede :
He for the cooke not for the cates² did care
Shee was the dish on whom he meant to feed :

¹ The deflouring of Thamar. F.

² Provisions. G.

Oh how she pray'd and strove with might and
maine

And then from striving fell to prayers againe :
But prayers and striving both alike in vaine.

14.

Thus a poore larke imprison'd in the cage
Of a kite claws most sweetly sings at large
Her owne dirge whilst she seeks to calm his rage
And from her jaylor sue's for a discharge :

Who passing¹ for no musick that surpast
To feede his cares whilst that his gutts doe fast
On her that pray'd so long, doth prey at last.

15.

Then with dust-powder'd haire she sore bewayles
And punisht on herselfe her brother's sinne :
Parting her maiden livery with nayles
That parted was with colours, and wherein

White streaks their owner's innocence did show
The bashful red her modesty : the row
Of sable sorrowed for the wearer's woe.

16.

Comfort thyselfe more virtuous than faire
More faire than happy virgin, mourn with measure

¹ ' Having regard for.' G.

Sinnes unconsented to no soules impaire
That must be done perchance with bodies pleasure
Which with the grief of soull may be constrain'd :
The casket broke the jewell still remain'd
Vntoucht which in the casket was contain'd

17.

In his brest¹ Absalom records this wrong :
Out of our minds good turnes doe quickly passe
But injuries therein remaine too long
Those scrawl'd in dust but these ingrav'd in
brasse :
One sunset for our anger should suffice
Which in his wrath set oft, oft did arise
With yearly race surrounding twice the skies.

18.

Now when his fruitfull flocks which long had
worne
Their woollen coates for to make others hot
Were now to forfeit them, and to be shorne
(Sure from the silly sheepe his divelish plott
Their owner never learn'd) hee finds a way
To worke revenge, and callèd on that day
His brothers to a feast which prov'd a fray.

¹ The murdering of Amnon. F.

19.

What Amnon drunke in wine in blood he spilt
Which did the dainties marre and meate defile
Cupps, carpetts, all with goary streaks were gilt
Seeming to blush that cruelly so vile

So fowly savage should the banquet staine :
Thus he that being well did sicknesse faine
Not being sicke was on a suddenne slaine.

20.

The rest refused on the meate to feede
Whose bellies were so full with grieve and feare
To feele what they had seene : away they speed
To ride: but Fame did fly, Fame that doth weare
An hundred listning eares, an hundred eyes ;
An hundred prating tongues, she dayly plies
Tongues that both tell the truth and tattle lyes.

21.

She gets by going and doth gather strength
As balls of snow by rolling more dee gaine
She whisp'rd first but lowdly blaz'd at length
All the kings sonnes, all the kings sonnes are
slaine :

The pensive Court in dolefull dumps did rue
This dismall case till they the matter knew :
Would all bad news like this might prove
untrue.

22.

Goe silly soules that doe so much admire
Court curious intertainment and fine fare
May you for mee obtaine what you desire
I for your fowles of Phasis¹ do not care
 If that such riots at your feasts be rife
 And all your meate so sowrely sauc'd with strife
 That guests to pay the shot must lose their life.

23.

Happy those swaines that in some shady bower
Making the grasse their cloath, the ground their
 board
Doe feede on mellow fruite or milk's fine flower
Vsing no wine but what their wells afford:
 At these did malice never bend her bow
 Their state is shot free, it is set so low
 They overlooke that would them overthrow

24.

Fast unto Geshure flies the fratricide
To shelter there himselfe; the sentence sore
Of angry justice fearing to abide:
Oh happy turne had he return'd no more

¹ That is 'pheasants:' the bird having been introduced into Europe from Phasis on the coast of the Euxine: hence *phasianæ aves*: Aristophanes, Acharn 726: Pliny N.H. &c. &c. G.

Who wonted guise kept in a country strange:
Those that abroad to forraine parts do range
Their climate not conditions doe exchange.

25.

Return'd: at entrance of the Court¹ he stands
If any sutors there he chanc't to finde
Hee steales their hearts by taking of their hands
And suckèd out their soule with kisses kinde:
He of their name, cause, citty doth inquire:
Proud men prove base to compasse their desire
They lowest crouch that highest doe aspire.

26.

Before such kisses come vpon my face
Oh let the deadly scorpion me sting
Yea rather than such armes should me imbrace
Let curling snakes about my body eling:
Than such faire words I'de rather the fowle
Vntuned schreeching of the dolefull owle
Or heare the direfull mountaine-wolfe to howle.

27.

Some men affirme that Absalom doth sound
In the worlds oldest tongue ['of peace a father']

¹ Absalom's aspiring to the kingdom. F.

But certs I know that such mistake their ground :
 [‘Rebellious sonne’] sure it importeth rather :
 And yet why so ? sith¹ since I call to minde
 Than the *clementes* none were more unkind
 Than *innocent* more nocent none I finde.²

28.

Then borrowing the plausible disguise
 Of holinesse he mask’t his plot so evill
 Vnder the good pretence of sacrifice
 (A saint dissembled is a double devill)
 But sure were those the voves he went to pay
 His sire, that harmelesse sheepe he vow’d to slay
 Who o’re mount Olivet weeping fled away

29.

This makes mee call my Saviour’s grieve to minde
 Who on³ this mount because the Jewes were
 growne
 So wicked : those that said they saw so blind—
 Mourn’d for their sins that mourn’d not for their
 own :
 Much did He weepe for others that forbad
 Others to weepe for Him, whose being sad
 Hath made his saints for ever since full glad.

¹ Cf. Wright, as before s. v. G.

² The Popes so (mis)-named. G. ³ Luke xix. 42. F.

30.

Downe comes the king to Jordan : on the sand
If that the saylors chance to ground the boat
A flood of teares they straitwayes did command
Whose large accession made the vessell floate :
 And if a blaste of winde did chance to faile
 So greivously the people did bewayle
 Their very sighs might serve to stuffe the sayle.

31.

Thus was the king on his own land exil'd
His subjects were his hoast and he their guest
Whose place was ill supplied by his child
(Vnhappy bird defiling his owne nest)
 That tooke his fathers wives, in open sight:
 Those that do want of grace the sunshine
 bright
 Extinguish't oft dim nature's candle light.

32.

The blushing sun no sooner did behold
So beastly lust but sought his face to shrowd
And shrinking in his beames of burnish't gold
Was glad to skulke within a sullen cloud :
 The shamefac't birds with one wing faine
 to fly
 Did hold their other fanne before their eye
 For feare they should such filthinesse espie.

33.

What needed he to keepe alive his name
 Erect a pillar? Sure this damned deed
 Makes us remember and detect the fame
 That in the world's last doating age succeed :
 Yea when that brasse that seemeth Time to
 scorne
 Shall be by all-devouring Time out-worne
 His name they'le beare in minde that are not
 borne.

34.

But¹ he that gave this counsell did not speed
 Who speeding home on witlesse asse amaine
 (Asse that for wit his rider did exceed)
 Cause he his will at Court could not obtaine
 Did make his will at home : the peevish elfe
 Amongst his houshold, parts his cursed pelfe
 Carefull of that but carelesse of himselfe.

35

Oh ! suddaine thought of thy mortality !
 Thou art not yet so thorough worne with age,
 Nor in thy face such symptoms can espy
 Which should so neare approaching death pre-
 sage :

¹ Ahithophel hanging himselfe. F.

Thy state is not distempered with heate
Thy working pulse doth moderately beate
All outward things seeme whole, seeme all
compleate.

36.

But ghostly is thy grieve : Thou that by treason
Against thy leige so lately wast combin'd
Thy passions now rehell against thy reason
Reason that is the soveraigne of thy minde
And seeke for to disturbe it from the throne :
Strive, strive to set these civill broyles at one
Order thyselfe and let thy house alone.

37.

A chayne of hempe he to his necke made fast *Thence*
By tying of which knot hee did untye
The knot of soule and body, and at last
Stopping the passage of his breath, thereby
A passage for his soule, wide opened hee :
Thus traytors rather than they should goe free
Themselves the hangmen of themselves will bee.

38.

His friends to balm his body spare no cost
With spices seeking to perfume a sinke
For certs I know their labour was but lost :
His rotten memory will ever stinke

His soule thereby was nothing bettered
Because his corps were bravely buried :
Tombs please the living profit not the dead.

39.

How many worthy martyrs vilely slaine
Made meate for fowles or for the fire made fuell
Though ground they could not for a grave obtaine
Were not lesse happy but their foes more cruell :
Vnburied bodies made not them unblest
Their better halfe did find an heavenly rest
And doth injoy joyes not to be exprest.

40.

Leave us the traytor thus vpon whose hearsse
My Muse shall not a precious teare mispend
Proceeding to bemoane in dolefull verse
How¹ two great bands with cruell blowes contend :
Whole clouds of arrowes made the sky to lowre
Dissolv'd at length into a bloody showre
Till steele kill'd many, wood did more devoure.

41.

Oh let it not be publish't in the path
That leads unto th' incestuous seed of Lot

¹ The battell betwixt Absalom and David's men. F.

Tell not these tidings in the towne of Gath
In Ascalon see ye proclaime it not
Least these rejoyce at this calamity
Who count your fame their greatest infamy
Your wofull jarrs their welcome melody.

42.

Had Rachel now reviv'd her sonnes to see
Their bloody hands would make her heart to
 bleed
Each a Benoni unto her would be ;
Had Leah liv'd to see herselfe agree'd
 To fall out with herselfe, with teares, most sure
 She would have made her tender eyes past cure ;
 Who ever womn she must the losse endure.

43.

The conquest (which her verdict long suspended)
Hover'd aloft not knowing where to light ;
But at the last the lesser side befreinded
With best successe : the other put to flight
 More trusted a swift foote than a strong fist
 Most voices oft of verity have mist
 Nor in most men doth victory consist.

44.

The gracelesse sonne was plung'd in deepe dis-
 tresse

For earth his weight no longer would endure
The angry heavens denied all accesse
Vnto a wretch so wicked, so impure
At last the heavens and earth with one consent
A middle place vnto the monster lent
Above the earth, beneath the firmament.

45.

His skittish mule ran roving in the fields
And up high hills, downe dales, o're woods did
prance
Seeming with neighing noyse and wanton heeles
In token of great joy to sing and dance,
That now her maister she should beare no
more
(An heavy bulke whose sinnes did weigh so
sore)
Now rid of him that rid on her before.

46.

Cry, Absalom, cry, Absalom, amaine,
And let thy wingèd prayers pierce the skye!
Oh to the spring of pittie soone complaine
That ne're is dammed up nor drained dry ;
Thy fault confesse, His favour eke implore
Much is thy misery, His mercy more
Thy want is great but greater is, His store.

47.

Condemne thyselfe and He shall thee acquitt
Doe then but pray He'll pittie thy estate,
Confesse thy debt He will the same remit
It never was too soone, it's ne're too late :
 Alas : long sinners searse at last relent
 Hee gives not all offenders to repent
 That granteth pardon to all penitent.

48.

Whilst thus his life suspended was on high
Bold-ventrous Joab opened his heart
(Heart where much treason lurked privily)
And peir'et his body with a triple dart :
 Then crimson blades of grasse whereon he
 bleeds
 Did straitwayes dye, and in their room succeeds
 A fruitfull wilderness of fruitlesse weeds.

49.

When David heard the victory was gain'd
But his sonne lost (as Jordan waxing ranke
O're flowes the land and scornes to be restrain'd
To have his ti'de in a narrow banke)
 Surges of sorrow in his heart did rise
 And brake the watry sluces of his eyes
 Who lightned thus himselfe with heavy cries :

50.

My sonne, whose body had of grace¹ the fill !
My sonne, whose soule was so devoid of grace !²
Without my knowledge and against my will
My sonne, in cause so bad, so strange a place :
 My sonne, my sonne for which I must com-
 plaine
 I feare in soule as in the body slaine
 Would I might dye that thou might'st live
 again.

51.

Now when this griefe was swallow'd not digested
The subjects flock't king David to restore
Who in an instant love what they detested
Detest in th' instant what they lov'd before :
 People like weather-cocks wav'd with the wind
 We constant in inconstancy may finde
 As time counts minutes so they change their
 minde.

52.

Amongst the rest that came the king to meete
Lame-leg'd Mephibosheth, but loyall-hearted
Was one that never washt his cloaths or feete
(Except with teares) since David first departed ;

¹ 'Beauty.' G. ² That is 'goodness,' holiness. G.

Feete which by fall from nurse's armes began
To halt, with him a child so fast she ran
That he could never goe when growne a man.

53.

Not much unlike—if it give no distaste
That reall truths I doe with trifles match—
Whilst that my posting Muse, with headlong
haste
Doth strive her rurall layes for to dispatch
Halting invention, for the want of heede
And lame unjoynted lines from her proceede :
And seldome things done speedily doe speed.

54.

But here an vnexpected jarre arose
Whilst people for most part in [th'] prince con-
tended ;
Which grew from bitter words to bloody
blowes :
The king quoth Judah of our tribe descended
Hee of our flesh is flesh, bone of our bone :
Nay answer'd Israel in the king wee owne
Ten parts, a single share is yours alone.

55.

Whilst sparks of discord thus began to smoake
To finde the bellowes Sheba did conspire

(Sheba¹ that proudly did disdaine the yoke)

And blowing of a trumpet, blew the fire :

Then those that claimed ten disdain'd all
part

In David, taught by his seducing art

They discontented to their tents depart.

56.

This rebell Joab whilst to quell he strives,

A nameles woman (in the booke of life

Her name is kept that kept so many lives)

Procur'd that he who stirrèd up the strife

The body of the common-wealth to rend

From prince the head whereon it did depend

With head from body rent his life did end.

57.

By his death many citizens surviv'd ;

The losse of traytors bloud did prove their gaine ;

Soone cea'st the flood of discord, thence deriv'd

When they the factions fountaine did restraine.

This warre a vile man with² a word did
rayse

Vnto his shame, which to her endlesse prayse

A worthy woman with a word³ allaies.

¹ 'The sonne of Belial.' F.

² 'What faith have we in David.' F.

³ 'His head shall be thrown,' etc. F.

58.

So in our Land a noble queene arose,
As we have heard our fathers oft relate ;
A maide yet manly to confound her foes,
A maide and yet a mother to the State :
Which she weake, like to crumbling bricke did
finde,
Which strong as lasting marble she resign'd
Gold and God's worship both by her refin'd.

59.

She having flourishèd in great renowne
In spite of power and policy of Spaine,
Did change her earthly for an heavenly crowne
And cea'st to rule o're men, with God to
raigne ;
Fourty and foure Novembers fully past
(Aie me that winged Time should post so
fast)
To Christ, her love, she wedded was at last.¹

60.

This sunne thus set there followed no night
In our horizon ; strait another sunne
Most happily continued the light
Which by the first was hopefully begunne :

¹ Elizabeth. G.

And what might most amaze all mortall eyes
Never before out of the Northern skies
Did men behold bright Phoebus to arise.

61.

Arts did increase his fame, he did increase
The fame of arts ; and counting twice eleven
Twelve months upon his throne, this prince of
peace
By falling to the earth did rise to heaven :
Then downe our cheeks teares hot and cold did
flow
Those for the sire deceast exprest our woe,
Those joy for his succeeding sonne did
show.¹

62.

Live gracious leige whose vertues doe surmount
All flattery, and envy them admires ;
Center of grace and greatnesse, live to count
Till that thy kingdom with the world expires :
Wee subjects wish thee worst that love thee
best
Who here long to injoy thee, doe request
That late thou mayst injoy an heavenly
rest.²

¹ James I. G.² Charles I. G.

63.

And thou young prince, hope of the future age
Succeed to fathers vertues, name and crowne ;
A new starre did thy Saviour's birth præsaige
His death the sun eclipsèd did renowne :

But both of these conjoynèd to adorne
Thy wellcome birth, the sun with age so
 worne

Did seeme halfe dead and a young starr was
 borne¹

64.

But what dost thou my vent'rous Muse præsume
So far above thy dwarf-like strength to straine?
Such soaring soone will melt thy waxen plume ;
Let those heroike sparks whose learned braine

Doth merit chapletts of victorious bayes •
Make kings the subject of their lofty layes
Thy worthlesse praying doth their worth dis-
 praise.

65.

Strike saile, and to thy matter draw more neare
And draw thy matter nearer to an end :

Though nought prayse-worthy in thy verse
 appeare

Yet strive that shortnesse may the same commend :

¹ Charles II. G.

Returne to see where Joab homeward goes
 To see his friends that had subdu'd his foes ;
 His souldiers and himself there to repose.

66.

Thus when two adverse winds with strong com-
 mand
 Summon the sea, the waves that both do feele,
 Dare follow neither but in doubt do stand,
 Whilst that the shipps, with water drunke, doe
 reele
 With men, for grief of drowning drown'd in griefe
 Vntill at length a calme brings them reliefe
 And stills the storme that had so long been
 briefe.

67.

Oh ! that I might but live tho see the day
 (Day that I more desire then hope to see)
 When all these bloody discords done away
 Our princes in like manner might agree.
 When all the world might smile in perfect peace
 And these long-lasting broyls at length might
 cease
 Broyles which alas doe dayly more increase.

68.

The Netherlands with endlesse warrs are tost

Like in successe to their unconstant tide
Losing their gettings, gaining what they lost.
Denmarke both sword and Baltick seas divide :
More blood than juice of grape nigh Rhine is
shed
And Brunswieke land will not be comforted
But cryes my duke alas ! my duke is dead.

69.

The warrs in France now layd aside not ended
Are onely skimmèd over with a scarre
Yea haughty Alps that to the clouds ascended
Are over-climbèd with a bloody warre :
And Maroes birth-place Mantua is more
Made famous nor for Mars and battel sore
Than for his muse it famèd was before. •

70.

Sweden to stopp th' infernall flood provides
(May his good cause be crown'd with like successe ;
And they that now please none, to please both
sides
May they themselves his trusty friends expresse)
But Turks the cobweb of their truce each howre
Doe breake ; they wayte a time but want no
powre
Nor will, warr-wearied Christians to devore.

71.

But let the cunning Chymicke whose exact
Skill caused light from darknesse to proceed ;
Out of disorder order can extract
Make in his due time all these jars agree'd,
Whose greivances may be bemoan'd by men,
By God alone redressed : and till then
They more befitt my prayers than my pen.

ΤΩ ΜΟΝΩ ΔΟΞΑ ΘΕΩ.

FINIS.





II. PANEGYRICK ON HIS MAJESTIES HAPPY RETURN.¹

1.



T Wor'ster great God's goodness to
our Nation

It was a conquest, your bare pre-
servation.

When 'midst your fierces foes on every side
For your escape God did a lane provide ;
They saw you gone, but whither could not tell
Star-staring, though they ask'd both heaven and
hell.²

¹ A Panegyrick to His Majesty on his Happy Return.
By Tho. Fuller B.D. London, Printed for John Playford
at his shop in the Temple. 1660 [4^o.] An earlier and very
much shorter version of the 'Panegyrick' appeared in the
'Worthies' under Worcestershire with these truly Fullerian
words 'And here my Muse craves her own *Nunc dimittis*,
never to make verses more: and because she cannot write
on a better, will not write on another occasion, but heartily
pray in prose for the happiness of her lord and master.
And now having taken our *Vale* of verses' . . . G.

² 'Lane' (line 4th) is printed in large capitals LANE—
Why? 'His sacred Majesty escaped, by royal oaks and

2.

Of forreign States you since have studied store
 And read whole libraries of princes o're.
 To you all forts, towns, towers and ships are
 known

(But none like those which now become your
 own)

And though your eyes were with all objects fill'd
 Onely the good into your heart distill'd.

3.

Garbling men's manners, you did well divide,
 To take the Spaniard's wisdom not their pride:
 With French activity you stor'd your mind
 Leaving to them their ficklenesse behind ;
 And soon did learn, your temperance was such
 A sober industry even from the Duch.¹

4.

But tell us, gracious sovereign, from whence
 Took you the pattern of your patience?

other miraculous appliances well known to mankind: but
 Fourteen-thousand other men, sacred too after a sort though
 not majesties, did not escape. One could weep at such a death
 for brave men in such a Cause.' Carlyle's *Cromwell: Battle
 of Worcester*: [Vol. iii. p. 200: edn 4 vols. 8vo 1850.] G.

¹ Well that winsome Fuller lived not to see his ideal
 befouled and befouling. G.

Learn't in affliction's School under the rod
Which was both us'd and sanctifi'd by God ;
From Him alone that lesson did proceed,
Best tutor with best pupil best agreed.

5.

We your dull subjects must confess our crime
Who learnt so little in so long a time,
And the same School : thus dunce's poring looks
Mend not themselves but only marre their books.
How vast the difference 'twixt wise and fool !
The Master makes the scholar, not the school.

6.

With rich conditions Rome did you invite
Hoping to purchase you their proselyte
(An empty soul's soon tempted with full coffers)
Whilst you with sacred scorn refus'd their proffers :
And for the Faith did earnestly contend¹
Abroad which now you do at home defend.

7.

Amidst all storms, calm to yourself the while,
Saddest afflictions you did teach to smile.

¹ Jude 3 'Contend for the faith which was once delivered unto the saints.' F

Some faces best become a mourning dress'
 And such your patience, which did grace distress,
 Whose soul, despising want of worldly pelf
 At lowest ebbe went not beneath itself.

8.

God's justice now no longer could dispence
 With the abusing of his Providence ;
 To hear successe his approbation styl'd
 And see the bastard brought against the child.
 Scripture by such who in their own excuse
 Their actings 'gainst God's writings did produce.

9.

The Independent doth the Papist shun
 Contrary ways their violence doth run :
 And yet in such a round at last they met
 That both their saints for mediators set :¹
 We were not ripe for mercy, God he knows
 But ready for his justice were our foes.

10.

The pillar which God's people did attend
 To them in night a constant light did lend,

¹ Witness a sermon. F. [Query—Dr Thomas Goodwin and Peter Sterry? The famous 'prayer' of the former so perverted in one expression therein, doubtless simply used Jeremiah's sorrowful plaint: Jeremiah xx. 7. G.

Though dark unto th' Egyptians behind ;
Such was brave Monck :¹ in his reservèd mind
A riddle to his foes he did appear
But to himself and you, sense plain and clear.

11.

By means unlikely God atchieves his end
And crooked wayes straight to his honour tend ;
The great and ancient gates of London town
(No gates no city) now are voted down
And down were cast, O happy day ! for all
Do date our hopeful rising from their fall.

12.

The matter of your Restitution's good
The manner better, without drop of blood :
By a dry conquest, without forreign hand
Self-hurt and now self-healèd is our Land.
This silent turn did make no noise, O strange !
Few saw the changing—all behold the change.

13.

So Solomon most wisely did contrive
His temple should be still-born though alive.
That stately structure started from the ground
Unto the roof, not guilty of the sound

¹ See Carlyle, as above, *sub nomine*. G.

Of iron tool, all noise therein debarr'd :
This virgin-Temple thus was seen not heard.

14.

When two Protectors were of late proclaim'd
Courting men's tongues, both miss't at what they
aim'd :

True English hearts did with just anger burn
And would no echo of ' God save ' return :
Though smiling silence doth consent imply
A tongue-tied sorrow flatly doth deny.¹

15.

But at your majestie's first proclamation
How loud a stentor did invoice our nation !
A mouth without a tongue was sooner found
In all that crowd than tongue without a sound :
Nor was't a wonder men did silence break
When conduits did both French and Spanish
speak.²

¹ The 'two Protectors' alluded to were Oliver Cromwell and Richard Cromwell. It need scarcely be said that it is a Royalist delusion that in either case but specially in that of Oliver the national 'welcome' was less real or less warm than that to Charles II. G.

² The '*Wines*' of Spain and France 'ran' from the 'fountains' of the city. G.

16.

The bells aloud did ring for joy : they felt
Hereafter sacriledge shall not them melt.
The bonfires round about the streets did blaze
And these new lights fanatiques did amaze :
The brandisht swordsthis boon begg'd before death
Once to be shew'd then buried in the sheath.

17.

The Spaniard looking with a serious eye
Was fore'd to trespass on his gravity
Close to conceal his wond'ring he desir'd
But all in vain who openly admir'd.
The French who thought the English mad in mind
Now fear too soon they may them sober find.

18.

The Germans seeing this your sudden power
Freely confess another emperour.
The joyful Dane to heav'ns cast up his eyes
Presuming suffering kings will sympathize.
The Hollanders—first in a sad suspence—
Hop'd that good mercy was their innocence.

19.

As aged Jacob with good news intranc'd
That Joseph was both living and advanc'd :

The great surprize so deeply did prevail
On the good patriarch that his heart did fail :
Too little for to lodge so large a joy—
For sudden happiness may much annoy.

20.

But when he saw—with serious intent
To fetch him home—the waggons his son sent
That cordial soon his fainting heart did cure
'Twas past suspicion, all things then were sure :
The father his old spirits did renew
And found his fears were false, his joyes were true.

21.

Such our condition : At the first express
We could not credit our own happiness ;
Told of the coming of your majesty
Our fainting hearts did give their tongues the lye
A boon too big for us—so ill we live—
For to receive though not for God to give.

22.

But when we saw the royal Fleet at Dover
Voted to wait and waft your highness over
And valient Montague—all vertue's friend¹—
Appointed on your person to attend :

¹ See note to dedication of 'David's Hainous Sinne,'
p. 35. G.

Joy from that moment did expell our grief
Converted into slow but sure belief.

23.

Th' impatient land did for your presence long :
England in swarms did into Holland throng
To bring your highness home, by th' Parliament
Lords, Commons, Citizens, Divines were sent :
Such honour subjects never had before
And hope that never any shall have more.

24.

With all degrees your carriage accords
Most lord-like your reception of the lords :
Your answer with the Commons so comply'd
They were to admiration satisfi'd ;
Civil the citizens you entertain'd—
As if, in London born, y'ad there remain'd.

25.

But oh ! your short, but thick expressive lines
Which did both please and profit the Divines :
Those pastors when returnèd to their charge
For their next sermon had your words at large
With some notes for your practice, who can
teach
Our miters by your living what to preach.

26.

The States of Holland (or Low Countries now)
Unto your sacred majesty did bow :
What air, what earth, what water could afford
Best in the kind, was crowded on their board :
And yet when all was done, the royal guest
And not the chear ; he, he did make the feast.

27.

Th' officious wind to serve you did not fail
But scour'd from west to east to fill your sail
And fearing that his breath might be too rough
Prov'd over-civil and was scarce enough ;
Almost you were becalm'd amidst the main
Prognostick of your perfect, peaceful reign.

copy
D. 242-
245

28.

Your narrow seas foreigners do wrong
To claim them—surely doth the ditch belong
Not to the common continent but isle
Inclosed—did on you their owner smile :
Not the least loss, onely the Naseby mar'ls
To see herself now drowned in the Charles.

copy
D. 220-1
231

29.

You land at Dover, shoals of people come
And Kent alone now seems all Christendom.

The Cornish rebels, eight score summers since
At Black-heath fought against their lawful prince
Henry the Seventh, which place with treason
 stain'd,
Its credit now, by loyalty regain'd.

30.

Great London the last station you did make
You took not it but London you did take :
Where some who sav'd themselves amongst the
 croud
Did lose their hearing, shoutings were so loud.
Now at Whitehall the guard which you attends
Keeps out your foes : God keep you from your
 friends.

31.

Thus far fair weather on your work attended
Let showres begin now where the sunshine ended.
Next day we smil'd at th' weeping of the skies
With all concerns how Providence complies !
The city serv'd, next followeth the village
And trading quickned, God provides for tillage.

32.

One face, one forme in all the Land appears
All, former foot now hors'd to cavaliers.
As for your enemies their cursed crew

Are now more hard to find out than subdue.
'Tis very death to them they cannot dye
Who do know whence not whither for to flie.

33.

France flouts, Spain scorns and Italy denies
them
Any access: the Dane with Dutch defies them;
Unto New England they were known of old
And now no footing for them on that mold.
Rich Amsterdam—the staple of all sects
These bankrupt rebels with contempt rejects.

34.

Thus cruell Cain who pious blood first spilt
Was pursevanted¹ after by his guilt,
With murderer imbranded on his face
Kept his condition though he chang'd his place:
Wand'ring from land to land, from shore to
shelf
His guilty soul nere wandered from itself.

35.

Let them themselves in unknown lands disperse
Or if they please with canibals converse,
Like unto like, that all the world may see

¹ Followed as by 'pursuivant.' G.

King-killers and men-eaters do agree :
In no land they'l increase, 'tis nature's love
Unto mankind : all monsters barren prove.

36.

Long live our gracious Charles second to none
In honour, who ere sate upon the throne :
Be you above your ancestors renown'd,
Whose goodness wisely doth your greatness
 bound ;
And knowing that you may be what you
 would
Are pleased to be onely what you should.

37.

Europ's great arbitrator, in your choice
Is plac'd of Christendom the casting voice ;
Hold you the scales in your judicious hand
And when the equal beam shall doubtful
 stand,
As you are pleased to dispose one grain,
So falls or riseth either France or Spain.

38.

As Sheba's queen defective fame accus'd
Whose nigardly relations had abus'd
Th' abundant worth of Solomon, and told
Not half of what she after did behold :

The same your case, fame hath not done you
right

Our ears are far out-acted by our sight.

39.

Your self's the ship return'd from forreign
trading

England's your port, experience the lading,
God is the pilot ; and now richly fraught
Unto the port the ship is safely brought :
What's dear to you is to your subjects cheap
You sav'd with pain, what we with pleasure reap.

40.

The most renowned Edward the Confessor
Was both your parallel and predecessor,
Exil'd he many years did live in France
—From low foundations highest roofs advance—
The yolk in youth with patience he bore
But in his age the crown with honour wore.

41.

The common law, to him, the English owe
On whom a better gift you will bestow :
That which he made by you shall be made good
That prince and people's rights both understood
Both may be bankt in their respective station ;
Which dare no fear of future inundation.

42.

Oppression, the king's evil, long indur'd
By others caus'd, by you alone thus cur'd :
God onely have the glory, you the praise
And we the profit by our peaceful dayes,
All forreigners the pattern for their State
To anoy rather than to imitate.

FINIS.





III. 'Verses' prefixed to the *Scintilla Altaris* of Edward Sparke D.D.¹

(a) ON THE WORTHY WORK OF MY
RESPECTED FRIEND ED. SPARKE D.D.



WHEN pious Asa with his fathers slept
How solemnly his funerals they
kept!

A curious bed's contriv'd by art's devices

¹ The following is the full title-page of the book in the edition of 1678:—

ΘΥΣΙΑΣΤΗ'ΡΙΟΝ vel *Scintilla Altaris*. Primitive Devotion in the Feasts and Fasts of the Church of England. By Edward Sparke D.D., Chaplain in Ordinary to His Majesty. The sixth edition, Revised by the Author. With Additions upon the Three Grand Solemnities last annexed to the Liturgy: consisting of prose, poems, prayers and sculptures. London, Printed by T. Hodgkin for T. Basset and H. Brome at the George near St Dunstons in Fleet-street and at the Gun at the West-end of St Pauls, 1678,' cr. 8vo.

Fuller's step-mother was daughter to Rob. Sparke: 'Coll. Regal. 1557. Rob. Sparke electus scholaris, postea Theol. Bac. Rector de Burbage in comitatu Ley-cestr novercæ meæ (quæ tamen amore verissima mater fuit) charissimus pater' Fuller's MS. in Jesus College, cited by Baker, M.S. vi. 275. G.

Fill'd all with Indian gums, Arabian spices.
This bed the case, wherein his corps, the jewel
Is¹ for the burning² made the precious fuel
As if that Asa's body did aspire
To meet his soul and mount up in that fire.
Dead saints dead days now put into their urn :
See here a sweeter, brighter flame doth burn
Kindled from Holy SPARKS when³ doth arise
No smoak to hurt, save only envious eyes :
Whilst my admiring Muse at distance stands
Desiring at his flame to warm her hands ;
Wherewith emboldened nearer she presumes
To steal a s[c]ent of these thy sweet perfumes.
But I recant my words and pardon crave
That I compar'd thy book unto the grave
Or urn of saints : for by thy pen's perfection
Saints are not buried but have resurrection.
The cozening witch in counterfeit disguise
Made but a seeming Samuel to rise ;
(Whom cunningly she did with mantle hide
To cloak her cheat, which else might be espide :)
But who will not thy worthy Work applaud ?
No falshood here, no forgery or fraud ;
Thou really dost from the dust retrieve
And make not one but all saints to revive.

¹ Misprinted 'are.' G. ² 2 Chronicles xvi. 14. F

³ Query 'whence'? G.

Yea by the pains which thou on them expends
 Easter doth rise, Ascension-day ascends ;
 Thy poetry is pleasant, pictures fine
 Thy prose profound, but oh the prayers divine !
 Thus hast thou pleased us in every part
 Our fancies, judgments, with our eyes and heart.

(β) ON MY WORTHY FRIEND
 DR SPARKE, HIS LEARNED BOOK.



BROOD of legendary saints of old
 Were¹ hatched in heads both bald
 and bold :

Some saints in nature ne'r had face or features
 But only were their wild inventors creatures ;
 As mountain-like St Christopher thy glory
 No mole-hill yet of truth in all the story.
 Sure hard his face who told such lies so oft !
 But who believes them sure his head is soft :
 Fiction of saints ne'er coyn'd so great a store
 But faction in our age hath minted more :
 Commend themselves, and there is half their
 trade ;

Condemn all others, then the saint is made.

But here my friend presents a noble breed
 Of ancient saints, such as were saints indeed :

¹ Misprinted 'where.' G.

And yet these saints in these our iron times
 When piety and learning both were crimes
 Have had their Feasts and Fasts put down out-
 right

And all their days extinct in envious night :
 Only the faithful fairs¹ did them retain :
 Exil'd the Church i' th' town they do remain.
 But O how much doth this thy labour merit
 In these dead days thou put'st a quick'ning
 spirit :

For us thou writ'st, for us thou tak'st this toy'l,
 To make us see this SPARKE² doth spend his
 oyl,

¹ = 'fair' ladies. G.

² With reference to Fuller's characteristic and inevitable playing on the name of 'Sparke' it may be allowed me to record here an amusing coincidence that chanced in Scotland and the authenticity of which is beyond doubt—A clergyman (in Scotland) was called upon to administer the ordinance of baptism to the child of a brother-clergyman whose name was 'Sparke,' who had already a very large family, with very short intervals between each.—After the rite it is usual in Scotland—among Presbyterians—to sing one of the versified Psalms or Paraphrases—and on the occasion in question the officiating clergyman selected with unconscions patness and to the excitement of the risibilities of his audience and the consternation of his clerical friend, the 5th Paraphrase, reading out *ore rotundo*, the second verse—

'AS SPARKS in close succession rise, etc. G.

Live learned pen, converse with men below
 Some forty winters until ages' snow
 Candy thy reverend locks, and make them look
 White as thy soul and paper of thy book:
 But when that bankrupt nature shall deny
 To pay more moisture and when thou must dye.
 Mount gallant soul with saints in bliss survive
 Whose rites thy pen did in sad times retrace.

IV. From 'Genethliacum illustrissimorum Principum Caroli et Mariæ a Musis Cantabrigiensibus celebratum. 1631. [4°].

AD SERENISSIMUM REGEM.

Filia nata tibi sub quarta luce Novembris,
 Quintaque famosa est proditiōe dies.
 Septima post decimam sceptris sacratur Elisæ,
 Nona ortu Rex est inclyte clara tuo.
 A Jano incipiet noster non ampliùs annus;
 Tu manda, & primus jure November erit.

Tho. Fuller, Coll. Sid. Suff.¹

¹ In this volume there are 'Verses' by Milton's 'Edm. King: Coll. Christi, Socius' (p. 39)—Barnabas Oley (pp. 57-62)—Jo. Randall (page 87). G.

V. From 'Rex Redux' (Cantab 1633), p. 55.

SCOTIÆ & ANGLIÆ MUTUA
DISCEPTATIO.

Nunquid ut exires venisti, Carole? nunquid

—*Scotia.*

Major natali non mora danda solo?

Nunquid in sternum discedis Carole? nunquid

—*Angl.*

Immemor Arctoo Phœbus in orbe manet?

Parcus adeo,^j mensi^jque dies vix ima videtur,

—*Scot.*

Visa dies lætæ vix brevis hora mihi.

Longus abes, brevis hora dies, lux singula mensis,

—*Angl.*

Hic visus miseræ secula multa mihi.

REGINA AD REGEM.

Æqua fero viduis thalamis quòd sola jacebam :

Causa fuit vestræ digna CORONA moræ.

Quot menses absis, nova tot diademata sume :

Vilius haud Regem terra emet ulla meum.

Thom. Fuller, Coll. Sid.

VI. From 'Ayres and Dialogues for One, Two and Three Voyces. By Henry Lawes, Servant to his late Matie in his publick and private Musick. London, Printed by T. H. for John Playford and are to be sold at his shop in the inner Temple near the Church door 1653' folio—[page 36].

AN ECCHO.

Imbre lachrymarum largo genas spargo, quavis
 au-rorâ,
 Deus citò tu venito, nunc nunc sine mora, ora :
 Hoc non valet, semper oro, semper ploro cor de-
 ficit dolendo ;
 Te te amo ad te clamo, dato finem flendo endo.
 Peccatorum primus ego, hoc non nego, fateor vero :
 Sed tu Deus esto meus, in te solum spero, ero :
 Vox pergrata satis, satis, jam cedam fati ; mor-
 tuus : vivam tamen :
 Hic cum morior, calo orior, magnum magnum hoc
 solamen. Amen.

VII. In the Church-History¹ and 'Worthies' and indeed into all his books FULLER delights to introduce those *bits* of biographic fact and cha-

¹ The Church History of Britain: from the Birth of Jesus Christ until the year M.DC.XLVIII. Endeavoured by Thomas Fuller. London 1655 folio.

racter that are found in inscriptions on old brasses and other monuments in old cathedrals and in old, gray Churches and old books. He usually translates them as well as the snatches of Latin verse from 'Collections' of the Universities and the like. Sometimes he does it under protest and sometimes refuses quaintly *e.g.* on King Lucius's epitaph he says it had nothing in it 'worthy of translation' and then with irrepressible wit goes on 'It seems the puddle-poet did hope that the jingling of his rhyme would drown the sound of his false quantity. Except any will say that he affected to make the middle syllable in *idola* short, because in the days of King Lucius, idolatry was curb'd and contracted, whilst Christianity did dilate and extend itself.' [C. II. Book I. Cent. III. page 15]. These Verse-Translations make up the remainder of our Collection from Fuller's published Works. Such as are original not translated have a † after the number. With two slight exceptions all the others are from the Latin. The reader is referred to the several places for the Original. In a few cases I give the Latin along with the translation. G.

1. *Alban* : martyr

Here Alban, Rome ! thy citizen renown'd
 With rosy grace of martyrdom was crown'd.

[Book I. Cent. iv. page 17].

2. *St German* :

O thou that twice pierc'd Britain, cut asunder
 From the whole world, twice didst survey the
 wonder

Of monstrous seas :—

[Book I. Cent. v. page 31.]

3. *On a woman who would enter a Church
 from which women were excluded* :

They build a Church where women may not enter
 One try'd but lost her life for her adventure.

[Book II. Cent. vi. page 53].

4. *Easter in Britain* :

No writings fond¹ we follow, but do hold
 Our country course, which Polycarp of old,
 Scholar to blessed John, to us hath given.
 For he, when th' moon had finish'd days twice
 seven,

Bad us to keep the holy Paschal time
 And count dissenting for an hainous crime.

[Book II. Cent. vii. page 69].

¹ Foolish. G.

5. *Lines from the Welsh of Taliesin (?)*.¹

Wo be to that Priest y-born
That will not cleanly weed his corn,
And preach his charge among :
Wo be to that Shepheard (I say)
That will not watch his fold alway
As to his office doth belong.
Wo be to him that doth not keep
From Romish wolves his sheep
With staffe and weapon strong.
[Book II. Cent. vii. page 69].

¹ For *above*, read more accurately Taliesin: and cf. Abp. Ussher's 'Religion anciently professed by the Irish and British (1861) c. X.: Ehrington's Ussher Vol. iv. 353. On this Dr S. P. Tregelles writes me as follows:—"Ussher calls the writer Taliessyn, and he uses the lines to 'shew that he wrote after the coming of Austin into England, and not fifty or sixty years before, as others have imagined.' I however should use the contents of the lines, as shewing that Taliesin cannot be the author; and indeed an old Welsh copy ascribes them to 'Jonas the teacher of St Davids' (? 10th century). The later that they are, the more remarkable is the testimony against Rome in the ancient British Church, the origin of which belongs to a time when Ireland and Scotland were still in idolatry." After pointing out mistakes in the Welsh as given by Ussher and Fuller he adds, 'The poem from which the lines incorrectly ascribed to Taliesin are taken, is given in p. 78 col. 2 of the new edition of the Welsh Archaeology, now in course of publication at Denbigh.' G.

6. *On the Foundation of University of Cambridge.*

Grant¹ long ago a city of great fame
 From neighbouring river doth receive her name.
 When storms of Saxon-warres her overthrew
 Near to the old sprang up another new.
 Monk Felix, whils't he Sigebert obeys
 Light'ned this place with Schools and Learning's
 rayes.

Searching the monuments of British nation
 This I assert in Grant's due commendation.

[Leland: Book II. Cent. vii. page 75].

7. *Victory of Oswald.* 'Amongst the many victories atchieved by this Oswald, one most remarkable was gained by him near Hex[h]am in Northumberland, against the Pagans, against whom he erected the standard of the Crosse, in a place which time out of mind was called *Heafen-field* (*Haledon* at this day²): by a prolepsis, not answering the name thereof until this time. Hence a Poet writing the life of Oswald [says]:—

Then he began the reason first to know
 Of Heafen-feld, why it was callèd so ;

¹ Granta. G.

² Scott's Halidon-hill. G.

Nam'd by the natives long since by foresight
That in that field would hap an heavenly fight.

[*Anony*: Book II. Cent. vii. page 78].

8. *On Oswald*.—‘Whereupon Aidan laying hold on Oswald’s right hand (and that alone we know ought to be the almoner [Matthew vi. 3] ‘May this hand’ (said he) ‘never be consumed:’ which is said accordingly to come to passe.’

No worm, no rottenness taints his right hand:
Corruption-free, in vain the cold doth strive
To freeze, or heat to melt it, which doth stand
Still at one stay: and though dead, is alive.

FULLER slyly adds, ‘But it is not enough for us that we have the poet’s pen for it: if we also had Oswald’s hand to shew for the same, much might be wrought on our behalf herein.’

[Book II. Cent. vii. page 82].

9. *On ‘Wilfride’s deprivation of the ‘Bishoprick of York’* to which he had been appointed.

Boldly in the husband’s life
Away from him they took his wife.

‘But by the poet’s leave, York was but espoused not married to Wilfride, whilst he was in England: and after his going over beyond Sea, he

stayed so long that his Church presumed him dead and herself a maid-widow, which lawfully might receive another husband.'

[Book II. Cent. vii. page 86].

10. *Adelme, Bishop of Sherborn.* [He] 'was the first of our English nation who wrote in Latine: and the first that taught Englishmen to make Latine verse, according to his promise,

If life me last, that I do see that native soile of
mine

From Aon top I'll first with me bring down the
Muses nine.

[Book II. Cent. viii. page 95].

11. *On 'Alba, since Rome,' from Aeneid (lib. 3).*

Where under oakes on shore there shall be found
A mighty sow, all white, cast on the ground,
With thirty sucking piggs: that place is 'sign'd
To build your town and ease your wearied mind.

[Book II. Cent. viii. page 96].

12. *Martyrdom of King Edmond:* 'After many indignities offered unto him they bound him to a tree, and because he would not renounce his Christianity, shot him with arrow

after arrow : their cruelty taking deliberation that he might the better digest one pain before another succeeded, so distinctly to protract his torture (though confusion be better than method in matters of cruelty) till not mercie but want of a mark made them desist : according to the poet's expression

Room wants for wounds but arrows do not fail
From foes, which thicker fly than winter hail.

The Latin is vivid

Jam loca vulneribus desunt, nec dum furiosis
Tela, sed hyberna grandine plura volant.
[Book II. Cent. ix. page 115].

13. *Of Alfred and Edward.*

If that it happ't that *conquerèd* was he
Next day to fight he quickly did prepare ;
But if he chanc't the *conquerour* to be,
Next day to fight he wisely did beware.
[Book II. Cent. ix. page 122].

14. DUNSTAN : 'Eminency occasions envy, which made Dunstan's enemies endeavour to depresse him. He is accused to the king for a magician and upon that account banished the Court. It was brought as evidence against him

that he made his harp not onely to have motion but made musick of itself, which no white-art could perform

St Dunstan's harp fast by the wall

Vpon a pin did hang-a :

The harp itself, with ly and all

Vntouch't by hand did twang-a.

For our part let Dunstan's harp hang there still, on a double suspicion twisted together: first, whether this story thereof were true or false: secondly, if true, whether done by magick or miracle. Sure I am, as good a harper and a better saint than Dunstan was, hath no such miracle reported of him, even David himself, who with his harp praised God, pleased men, frightened devils; yet took pains with his own right hand [Psalm 137. 5] to play, not lazily commanding musick by miracle to be made on his instrument.'

[Book II. Cent. x. page 128].

[Strange, quick-witted FULLER did not think of the Æolian harp, wind-played—which doubtless the poor accused saint's instrument was transformed into, accidentally. G.]

15. *The good daughter of a bad father:*
'Grant queen Edith a chast woman as she is

generally believed : daughter she was to a wicked father, Earle Godwin by name, whence the proverb

From prickly stock as springs a rose
So Edith from Earle Godwin grows.

little ill being written of the daughter and no good of the father.'

[Book II. Cent. xi. page 142].

16. *On Francis I. 'captive in Spain.'*

The captive King the Evil cures in Spain ;
Dear, as before, he doth to God remain.

' So it seemeth his medicinall quality is affixed not to his prosperity but person.'

[Book II. Cent. xi. page 147].

17. *On translations of Scripture 'The Originall preferred :'* ' Ricemarch a Britan, a right learned and godly clerk, son to Sulgen, bishop of St David's, flourishing in this age, made this epigram on those who translated the Psalter out of the Greek : so taking it at the second-hand and not drawing it immediately out of the first vessel '—

This harp the holy Hebrew text doth tender
Which, to their power, whils't every one doth
render

In Latine tongue with many variations
 He clouds the Hebrew rayes with his translations.
 Thus liquors when twice shifted out, and pour'd
 In a third vessel, are both cool'd and sour'd.
 But holy Jerome truth to light doth bring
 Briefer and fuller, fetch't from the Hebrew
 spring.

[Book II. Cent. xi. page 149].

18. *Cuthbert receiving the 'Communion' received 'the cup' [on his death-bed].*

His voyage¹ steep the easier to climbe up
 Christ's bloud he drank out of Life's healthfull
 cup.

'Lest any should fondly hope to decline so frequent an instance by the novel conceit of concomitancy (a distinction that could not *speak* because it was not *born* in that age) it is punctually stated that he distinctly received the cup.'

[Book II. Cent. xi. page 150].

19. *Against Marriage:* 'Amongst all the foul mouthes belibelling marriage, one rayling rythmer of Anselme's age, bore away the bell

¹ = 'Journey' whether by land or sea: G. Glossary to my Sibbes, s.v.—G.

(drinking surely of Styx instead of Helicon) and I am confident my translation is good enough for his bald verses—

O ye that ill live, attention give, unto my following rhythmies ;

Your wives, those dear mates, whom the higher power hates, see that ye leave them betimes.

Leave them for His sake, who a conquest did make, and a crown and a cross did acquire,

If any say no, I give them to know, they must all unto hell for their hire.

The Spouse of Christ forbids that priest his ministerial function

Because he did part with Christ in his heart, at his marriage-conjunction.

We count them all mad (if any so bad) as daring herein to contest;

Nor is it of spight, that this I indite, but out of pure love, I protest.

[Book III. Cent. xii. page 22].

21. *On a-Beckett's 'martyrdom.'*

For Christ his Spouse, in Christ's Church, at the tide

Of Christ his birth, Christ his true lover dy'd.

Who dies? a priest. Why? For's flock. How?
By th' sword.

When? At Christ's birth. Where? Altar of the
Lord.

‘ Here I understand not, how properly it can be said that Becket died *pro grege*, for his flock. Hee did not die for feeding his flock, for any fundamental point of religion, or for defending his flock against the wolfe of any dangerous doctrine: but meerly he died for his flock: namely, that the sheep thereof (though ever so scabb'd) might not be dress'd with tarr, and other proper (but sharpe and smarting) medicines. I mean that the clergie might not be punished by the secular power, for their criminal enormities.’

[Book III. Cent. xii. page 35].

21. *On Henry II.*

He whom alive the world would scarce suffice
When dead, in eight foot earth contented lies.

[Book III. Cent. xii. page 40].

22. *Hugh Nevil*: ‘ Being one of the king's special familiars, slew a lion in the Holy Land, first driving an arrow into his breast and then

running him through with his sword, on whom this verse was made ’

Viribus Hugonis vires periêre	}	The strength of Hugh
Leonis.		A lion slew.

[Book III. Cent. xii. page 41].

23. *On Richard ‘the Lion-hearted’*: ‘I finde two epitaphs made upon him, the first (better for the conceit then the poetry thereof) thus concludeth

Three places thus are sharers of his fall

Too little, one, for such a funeral.

The second may pass for a good piece of poetry in that age.

Richard thou liest here, but were Death afraid
Of any armes, thy armes had Death dismaid.

The Latin merits Fuller’s praise.

Hic, Richarde, jaces; sed Mors, si cederet, armis
Victa timore tui, cederet ipsa tuis.

[Book III. Cent. xii. page 46].

24. ‘*Learned Writers, Bale and Pitts.*’
‘The column of learned writers I have endeavoured to extract out of Bale and Pitts. Whereof the later being a member of this University was no less diligent then able to advance the honour

thereof. Let none suspect that I will enrich my Mother by robbing my Aunt. For besides that Cambridge is so conscientious, she will not be accessory to my felony by receiving stolen goods:’

Tros, Tyriusque mihi nullo discrimine habetur:

A Trojan whether he

Or a Tyrian be

All is the same to me.

[Book III. Cent. xiii. page 68].

25. BACONTHORPE: ‘I [FULLER] had almost over-seen John Baconthorpe being so low in stature as but one remove from a dwarfe, of whom one saith

His wit was tall, in body small

Insomuch that corpus non tulisset quod ingenium protulit, his body could not bear the books which his brain had brought forth.’

[Book III. Cent. xiv. page 97].

26. *William Occam*: [He] ‘sided with Lewis of Bavaria against the Pope, maintaining the temporal power above the spiritual; he was fain to flie to the emperor for his safety, saying unto him

Defende me gladio et ego te defendam verbo
 Defend me with thy sword and I will defend
 thee with my word.

[Book III. Cent. xiv. page 98].

27. *Edward for 'protection of his native subjects.'*

He made a statute for Lombards in this Land,
 That they should in no wise take on hand
 Here to inhabit, here to charge and discharge,
 But forty dayes no more time had they large :
 This good king by wit of such appreife
 Kept his merchants and the sea from mischiefe.

[Book III. Cent. xiv. page 113].

28. *Rebellion of Wat Tyler and Jack Straw: 'As the Philistines [1 Samuel xiii. 17] 'came out in three companies' to destroy all the swords and smiths in Israel: so this rabble of rebels, making itself tripartite, endeavoured the rooting out of all pen-knives and all appearance of learning. One in Kent, under the aforesaid Wat and John: the second in Suffolk; the third under John Littstarre a dier in Norfolke. The former of these is described in the Latin verses of John Gower, prince of poets in his time: of whom we will bestow the following translation.'*

Tom comes, thereat, when call'd by Wat, and
Simm as forward we finde,
Bet calls as quick to Gibb and to Hykk, that
neither would tarry behinde.
Gibb, a good whelp of that litter, doth help mad
Coll more mischief to do,
And Will he doth vow, the time is come now,
he'l joyn with their company too.
Davie complains, whiles Grigg gets the gaines,
and Hobb with them doth partake,
Lorkin aloud, in the midst of the croud, conceiveth
as deep is his stake.
Huddle doth spoil, whom Judde doth foile, and
Tebb lends his helping hand,
But Jack, the mad patch, men and houses¹ doth
snatch, and kills all at his command.

[Book IV. Cent. xiv. page 139].

29. *Simon Sudbury*: 'John Gower telleth
us in his paralel of the martyring of Simon
Sudbury, arch-bishop of Canterbury with Thomas
Becket, his predecessor'

But four conspir'd, Thomas, his blood to spill
While hundred thousands Simon help to kill.

[Book IV. Cent. xiv. page 140].

¹ Qu: 'horses?' the Latin however is 'domos.' G.

30. *Chaucer* : ‘ Our Homer : onely herein he differed

Mæonides nullas ipse reliquit opes.
Homer himself did leave no pelf,

whereas our Chaucer left behinde him a rich and worshipful estate.’

[Book IV. Cent. xiv. page 151].

31. *Chaucer* :

Of Alger Dants, Florence doth justly boast
Of Petrarch brags all the Italian coast.
England doth poet Chaucer reverence
To whom our language owes its eloquence.

‘ He was a great refiner and illuminer of our English tongue (and if he left it so bad, how much worse did he finde it?)’

[Book IV. Cent. xiv. page 152].

[‘ Alger Dants’ [= Dante] renders Leland’s.
Prædicat Algerum merito Florentia Dantem. G.]

32. ‘ Eton and Grammer Learning.’—‘ Indeed it was high time some School should be founded, considering how low grammer-learning ran then in the Land, as may appear by the following verses made for King Henry the Founder :

as good no doubt as the generality of that age did afford, though (scarce deserving translation) so, that the worst scholar in Eaton Colledg that can make a verse can make a better'—

Devout King Henry, of that name the sixth
 Born (Nic'las) on thy day, this building fixt.
 In Eaton having plac'd a stone anointed
 In sign, it for the clergy was appointed.
 His prelates then were present, so the more
 To honour the King's acts, and holy chore.
 From Eastern midst, whereof just fourteen feet
 If any measure, they this stone shall meet ;
 Our holy James, his day, the sacred hand
 Of royal Henry caus'd this stone to stand.

M. four C.'s, forty six, since Christ was born
 When H. the crown twenty-five years had
 worn.

[Book IV. Cent. xv. page 183].

33. *Retribution :*

Most just it is that they bad laws who make
 Should themselves first of their own laws
 partake.

‘ Thus those who break down the banks and let
 in the stream of arbitrary power (be it into the

hands of prince or people) are commonly the first themselves which without pity are drowned in the deluge thereof.'

[Book V. Cent. xvi. page 234].

34. *The Jesuits*: 'They had two most antient and flourishing convents beyond the seas; Nola in Italy as I take it, where their home it seems gives a *bow* for their armes, and La-Fletcha in France, where they have an *arrow* for their device: whereupon a satyrical wit thus guirded at them: and I hope I shall not be condemned as accessory to his virulency, if ouely plainly translating the same.'

Nola to them did give a Bow

La-Fletch an Arrow bring:

But who upon them will bestow

(What they deserve)—a string?

[Book VI. page 279].

35. *Feasts of Ely Abbey.*

When other Feasts before have been

If those of Elic last be seen,

'Tis like to one who hath seen night

And then beholds the day so bright.

[Book VI. page 299].

26. *Bells*: ‘Such frequent firing of Abbey-Churches by lightning, confuteth the proud motto commonly written on the bells in their steeples, wherein each bell intituled itself to a sixfold efficacie :’

- | | | |
|----------------------------------|--------|-------------------------|
| 1. Funera plango | { | Men's deaths I tell |
| | { | By doleful knell. |
| 2. Fulgura }
Fulmina } | frango | { Lightning and thunder |
| | | { I break asunder. |
| 3. Sabbata ^b frango ; | { | On Sabbath, all |
| | { | To Church I call. |
| 4. Excito lentos | { | The sleepy head |
| | { | I raise from bed. |
| 5. Dissipo ventos. | { | The winds so fierce |
| | { | I doe disperse. |
| 6. Paco cruentos. | { | Men's cruell rage |
| | { | I doe assuage. |

[Book VI. page 301]. [Might have been a first (faint) sketch of Poe's memorable ‘Bells.’ G.]

37. *Marshes of Mantua* [Virgil].

There is no trusting to the found'ring bank
The ramme still dries his fleece so lately dank.

[Book VI. page 323].

38. *John Leland to Henry VIII.*

The sun shall sooner cease his shine to show
 And moon deny her lamp to men below ;
 The rapid seas shall sooner fishless slide,
 And bushes quite forget their birds to hide ;
 Great oaks shall sooner cease to spread their
 bowers

And Flora for to paint the meads with
 flowers,

Than thou great King shall slip out of my
 breast

My studies' gentle gale and quiet rest.

[Book VI. page 339].

39. *Against 'the Masse.'* — Of all his [JEWELL's] pupils, Edward Year (so I conceive his name whom Lawrence Humphrey in Jewel's life pp. 77 calls Edvardum Annum) in this one respect was most remarkable, who by his tutor being seasoned with the love of the truth, made a double copie of verses against the superstition of the Masse, which so enraged Mr Welsh, the Censor as I take it, of Corpus Christi Colledge, against him, that he publikely and cruelly whipt him, laying on one lash, for every verse he had made, which I conceive was about eighty in all. Part of them I have here thought fit to insert ;

and blessed be God I may translate, and the reader peruse them, without any pain and perill, and not at the dear rate, whereat the Author composed them. I have the rather printed them because they proved as well prophetical as poetical, completely foretelling what afterwards came to pass.'

Accept O heavenly Father I request

These few devotions from my humble breast :
See their's accesse, Heaven's gate open lyes,

Then with my prayers I'll penetrate the skies ;
Great God, who all things seest, doth all things
sway,

And all things giv'st, and all things tak'st
away,

Let not the present Masse long-livèd be,

Nor let it those beguile belong to Thee :
Thy people's eyes, keep it from blinding quite,
Since to Thy word it is so opposite,
But send it to the Stygian Lakes below :

From whence it's rise and source doth spring
and flow.

The Lord, beholding from His Throne reply'd,
Doubt not, young youth, firmly in Me
confide.

I dy'd long since, now sit at the right hand
Of my bless'd Father, and the world command :

My body wholly dwels in heavenly light
 Of whom no earthly eye can gain a sight :
 The shamelesse priests, of Me forge truthellesse
 lies
 And he that worships Masse, my Word
 denyes :
 A stiffneck'd people for their sins did make
 Me send them Masse, my Word away to take ;
 But trust me, Scripture shall regain her sway
 And wicked Masse in due time fade away.'
 [Book VIII. Cent. xvi. page 9].

40. *Dr Hugh Price* : 'The said doctor inscribed these following verses over the gate, when the building of the Colledge [Jesus, Oxford] was but begun :

Hugh Price this palace did to Jesus build
 That a Law's doctor learned men might yield.

But an Oxford author telleth us that a satyrical pen did under-write with wit and wagary enough, these following verses :

Hugh hath not built it yet ; may it be said
 He built it who hath scarce the ground-work laid?
 [Book IX. Cent. xvi. page 97].

41. *Cox, bishop of Ely*: 'He was an excellent poet, though the verses written on his own tomb, are none of the best, and scarce worth our translating.'

Frail life farewell, welcome life without end,
 Earth hides my corps, my soull doth heaven
 ascend ;
 Christ's cock on earth, I chanted Christ his
 name,
 Grant without end in heaven I sound the
 same.

[The 'gallus' = cock, it is presumed was intended as a play on his own name of Cox. G.]

[Book IX. Cent. xvi. page 111].

42. *Verses by Mary Queen of Scots* 'on a pane of glass at Buxton well.'

Buxton who dost with waters warme excell
 By me, perchance, never more seen, farewell.

'and at Fotheringhay Castle I have read written
 by her on a window, with a pointed diamond'

From the top of all my trust
 Mishap hath laid me in the dust
 [Book IX. Cent. xvi. page 181].

43. *Epitaph on 'Mr Luke Chaloner :'* in
'Dublin Colledge Chappel.'

This tomb within it, here contains
 Of Chaloner the sad remains.
 By whose prayer and helping hand
 This house erected here doth stand.
 [Book IX. Cent. xvi. page 212].

44. *Humphrey Eli :*

Wonder not, England's dark with errours night
 For loe here buried lies her sun so bright.
 [Book X. Cent. xvii. page 34].

45. *Gunpowder Plot :*

Oh let that day be quite dash'd out of time
 And not believ'd by the next generation :
 In night of silence we'll conceal the crime,
 Thereby to save the credit of our nation.
 [Book X. Cent. xvii. page 38].

[FULLER has fine-spirited words on this 'hyper-
 bolical rapture' in the context. G.]

46. *The Brothers Rainolds :*

What war is this! when conquered both are glad
 And either to have conquered other, sad.
 [Book X. Cent. xvii. page 48].

[I may be allowed to refer to my Memoir of Dr John Rainolds prefixed to reprint of his Commentaries on Obadiah and Haggai. G.]

47. '*Intended Colledge.*' — 'The untimely death of Prince Henry, our principal hope and the author of this designe' frustrated it.'

The modest Colledge blushèd to be stronger
Than was its lord : he died, it liv'd no longer.

[A rendering of

Erubuit Domino firminus esse suo. G.]

[Book X. Cent. xvii. page 53].

48. PRINCE HENRY : 'He was generally lamented of the whole Land, both Universities publishing their verses in print : and give me leave to remember four made by Giles Fletcher of Trinity Colledge in Cambridge, on this Prince's plain grave, because wanting an inscription : and it will be honour enough to me if I can make thereof a translation :

If wise, amaz'd depart this holy grave :
Nor these new ashes ask, what names they have ?
The graver, in concealing them was wise :
For who-so knows, strait melts in tears and dies.

[Book X. Cent. xvii. page 67].

49. *The famous, 'Conference.'* 'Some are of opinion that the moderation and mutuall compli-
 ance of these Divines might have produced much
 good, if not interrupted, conceiving such lopping
 might have saved the felling of Episcopacy. Yea
 they are confident had this expedient been pur-
 sued and perfected,'

Troy still had stood in power :
 And king Priam's lofty tower
 Had remainèd at this hower.

It might under God have been a means not only
 to have *checkt* but *chockt* our Civil War in the
 infancy thereof.'

[Book XI. Cent. xvii. page 175].

VIII. From History of University of Cambridge.¹

1. *Cambridge :*

Cambridge devoted to the Muses nine
 By learned Henries piety doth shine
 With learned men, which languages refine.

[Page 2].

¹ See 'History of the University of Cambridge since the
 Conquest. 1655' folio.

2. *Humphrey Necton* :

Above the skies let's Humphrey Necton praise :
For on him, first, Cambridge, confer'd the bayes :
'that is, made him Doctor in Divinity' [Page 20].

3. *Henry and Charles Brandon, Dukes of Suffolk* : 'They were much bemoaned, the University printing a book on their funeralls, amongst which these following of Dr Parkhurst's, afterwards Bishop of Norwich, I shall endeavour to translate.'

Castor and Pollux, brothers pair
Breathing first Amicle's air,
Did with Death so bargaine make
By exchange their turns to take.
If that Death surprized one brother,
Still alive should be the other.
So the bargain was contriv'd
Both dy'd, both by turns surviv'd.
Why is fate more cruel grown
Than she formerly was known ?
Wee of brothers had a brace
Like to which did never grace
This our English earth before,
Nor the like shall grace it more.
Both bright stars, and both did stand
Hopefull bulwarks of the Land.

Both, alas ! together slain
 Death at once did murther twaine.
 Nothing could their vertues move
 Nor King Edward's hearty love.
 Nor that best of mother's mones
 Nor all Britaine's heavy grones.
 Nothing could stern Death abate ;
 Oh cruel, over-cruel fate ! [Page 128].

[Charles died within 'twelve hours, of the same disease' with Henry. G].

IX. From Pisgah-Sight of Palestine.¹

(a) From the letter-press.

1. *Wine of Palestine* : 'Nor were their grapes less good than great, as a poet [Sidonius]—the most competent judge of the matter in hand—doth bear witness,'

I have no Gaza, Chios, Falern wine
 Nor any flowing from Sarepta's vine.

¹ 'A Pisgah-Sight of Palestine and the Confines thereof: with the History of the Old and New Testament acted thereon. By Thomas Fuller B.D. London 1662' folio.

. It has escaped all his Biographers, that Fuller—like Samuel Ward—was also a designer and engraver (or etcher) as 'T. Fuller, *fecit*,' shews, in some of the illustrations of this volume. See specially, the spirited series, Book 4. c. vi. page 97. G.

Thus making a quadripartite division of good wine, two members thereof, that of Gaza and Sarepta, the one falls in the tribe of Simeon, the other of Asher, both in the country of Palestine.' [Page 10].

2. *Libanus' Yews*: 'The poet [Virgil] takes notice of the plenty of yew in this province

Yew which in Ituria grows
Is neatly bended into bows.

Hence their inhabitants became excellent archers: and pity it was that their arrows were so often shot at a wrong mark—to kill and rob passengers in their journey.' [Page 104].

3. *Dagon*:

Upwards man-like he ascended
Downwards like a fish he ended.

[Page 220].

4. *Semiramis and the doves*: 'Near to this city [Askelon] there was a lake, by which Semiramis is said to be born, there fed and relieved by doves. Hence the poet Tibullus 'Alba Palestino sancta columba Syro.'

The milk-white dove esteemed divine
By Syrians of Palestine. [Page 235].

5. *Levite's concubine*: [Judges xix.] 'Oh ! the justice of Divine proceedings ! She had formerly been false to her husband 'Culpa libido fuit, pœna libido fuit.'

By lust she sinnèd and 'twas just
She should be punshèd by lust. [Page 257].

6. *Sepulchres*: The 'heathen used in like manner to interr their dead in high-ways : yea their sepulchres served to measure the distances of places' [Virgil Ecl : 9].

Hence ev'n mid-way it is for us : for near,
Bianor's tomb beginneth to appear. [Page 298].

7. *Tabernacle and Temple* :

Their faces neither diverse nor the same
But such as sisters very well became.

'The latter being none other than the imitation of the former with proportionable addition : as indeed what is the Tabernacle of Grace but the Temple of Glory contracted or the Temple of Glory but the Tabernacle of Grace dilated' [Page 358].

8. *Giants: Diomedes and Aeneas: Aeneas and Turnus:*

A stone he snatch'd and threw, a stone indeed
So huge, so heavy, two men now had need
To heave it up, such dwarfs our days do breed.—
[Page 363].

9. *Horses in sacrifice to the sun:* 'The Persians offered horses unto the Sun and Ovid renders some reason thereof'

Horses to the beamèd sun's the Persian's gift:
Slow sacrifice ill fits a God so swift. [Page 386].

10. *Dew* [Genesis xxvii. 39.] 'Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.' Earth is by Isaac first mentioned because by Esau most minded. But oh the difference betwixt the dew of heaven in Jacob's and Esau's blessing! [Genesis xxvii. 28]. In the former it signified God's favour with an undoubted right unto and sanctified use of, Divine promises, service and Sacraments: whereas in this blessing of Esau, heavenly dew, was in effect but earthly dew, temporall, terrestrial fertility, allowed to this mountainous land of Edom, whose lean hills were larded with

many fruitful vallies interposed. Heathen
authors confess [Statius]

Whatever noble worth destils
On Pontus nut-trees, or what fils
The fruitful Idumean hils.

[Page 30 : Book IV. c. 2.]

11. *Egypt.*

A Land content with home-bred ware
For foreign wealth she doth not care,
Or whether heavens do frown or smile,
Her confidence is all in Nile.

[Lucan l. 8]. [Page 81 : Book 4. c. 5.]

12. *Mock-tears*: [Jeremiah ix. 17, 18].

'Thy tears were trusted: do they falshood know?
Yea they have tricks, at will they come and go.

[Ovid.]

'But as parents when their children cry for
nothing, use to beat them that they might cry for
something: so God threatned that the miseries of
Jerusalem should afterwards turn their faigned and
strained wailings into sound and sincere sorrow:
when those tears — formerly but the adopted
children — should become the natural issue of
their heavy hearts.' [Page 118. Book 4. c. 6.]

13. *Idols*: 'In all ages some were found
who flouted at such superstitions: amongst these
the poet brings in an idol thus speaking,'

Time out of minde a fig-tree stock I grew,
An useless block, before the workmen knew
Benches or gods to make me—smal the ods—
Resolv'd at last of me to make his gods.

[Page 126. Book 4 c. 7.]

14. *Idol-calf*: [Virgil].

My calfe I lay—lest you mislike't, both tides
She comes to th' pale [pail] and suckles twain
besides. [Page 129 : Book 4 c. 7.]

(b) From the Maps.

(1) Engraved title-page 1650:

Votum Authoris

Terrestres Solymas mihi qui scripsisse dedisti,
Cœlestes tandem des habitare, Devs.

Dicat. T. F.

(2) From General Map of Palestine—1650.

Virſo amplissimo

Duô Guilielmo Paston, Equiti aureato

disjunctissimoerum regionum Αὐτόπληη

Omnia perlustra quæ profert chartula lapsus

Con dona erranti recta tuere precor

Nam tibi Judæa est, tibi tam sunt ostia nili

Quam tua mendicis hospita nota domus.

(3) Map of Jerusalem—1650 pp. 308.

Eduardo Montagu
Armigero, inter Juvenes
doctos noblissimo nobiles
doctissimo (quasi posthabi
ta natalium claritate se
totum litteris destinasset)

filio

Honoratissimi Eduardi
Baronis Montagu, qui
me languidum, exulem, nullum
primus fouit, hospitio exce-
pit, munificentia recreauit

quin et

quod omnium caput
est, filiolum meum
(senectutis meæ spem
vnicam) liberè insti-
tuendum curauit.

Hierosolymarum

Typum dedico. T. F.¹

(4) Fragmenta Sacra:—1650 B. v. p. 202.

Nobilissimis viris Johanni et Eduardo
Russello, Francisi nuper Comitæ Bedfordiæ
filiis natu minoribus.

¹ This is not given as verse, but as illustrating 'Hainous Sinne,' etc. dedication. G.

Fragmenta hæc vestri ne dedignentur Honores
 Sint Fragmenta licet, sunt ea Sacra tamen.
 Mensuræ Ebrœæ, priscæ numismata Formæ.
 Vestis Aaronis ^mMystica, quanta tegens!
 Destructi (ah miserum) Templi captiva supellex
 Roma triumphatrix, Cæsareumque Decus.
 Sic lacera in nimios Tabula est divisa locellos,
 Integer ad vester Totus et Author erit.

X. From 'the Holy Warre'¹

1. *Issues:*

May he never speed
 Who from the issue censures of the deed.

¹ 'The Historie of the Holy Warre: By Thomas Fuller, B.D. . . . Cambridge 1651' folio. By the kindness of its possessor—Mr Winters, Church-yard, Waltham Abbey,—the following MS. lines written in a copy of the 'Holy Warre' by some contemporary and admirer of our Worthy, are herewith subjoined: more accurately than as given in Notes and Queries [3d Series: 2d half 1867 p. 226]. Who was R. H.? G.

ON THE TITLE AND AUTHOR;

Shall warr, the ofspring of rebellious pryde
 disturber of heuens peace, be glorified
 with a sacred epithite? tis a iarr,
 that it should haue the tearme of Holy warr;
 It is not surely meant the very thing
 is holy, but the holy cause doth bring

‘ Though an argument fetch’t from the suc-
cesse is but a cyphre in itself yet it increaseth
a number when joyned with others.’

[Page 16 :B. i. c. 10.]

2. *Baldwine*: ‘ For the rest we referre the
reader to the dull epitaph written on his tombe,
which (like the verses of that age) runneth in a
kind of rhythme, though it can scarce stand on
true feet :’

Baldwine another Maccabee for might
Hope, help of State, of Church, and both’s
delight :

Cedar, with Egypt’s Dan of him afraid,
Bloudy Damascus to him tribute paid :

Alas ! here in this tombe is laid.

[Page 62 : B. II. c. 13.]

a holy stile to a destructive game ;
A Turk may haue an honorable name :
Yet warr is not unlawfull, though it kill ;
the Circumstance doth make it good or ill ;
But howso’er the cause or matter bee,
thy pithie lynes, and witt doe render thee
let pryde and envie strugle what they can,
Fuller, the holy, wise, and learned man.

R: II:

3.† *Alexius the Grecian emperour*: ‘We had almost forgotten what happened in this yeare—the death of Alexius, the Grecian emperour, that arch-hypocrite and grand enemy of this warre. On whom we may bestow this epitaph :

If he of men the best doth know to live
 Who best knows to dissemble, justly then
 To thee, Alexius, we this praise must give,
 That thou to live didst know the best of men.
 And this was it at last did stop thy breath
 Thou knew’st not how to counterfeit with
 Death. [Page 64 : B. II. c. 14.]

4. *Lamentable death of King Fulk*: ‘He was slain in earnest as following his sport in hunting, to the great grief of his subjects. And we may heare him thus speaking his epitaph :

A hare I hunted, and Death hunted me ;
 The more my speed was, was the worse my
 speed :
 For as well-mounted I away did flee,
 Death caught and kill’d me, falling from my
 steed.
 Yet this mishap an happie misse I count
 That fell from horse that I to heaven might
 mount. [Page 74 : B. ii. c. 23.]

5. *Frederick, the worthy emperour* : ‘ We may
heare his sorrowful army speaking thus his
epitaph unto him ’

Earth scarce did yeeld ground enough for thy
sword

To conquer : how then could a brook afford
Water to drown thee ? brook, which some doth
fear

(O guilty conscience !) in a map t’ appear.
Yet blame we not the brook, but rather think
The weight of our own sinnes did make thee
sink.

Now sith ’tis so, wee’l fetch a brackish main
Out of our eyes, and drown thee once again.

[Page 116 : B. III. c. 4.]

6.† *Conrade* : ‘ This may serve for his epitaph
The crown I never did enjoy alone ;
Of half a kingdome I was half a king.
Scarce was I on when I was off the throne ;
Slain by two slaves, me basely murdering.

And thus the best man’s life at mercie lies
Of vilest varlets that their own despise.

[Page 125 : B. III. c. 10.]

7. *King Guy*: ‘We then dismissee King Guy,
hearing him thus taking his farewell’

I steer’d a State warre-tost against my will:
Blame then the storm, not th’ pilot’s want of
skill,
That I the kingdome lost, whose empty
style
I sold to England’s king for Cyprus isle.
I pass’d away the Land I could not hold;
Good ground I bought, but only aire I sold.
Then as a happy merchant may I sing
Though I must sigh as an unhappy king.

[Page 126 : B. III. c. 10.]

8. ‘*King Richard taken prisoner in Austria*:
sold and sent to the emperour: dearly ransomed,
returneth home’—‘After this money, Peter of
Bloys (who had drunk as deep of Helicon as any
of that age) sendeth this good prayer: making an
apostrophe to the emperour or to the Duke of
Austria or to both together’

And now, thou basest avarice
Drink till thy belly burst,
Whil’st England poures large silver
showres
To satiate thy thirst.

And this we pray, Thy money may
And thou be like accurst.

[Page 131 : B. III. c. 13.]

9. *French-rhyme: Crusades.*

Jesus Lord ! repair our losse ;
Restore to us thy holy crosse.

[Page 152 : B. III. c. 24.]

10. '*The pastorells killed in France:*' 'A
rhymer of that age (or in courtesie call him a
poet,) made this epitaph on them :

Learn to put together well
What M. C. C. L. I. do spell ;
When some devilish fiend in France
Did teach the Shepherds how to dance.

[Page 206 : B. IV. c. 21.]

XI. From 'the Holy State'¹

1. *The Elder Brother:* 'He rather desires his
father's life than his living. This was one of the
principal reasons (but God knows how true) why

¹ 'The Holy State. By Thomas Fuller B.D. and Pre-
bendary of Sarum. 4^o edn. London, 1663' folio.

Philip the second, king of Spain, caused in the year 1568, Charles, his eldest son to be executed for plotting his father's death, as was pretended. And a wit [Opmerus (?)] in such difficult toyes accommodated the numeral letters in Ovid's verse to the year wherein the Prince suffered.

FILIVS ante DIem patrios InqVIRIt In annos
1568.

Before the tIME the oVer-hasty sonne
Seeks forth hoVV near the father's LIfe Is Done.
[B. I. c. 14. page 41.]
1568.

2. *The younger brother*: 'To use the herald's language, he may say'

This to my elder brother I must yield
I have the *charge* but he hath all the field.
[B. I. c. 15. p. 42.]

3. *Julius Scaliger*: 'His skill in physick was as great as his practice therein was happy: in so much that he did many strange and admirable cures. Hear how a noble and learned pen [Stephanus Boetius] doth commend him'

On snowy Caucasus there grew no root
Of secret power, but he was privy to't:

On cold Riphean hills no simple grew,
But he the force thereof and virtue knew :
Wherewith—apply'd by his successful art—
Such sullen souls as would this world depart,
He forc't still in their bodies to remain
And from death's door fetch'd others back again.

[B. II. c. 8 page 71.]

4. *The faithful minister*: 'He counts the success of his ministry the greatest preferment. Yet herein God hath humbled many painful pastours, in making them to be clouds, to rain not over Arabia the happy but over the stony or desert: so that they may complain with the herdsman in the poet

My starveling bull
Ah ! woe is me !
In pasture full
How lean is he !

[B. II. c. 9 page 77.]

5. *William Perkins*: 'He was of a ruddy complexion, very fat and corpulent, lame of his right hand : and yet this Ehud with a left-handed pen did shake the Romish cause and as one [Holland] saith

Though nature thee of thy right hand bereft
 Right well thou writest with the hand that's
 left.

[The Latin may interest :

Dextera quantumvis fuerat tibi manca, docendi
 Pollebas mira dexteritate tamen. G.]
 [B. II. c. 11. page 84.]

6. *Simony*: 'We confess it a personal vice amongst us, but not to be charged as a Church-sin : which by penal laws it doth both prohibit and punish. Did Rome herein look upon the dust behind her own doors, she would have but little cause to call her neighbour slut. What saith the epigram ?

That *Peter* was at Rome, there's strife about it
 That *Simon* was there, none ever did doubt it.

[The Latin is as follows :

An Petrus fuerat Romæ, sub iudice lis est
 Simonem Romæ nemo fuisse negat. G.]
 [B. II. c. 12. page 88.]

7. *The good patron* : 'Afterwards, to invite lay-men to build and endow Churches, the Bishops

departed with their right, to the lay-patrons,
according to the verse

A patron's he that did endow with lands
Or built the Church or on whose ground it
stands.

it being conceived reasonable that he who paid
the Church's portion should have the main
stroke in providing her an husband.' [B. II. c. 12.
page 87.]

8. *Hope disappointed*: 'Daily experience
tenders too many examples. A gentleman who
gave a *basilisk* for his arms or crest, promised to
make a young kinsman of his, his heir, which
kinsman to ingratiate himself painted a basilisk
in his study and beneath it these verses'

Falleris aspectu basiliscum occidere, Plini
Nam vitæ nostræ spem basiliscus alit

The basilisk's the onely stay
My life preserving still ;
Pliny, thou li'dst when thou didst say
The basilisk doth kill.

But this rich gentleman dying, frustrated his ex-

pectation and bequeathed all his estate to another, whereupon the epigram was thus altered.

Certe aluit, sed spe vana, spes vana venenum :
 Ignoscas, Plini, verus es historicvs.
 Indeed vain hopes to me he gave,
 Whence I my poison drew :
 Pliny, thy pardon now I crave
 Thy writings are too true.

[B. III. c. 9. page 161.]

9. *Tombes* : "'Tis a provident way to make one's tombe in one's lifetime, both hereby to prevent the negligence of heirs and to mind him of his mortality. Virgil tells us that when bees swarm in the aire and two armies meeting together, fight as it were a set battel with great violence, cast but a little dust upon them and they will be quiet.'

These stirrings of their minds, and strivings vast
 If but a little dust on them be cast
 Are straitwayes stinted and quite over-past.

Thus the most ambitious motions and thoughts of man's mind are quickly quell'd when dust is thrown on him, whereof his fore-prepared sepulchre is an excellent remembrancer.

[B. III. c. 14. page 175.]

10. *The same* : ‘ Thus love if not to the dead,
to the living, will make him if not a grave, a hole :
and it was the begger’s epitaph *Nudus eram vivus,
mortuus ecce tegor.*

Naked I liv’d, but being dead

Now behold I’am coverèd.

[B. III. c. 14. page 177.]

11.† *Finis* : ‘ When one had set out a witless
pamphlet, writing *Finis* at the end thereof, an-
other wittily wrote beneath it

—— Nay there thou li’st my friend

In writing foolish books there is no end.

[B. III. c. 18. page 187.]

[The ‘ another’ was doubtless Fuller himself. G.].

12. *Moderation* :

Both ends o’ th’ table furnish’d are with meat

Whilst they in middle nothing had to eat.

They were none of the wisest well I wist

Who made bliss in the middle to consist.

[B. III. c. 20. page 202.]

13. *Gravitie*: 'That may be done privately without breach of gravity, which may not be done publickly. As when a father makes himself his child's rattle, sporting with him till the father hath devoured the wise man in him, *Equitans in arundine longa*.

Instead of stately steed
Riding upon a reed.
[B. III. c. 21 page 205.]

14. '*Grand*' *Churches*:

The Church did blush more glory for to have
Then had her Lord. He begg'd: should she be
brave. [B. III. c. 24. page 217.]

15. *The good Bishop*: 'In his grave writings he aims at God's glory and the Church's peace, with that worthy prelate, the second Jewel of Salisbury, whose comments and controversies will transmit his memory to all posterity:

Whose dying pen did write of *Christian
Union*

How Church with Church might safely keep
Communion.

Commend his care, although the cure do misse:
The woe is ours, the happinesse is his:

Who finding discords daily to encrease
Because he could not live would dy, in peace.

[B. IV. c. 9. page 270.]

[Davenant is referred to : his mother was sister of Fuller's. G.].

16. *Augustine* : 'His diet was very cleanly and sparing, yet hospitable in the entertaining of others : and had this distich wrote on his table'

He that doth love an absent friend to jeer
May hence depart, no room is for him here.

[B. IV. c. 10. page 275.]

17. *Ridley and Hooper* : 'In like manner, not much before, his [Ridley] dear friend, Master Hooper suffered with great torment : the wind (which too often is the bellows of great fires) blowing it away from him once or twice. Of all the martyrs in those days, these two endured most pain, it being true that each of them *querebat in ignibus ignes* :'

And still he did desire
For fire in midd'st of fire

both desiring to burn and yet both their upper parts were but confessours when their lower parts were martyrs and burnt to ashes.'

[B. IV. c. 11. page 283.]

18. *Lady Jane Grey* :

What eyes thou readst with Reader, know I not:
Mine were not dry when I this story wrote.

[B. IV. c. 14. page 298.]

19. *Queen Elizabeth and the Spanish Embassadour* : ' Nor was her poetick vein less happy in Latine. When a little before the Spanish invasion in '88, the Spanish embassadour (after a larger representation in his master's demands) had summed up the effect thereof in a tetrastich, who instantly in one verse rejoined her answer. We will presume to English both, though confessing the Latine loseth lustre by the translation.'

These to you are our commands,
Send no help to th' Netherlands :
Of the treasure took by Drake
Restitution you must make :
And those abbies built anew
Which your father overthrew :
If for any peace you hope
In all points restore the Pope.

The Queen's extempore return :
 Ad Greeas, bone rex, fiant mandata calendas
 Worthy king, know this your will
 At latter Lammas wee'l fulfil.
 [B. IV. c. 15. page 303.]

20. *Gustavus Adolphus*: 'I find a most learned pen [Hakewill] apply these Latin verses to this noble prince : and it is honour enough for us to translate them'

More then a Priest he in the Church might
 pass.

More then a Prince in Commonwealth he was.

More then a Counsellor in points of State.

More then a Lawyer matters to bebate.

More then a General to command outright.

More then a Souldier to perform a fight.

More then a man to bear affliction strong.

More then a man good to forgive a wrong.

More then a Patriot countrey to defend.

True friendship to maintain, more then a
 Friend.

More then familiar sweetly to converse.

And though in sports more then a lion fierce ;

To hunt and kill the game ; yet be exprest

More then Philosopher in all the rest.

[B. IV. c. 18. page 321.]

21. *Heir-apparent* :

His worth above his wealth appears
And vertues go beyond his years.

[B. IV. c. 19. page 322.]

XI. From the Profane State.¹

1. *The harlot* : ‘ Besides by many wicked
devices she seeks on purpose to make herself
barren ’ . . .

Which wicked projects first from hell did flow,
And thither let the same in silence go,
Best known of them who did them never know.
[B. V. c. 1. page 345.]

2. *Joan of Arc* :

Cruelty to a woman
Brings honour unto no man.

‘ We will close the different opinions which
several Authours had of her, with this epitaph : ’

Here lies Joan of Arc, the which
Some count saint and some count witch ;

¹ ‘ The Profane State. By Thomas Fuller B.D. and Prebendary of Sarum. London 1663 ’ folio.

Some count man and something more ;
 Some count maid and some a whore ;
 Her life's in question, wrong or right:
 Her death's in doubt, by laws or might
 Oh innocence take heed of it
 How thou too near to guilt dost sit.
 (Meantime France a wonder said
 A woman rule 'gainst Salique law)
 But, reader, be content to stay
 Thy censure till the Judgment-day :
 Then shalt thou know and not before
 Whether saint, witch, man, maid or whore.

[B. V. c. 5. pp. 363, 364.]

3. *Atheist :*

On earth were atheists many
 In hell there is not any.

[B. v. c. 7. page 368.]

4. *Jehu :*

Three weaklings we, a wife for war too mild
 Laertes old, Telemachus a child.

So thrice a year should Jehu onely be king
 over such an impotent company of old men,
 women and children.' [B. V c. 9. page 377.]

5. † *Abolition of Universities:*

Which we believe and wish may then be done
When all bleare eyes have quite put out the sun.

[B. V. c. 11. page 387.] ¹

6. *The Liar:*

When Jesuits unto us answer, Nay
They do not English speak, 'tis Greek they say.

[B. V. c. 12. page 390.]

XII. From 'Abel Redevivus.' ²

1. BERENGARIUS : [of Tours : Born (probably

¹ Fuller's authority for his preposterous accusation in the context, of Greenwood and Barrow is 'Dr Soame's writing against them: lib. 2. page 4. But as against Soames see 'A True Relation of Two Merchants of London, who were taken Prisoners by the Cavaliers, and of the barbarous cruelty inflicted on them: together with the great familiarity of Dr Soames, Vicar of Staynes with the Cavaliers and of their familiarities with his daughters 1642. [4°]. G.

² 'Abel Redevivus [*sic*]: or the Dead yet Speaking. The Lives and Deaths of the modern Divines: written by several able and learned men.....1651' [4°] Fuller names Berengarius, Huss, Jerome, Cranmer, Fox, Junius and Perkins as by himself, and adds 'etc.' The 'most part of the poetry' he assigns to Master Quarles, father and son: but I understand this to exclude the 'Lines' in his own Lives. 'Abel Redevivus' has been re-printed under the supervision of 'William Nichols' for Tegg: *modernized* but very fairly if rather pedantically edited. 2 vols. cr. 8° 1867. G.

in 1020) Died January 6th 1088. G.] ‘We leave him to stand or fall to his owne Master, according to that concluding disticke, which we find in an author :’

*Cùm nihil ipse vides propriâ quin labe laboret
Tu tua fac cures, cætera mitte Deo.*

‘Seeing nought thou seest but faults are in the best
Looke thou unto thyselfe, leave God the rest.’

[Pp. 7, 8.]

Most worthily may this Divine
Old Berengarius, fairely shine
Within this skie of lustrious starres
Who’gainst Rome’s errorours fought Truth’s warres:
Confuting, with high approbation
Rome’s figment, Transubstantiation ;
Which did that hierarchie so vex
And with such passion so perplex
That they would never give him rest
But did his soule so much molest,
That at the last, by fraud and force
They made him—with most sad remorse—
Two several times his cause recant ;
Him of his crown thus to supplant.
Thus, O, thus, oft, Sol’s rayes most rare
With duskie clouds eclipsed are.

2. JOHN HUSS : [Reformer and Martyr :
Born 1376 (?) : Died July 7th 1415. G.]

This most illustrious lamp of Gospel light
Which in Bohemia first shon forth most bright
By this renownèd martyres industry,—
Heavenly, heroick Huss, yet furiously
Affronted was by Papall enemies.

But in the midst of this their rage, did rise
Among themselves, a mighty schisme and rent
Three anti-popes at once : by which event
Renownèd Huss did great advantage gain,
The Gospel's light to propagate, maintain.

But, at the last, that schism being sew'd-up
Againe they fill their wrath's and rage's cup ;
And gave it Huss to drink, who valiantly
Drank-up the same, to death's extremity :
And though they painted-devils placed on his
head ¹

Yet he their scorn and rage did nothing dread.
Thus, faithlesse Rome, breaking her promise given,
In fiery-chariot sent his soul to heaven.

[Page 20.]

¹ 'A paper, whereon devils were anticly [= grotesquely] painted, was put upon him; he wearing those shadows on his head, whose substance his enemies felt in their heart.' F.

3. JEROME OF PRAGUE : [Reformer and Martyr : Born 1378 (?) : Died May 30th 1416. G.]

This brave Bohemian worthy may, indeed
 His brother Huss most worthily succeed ;
 And, as two twins, for their heroic spirit,
 The one the other's honour may inherit.
 For by John Huss, Jerome was blestly ayded,
 Where by the Romish-rout he was invaded :
 And Jerome, hearing Huss was wrong'd by Rome
 To vindicate his quarrell did presume ;
 But, in the tryal, found his heeles tript up
 Fearfull (by Romish rage) to taste his cup.
 Yet, at the last, that tempting blast ore blown
 His doubled and redoubled zeal was shown ;
 Stoutly recanting his forced recantation,
 To th' death he hated Rome's abomination.
 Which did their Romish furie so inflame,
 That, torturing him, they tygers fierce became :
 His head (like Huss) with painted divels array'd
 His soule to heaven outrageous flames convay'd.

[Page 30.]

4. CRANMER [Reformer and Martyr : Born 1489 : Died March 21, 1556. G.]

"Twas not inticing honour could remove
 The constant heart of Cranmer from the love
 Of sound divinity ; he alwayes stood

Firme to God's cause, and dy'd it with his blood.
 A true seraphicke and tyrannicke fire
 Proved—as it were—ambitious to aspire :
 And both prevail'd, being willing to controule ;
 Th' one burnt his body, th' other cured his soule.
 Image-adoring Papists, boast your fils ;
 Ye sent a soul to heaven against your wils.
 What can ye say, but this,—your rage was spent ;
 Ye did him good, though with an ill intent ?
 Pricke up your eares and heare this fatall tone,
 Those fires which made him screeke, will make
 you gron. [Page 228.]

5. JOHN FOX or FOXE [' Martyrologist : ' Born
 1517 : Died April 18, 1587. G.]

Rare Fox (well furr'd with patience) liv'd a life
 In's youthfull age devoted unto strife ;
 For the blind Papists of those frantick times
 Esteem'd his virtues as his greatest crimes.
 The hot persuit of their ful crying hounds
 Forced him to flye beyond the lawlesse bounds :
 Of their hot-sented malice : though their skill
 Was great in hunting, yet our Fox was still
 Too crafty for them : though they ranged about
 From place to place, they could not finde him out :
 And when they saw their plots could not prevaile
 To bless their noses with his whisking taile,
 They howl'd out curses, but could not obtain ;

Their prey being fled, their curses proved in vaine :
From whence I think this proverb came at first,—
‘Most thrives the Fox that most of all is curst.’

[Page 383.]

6. FR. JUNIUS [French Protestant: Born
1545: Died Oct. 13, 1602. G.]

Reader, observe, and thou shalt finde
A rare and well-reformèd minde :
He that in his youthfull dayes
Scorch'd his conscience by the blaze
Of wanton fires, refused at last
The heat of an atheisticke blast ;
He started from the deep abyss
Of vilenesse to the height of bliss ;
And then that light which fil'd his breast
Gave himselfe and others rest ;
That they which did before contemne
His deeds, imbraced him as a jem ;
And thought him fitting to be set
Within the Church's cabonet,
His vertue pay'd what vice had scoard
And age abhor'd what youth adored.

[Page 450.]

7. WILLIAM PERKINS [Divine : Born 1558 :
Died 1602. G.]

Of all the worthies in this learned role,
Our English Perkins may, without controule,
Challenge a crowne of bayes to deck his head
And second unto none be numberèd,
For's learning, wit and worthy parts divine,
Wherein his fame resplendently did shine
Abroad and eke at home, for's preaching rare
And learned writings almost past compare ;
Which were so high esteem'd, that some of them
Translated were (as a most precious jem)
Into the Latine, French, Dutch, Spanish tongue,
And rarely valued both of old and young.
And (which was very rare) them all did write
With his left hand, his right being useless quite :
Bornè in the first, dying in the last, year
Of Queen Eliza, a princesse without peer.

[Page 440.]

XIV. From 'Mixt Contemplations on These
Times' and 'Personal Meditations : ' in all the
collected editions of 'Good Thoughts,' etc.

1. *All for the present* : 'Oh ! give me that
good man's gracious temper who earnestly desired
the prosperity of the Church, whatsoever became

of himself, whose verses I will offer to translate.'

Buried in earth or drown'd in th' main

Eat up by worms or fishes :

I pray the pious may obtain

For happy times, their wishes.

[M. C. XXII.]

2. *Niniveh* : 'But what is now become of Niniveh? It is even buried in its own ruins and may have this epitaph upon it :'

Hic jacet finis infiniti

Here lieth the *end* of what was *endless*.

[*Ibid.* XXIX.]

3. *Good augury* : 'I was much affected with reading that distick in Ovid, as having somewhat extraordinary therein :'

Tarpeia quondam predixit ab ilice cornix

Est, bene non potiut dicere, dixit, erit.

The crow sometimes did sit and *spell* ¹

On top of Tarpie-hall ;

She could not say *all's well*, *all's well*

But said *it shall*, *it shall*

¹ To fore-tell ; hence spelman. F.

‘But what do I listen to the language of the crow, whose black colours hath a cast of hell therein, in superstitious soothsaying. Let us hearken to what the dove of the Holy Spirit saith.’

[M. C. XXXV.]

4. *Ovid's line*:

Father an me pity take

Verses I no more will make. (P. M. XI.)

XIV. From the ‘Worthies.’¹

1. *Scarlet-habit of Cardinals*: ‘whereof Theodore Beza tartly enough thus expresseth himself:’

My clothes in purple liquor ne’er were stew’d,

Nor garments (trust me) richly dy’d in grain.

Those robes you see so red, I have imbrew’d

In gore of guiltless saints, whom I have slain.

Or, mindful of the faults they hide, with shame

The bashful clothes do blush their wearer’s

blame.

[C. IV. page 15.]

2. *Lord Chancellors*: ‘I find another notation of this office, some deducing his name *a cancellando* from *cancelling* things amisse, and

¹ ‘The History of the Worthies of England. Endeavoured by Thomas Fuller, D.D. London, 1662,’ folio.

rectifying them by the rules of equity and a good conscience : and this relateth to no meaner author then Johannes Sarisburiensis.’

’Tis he, who cancelleth all cruel lawes,
 And in kings’ mandates equity doth cause.
 If aught to Land or laws, doth hurtful prove,
 The care that hurt doth speedily remove.
 [C. VI. page 16 mispaged.]

3. *Needless books* : ‘Solomon was sensible of this vanity, even in his time, when pronouncing “of books there is no end.” The heathen poet took notice thereof, *Scribimus indocti doctique Pœmata passim* :’

Poems write a main we do
 Learnèd and unlearnèd too.
 [C. X. page 29.]

4. *Modern pamphleteers* : ‘Here I expect that the judicious reader will excuse me, if I take no notice of many modern pamphleteers : seeing unlearned scribblers are not ranked with learned writers ; yea it was, though tartly, truly said, to the author of such a book :’

Whilst others flow with faults, but one is past
 In all thy book : ’tis fault from first to last.

‘ Indeed the Press, at first a virgin, then a chaste wife, is since turned common, as to prostitute herself to all scurrilous pamphlets.’

[C. X. pages 29, 30.]

5.† *Henry Keble, Lord Mayor of London, 1511* : ‘ who besides other benefactions in his lifetime, re-built Alder-Mary-Church run to very ruines, and bequeathed at his death a thousand pounds for the finishing thereof. Yet within sixty years after, his bones were unkindly yea inhumanely, cast out of the vaulte wherein they were buried, his monument plucked down for some wealthy person of the present times, to be buried therein. I could not but on this occasion rub up my old poetry :’

Facit Indignatio Versus.

The Author to Alder-Mary Church.

‘ Ungrateful Church, orerun with rust
Lately buried in the dust ;
Utterly thou hadst been lost,
If not preserv’d by Keble’s cost :
A thousand pounds, might it not buy
Six foot in length for him to lie ?
But, ousted of his quiet tombe,
For later corps he must make roome :

Tell me where his dust is cast
 Though't be late, yet now at last ;
 All his bones with scorne ejected,
 I will see them re-collected :
 Who faine myself would kinsman prove
 To all that did God's temples love.

Alder-Mary Church's Answer.

' Alas ? my innocence excuse :
 My Wardens they did me abuse.
 Whose avarice his ashes sold
 That goodness might give place to gold ;
 As for his reliques, all the town
 They are scatterèd up and down ;
 Seest a Church repairèd well ?
 There a sprinkling of them fell :
 See'st a new Church lately built ?
 Thicker there his ashes spilt :
 O that all the Land throughout
 Keble's dust were throune about ;
 Places scatterèd with that seed
 Would a crop of Churches breed.'

[C. XI. page 33.]

6. *Exhortation to deeds of charity*: ' The
 best-disposed to bounty may need a remembran-
 cer: and I am sure that nightingale which would
 wake, will not be angry with the thorn which

pricketh her breast when she noddeth. Besides
it is a truth what the poet saith,'

Who, what thou dost, thee for to do doth move
Doth praise thy practice and thy deeds approve.

[C. XI. page 39.]

7. *Altering of surnames*: 'Hence it is that
the same name hath been so often disguised unto
the staggering of many, who have mistook them
for different: *Idem non idem, queruntque in
nomine nomen.*'

The *same* they thought was not the same ;
And in their *name* they sought their *name*.

'Thus I am informed that the honourable name
of Villiers is written in fourteen several ways,
in their own evidence.' [C. XVII. page 51.]
[Shakespeare, Raleigh, Sibbes, Airay, afford like
examples. G.]

8. *Associates of a man's life*:

We by their company do own
Men by themselves to us unknown.

The Latin is

Noscitur è socio qui non noscetur ab ipso.

[C. XX. page 55.]

9. *Descents*: ‘If enquiry be made into all men’s descents, it would be found true what the poet doth shewe:’

The first of all thine ancestors of yore
Was but a shepheard, or—I say no more.
[C. XXV. page 74.]

10. ‘*Haste makes waste.*’ — *Objection* to the Worthies ‘prevented’ [= ‘anticipated.’ G.] ‘You have hudled your book too soon to the presse, for a subject of such a nature. You should have sent to the gentry of several counties, to have furnished you with memorables out of their own pedegrees and should have taken a longer time to compose them.’

‘Eight years digest what you have rudely hinted,
And in the ninth year let the same be printed!’

Answer. ‘That *ninth* year might happen eight years after my death, being sensible of the impression of age upon me; and a stranger to my method would hardly rally my scattered posthumed notes.’ [C. XXV. page 74.] [The ‘Worthies’ did prove to be ‘posthume’ and the son brought it out with little of the skill or care of the father as the many blundering folio, shews. G.]

11. *Episcopacy and Presbytery: Objection:* 'In your Protestant writers you promiscuously mingle some very zealous for Episcopacy, others as active for Presbytery.' . . . *Answer:* 'I had rather privately bemoan than publickly proclaim the difference betwixt them when alive: charitably believing that being dead

Now they are agreèd well
And in bliss together dwell.'
[C. XXV. page 74.]

12. *Living persons: Objection:* 'You have omitted many memorable persons still surviving, as meriting as any you have inserted. *Answer:* The return of Martial in a case not much unlike may much befriend me herein:'

Deceasèd authors thou admir'st alone
And only praisest poets dead and gone.
Vacerra, pardon me: I will not buy
Thy praise so dear as for the same to dye.

'All men being like-minded with Martial herein, none surviving will distaste their omission in a work, for reasons afore alledged (save in some cases) confined to the memories of the departed.'

[C. XXV. page 76.]

13. *Numerousness of 'writers:'* Omissions are apologized for 'for their numerousnesse and therefore I may make use of the Latine distick wherewith John Pitseus closeth his book of English writers.'

More volums to our volums must we bind ;
And when that's done, a bound we cannot find.
[C. XXVI. page 79.]

14. *Birth-place :*

A thankful man will feed
The place which did him breed.
[C. XXVI. page 80.]

15. *English 'ape' the French :*

—— It is to us a pain
This should be said and not gain-said again.
[Berkshire : Proverbs.]

16.† *Royal Children :* 'As for the other children of Eleanor viz. Henry, Alphonse, Blanche, dying in their infancy immediately after their baptism, it is enough to name them and to bestow this joynt epitaph upon them.'

Cleansèd at font we drew untainted breath
Not yet made bad by life, made good by death
[*Ibid.*]

17. *Sir John Mason :*

He saw five princes which the scepter bore
Of them was privy-councillor to four. [*Ibid.*]

18. *Ancient gentry :*

Of names which were in days of yore
Few remain here of a great store. [*Ibid.*]

19.† *Richard Cox and Prince Edward :* ‘He was sent for to be instructor to Prince Edward, which, with good conscience, to his great credit, he discharged. Here reader forgive me in hazarding thy censure, in making and translating a distick upon them.’

Præceptor doctus, docilis magis an puer ille ?

Ille puer docilis, præceptor tu quoque doctus.

Master more able, child of more docility ?

Docile the child, master of great ability.

[Buckinghamshire.]

20. *Dame Hester Temple :* ‘I confess very many of her descendants dyed before her death : in which respect she was far surpassed by a Roman matron, on whom the poet thus epitapheth it, in her own person :’

Twenty nine births Callicrate I told
 And of both sexes saw none sent to grave?
 I was an hundred and five winters old,
 Yet stay from staff my hand did never crave.
 [Buckinghamshire.]

21. *Baskets*: 'Martial confesseth baskets to
 have been a British invention, though Rome after-
 wards laid claim thereunto.'

I, foreign basket, first in Brittain known
 And now by Rome accounted for her own.
 [Cambridgeshire.]

22. *Matthew Paris*:

Matthew, here cease thy pen in peace, and study
 on no more
 Nor do thou rove at things to come, what next
 age hath in store. [Ibid.]

23. *Simon Steward's* 'coat of arms':

French Charls would have these Coats to be thus
 worn ;
 When singly good, their better jointly born.
 [Ibid.]

24. *Beestone Castle*: 'pictures' of—

When real walls are vanish'd quite
 Painted ones doe us delight.

‘Learned Leland is very confident that this castle shall see better times, deriving his intelligence from ancient predictions :’

Beestone in time its head aloft shall heave
If I, a prophet, prophets may believe.

[Cambridgeshire.]

25.† *Daniel King* : ‘on whom we will bestow this distick’

Cheshire to King and King to Cheshire owes
His light : each doth receive what each bestows.

‘What is amiss in my poetry, shall be amended in my prayers for a blessing on his and all ingenious men’s undertakings.’ [The Latin is]

Kingus Cestrensi, Censtrensis Patria Kingo
Lucem alternatim debet uterque suam.

[Cheshire.]

26. *Dreams* : [Virgil : Aeneid vi. 893]

Dreames have two gates : one made [they say]
of horn ;

By this port pass, true and prophetic dreames :
White ivory the other doth adorne ;

By this false shades and lying fancies streames.

[Cornwall.]

27. *Tongilian*: 'I cannot take my leave of these tinnars, untill I have observ'd a strange practice of them, that once in seven or eight years they burn down (and that to their great profit) their own melting houses.'

'I remember a merry epigram in Martial on one Tongilian who had his house in Rome causually (reputed) burnt, and gained ten times as much, by his friends' contribution to his loss:'

Gaining tenfold, tell truly, I desire

Tongilian, did'st not set thy house on fire.

[Cornish.]

[See the explanation in the sequel of the text. G.]

28. *Cornish*: 'They ever have been be-held men of valour. It seemeth in the reign of the aforesaid king Arthur they ever made up his van-guard, if I can rightly understand the barbarous verses of a Cornish poet:'

Brave Arthur, when he meant a field to fight

Us Cornish men did first of all invite:

Only to Cornish (count them Caesar's swords)

He the first blow in battle still affords. [*Ibid.*]

29. *Michael Blaunpays*: 'It happened one Henry of Normandy, chief poet to our Henry the

Third, had traduced Cornwall, as an inconsiderable country, cast out by nature in contempt into a corner of the Land. Our Michael could not endure this affront: but full of poetical fury, falls upon the libeller. Take a taste (little thereof will go far) of his strains:’

We need not number up her wealthy store
Wherewith this helpful land relieves her poor,
No sea so full of fish, of tinn no shore.

‘Then as a valiant champion, he concludeth all with this exhortation to his countrymen:’

What should us fright if firmly we do stand?
Bar fraud, then no force can us command.

‘His pen so lushious in praising when so pleased, was as bitter in railing when disposed: witness this his satirical character of his aforesaid antagonist:’

Gamb’d like a goat, sparrow-thigh’d, sides as boar,
Hare-mouth’d, dog-nos’d, like mule thy teeth
and chin:

Brow’d as old wife, bul-headed, black as more.

If such without, then what are you within?
By these my signs the wise will easily conster
How little thou didst differ from a monster.

[Cornish.]

30. *Richard Carew and Sir Philip Sidney in
'dispute extempore' at College:*

Ask you the end of this contest?
They neither had the better ; both the best.
[Cornish.]

31. *Sympathy :*

When thy neighbour's house doth burn
Take heed the next be not thy turn.
[Cumberland.]

32. *John Salkeld* 'presented to king James :
by whose arguments (and a benefice bestowed on
him in Somersetshire) he became a Protestant.
This he used in all companies to boast of "that
he was a royall convert." Nobisque dedit solatia
victor.'

And was it not a noble thing
Thus to be conquer'd by a king. [*Ibid.*]

[*Not to be confounded with good John Salkeld
'ejected' in 1662 from Worlington, Suffolk.
See Calamy s. n. G.*]

33. *Chatsworth :* [from Hobbes' *De Mirabilibus Peccis*].

Chatsworth, which in its bulk itself doth pride
And lord (both great) stands Derwens bank
beside ;

Which slides still by the gate, as full of wonder
Through loud with stones above the house and
under. [Derbyshire.]

34. ‘ *Buxton Well* : [*Ibid.*]

Old men’s numb’d joynts new vigor here acquire ;
In frozen nerves this water kindleth fire.
Hither the creples halt, some help to find,
Run hence, their crutches unthank’t† left behind.
The barren wife here meets her husband’s love
With such success she strait doth mother prove.
[*Ibid.*]

† ‘ The Translator durst not be so bold as the
author.’

35. *Battle of Alcaster* :

A fatal fight, where in one day was slain
Three kings that were and one that would be fain.
[*Ibid.*]

36 *Sir Francis Drake* : ‘ This tetrastich made
on his corpse when cast out of the ship, wherein
he died, into the sea :’

Though Rome’s religion should in time return
Drake, none thy body will ungrave again :

There is no fear posterity should burn

Those bones, which free from fire in sea remain.

[Devonshire.]

37. *Samuel Word*: ‘ Now because the pen of a pupil may probably be suspected of partiality, of an historian I will turn a translator and only endeavour to English that character which one [Dr Thomas Goad] who knew him as well as most men and could judge of him as well as any man doth bestow upon him.’

Go to, go on, deck (as thou doest) the chaire
With subtilty not light, slight, vage as air ;
But such as Truth doth crown, and standing sure
Solidly fix’d will weighing well endure.
Antiquities’ hid depths thou oft doest sound,
And School-men’s whirl-pools which are so profound.

Distinction’s threads none can so finely weave ;
Or reason wrench, thy knowledge to deceive ;
None thy quick sight, grave judgement, can beguile
So skill’d in tongues, so sinewy in style :
Add to all these that peaceful soul of thine
Meek, modest, which all brawlings doth decline.

[Durham.]

38. *Sir Henry Killigrew* : ‘ Now Katherine, his lady wrote these following verses to her sister Mildred Cecil, to improve her power with the Lord Treasurer her husband, that Sir Henry might be excused from that service [of ambassador to France]. We will endeavour to translate them, though I am afraid falling much short of their native elegance :’

If Mildred, by thy care, he be sent back whom I
request,

A sister good thou art to me, yea better, yea, the
best.

But if with stays thou keep’st him still or send’st
where seas may part,

Then unto me a sister ill, yea worse, yea none
thou art.

If go to Cornwall he shall please, I peace to thee
foretell ;

But Cecil, if he set to seas, I war denounce.
Farewell. [Essex.]

39. † *Thomas Barington and ‘ Spouse’*—‘ See here a sympathizing wife, dying the next day after her husband, of whom it may be said’

He first deceased : she for few hours try’d
To live without him, lik’d it not, and dy’d.

[*Ibid.*]

40. *Higre and Adria* [= Adriatic G.]—After quoting Drayton's description of the Higre, Fuller adds 'Had this been known to the Roman poet [Horace] when he thus envied against his shee-friend'

Thou art more light, more angry than
The cork, and uncouth Adrian.

'I say, had it been known, he would have changed Adria into Higrea, the former being a very calme in comparison of the latter.'—[Gloucestershire.] [I doubt good Fuller if thou speakest here from experience if I may judge from what the Adriatic has proved to me in sailing it over and over. G.]

41. *Thomas de la More*:

A man whose fame extended far
For arts in peace and feats in war.
[Gloucestershire.]

42. *Charles Butler*: author of a 'Book of Bees:'

Butler, he'l say (who these thy writing sees)
'Bees counsel thee or else thou counsel'st bees.
[Hampshire.]

43. *William, second son of King Edward the Third* : ‘What I find written on the late monument of a noble infant may also serve for his epitaph.’

Living I could not speak, now dead I tel
Thy duty : think of death : and so farewell.
[Hertfordshire.]

44. *Alexander Nequam or Bad in English* :
‘Many conceived themselves wondrous witty in making jests (which indeed made themselves) on his surname.’ ‘Whereupon Nequam (to discompose such conceits for the future) altered the orthography of his name into Neckam. Another pass of wit there was betwixt him and *Philip* Repington, bishop of Lincoln, the latter sending the challenge.’

*Et niger et nequam, cum sis cognomine Nequam;
Nigrior esse potes, nequior esse nequis.*

Both *black* and *bad*, whilst *Bad* tie name to thee
Blacker thou may’st but *worse* thou can’st not be.

To whom Nequam rejoined :

Phi nota fætoris, *lippus* malus omnibus horis :
Phi malus et *lippus*, totus malus ergo Philippus.

Stinks are branded with a *Phi; lippus* Latin for
blear-eye :

Phi and *lippus* bad ⁱas either ; then Philippus
worse together.

This [is his] epitaph :

Wisdom's eclips'd, sky of the sun bereft
Yet less the loss if like alive were left.
A man discreet, in manners debonair
Bad name, black face, but carriage good and
fair. [Ibid.]

45.† *William of Ware* : 'He was instructor
to John Duns Scotus.'

And if the scholar to such height did reach
Then what was he who did this scholar teach ?
[Ibid.]

46. *Wye-salmon* :

Salmon in Summer is not rare
In Winter I of them do share.

for the river Wye affords brumal salmon, fat
and sound, when they are sick and spent in other
places.' [Herefordshire]

47. *Adam de Elston* : 'Pity it is so good a
scholar should have so barbarous an epitaph,
scarcely worth our translation.'

Adam a famous father in arts all
 He was a deep divine, *Cardi-and-nall*,
 Whom England bred, St Cicelie hath given
 His title—death at last gave heaven.
 [Herefordshire.]

48. *William Sempster :*

Well I know these works he wrot
 But for the time I know it not. [Ibid.]

49. *Humphry Ely :*

Wonder not, reader, that with heresies
 England is clouded : here her Sun he lies
 [Ibid.]

50. *Rosamund :* ‘buried in a little nunnery at
 Godstowe nigh Oxford, with this epitaph.’

This tomb doth inclose, the world’s fair rose, so
 sweet and full of savour
 And smell she doth now, but you may guess how,
 none of the sweetest savour. [Ibid.]
 [See sequel in context. G.]

51. *Sir Robert Cotton :*

Camden to him, to him doth Selden, owe
 Their glory : what they got from him did grow.
 [Huntingdonshire.]

52. *Interpretation of a proverb :*

If thou know'st better, it to me impart
 If not, use these of mine with all my heart.

[Kent.]

53. *Germans :*

'Mongst the old Teuch, lest one oretop his breed
 To his sire's land doth every son succeed. [*Ibid.*]

54.† *Edmund, youngest son to Henry the Seventh* 'died before he was full five years of age.'
 . . . 'Little notice generally is taken of this prince : and no wonder, for'

Who only act short parts in infant age
 Are soon forgot they ere came on the stage.
 [*Ibid.*]

55. *Sir James Hales :*

Seeing nought thou seest but faling in the best,
 Mind thy own matters and leave God the rest.
 [*Ibid.*]

56. *Richard Fletcher* : 'Queen Elizabeth knew full well'

The jewel vertue is more grac'd
 When in a proper person eas'd. [*Ibid.*]

57. *Sir Thomas Wyat :*

Let Florence fair her Dante's justly boast
And royal Rome her Petrarch's numbered feet :
In English Wiat both of them doth coast
In whom all graceful eloquence doth meet.
[Kent.]

58. *New Kings :*

Subjects commonly do finde
New-made sovereigns most kinde.
[Lancashire.]

59. *Wills :* ' Richard Bancroft cancelled his
first will.' . . .

He who never repented of doing ill
Repented that once he made a good Will.
[*Ibid.*]

60. *Worth :*

Nor will worth
Long be confin'd but make its own way forth.
[*Ibid.*]

61. *Fleet-hounds :* ' Such a *petronius* or fleet
hound, is two hounds in effect.

To the *petronian*, both the praise is due
Quickly to find and nimbly to pursue.
[Lincolnshire.]

62. *Grey-hounds* : ‘ Martial speaking of these greyhounds, thus expresseth himself :’

For’s master, not himself, doth greyhound toil
Whose teeth to thee return the unhurt spoyl.’

[Lincolnshire.]

63. *Mastiffs* :

The British whelps no blemish know
But that they are not whelp’d for show.

[*Ibid.*]

64. *Lost ‘commons’* : ‘ Long since Virgil said the same in effect of the men of Mantua, when they lost their lands to the souldiers of Augustus.’

See townsmen, what we by our jars are grown ;
And see for whom we have our tillage sown.

[*Ibid.*]

65. *Ayscough, bishop of Sarum* : murdered by Jack Cade :—

By people’s fury mitre thus cast down
We pray henceforward, God preserve the crown.

[*Ibid.*]

66. *Thomas Goodrich* : ‘ It will [not] be amisse to insert and translate this distick made upon him :’

Both *good* and *rich*, well joyned, best rank'd
indeed :

For *grace* goes first and next doth *wealth* succeed.

[Lincolnshire.]

67. *Hampton Court* : [It] 'hath happiness
to continue in its former estate.'

I envy not its happy lot, but rather thereat
wonder ;

There's such a rout, our Land throughout, of
pallaces by plunder. [Middlesex.]

68. *Fulke de Brent and his 'wife :*

Now both of them be'ng brought into a bed

By law and love and concord joynèd are ;

What law ? what love ? what concord did them
wed ?

Law lawless, loath'd love, concord which did
jarr. [Ibid.]

69. † *Katherine, 3d daughter of King Henry
the IIIrd* : 'She died in her very infancy, on
whom we will presume to bestow this epitaph :'

Wak't from the wombe, she on this world did
peep

Dislikt it, clos'd her eyes, fell fast asleep.

[London.]

70.† *Wives of Henry VIII* : ‘ Such as desire
to know the names, number and successe of all
six, may conceive King Henry thus speaking on
his death-bed :’

Three Kates, two Nans, and one dear Jane I
wedded ;

One Spanish, one Dutch, and four English
wives :

From two I was divorc’d, two I beheaded,

One died in child-bed, and one me survives.

[*London.*]

71. *William Cotton, D.D.* : ‘ epitaph.’

When th’ queen from Paul to Peter did
remove,

Him God with Paul and Peter plac’d above.

[*Ibid.*]

72. *Spenser* : ‘ epitaph :’

Whilst thou did’st live, liv’d English poetry

Which fears, now thou art dead, that she
shall die.

[*Ibid.*]

73. *London* :

Potent in piety, in her people proud.

[*Ibid.*]

74. *Charles II.*: ‘a tetastric by Master Booth.’

Prince Charles, forgive me, that my silent
quill

Joy’d not thy birth ; alas ! sore sick was I.
New hopes now come ; had I been silent still
I should deserve both to be sick and die.

[Westminster.]

75. *Bishop Aylmer*:

Eighteen years bishop and once banish’d
hence

And twice a champion in the truth’s defence.

[Norfolk.]

76. ‘*An end*’: ‘Virgil, I remember put a
period to his Eclogue with’

‘We’ll versifie no more

For do but hark, Hylax doth bark at th’

entrance of the dore.’ [Ibid.]

77. *William Lilly*: ‘This I will do for
William Lilly (though often beaten for his sake)
endeavour to translate his answer [to Skelton.
G.]

With face so bold and teeth so sharp
 Of viper's venome, why dost carp?
 Why are my verses by thee weigh'd
 In a false scale? May truth be said?
 Whilst thou, to get the more esteem
 A learnèd poet fain wouldst seem:
 Skelton, thou art, let all men know it,
 Neither learned nor a poet. [Norfolk].

78. *Sir Robert Dallington*: 'He was knighted and preferred master of the Charter-house, where the schoolmaster at his first entering, welcomed him with a speech in Latine verse, spoken by a schoolboy; but sure he was more then a boy who indited it.' . . . 'the last distick therein'—

Do not the least part of your trust disdain
 Nor grudge of boys to take the care again.
 [Northamptonshire.]

79. *John Fletcher*: 'It could [not] be laid to Fletcher's charge, what Ajax doth to Ulysses' [Ovid: Met. lib. 13].

When Diomedè was gone
 He could do nought alone.

For surviving his partner [Beaumont] he wrote good comedies himself.' [Ibid.]

80. *Peter Pateshull*: would have been burned
 save for his flight. ‘This mindeth me of a pas-
 sage of a frier who burned a book of Peter
 Ramus, after the death of the author thereof;
 and then and there used this distick in some
 imitation of Ovid.

Small book, thy fate I envy not,
 (Without me) feel the flame;
 Oh had it been thy master’s lot
 He might have felt the same. [*Ibid.*]

81. *Laxton*:

At Oundle born, what he did get
 In London with great pain,
 Laxton to young and old hath set
 A comfort to remain. [*Ibid.*]

82. *Friars*:

Hear, why that they so much in England
 thriv’d:

When th’ English earst in Palestine arriv’d,
 The city Acon on the shore of Tyre
 As next at hand, with arms did soon acquire

The captives, seeing so great wonders wrought,
 There friers with them into England brought:
 What was denied at home, they here anew

Churches and houses built. In years but few
Increasing twig-like set by happy band
Or tree transplanted to a fruitful land.

[Northumberland.]

83. *Thomas Magnus*: ‘He was an exposed child’—‘What the poet saith of the father of Cadmus (commanding his son to find his lost sister Europa or else never to return) that he was

Expressing in one act a mind
Which was both cruel and was kind

‘Now it happened that some Yorkshire clothiers coming in the dark (very early or late) did light on this child, and resolved to pay both for his nursing and education, the charge whereof would not be great, equally divided betwixt them, according to the proverb *Multorum manibus grande levatur onus*.’

An heavy work is light to do
When many hands are put thereto.

[Nottinghamshire.]

84. *Venison*

Old wine did their thirst allay, fat venison
hunger. [Oxfordshire.]

85. *Quarrels :*

Mark the Chronicles aright
 When Oxford scholars fall to fight,
 Before many months expir'd
 England will with war be fir'd. [Oxfordshire].

86. † ‘ *Wife of Peter Martyr* : ‘ It happened in the first of queen Elizabeth that the scholars of Oxford took up the body of the wife of Peter Martyr, who formerly had been disgracefully buried in a dunghill, and interred it in the tomb with the dust of St Frideswide. Sanders addeth, that they wrote this inscription (which he calleth *impium epitaphium*) : Hic requiescit Religio cum Superstitione : though the words being capable of a favourable sense on his side, he need not have been so angry. However we will rub up our old poetry and bestow another upon them.’

In tumulo fuerat Petri quæ Martyris uxor,
 Hic cum Frideswidâ virgine jure jacet
 Virginis intactæ nihilum cum cedat honori,
 Conjugis in thalamo non temerata fides.
 Si sacer Angligeniss cultus mutetur (at absit !)
 Ossa suum servant mutua tuta locum.
 Intomb'd with Frideswide, deem'd a sainted maid
 The wife of Peter Martyr here is laid :

And reason good, for women chaste in mind
 The best of virgins come no whit behind.
 Should Popery return (which God forefend !)
 Their blended dust each other would defend.

[Oxfordshire.]

87. *War :*

Mars, Mars, bane of men, slaughter-stain'd spoiler
 of houses.

[Rutlandshire.]

88. *Sword :*

Sword which god Vulcan did for Daunus fixe
 And quenched it when firy hot in Stix.

[Shropshire.]

89. *Ralph of Shrewsbury :* builder of a house
 for the 'vicars-choral' of his cathedral : which in
 an old picture is thus presented :

The Vicars' humble petition on their knees.
 To us dispers'd i th' streets good father give
 A place where we together all may live.
 The gracious answer of the Bishop, sitting.

Yourmeritscrave that what you crave beyielded ;
 That so ye may remain, this place we've builded.

[*Ibid.*]

90. † *William Adams :* a great Benefactor. 'But
 who for the present can hold from praising so
 pious a performance ?'

Come, Momus, who delight do'st take
 Where none are found, there faults to make :
 And count'st that cost and care and pain
 Not spent on thee, all spent in vain.
 See this bright structure, till that smart
 Blind thy blear-eyes and grieve thy heart.
 Some cottage-schools are built so low
 The Muses there must groveling go.
 Here, whilst Apollo's harp doth sound,
 The sisters nine may dance around ;
 And architects may take from hence
 The pattern of magnificence.
 Then grieve not, Adams, in thy mind,
 'Cause you have left no child behind :
 Unbred ! unborn, is better rather,
 If so, you are a second father
 To all bred in this school so fair
 And each of them thy son and heir. [Shropshire.]

91. *Wilham Grocine*: on a 'pleasant maid . . .
 in a love-frolic' pelting him with a snow-ball—
 A snow-ball white at me did Julia throw ;
 Who would suppose it? fire was in that snow.
 Julia alone can quench my hot desire
 But not with snow or ice, but equal fire
[Bristol.]

92. *Staffordshire*: 'This county hath much

beauty in the very solitude thereof : witness Beau-
Desert or the Fair Wildernesse, being the beautiful
barony of the Lord Paget :'

And if their deserts here so rare devises

Pray then, how pleasant are their paradises.

[Staffordshire.]

93. *From Virgil :*

From Troy may the isle of Tenedos be spide
Much fam'd when Priam's kingdom was in pride,
Now but a bay where ships in danger ride

[*Ibid.*]

94. † *Cathedral-churches :*

And of the servants we so much commend

What was the mistress whom they did attend ?

[Suffolk.]

95. *Bury :*

Though furious fire the old town did consume
Stand this till all the world shall flaming fume

[*Ibid.*]

96. *St Edmund :*

As Denis by his death adorneth France :

Demetrius Greece : each credit to his place :

So Edmund's lustre doth our Land advance,

Who with his vertues doth his country grace.

Sceptre, crown, robe, his hand, head, corps
renouns

More famous for his bonds, his bloud, his
wounds. [Suffolk.]

97. *Stephen Gardiner* : ‘ He is reported to have
died more than half a Protestant which
if so, then did he verifie the Greek and Latin
proverb,’

The *Gardiner* oft-times in due season
Spake what is true and solid reason. [*Ibid.*]

98. *Lydgate*’s ‘ epitaph :’

Dead in this world, living above the skye
Intombed within this urn doth Lydgate lie
In former time fam’d for his poetry.

All over England. [*Ibid.*]

99. *Samuel Ward* : ‘ epitaph.’

Grant some of knowledge greater store
More learnèd some in teaching ;
Yet few in life did lighten more
None thundred more in preaching.

One of his sons, lately dead, was beneficed in
Essex : and following the counsel of the poet

What doth forbid but we may smile
And also tell the truth the while?

hath in a jesting way in some of his books, delivered much smart truth of the present times.

[Suffolk.]

100. *Sir Wm. Cordal* : ‘epitaph.’

Here William Cordal doth in rest remain
Great by his birth, but greater by his brain.
Plying his studies hard, his youth throughout
Of causes he became a pleader stout.
His learning deep such eloquence did vent,
He was chose speaker of the Parliament.
Afterwards knight queen Mary did him make
And counsellor, State-work to undertake :
And Master of the Rolls. Well worn with age
Dying in Christ, heaven was his utmost stage.
Diet and clothes to poor he gave at large
And a fair Almshouse founded on his charge.

[*Ibid.*]

101. *Parkhurst to Jewel* :

Dear Jewel, scholar once thou wast to me
Now ’gainst thy will I scholar turn to thee.

[Surrey.]

102. *William Ockham* a 'contradicting spirit.'

But now he's dead, as plainly doth appear
Yet would denie it, were he living¹ here.

[Surrey.]

103. *Epigram* :

Neither with thee can I well
Nor without thee, can I dwell. [*Ibid.*]

104. *Dr Barlow* :

Barlow's wife, Agathe, doth here remain
Bishop, then exile, bishop then again.
So long she lived, so well his children sped
She saw five bishops her five daughters wed.

[Sussex.]

105. *Sir Thomas Shirley* :

Virtue and labour, learn from me thy father
As for success, child, learn from others rather.

[*Ibid.*]

106. *Heraldry-rhyme* :

The Bear he never can prevail
To Lion it for lack of tail.

[Warwickshire.]

107. *Baucis and Philemon* : *applied to Mr and Mrs Underhill* :

But good old Baucis with Philemon, match'd
In youthfull years, now struck with equal age,

¹ And why not if 'living?' G.

Made poorness pleasant in their cottage thatch'd
 And weight of want with patience did asswage.
 [Warwickshire.]

.

Because we liv'd and lov'd so long together
 Let's not behold the funerals of either ;
 May one hour end us both ! may I not see
 This : my wife burried nor wife bury me
 [Ibid.]

108 *Patrons:*

Let not Mæcenasses be scant
 And Maroes we shall never want
 For, Flaccus, then thy country-field
 Shall unto thee a Virgil yield. [Ibid.]

109. *Custom:*

Beat Nature back, 'tis all in vain
 With tines of fork 'twill come again.
 [Westmoreland.]

110. *Queen Jane Seymour:* who died in child-bed.

Soon as her Phoenix bud was blown
 Root-Phoenix Jane did wither:
 Sad, that no age a brace had shown
 Of Phoenixes together. [Wiltshire.]

111. *Bonner:*

If one by shedding blood for bliss may hope
Heaven's widest gate for Bonner doth stand op'e

[Nemo] Nobody speaking to Bonner.

All call thee cruell and the sponge of blood :

But Bonner, I say, thou art mild and good.

[Worcestershire.]

112. *Geat:*

Geat, a stone and kind of gemm

In Lycia grows : but best of them

Most fruitfull Britain sends ; 'tis bright

And black and smooth and very light.

If rubb'd to heat, it easily draws

Unto itself both chaffe and straws.

Water makes it fiercely flame

Oyle doth quickly quench the same.

[Yorkshire.]

113. *Daphne:*

Into a bough her hair did spread

And from her armes two branches bred.

[*Ibid.*]

114. *Eustathius de Fauconbridge:*

All here are worthy, thou the worthiest ;

All fully wise, thou wiser than the rest.

[*Ibid.*]

115.† *Thomas Johnson*: ‘Let us bestow this epitaph upon him’

Hic, Johnstone, jaces; sed, si mors cederet herbis.

Arte fugata tuâ, cederet illa tuis.

Here Johnson lies: could physick fence Death’s
dart

Sure Death had bin declined by his art.

[Yorkshire.]

116. *Robert the Scribe*: ‘True of him.’

The tongue her task hath not yet done

When that the hand her race hath run.

[*Ibid.*]

117. *Rhyme*:

All lands do not bring

Nor all waters, every thing. [*Ibid.*]

118. *Cathedral of York*:

Of flowers that grow the flower’s the rose;

All houses so, this house out-goes. [*Ibid.*]

119. *Albane Hill*:

The shoar resounded still

Nothing but *Hill* and *Hill*. [Wales.]

120. *Rhymes:*

Verses justly do request
 Their writer's privacy and rest.

And

'Twas hard for any then to write
 And not a satyre to indite. [Wales.]

121. *William Breton:*

Hard places which the Bible doth contain
 I study to expound ; but all in vain
 Without God's help, who darkness doth explain
 And with his help nothing doth hard remain, etc.

122. *Wonders:*

Wonders here by me are told
 To many men well known ;
 But till my eyes shall them behold
 Their truth I'll never own.

[Anglesea.]

123. *Richard Vaughan:*

Prelate of London (O immortal grace
 Of thine own Britons) first who had that place.
 He's good, who what men ought to do, doth
 teach ;
 He's better, who doth do what men should preach.
 You best of all, preaching what men should do
 And what men ought to preach that doing too.

[Carnarvon.]

XV. Epitaph to the Memory of Denys Rolle
Esq. in Bickton Church, Devonshire.¹

The Remaines of
Denys Rolle
Esquire.

His earthly part within this tomb doth rest
Who kept a covrt of honovr in his breast :
Birth, beavtie, witt and wisdom sat as peeres
Till Death mistooke his virtves for his yeares.
Or else Heaven envy'd Earth so rich a treasvre :
Wherein too fine the ware, too scant the measvre :
His movrnfvll wife her love to shew in part
This tomb bvilt here : a better in her heart
Sweete babe, his hopefvll heyre (Heaven grant
this boon)
Live bvt so well bvt oh dye not so soone.

Obijt. { Anno D'ne 1638
 { Aetatis 24.

Reliqvit fili { vm. vnum
 { as : qvinqvae.

¹ See 'Danmonii Orientales Illustres or the Worthies of Devon etc. etc. By John Prince, Vicar of Berry-Pomeroy in the same Country, 1697 folio: p. 551. Of also Fuller's 'Worthies' (Devon)—In the former we read 'He [Dennis, Rolle Esq.] was buried in the parish church of Bickton aforesaid, about the 12th or 11th day of June A.D. 1638. In the which by the piety of his dearest lady was a noble

16. 'Andronicus.' [G. 4 verso-ed 1646.] ¹

'And now, let him alone to prevent their proceedings, by cutting both them and theirs off (that no mindfull heire might succeed to their spite) and that with all possible speed; for hee steer'd his actions, by the compas of that character, which one made of him, as followeth.

*I love at leasure, favours to bestow;
And tickle men by dropping kindnesse slow,
But my revenge, I in one instant spend,
That moment which begins ² it, doth it end.*

*Half doing undoe's many, 'tis a sinne
Not to be soundly sinfull; to begin,
And tire; I'le do the work. They strike in vain,
Who strike so, that the stricken might complain.*

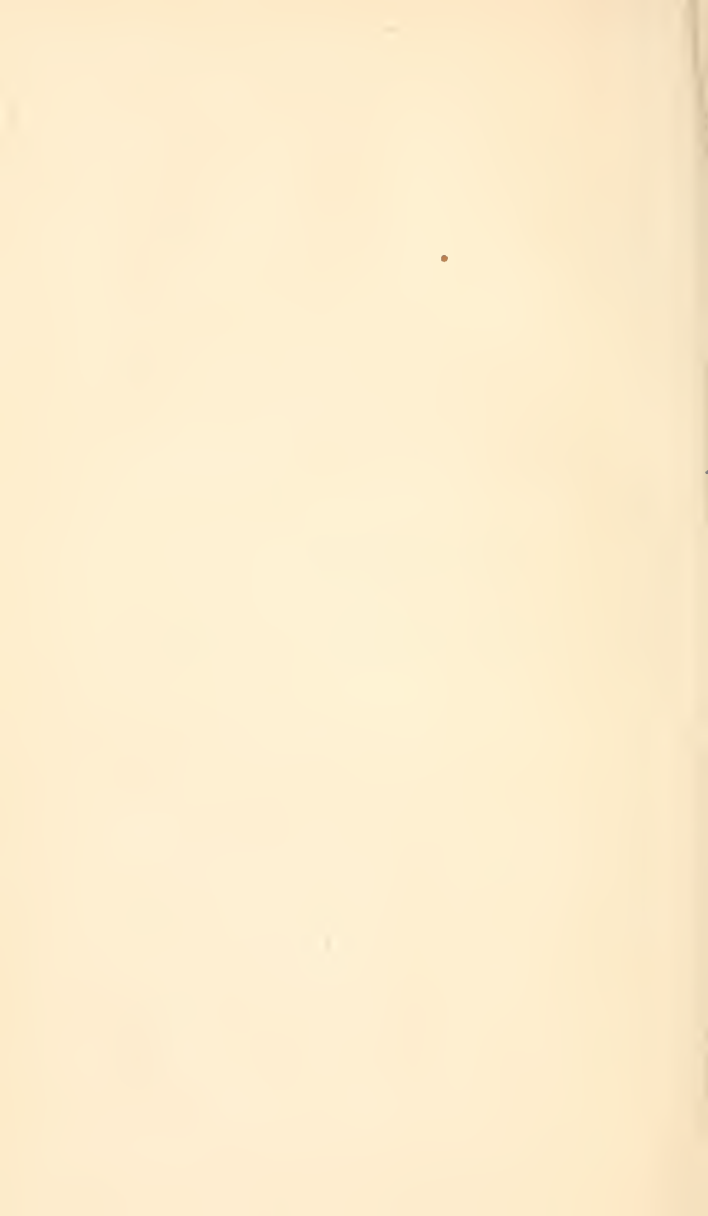
monument, erected to his and her memory, of white marble, where are seen lying at length his and her effigies lively and curiously cut in alabaster, under a rich arch, adorned with several coats of arms relating to the family. On a table of black marble is found this inscription in letters of gold, made by Dr Fuller.' The Rolle name continued and abides illustrious to the present generation. G.

¹ This I include among Fuller's, in deference to the suggestion of Mr Wright, *as before*. Some others similarly introduced, I cannot recognise as his. G.

² *begins* in the original. G.

XVI. FIFTY-NINE

HITHERTO UNPUBLISHED EPIGRAMS.



NOTE.

As stated in our Introduction, Mr W. Carew Hazlitt sent a communication to Notes and Queries (3d Series, VII. pp. 352, 353) concerning a volume then in his possession, which contained contemporary MS. insertions. The 'Note' is as follows:—'In a copy of Crashaw's *Steps to the Temple*, with the Delights of the Muses, second edition 1648 8vo [it is a small 12°. G.] which fell in my way about three years ago, I discovered written upon the blank leaves,—as a portion of the copy was printed on one side only,—a large quantity of curious Manuscript matter, consisting partly of *excerpta* from printed works, but partly of original and unedited compositions. Among these, are upwards of fifty epigrams, chiefly upon religious subjects, by "Mr Thomas Fuller," and I forward herewith some account of the collection, which, as I have little or no doubt that "Mr Thomas Fuller" is identical with the Church-historian, cannot fail to be of interest to some of your readers.' [Here follows a selection of the headings of 42 of the Epigrams, and Mr Hazlitt adds, 'with about a dozen more:' which is within the mark. G.] 'In a different hand from the above are other epigrams, among which are several of an amatory cast. At the close of the volume occurs, with considerable appearance of having been written by the same person who has composed or transcribed the other pieces, the autograph of Dudley Lovelace, who has written his name a second time with an eye to a little *jeu de mots*, thus: Dudley Lovelasse, and this gentleman has apparently (for they are in the same hand or a very similar one) copied out portions of his brother's *Lucasta* upon some of the spare leaves, with here and there a variation from the printed edition. On the recto of p. 96 there are four verses from *Lucasta* with the signature of Richard Lovelace. The true history of the little book before me, might be curious and interesting, if it

could be ascertained. There is surely ground for presuming that it has once been possessed by Dudley Posthumous Lovelace, the youngest brother of the ill-fated Cavalier Poet, Richard Lovelace, if not of the latter himself. I referred to the curiosity of the present copy of Crashaw in a note at p. 42, of my edition of the Poems of Richard Lovelace, 1864. 'W. Carew Hazlitt.'

In examining the volume I find on back of the engraved title-page and continued through other two pages, certain *memoranda* headed 'An Asylum for extremity,' and closed thus on reverse of 'the Table' (= Contents)

'finis of ye Asylum for

Laborious } extremity T. J. S.
love

This portion is partly in short-hand characters, and differs, I think, from the Epigram hand-writing. Who was T. J. S.—if I correctly read the initials? Lovelace himself has a poem to Lady A[nn]e L[ovelace] 'My asylum in a great extremity,' of which, *above* words seem an echo. Again: on the blanks from p. 75 to p. 77, there are 18 numbered 'Epigrams' which would seem to belong to Crashaw, though not assigned to him. Fuller's 'Epigrams' fill the blanks from p. 78 to 84. I adhere with literal fidelity to the manuscript—placing in brackets my filling up of less plain contractions—and I have to acknowledge the admirable help and rare insight of W. Aldis Wright, Esq., M.A., Trinity College, Cambridge, in deciphering the somewhat intricate and difficult hand-writing and meaning. The figures 1, 2, etc., point to a few slight explanatory Notes appended. Under Epigrams 10, 40, 53 are references to 'Pisgah-Sight' which confirm their Fullerian authority. These might be multiplied. But specially note Epigram 33: and as bearing the true mint-mark Nos. 2, 4, 6, 7, 10, 12, 13, 18, 19, 21, 22, 24, 27, 31, 34, 35, 40, 42, 43, 44, 45, 47, 54, 55, 58, 59. G.



XVI. "EPIGRAMS BY THO : FULLER."

1. On Adam.¹

When modest—sinful, w[he]n cloath'[d]—nak'd
in minde,
Wⁿ knoweinge — ignorant : wⁿ seeinge—
blinde (1).

2. On Noah. A riddle.

No : wares he caried w[hi]ch he m[ean]t to sel
Of pirats ferrelesse : for no harbor bound
All winde tho turninge served his turn as wel
He only wisht for to be run on ground. (2).

3. On Leah :

Too tender were her ceys ; if God so please
Would al mens harts were [■]sicke of her
disease. (3).

¹ Cf. the quotation from 'Hainous Sinne' etc. in our Introduction page 13 [III. st. 6], almost identical. G.

4. On Joseph & his M^{rs} (4).

He might have been oe'rcome by makeinge stay
 Who overcame by runninge quite away
 When Josep[h] to his m^{rs} would not yeild
 Sure then he overcame in Loosecoat¹ field.

5. On Ziporah circum : her sons. (5).

Sheddinge her sons blood sav'd her husband's life.
 But then her tongue cuts sharper then a knife :
 With her sons fore-skine so she thought to fit him
 Thrown at his feet she in y^e teeth did hit him.

6. On Moses Smiteinge y^e Roeke. (6).

He formerly complain'd, my tongue's too slowe
 But surely then his tongue to[o] fast did goe.

7. On the Batle with Amelaেকে. (7).

The wind i' th' victory, where did it stand [?]
 Looke on y^e weathercocke on Moses' hand :
 His hand's no weathercocke I eal to minde
 Yt's turnèd about, but this doth turn y^e winde.

¹ A place near Stamford w[h]ere a Batle in Edw: 4 time
 [The preceding note is in the Manuscript. Mr Wright as
 before, has been good enough to send me the following
 '*Loosecoat-field* is mentioned by Speed as the scene of a
 battle fought near Stamford in the reign of Edward the
 Fourth—so called because the defeated party in the hurry
 of their flight threw away their coats—Speed, History of
 Great Britain p. 680 edi. 1611.' G.]

8. On Joshauah. (8).

Weake faith y^t one days station doth comand
 Brave Keplar (9) make y^e sun for ever stand.

9. On y^e Alter Ed. (10).

This Alter they did piously Intend
 Pray God none ere be bu[i]lt to worser end.

10. Sampson's Jawe bone. (11).

Water¹ from Horse-hoofe : ² 'tis a fable thinge
 'Tis now an Asses Jawe did yei[l]d a Springe.²

11. On Ephraimites fals pronunc: Shibolet (12).

They wanted H in their pronnunciation
 Sure H : was then a heavy aspiration :
 Schin was their theta & much blood it spils
 To them y^e word was true, y^e letter kils.

12. On Elijah taken vp into heaven (13).

He'es Israel's chariot : who y^e like espi'de
 To see a chariot in a chariot ride.

¹ Helicon. F.² Pegasus. F.

³ In 'Pisgah-Sight' p. 229, we read 'tis true an Asses
 Jawe did yei[l]d a Springe' p. 229, ed. 1650. G.

13. On Zachens (14).

Hee climb'd A fig-tree : this I dare ad more (15)
 No barren fig-tree then : good frute it bore

14. On y^e Powder plot (16).

The plot was onely in Intention wrought
 Y^e plotters were to execution brought.

15. On Vaine Excuses.

When men do sin themselves they blame y^e diuel
 Y^e diuel doth their sin : they do y^e evil.

16. On Gallants cloakes.

Without plaine cloath, within plush : but I doubt
 Y^e wearer's worst within & best without.

17. On Popish Interpretation of Scripture.

Christ : Drinke al of this at y^e comunion table
 Pope : By al, y^e clergy, their are only meant
 Paul : Mariage Amongst al men 's honorable
 Pope : All, there's y^e Laity y^{ts} paul's intent.
 Christ : Is't so indeed : w^t X[t], saith or St Paul
 yts nothings : w^t y^e pope saith, all in all.

18. On Sin.

We paint y^e diuel blacke : us to requite
 The blackamore's do paint y^e diuel white :

Thus juglers count spendinge y^e only (17)
vice

And spenders make it to be avarice
And every man whereof himselfe is free
Y^t he conceives y^e only sin to be.

19. Whether Scripture or tradition [is] y^e
mother of faith.

Scr. Y^e child is mine, of certaine S^r I
bare it

Trad: S^r, it's mine & I must therefore
share it:

Solomon: Y^t then this matter better be decided
Bringe forth a sword & let it be
divided (18).

Trad: O wel s^d S^r y^e Judgm^t is wel spent
Let it be hers & mine Indifferent.

Scrip: O no not so, alive for pity save it
Let me have't al or let her wholly
have it.

Solomon: O now I see this woman is y^e
mother
Give her y^e child and pack away y^e
other.

20. On Pope Innocent.

Pope Innocent cheife of y^e Roman Rout

Answers his name: but how if In: were out.

21. On Corn hoarders.¹

Why do'st yⁿ (19) hoard up corn for mice wⁿ
 faine
 Y^e people would it buy : oh knave in graine.

22. On Joseph's M^{rs} (20).

Bec : chast-minded Joseph did deny
 To ly with her, she wretch on him did ly.

23. On Jacob (21).

Cheape rate he gave & always thinkes to gett
 For birthright, pottage : fore y^e bless^d
 meat.

24. On Paul's Journey to Damascus (22).

Blest blindnes w^{ch} did ope his ghostly eyes
 And fal y^t made him into heaven rise.

25. On y^e Philistins (23).

Sampson's firebranded foxes vext them sore
 Our Fox (24) his firebrand vext y^e papists
 more.

¹ Fuller would have agreed with like-minded Dr William Smith in his memorable 'Blacksmith' sermon, wherein he paraphrases St Basil 'in one of those sermons that he wrought against the covetous cormorants or corn-morants of his time' ['The Blacksmith' 1606.] G.

26. On Michal's mockeinge (25).

W[ha]t Issue came there of a deed so bad
Alas ! no issue : child she never had.

27. On Peter's words 'shal I smite?' (26).

He gave no eare to hear w[ha]t Christ would
say
But presently tooke Malchus' eare away.

28. On Bugbears.

Scare not thy children w[it]h false and foolish
fears
But rather tel them of Elisha's beares (27).

29. On Sampson.

Porter, who Gaza's (28) gates op'd without
stay
Porter who on his backe bore gates away.

30. On Manasse (29).

W[he]n far from home this Cap[ti]f longe was
sent
Home came he to himselfe & did repent.

31. On Jacob (30).

W[he]n to his thigh y^e Lord a touch did send
Jacob did halt before his dearest frend.

32. On Noah's dove (31).

Thenewesshebroughtbymouththo nothing spake
Whose nothinge answer did in folio make.

33. A prayer.

My soul is stained w[i]th a dusky colour
Let thy Sonne be y^e sope I'll be y^e Fuller (32).

34. On Peter's Sinkeinge (33).

Cephas : w[ha]ts y^t (?) a stone : yea so I thinke
A heavey stone : for it began to sinke.

35. On his Successors.

If in y^e sea y^e popes durst him succeed
Where he was duckt, they would be drown'd
indeed.

36. On pride in cloaths.

Eagles have none but peacockes have brave traine
Subjects goefineincloaths, y^e kinge goes plaine.

37. On Zacheus.

So I be good I care not to be tall
I'de rather be Zacheus then A Saul (34).

38. On Musculus (35).

This preacher turn'd A weaver forc't by need
How many weavers preachers do proceed.

39. One more knave then foole.

Nabal's a foole : read backward & you have
His nature truly, Laban, yts a knave (36).

40. On David's three Worthy's (37).

Wast not stronge water w[hic]h 3 men so mighty
Ventur'd their lives for : yes, 'twas Aqua
vitæ.¹

41. On Sampson (38).

Where lay y^e strength of Sampson ? even there
Where Gallants pride now lys : in their longe
hair.

42. A prayer.

Hard is my heart, Lord, to my greife I feele
Be yⁿ y^e Loadstone, it shal be y^e steele.

43. On y^e Men of Sodom (39).

Most bad is in A Lottery : good but one
And y^e good lot God drewe from thence alone.

¹ Cf. 'Pisgah-Sight' as before p. 299 on Aqua Vitæ. This peculiar wording is also found in the 'Divine Poems' of Thomas Washbourne D.D. (1654), *e.g.* of penitent tears.

'That *Aqua vitæ* Thou dost prize (page 14).

And at page 41—

'Th' *Aqua vitæ* which from Christ's side came.' G.

44. On Naboth accused (40.)

W[ha]t ground of such false crimes in hi[m] was
found

Alas, his vineyard y^t was All y^e ground.

45. On Jacob.

Stout souldier¹ who's yet² vnborn did fight (41).
Great conqueror who queld y^e lord of might.

46. On Ehud (42).

Who so wel set himselfe to understand
May see God's finger plaine in Ehud's hand.

47. On y^e Israelites in y^e Wildernes.

Their sutes did hold til 40 yeares were past (43)
Sure in our lawe some Sutes as longe do
last.

48. On Perseverance.

Joash relaps'd, Manasse did Amend
Begin with Joash, with Manasse end (44).

49. On James & John wishinge fire on y^e
Samaritans (45).

The sons of thunder was enough for you
You need not to be sons of Lightning too.

¹ A trisyllable. G.

² Who as yet. G.

50. On Paul's danger (46).

Shipwracke escap't, no sooner come to land
 But straight another danger is at hand :
 Him men a murderer count, a wondrous thing
 To bite him whom y^e serpent would not
 sting.

51. On Jael (47).

When Sisera sure as A naile was dead
 Then Jael truly hit y^e naile o'th' head :
 He never dream't of her, she boldly say (48)
 But yet she tooke hi[m] napking [napping] as he
 lay.

52. On Hezekiah (49).

The sun In goeing backe w[ha]t did it showe
 Y^t Hezekiah's life should forward goe
 A fig to hi[m] restor'd his life Againe :
 How many popes have since by figs been slaine

53. On Jehosophat (50).

W[he]n he with wicked Ahab tooke A part
 He sd to hi[m] I'me never¹ as y^u art
 But w[ith] y^e Aramites wel match't was he
 Who timely tooke hi[m] Ahab for to me.

¹ Query—a mistake for 'I'm ever' or I'm even. See
 1 Kings xxii 4; 'Pisgah-Sight' as before, p. 83. G.

54. On Isaace (51).

Whilst patient Isaace, at y^e Alter lyes
 Y^e Lord himselfe Alter'd y^e Sacrifice :
 A willinge minde of God is not despis'd
 Isaacke was offer'd but not sacryfic'd.

55. On Sampson's weapons (52).

The silliest creature we do count y^e Asse
 Y^e fox doth always for y^e wisest passe :
 With Asse's Jawes Sampson his foes doth quaile
 & flaps he gave them w[ith] a foxes taile.

56. On Japthaes daughter (53).

He kil'd her not say some but only stay'd
 Her fro[m] ill marryinge : oh y^t. kills a maide.

57. On Ely y^e priest (54).

The newes of th' Ark's captivity once spoken
 His hart was broke before his necke was broken
 No wonder Ely was so tender harted
 Y^e priest must needs dy w[he]n y^e Ark's
 dep'[ar]ted.

58. On Sampson & John Baptist (55).

Much do I muse w[he]n I on Sampson thinke
 So stronge, whose mother tasted no stronge drink
 But yet John Baptist is A wonder rather
 A cryer's voice, begot of A dumb father.

59. On Christ Lookinge on Peter (56).

Tho Peter w[it]h his tongue did Christ deny
 Yet Christ, he ownèd Peter with his eye :
 Peter who was with night of feares ore-drawn
 But w[he]n y^e Cocke did crowe y^e day did dawn.

NOTES.

1. Adam: Cf. Genesis c. iii. vv. 7, 8.
2. Noah: Cf. Genesis c. vii.
3. Leah: Cf. Genesis c. xxix. 17.
4. Joseph: Cf. Genesis c. xxxix.
5. Zipporah: Cf. Exodus c. iv. 24-26.
6. Moses: Cf. Exodus c. iv. 10, with Numbers c. xx. 10 and Ps. cvi. 33.
7. Amelacke: Cf. Exodus c. xvii. 8-16.
8. Joshua: Spelled as *ante*, though I am not sure that the first 'a' was not intended to be blotted out. In the MS. it is blackened. Cf. Joshua c. x. 12. y^t = that.
9. Keplar: The great astronomer 'Kepler' who so advanced astronomical discovery. Query—make = for makes or made?
10. Ed: Cf. Joshua xxii. 34.
11. Sampson: Cf. Judges c. xv. 16.
12. Shibolet: Cf. Judges c. xii. 6.
13. Elijah: Cf. 2 Kings c. ii. 12.
14. Zacheus: = Zacchæus: Luke c. xix. 1-10.
15. Ad more = admire, with a play on the words '*add more*.'
16. Powder-Plot: so long celebrated in '5th November' anniversary Sermons and Prayers.
17. 'Greatest,' is here written above the line.
18. 'Divided:' Cf. 1 Kings c. iii. 25 *seqq.*
19. 'Y^a' = the Latin 'tu,' thou: repeated in the MS.

20. Joseph: Cf. Note 4 *supra*. The 'Bec' is probably a contraction for 'because.'
21. Jacob: Cf. Genesis c. xxv. 29-34 and c. xxvii. 19 *seqq*.
22. Paul: Cf. Acts c. ix. 3-9.
23. Philistines: Cf. Judges c. xv. 4.
24. Fox = John Foxe the Martyrologist.
25. Michal: Cf. 2 Samuel c. vi. 16 and 20-23.
26. Peter: Cf. St John c. xviii. 10: and the parallel passages.
27. Elishas bears: Cf. 2 Kings ii. 24.
28. Gaza in MS. is spelled 'Gara'—Cf. Judges c. xvi. 1-3.
29. Manasse = Manasseh — Cf. 2 Chronicles c. xxxiii. 1-20.
30. Jacob: Cf. Genesis c. xxxii. 25, 31, 32.
31. Noah's dove: Cf. Genesis c. viii. 8, 9.
32. A prayer: Perhaps this pun-wit even in prayer is as self-authenticating a characteristic as is to be found in these Epigrams. Our Worthy delighted to play on his own name e.g. in his own epitaph 'Here lies Fuller's earth.'
33. Cephas: Cf. St John c. i. 42, with St Matthew c. xiv. 30.
34. Zacheus: Cf. *supra* note 14.
35. Musculus: a Memoir of this Reformer and Scholar is given in 'Abel Redevivus.'
36. Nabal: Cf. 1 Samuel c. xxv. 3, 25.
37. David's three Worthies: Cf. 2 Samuel c. xxiii. 9.
38. Sampson's hair: Cf. Judges c. xvi. 17 *seqq*.
39. Sodom: Cf. Genesis xix. 15 *seqq*.
40. Naboth: Cf. 1 Kings c. xxi. 1 *seqq*.
41. Jacob: Cf. Genesis c. xxv. 22.
42. Ehud: Cf. Judges iii. 15 *seqq*.
43. Israel in the Wilderness: Cf. Deuteronomy c. xxix. 5.
44. Perseverance: Cf. Note 29 *supra*: and Judges vi. 31 *et alibi*.
45. James and John: Cf. St Luke ix. 24, with St Mark c. iii. 17.

46. Paul's danger: Cf. Acts c. xxviii. 3 *seqq.*
47. Jael: Cf. Judges iv. 21, 22. and v. 26.
48. Query—gay?
49. Hezekiah: Cf. 2 Kings xx. 7, 11: and parallels in Isaiah.
50. Jehosophiat = Jehoshaphat. Cf. 2 Chronicles c. xviii. and 2 Chronicles xviii. 31 and xix. 2.
51. Isaac: Cf. Genesis c. xxii. 12.
52. Sampson: Cf. *supra* 11 and 38.
53. Jephtha's daughter: Cf. Judges c. xi. 30 *seqq.*
54. Ely the priest: Cf. 1 Samuel c. iv. 18.
55. Sampson and John the Baptist: Cf. Judges xiii. 5 with St Luke i. 20.

G.





APPENDIX.

FULLER'S FORM OF PRAYER.



AS stated in our Introduction there follows here the 'Form' which our Worthy was wont to use in his extra-Prayer-Book 'devotions.'

Concerning it, the rare anonymous 'Life' (1662) observes, 'A constant form of prayer he used as in his family so in his publique ministry; onely varying or adding upon speciall occasions or occurences intervening required, because not only hesitation (which the good Doctor for all his strength of memory and invention, was afraid of before so awful a presence as the majesty of heaven) was in prayer more offensive than other discourse; but because such excursions in that duty, in the extempore way, was become the idol of the multitude' (p. 81). The 'Form' itself is preserved in the exceedingly scarce volume whose title-page I now give.

PULPIT SPARKS

OR CHOICE

FORMS

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REVEREND and GODLY

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London, *Printed for* W. Gilbert-
son *at the Bible in* Giltspur-
street, 1659.

The date is 1659 though Mr Russell ['Memo-rials of Fuller'] gives it as 1658. The preface 'To the judicious, and religious reader' is signed '*Tho. Reeve*'—query author of that vivid and remarkable folio, 'The Plea of Niniveh' and various memorable Sermons.'

The volume is a very small 12mo. and Fuller's Prayer occupies pp. 156-171. G.





MR T. F. HIS
EVENING PRAYER.



LET the Words of my mouth, and the thoughts of all our hearts be now and ever acceptable in thy sight, O Lord our strength and our Redeemer.

O Eternal Lord God, infinite in thy greatness, incomprehensible in thy glory, whose pure and just Eyes cannot behold either sin or sinners with the least look of approbation ; be not offended with thy servants ; it will be little comfort for us in these glorious attributes ; we come to them that may tender most consolation to us : Oh Lord God, who in Christ Jesus art a mercifull and a reconciled Father to all such sinners as sincerely from their Souls desire and endeavour to repent and believe ; thy providence hath brought us unto this place to offer unto thy Majesty our evening sacrifice of prayer and thanksgiving, and to be made partakers of a portion of thy most holy Word ; truly Lord we have just cause

to fear lest our prayers, instead of that blessing we now desire, draw down that curse which they deserve upon us ; we have inflamed the corruptions of our natures with the manifold rebellions of our lives, which have been nothing else but one constant breach of thy ten commandments ; true Lord, the law in our minds, our spirit, our new creature, our regenerate half, our light, clearly knows and chearfully acknowledges all and every one of thy commandments for pure, and just, and holy ; but the law in our members, our darknesse, our flesh, our old Creature breaks them daily in thought, word, and deed ; we all of us have been foul and flat Idolaters, erecting the Idols of our own profit and pleasure in the Chapels and Closets of our hearts, and then and there have fallen down upon the bended knees of our Souls, and worshipt them, by regarding our lust more than the fulfilling of thy will in thy word ; that sacred name of thine whereby we hope to be saved, we have taken in vain ; we have done that on thy day, the Lord's day, which we can justifie or avouch on no day ; we have not given that reverence and respect to our Superiors placed over us which thou requirest at our hands ; we have broken all the commandments of the second Table in our demeanour towards our neighbours, and in our deportment to our

own Souls and bodies ; and here Lord we are ashamed to confesse the manifold circumstances of our sins in the presence and hearing of man, who, vile, bold wretches were no whit ashamed or afraid to commit them when we knew full well that the high God of Heaven and Earth did at that instant behold us ; now lend us of thy Spirit effectually to admire at thy patience and longsuffering towards us, who permits such prophane and presumptuous sinners at this hour of our lives still to remain from Hell fire ; surely Lord there are many in that pit of perdition, whose sins against thee were never aggravated with those high circumstances ; O Lord, we have no variety of reasons to move thee to mercy, we have no exchange of motives to persuade thee to pitty, but only the same over and over again, for thy own sake, for thy names sake, for thy mercies sake, for thy Son and our Saviour Christ Jesus his sake forgive our sins, for they are great ; wash the guilt & filth of our sins away in his blood ; and Lord for the time to come give us grace to spend the remainder of our dayes in our several Callings to thy glory ; Lord grant that we may not only labour to have our sins pardoned to us, but also strive to have so much favour with thee, that before our deaths we may have our sins forgive-

ness assured ; for our comfort, grant Lord that we may betake our selves to do the one thing necessary ; let us not have our oyl to buy when we should have it to burn ; teach us O Lord that sicknesse is a time not to do but to suffer ; and gracious Lord grant that our work being done, and the books crost in the times of our healths, we may be comforted when we come to dye, and to resign our Souls into the hands of a faithfull Creator and gracious redeemer. Blesse us with thy whole Church scattered far and wide over the face of the whole Earth ; Lord, what particulars to pray for, we know not, we dare not, we humbly tender a blank into the hands of an almighty God ; write therein Lord what thou wilt, when thou wilt, where thou wilt, by whom thou wilt, only in thine own time work out thine own honour and glory ; in the mean time give us faith to believe it, patience to expect, diligence to observe, and zeal to pray fervently for it ; to this end blesse all those whom thine own self in lawfull authority hast placed over us, by what name or title soever known unto us ; blesse their counsels and consultations, and make them under thy self the happy instruments of the good of this Nation. Be present with us and President amongst us, at this time in the hearing and handling of thy holy Word ;

Lord let not the manifold corruptions and the more imperfections of thy servant hinder the operation of thy word, but give me to speak it plainly to every capacity, methodically to every member, effectually to every conscience that shall be here present, so that it may sink in all our hearts, and bring forth fruit in the amendment of our lives and conversations. This, and what else thy wisdom sees fitter for us than we can aske or desire, we beg at thy hands in the name and mediation of Jesus Christ. *Our Father, etc.*



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Notice.

In preparation, a Postscript to the Poems, &c. of FULLER—consisting of certain minor Verses overlooked, and a number of elucidatory and illustrative Notes. Moreover as my eyes were dimmed with tears (by domestic loss and sorrow) while the volume (No. 6) was passing through the press, I had to trust proof-sheets to other eyes. Hence certain misprints, &c., which I wish to point out, for correction.

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